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Psychic karma is experienced in the psychic zodiac of man and balanced in the physical within the psychic sphere.

THE ZODIAC.

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KARMA.

III.

PSYCHIC KARMA.

(Continued from Vol. VII., page 336.)

PSYCHIC karma is the result of the action of desire, passion, anger, envy, hatred, secret vices, love, as they are connected with thought and the senses. One's psychic karma begins with the prenatal influences and conditions in the process of the formation of the physical body which he will dwell in and lasts beyond the dissolution of the body to where the desire entity is exhausted and dissolves. Psychic karma is experienced in the psychic zodiac of man. It begins in the sign virgo (♍), form, and extends to the sign scorpio (♏), desire, of the absolute zodiac, and extends from cancer to capricorn (♄-♑) of the mental zodiac, and from leo to sagittary (♌-♐) in the spiritual zodiac.

The family and race in which the body is being formed is determined by the ego about to incarnate who is able to select the race and who, according to past associations and inclinations, is able to decide upon and bring about the influences and conditions which will affect the body during its formation and to provide it with such tendencies as are the result of its past actions and which fit the necessities of the present. Some egos are too dull and heavy from ignorance and indolence to bring about the conditions in which their physical body should be born and to convey the tendencies and inclinations, but they may be aware of the preparation of the physical body according to the psychic model and form by others. This work is done for them

and continued until they are strong enough to do it for themselves.

Not all egos about to incarnate feel the suffering and pain of the body; but some may mentally perceive it, while others come in contact with the body and experience all that the bodily entity passes through during the course of prenatal development. All this is according to the law of karma in the propagation of the race. Those who suffer consciously are of two kinds. Both kinds are old and advanced egos. One class suffers as the result of secret vices and sexual misdeeds and because of the suffering inflicted on others by practices connected with the psychic anomalies of sex. The second class suffers in order that it may come directly in touch with the sufferings of humanity and be able to impress the psychic nature with the idea of suffering, to make it sensitive to the failings and shortcomings in the history of humanity, to sensitize it, to bring it into sympathy with the burdens and pains which are incident to and inherited by the human race. These are the legacies of past and present psychic action. The egos—few though they be—who are during this period able to endure intelligently and consciously the suffering incident to prenatal conditions, are those who after birth and in later life understand the shortcomings of their fellows, who sympathize with their weaknesses and who endeavor to assist them to overcome the difficulties of life.

The powers and forces of the inner and outer worlds are called upon in the mysterious and wonderful processes of the formation of the psychic or astral body preceding the physical formation. Before the period of prenatal development, the ego decides what the form, sex, emotional tendencies, vices, and sensual desires will be, and this decision is carried out by the influences which prevail during the prenatal period. It is supposed that it depends entirely on the mother and the environment by which she is surrounded as to what the future life of the child shall be. This is true, but it is only half the truth. If it depended on heredity alone or on the beautiful or vicious thoughts which the mother thinks during that period, then the mother and heredity would be the maker of the character, temperament and genius, as well as the fashioner of the body of the child. The mother is only the willing or unwilling instrument who consciously or unconsciously works according to the law of psychic karma. Many experiments have been tried in

past civilizations as well as in the present to produce offspring which would fulfil certain hope and belief. Some have failed, others have been successful. Among the Greeks and Romans the mothers to be were surrounded by objects of beauty and strength in an environment conducive to the production of a healthy, noble, strong, and beautiful child. This was accomplished so far as the physical heredity of health and beauty of form was concerned, but it failed to make virtuous and noble characters and intellects. In present times women have surrounded themselves with what they thought would be necessary to make great statesmen, world conquerors, virtuous mothers, great reformers and good men. But in nearly every case they have failed to accomplish their object, because no mother can make the law by which another individuality is compelled to work. The most that may be done is to provide the conditions in which another ego may receive the results of his work and work through these conditions according to the plan suiting his ulterior motive. Women with strong desires or holding tenaciously to a thought have demonstrated that strange results may be accomplished by the influences prevailing during foetal development. For instance, marks have been produced on the body of the child, due to a picture held in the mind by its mother. Strange desires and appetites have been impressed, fierce desires have been engendered and peculiar psychic tendencies determined in the child in consequence of the wish of its mother. Children have been born months before or later than the period ordained by nature, owing, apparently to the time set intentionally by the mother, and in accordance with the time she thought necessary to provide the child with the talents, tendencies or qualities most desired by her. In each case disappointment has followed the experiment, and, if the child lived, the mother was compelled to acknowledge failure. Such children may possess some beautiful qualities, but inasmuch as the psychic karma which they have made for themselves was interfered with by the intense desire of the parent, they are temporarily prevented from giving full and immediate expression to their own psychic karma; they live disappointed and unsatisfied lives, and are disappointments to their parents. This interference with the law would at first seem to contradict and break the law of karma. There is no contradiction or break; it is all a fulfilment of the law of karma. Both parent and child are paying and receiving the payment which is their own karma.

The child whose karma seems to have been interfered with by the action of the mother is receiving just payment for a similar act done to another in a prior life, while the mother, either from her own ignorance and egotism, however proper the ignorant idealism, egotism and intention may seem to her, is either paying the child for a like interference with her psychic karma in a previous or the present life, or is setting up for karmic reasons a new score which must and will be paid in the future. The disappointments to both mother and child should be a lesson to both. When such psychic karma is due to the ego ready to incarnate it is attracted to the parents who have certain notions as to prenatal development. The connection made, the psychic karma of the ego is precipitated from the ego to the psychic or astral body in which the foetus is being developed.

The result and the lessons to be learned by the mother, as well as the child in such case, are that no one has the right to interfere with the processes of nature, nor to attempt to interfere with and change the natural course of events during foetal development. This does not mean that attention and consideration should not be given by the parents to the subject of foetal development, nor does it mean that the mother should be allowed or allow herself to be under any and every condition which may come up during the period of foetal development. It is right and proper that the mother should be furnished with what is conducive to her health and comfort. But she has no right to attempt to force on the future human body which she has contracted to bring forth that which she conceives it should do. Each human being about to come into the world should have the right to act according to its own nature, so far as its actions do not interfere with or prevent the like expression of another.

A man and his wife should be pure in their bodies and minds and should have the thoughts, ambitions and aspirations which they desire to see expressed in their child. Such thoughts or desires of the parents, together with the fitness of their bodies, attract an ego about to incarnate whose karma requires or entitles him to such accommodation. This is decided before pregnancy. But when the mother finds that she is in such condition the contract has been made between the egos of the parents and the ego who will incarnate, and such contract must be fulfilled and must not be broken by abortion. The contract made, the mother cannot and should not attempt to change the character and psychic tendencies of the ego who is to incarnate. The most

that she may do if she works against the inheritance of the new ego is to interrupt or postpone the expression of it.

With the beginning of pregnancy, the mother is brought more closely in touch with the astral or psychic world. She should hold herself to a life of purity and guard her own thoughts from vices. The strange influences which are felt, the cravings, appetites, longings and desires, as well as the new ideals which are presented to her mind are thus presented as the influences and suggestions coming directly from the ego for whom she is transferring such tendencies to the psychic body of the child and which are to be built into and expressed through its physical body.

Her right to change these thoughts, appetites and desires, depends on how they affect herself. She has the right to refuse to obey any suggestions or impressions felt which would tend to lower her in her own estimation, or to injure her in any way, as to her present or future health. But she has no right to say what the features of the child should be, what its vocation in life shall be, or the position in life it must hold or fill. Nor has she the right to attempt to determine its sex. The sex has been determined before pregnancy, and any attempt to change it is against the law. This period of a woman's life is a decidedly psychic period, and she may learn much by studying her emotions and thoughts at the time, for by so doing she may follow not only the processes of nature within herself, but may see these in operation in the external world. During this period it is possible for her to walk with God. When this is done she fulfils her mission.

Prenatal development opens the psychic nature of the prospective mother and makes her sensitive to all psychic influences. Elemental, unseen, astral entities and forces are attracted to and surround her, and they attempt to influence her so as to affect the new world which is being created within her. According to her nature and the psychic karma of the coming life she will be surrounded, influenced and impressed by those presences and creatures who, though unseen, are nevertheless felt, and who seek expression through a human body. According to the nature of the mother and the psychic karma of the ego about to incarnate, sudden debaucheries and fits of drunkenness, wild hysteria and morbid fancies may be indulged in, bestial appetites gratified, abnormal and revolting practices allowed; explosive outbursts of anger and passion which lead to acts of

murder and crime may be sanctioned; paroxysms of delirious fury, insane joy, frenzied hilarity, intense gloom, moments of emotional agony, depression, and despair may obsess the mother irregularly or with cyclic frequency. On the other hand, the period may be one of great satisfaction, one in which she feels sympathy for everyone, a period of mental exhilaration, buoyancy and life, or of happiness, aspiration, high-mindedness and illumination, and she may gain knowledge of things not usually known. All of this is according to the law of the psychic karma of the body which is being prepared, and at the same time it fits the mother and is her karma.

So are bodies and natures predetermined as their own reward and punishment, and according to their own acts as well for all those who inherit human bodies with propensities to murder, rape, lie and steal, with tendencies to madness, fanaticism, epilepsy, with tendencies to be hypochondriacs, freaks and monstrosities, as for the mild-mannered, even-going matter-of-fact person, and for those with religious fervor, or inclined to poetic and artistic ideals—all these natures and proclivities are expressive of the psychic karma which they have inherited.

While the mother has not the right to prevent or interfere with the free action of the psychic karma of the body in her charge, she has the right and should protect it to the full extent of her power from all evil influences which may beset it through her. This does not in any way interfere with its getting its just deserts, but offers the protection of her office; and so the ego may be benefited by her if she so pleases, even as a man may be benefited by association with another who upholds high ideals, although that other will not interfere with his free action.

The uncommon, emotional and mental phases which the intended mother experiences during the prenatal development are due to the suggestions which are directly impressed on the mother by the incarnating ego if the mother is of sound health, mind and morals; but if she should be a medium, or of weak mind, lax morals and unsound body, then she may be beset by all manner of beings of the astral world who desire to obsess and control her and to experience the sensation which her condition affords; and if her body is not strong enough or her desires not contrary to them, or she is not high-minded enough to resist their suggestions, and if she has not the knowledge of how to prevent their advances, then the elemental creatures in search of sensation may control her or interfere with the development

of the foetus. This, too, is in accordance with the psychic karma of both mother and child.

The contract entered into between the parents and the dis-carnated ego to furnish a body for the ego to incarnate is one of the most important events of life, imposes many and arduous duties, and should not be entered into lightly. But when the process is begun the greatest care and attention should be given to the work, and both father and mother should keep themselves in that state of physical health, controlled desire and mental condition which they wish their child to be in.

Finally, the body comes into the world with its desires and tendencies, all of which have been transferred from the ego to the foetus through the mediation of the father and mother. This is done through the psychic zodiac of the mother in the psychic zodiac of the child.

The astral or psychic body is not governed entirely by the same laws which govern the physical world. It is subject to another law—that of astral matter, which is different from physical matter. Many of the notions concerning a fourth dimension of matter are realized in the astral body. The particles of physical matter and their form may not be changed without destroying the combination. So a table cannot be contracted to the size of the paper weight which lies on it, nor expanded to fill the room in which it is placed, nor can the leg be forced through the top without destroying the form of the table. But psychic or astral matter may assume any shape and return to its original form. The astral or psychic body of the body to be built is the result of the desires, emotions, appetites and inclinations of the past life. This astral or psychic body may be as small or as large as occasion requires. When it is the bond uniting the germs of the father and mother, it is, as we would call it, contracted, but it expands as the design is acted on by the life builders, and as life is precipitated into and fills out its design. The design or form is human, that which we call the human form. This human form is not carved out by the thought of each individual ego in the preceding life. The desire thoughts of each one are of different grades. Some are fierce, like those of the lion and tiger; others mild or gentle, like those of a deer or fawn. It would seem that the forms of individuals should differ accordingly. But all normal human bodies have the same form, though one may be as cunning as a fox, another as innocent as a dove, still another as fierce as a tiger or as

surly as a bear. The form is determined by the collective desire and thought of humanity, of the particular period of its development. So that the human ego about to incarnate must be born according to the human form which is held in the Universal Mind, which Universal Mind is the sum total of the intelligence and thought of humanity. As man has the form body, so, too, have the world and the universe their form bodies. The form body of the world is the astral light, in which all of the forms which have existed on the earth are held as pictures, as well as all of the forms that are being generated by the thoughts of man and which will become manifested in the physical world when matured and conditions are ready. All elemental forms, the forces and passions, angers, lusts and vices, contained in the astral light or form body of the world, are there deposited by the desires of man. This is the psychic karma of the world. Man shares in it; for while he has his own psychic karma, represented in his personality and held in his form body as the result of his own desires, yet he shares in the general psychic karma of the world, because he as one of the units of humanity has contributed by his own personal desires to the psychic karma of the world. Man is a small copy of the world, as the world is but an enlarged copy of man.

When the psychic body is born with its physical body in its psychic zodiac, it contains all of the psychic karma to be experienced and dealt with during the life of its form. This psychic karma is held as germs in the form body, as seeds are contained within the earth and air, ready to germinate and manifest as soon as the season and conditions are ready. The conditions and the season for the development of the psychic karma are brought about by the natural growth, maturity and ageing of the body in conjunction with the mental attitude of the ego in the body. The karma which is experienced in adult life is still foreign while the body remains a child. As the body develops and performs its natural functions, the conditions are furnished by which the old desire-seeds take root and grow. The growth is retarded or accelerated, continued or changed according to the manner in which the ego deals with the karma.

The first few years of life, up to about the seventh year, are soon forgotten and pass out of the memory of most people. These years are spent in adapting the physical body to the design of its psychic or form body. Although forgotten, they are among the most important in the personal life of an individuality, because these early years and training give the person-

ality its tendency and direction which affect the entire life of the personality and react on the mind. As a tree is shaped, trained and pruned by the gardener, and as the soft clay is moulded into a set form by the potter, so the desires, appetites and psychic proclivities of the form body are in a somewhat lesser degree aggravated, encouraged, restrained or changed by the parents or guardians. The tree inclines to its natural uncultivated growth and constantly puts out waste shoots which are removed, together with the parasitic growth from the tree, by the gardener. So the child has fits of temper, meanness of disposition and vicious tendencies, which are curbed, restrained and given direction by the judicious parent or guardian, who also protects the young from noxious influences, as the gardener protects the immature tree. The training and care or abuse which is experienced in early life is the personal karma of the ego and is the direct inheritance of its just deserts, however unjust it may seem from a limited viewpoint. The surroundings furnished with their psychic influences, the vicious or pure-minded temperaments of those to whom a child is entrusted, and the manner in which its wants, desires and needs are treated, are the just return from its past psychic inclinations and actions. While desire seeks a like desire and egos about to incarnate seek those parents who are of like desires, yet, owing to the interblending of the different kinds of karma, an ego is often connected with those who have personal desires different from its own. The stronger the character or individuality, the better and more readily will it overcome any evil psychic tendencies given its personality in early life; but as there are comparatively few strong characters, the early psychic training generally gives direction to the entire life and desires of a personality. This is well known to those who are acquainted with the unseen side of a human nature. Well knowing the influence of early training, one of the most powerful religious organizations in the world has said: Let us have the training of your child for the first seven years of his life and he will belong to us. You may do with him what you please thereafter, but he will do what we have taught him in those seven years.

A parent or guardian whose mind is vapid, who loves the glitter of baubles, who panders to the appetites and considers sensation as that which is to be sought after, will instil similar inclinations into the growing child, whose appetites will be considered and indulged, whose whims will be gratified, and whose

desires, instead of being restrained and given proper direction, will be allowed a wild luxuriant growth. This is the karma of those who in the past have not cared to restrain their desires and passions. The child who is allowed to fret and fume and bawl, and whose parents, inconsiderate of others, allow the child to have whatever it cries for and can be given it, is one of those unfortunates who live on the surface of life; they are the barbarians of society, who, however numerous they may be at present, will, as humanity grows out of its child state, be few and considered the wild and ungoverned specimens of the undeveloped human species. Theirs is a terrible karma, as they must first awaken to a knowledge of their own ignorance before they can adjust themselves so as to become orderly, inconspicuous members of civilized society. The transition to this condition brings much sorrow and suffering, while it brings out the deplorable psychic condition of ungoverned and spasmodic passion.

The treatment which a child receives in the encouragement or restraint of its psychical emotional nature is that which is the return either of the treatment which in the past it has given others, or it is the natural condition most suitable to its desires. Many of the hardships which befall and seem obstacles unfavorable to its progress are often the very best things for a child's progress. For instance, a child of artistic temperament, who gives evidence of great talents, but who, owing to unfavorable circumstances, such as the disapproval of its parents, is discouraged and prevented from developing them, may find this, instead of being a misfortune, to be of great benefit, if certain psychic tendencies are present, such as desire for alcoholic stimulants or drugs, because the artistic temperament, if allowed to express itself then, would make the psychic nature more susceptible to the influence of drugs and alcohol and would encourage drunkenness and result in breakdowns and ruin the psychic body by opening it to every vagabond of the astral world. Not to allow the artistic development in such case would only defer this development and permit the child to better resist the demon of intoxication. At the same time, parents, who either through lack of means or without apparent reason offer opposition to the child's psychic inclinations, often furnish such opposition given to the ego in payment of an old score, or else because it did not make use of the opportunities which it had before, and to teach it the value of opportunity.

All things which affect the child when it is unable to oppose or prevent the influence come to it either as the penalties of its own psychic nature or for affecting the psychic nature of another. So those who would encourage or stimulate it to passion, anger, lust, to the vices, appetites, cravings and sensual desires of the times, or to develop in cunning, in the craving for that which does not belong to it, and who would encourage it in laziness, drunkenness, or the secret vices not unfamiliar to its position in life, these are made to offer conditions as the natural inheritance of its own past desires and actions with which it must work in the present in order to overcome and control them.

Before man took on a physical body in the past history of humanity he lived in the psychic or astral world in an astral body, just as he now lives in the psychic world before he takes on a physical body in present times, but his form was somewhat different then from what it is now. After man took on his physical body and came to think of himself as a physical being, he lost the memory of the past condition even as he loses memory in the present life, of his prenatal condition. Man must have a physical body to enter the physical world and in order to protect his psychic or astral body from the forces which are concentrated in and so apparently confused in the physical world. Man as a psychic or astral being died to the psychic world in order to be born into the physical world. As he now comes to life in the physical world and becomes aware of it, he must sometime become aware of the other worlds within and around the physical. To do this with safety he must become alive to these other worlds without in any way being disconnected or apart from the physical body. The psychic body of man grows and develops with and through the physical. It has inherent in it the germs of all the passions and desires of the past, as well as the ideal form which it is possible to develop and which transcends in power and splendor the most exalted conception of the ordinary man. But this ideal form is undeveloped and potential only, as the form of the lotus is undeveloped, though it lies within the seed of the lotus. All seeds or germs contained within the psychic body of man must be brought to growth and dealt with according to their merit before one's higher ego allows the ideal form to germinate.

These psychic germs, which are the psychic karma of the past, develop and put forth their roots and branches in the

physical life. If they are allowed full growth into wrong directions, that life becomes a jungle of wild growths where the passions have full and free play, like the beasts in a jungle. Only when the wild growths are removed and their force turned into right channels, only when passion and anger, outbursts of temper, vanity, envy and hatred are subdued by the will, can the true growth of man begin. All of this must be done through the physical body and not in the psychic or astral world, though that world is directly acted on through the avenues of the physical. The physical and psychic bodies of man must act together and not separately, if wholesome and healthy development is desired. When all the psychic tendencies are controlled through the governing of the appetites, passions and desires, according to the dictates of reason, the physical body is whole and sound and the psychic astral body is healthy and strong and is able to withstand inimical forces of the astral world.

✓ As the psychic body grows up and develops with the physical, any attempt to give it special attention and development to the detriment of the physical, is not only an abuse of the physical, and morally wrong, but such action calls on the psychic body to do more than it is able and to do this ignorantly. Before man can legitimately grow into the astral world, at present unseen, he must control and care for the physical body, and train and have his mind thoroughly under control. Until then any attempt to force an entrance into the astral world is followed by the penalty which trespass or burglary incur in the physical world. They are followed by arrest and imprisonment in the physical world, and the like offence meets with like punishment in the case of one who forces an entrance into the astral world. He is arrested by the entities of that world and is captive more than any prisoner in a dungeon, because the one in the dungeon is at liberty to deal with his desires as he can, but one who becomes the subject of psychic control no longer has the choice as to what he will do or not do; he is the slave of those who control him.

✓ A most unfortunate phase of psychic karma is mediumship, though most mediums think that they are the specially favored of the gods. The differences in degree and development of mediums are many, but there are only two kinds of mediums: One is the medium who is such by virtue of a thoroughly moral and upright life, whose body and appetites and desires are thoroughly under the control of its indwelling ego, and whose psychic body has been scientifically trained with an enlightened

understanding and whose indwelling ego remains conscious and in control of its psychic body, while that psychic body registers and reports the impressions which the indwelling ego would have it receive. Of the second kind of mediums is one who abandons the body to extraneous controlling forces or entities and who becomes unconscious and ignorant as to what is done while he is in the mediumistic state. Mediums present many degrees of a modified or accentuated development, but in principle they are of these two divisions. Those of the first class are so few as to be almost unknown to the world, but the ranks of the second class are becoming more numerous each year. This is a part of the psychic karma of the race.

✓Mediums are those who send out the aroma or psychic atmosphere, as a flower sends out an aroma which attracts bees. The entities of the astral world seek the aroma or atmosphere of a medium and live in it because it allows them to reach the physical world and allows them to draw sustenance therefrom.

A medium is one who has in the past or present life desired the development of psychic faculties and the use of psychic powers, and has endeavored to induce them. There are few worse things which could befall anyone.

A medium is an underripe human being, a fruit of human development which is made ripe by force instead of by natural growth. As a race, we should now have many of the psychic faculties developed and in use, whereas, we not only are unable to use psychic faculties intelligently, but we are ignorant of their existence, and at best groping for them in the dark. This is because as a race we have held and are holding so strongly to the physical world and have trained our minds to think almost solely about physical things. This being the case, it is due to our good karma that we have not developed the psychic faculties because we as a race should become the prey of inimical beings and as a race we would be entirely controlled by the powers and influences of all of the invisible worlds, and we would become degenerate and eventually annihilated. While we are unable to govern our appetites and restrain our passions and control our desires, it is, therefore, well that we do not develop any psychic faculties, as each faculty so developed, without control of mind and body, is like a roadway left open by which an invading army may enter.

These mediums desire the benefits of both the physical and psychic world without having qualified in either. A medium

is now or has been in advance of materialism because of her or his natural tendency or desire for psychic development. One who manifests psychic tendencies shows that it is possible for him to grow out of physical limitations and conditions, but instead of growing out of conditions he becomes more subject to them in his haste to get away from them. ✓The ordinary medium is one who is too lazy, placid and unstable to develop the mind and control the senses and who would enter the kingdom of heaven not by the way of the straight and narrow path of overcoming wrong by right living, but who would steal in or gain entrance in some other way. ✓The psychic world is entered legitimately only by a rigid training and control of the mind and of the psychic nature, whereas the medium becomes such by giving way to prevailing influences. Desiring to become a medium or to develop psychic faculties, they usually frequent seance rooms and seek audience with apparitions and uncanny and morbid presences, or sit in the dark in a negative condition of mind and wait for impressions or the appearance of colored lights and spectral forms, or gaze at a bright spot to become negative and unconscious in order to induce control, or sit as one of a circle where all desire communication of some kind, or they endeavor through the use of a planchette or ouija board to get into communication with the creatures of the elemental world, or they hold a pen or pencil and yearn to have some spook or presence direct their movements, or gaze into a crystal to short circuit the vision and throw it into focus with the astral pictures, or, worse still, they take opiates and drugs in order to have their nerves stimulated and excited and brought in touch with the lower psychic world. Any or all of these practices may be indulged in and one may be even hypnotized and forced into the astral world by the will of another; but whatever the means, the psychic karma of all who trespass upon the psychic world is the same. They become the abject slaves of that world. They lose their right to enter that world as those who overcome it, and they gradually lose possession of that which they now hold. The history of all those who have opened their house to the invited and unknown beings who then have obsessed and controlled them should be a lesson to all those who contemplate becoming mediums, and those who desire to develop psychic faculties. The history of these show that the medium invariably becomes a moral and physical wreck, an object of pity and contempt.

It is hardly possible for one of a thousand mediums to escape the clutches of the inimical demons who are likely to pos-

sess them. When a medium becomes such, he is quite convinced that he is favored above others, for, is he not told so by the spirits who control him? To argue with a medium against his practices is almost useless. His opinions cannot be changed, because he believes he receives advice from a source superior to the one who offers it. This over-confidence is the medium's danger and, he succumbs to it. ✓ The influence which at first controls a medium is somewhat of the nature of the medium. If the moral nature of the medium is strong, the unseen entities are either of a better class in the beginning or they are too cunning to attempt to oppose at once the moral standards of the medium; as the psychic body of the medium is used by these entities, it loses its force and strength of resistance. The moral tone which is impressed on the psychic body is gradually lowered and finally effaced, until no resistance is offered to the controlling influence. The controlling influence is seldom the same for any length of time. As the psychic machine of the medium is used up, played out and broken down, the entities who have used it discard it for other bodies furnished by new aspirants to mediumship. So that, even if a medium is at first controlled by an entity who seems above the usual inane semi-intelligences who are called controls, the entity above the average will discard him when the psychic is run down. Then creatures of little or no intelligence will in turn obsess the medium. So we may see the sorry spectacle of a human being, ridden by creatures less than human who goad it into all directions, like one or more monkeys astride a goat will pull and pinch and bite and drive the goat in all directions. The medium and the control both desire sensation, and both get it.

A danger that faces our race as its possible psychic karma, is that like many older races it may become subject to ancestor worship, which is a worship of the desire bodies of those who have passed away. ✓ Such worship would be most disastrous to the race. Not only would it stop the progress of civilization, but such worship would shut out the light of the spiritual world, the light of one's own higher self. This condition, however impossible it may seem, might be brought about by the prevalence of indiscriminate psychic practices and increase of what is called communication with the dead, or dear departed. Fortunately, the great majority are against the ghastly and ghoulish practices observed at materialization seances.

(To be Continued.)

ALEXANDER WILDER.

DR. ALEXANDER WILDER has left us for a while. He passed away at the age of 85 years on the night of September 18th, 1908, at the house of Dr. Anna T. Nivison, 96 South Eleventh Street, Newark, New Jersey. The immediate cause of his demise was pulmonary trouble, to which ailment he had been subject for the last twenty-three years.

Beginning with the first issue of "The Word," Dr. Wilder has been a regular contributor to every number. We feel the loss of the able, masterly writer, but still more do we miss him as a friend.

His writings are more numerous than most of his friends may suppose. He wrote as a journalist, as a critic, as an historian, as a scientist, as a philosopher, as well as on subjects obscure and abstruse. As for his style, one need but read some of his writings, such as the articles on Plato, which have appeared in this magazine, to note the ease and elegance with which he expressed his well considered thoughts. As to style, his object in writing was to tell what he had to say in such way that the reader would easily grasp it without becoming aware of reading a profound work.

Dr. Wilder was an original thinker, independent in thought and courageous in his opinions. Though possessed of great learning and with a considerable knowledge of affairs, he was yet unsuited to the money getting of the age.

Dr. Wilder was of a kind, generous, considerate temperament and disposition, and appreciated the failings and virtues of others. He was rigidly upright and honorable.

To the last his memory did not fail him and his keenness of thought and virility of expression was that of a great man in his prime.

At our request, Dr. Wilder wrote a short autobiography which we had intended to publish in "The Word" next May, the month of his birth. This, together with additional matter, we shall publish in this magazine and also valuable and interesting extracts from many of his letters.

Dr. Wilder lived a quiet life, always of service whenever the opportunity offered. The world is better for his having lived.

HAROLD W. PERCIVAL.

IS PARTHENOGENESIS IN THE HUMAN SPECIES A SCIENTIFIC POSSIBILITY?

JOSEPH CLEMENTS, M.D.

IN this brief discussion it is not proposed to seek to evidence a specific instance of human parthenogenesis, the proposition is limited to the *possibility* of such a case. True, it has its bearing upon a supposed instance—the virgin birth of Jesus—and if evidence of such a possibility may be forthcoming it will remove a fundamental article of religious faith from a miraculous to a scientific basis. Yet it is important at the outset to note the distinction made between demonstration of a specific instance and evidence of scientific possibility only.

In itself, it is a purely scientific question and is to be so attacked here.

The discussion of parthenogenesis involves the general consideration of the reproductive function and the brief survey only possible here may, nevertheless, afford a sufficiently comprehensive and correct view of the specific form of reproduction giving interest in this study.

Reproduction, given a first organism, is in interest of species or race production and perpetuation, and also of the evolution of higher forms of organisms. The latter point—the evolution of progressive forms of living things—must be dismissed from further mention as irrelevant to the present proposition.

Race preservation is coincident with the coming into entity of the race, and reproduction is first, for the individual, and then for the species.

This distinction is important to note as bearing upon the question to be answered, and as guiding the direction of the argument to be constructed.

The two forms of reproduction are the primitive asexual and the later sexual. The simple method of asexual reproduction by

fissure or cell-division, each half the counterpart of the other, was and is the prevailing method in the earliest and lowest grades of organisms, with variations in "budding" and "sporiation," coming on and up to the more complex reproductive function—the sexual.

In organisms more complexly elaborate in their organic structure there are the two sexes with special organs and functions. Sexual reproduction is achieved in the union or coalescence of two cells, an ovum and spermatozoon. In some unicellular organisms there are both male and female germ-bioplasm, a sort of hermaphroditism, and evolution moves toward the perfected sexual function.

The essential quality or character of normal or perfected sexual reproduction is the blending of equal (hereditary) parts of the male and female nuclei (Haeckel).

In certain organisms above the grade where sexual reproduction has been evolved and established, a parthenogenesis is found, not as a modification of the earlier asexual reproduction in evolution progress toward the advanced or sexual form, but where the dual sexual function is in vogue; and because of environmental conditions the male part of the function is dropped or dispensed with, either having become unnecessary in those particular instances, or the purely essential part of the function being otherwise affected. This only is parthenogenesis pure and simple. Most forms of hermaphroditism are but modifications of both functions, more or less in combination.

This pure parthenogenesis obtains in some classes of organisms. (not merely individuals) in the histona, some platodes and higher articulates, the organisms so produced being, to a large degree, normal.

Still, the parthenogenetic has nowhere been established as the permanent form of reproduction; in a sense, or practically, it runs out. There is some inherent defect and impotency—an illustration of which we have in the hybrid, the mule, although not an identical case.

In this instance of reproduction the male qualities of the horse are substituted by those of the ass, but these not being the equivalent, in all particulars, of those of the horse, reproduction—the function tampered with—stops with the mule. For the product of the mule the imperfect substitute—function of the ass is all sufficient. But for the preservation and continuance of the race it fails, it is incompetent; the mule is unfertile, and

the ass and horse are the parents in every instance of reproduction.

So that the male function in reproduction is first and foremost for the impartation of the male properties in interest of race perpetuation. The imperfect male characters of the ass are fully competent in reproduction of a mule, as perfect an animal, as such, as either parent, and superior to either in some respects, but incompetent in the function of reproduction.

In parthenogenesis the male characters are dispensed with,¹ reproduction being achieved nevertheless, in those low grades of life, offering a problem in reproduction for solution.

In this primitive parthenogenesis the male qualities are not supplied by environmental conditions, so that the chief part of the male function—that in interest of race perpetuation—is absent, and not otherwise supplied. The reproductive functions being incomplete the incompetency must be in that part of the function essential to race preservation—the male characters giving this. This is already made evident in the fact that parthenogenesis is not an established method of reproduction, the classes where it obtains not persisting in evolution progress.

Whatever explanation may be found of reproduction where the male characters are not furnished—that is, in the “normal” parthenogenesis—the mere impartation of male properties does not comprise the whole of the male function. As is well known, parthenogenesis has been recently illustrated and also attained in experiments of Professors Loeb and Mathews in the Chicago University. These experimental results evidence that the male function in reproduction is twofold: the conferring of the male characters in interest of race continuance in reproduction, and also a *catalysis* to the female function in development.²

Professor Loeb dispensed with the first and chief part of the male function and by artificial supply in a chemical solution of inorganic salts a chemical catalysis furnished the needed stimulus to the female part of the reproductive function, and the starfish eggs came to more or less mature development.³

¹The male character is not really dispensed with. It is contained within the female organism and egg cells in a latent state, and becomes active only at the critical moment.—Ed.

²Catalysis is caused, not primarily by the male character as the spermatozoon, nor by the female function, but by a third factor which remains stable though it causes the union of the seed with the egg, the breaking down of each as such and the building up or changing according to the third or stable factor which is present.—Ed.

³The salts furnished the physical positive element to contact the eggs, but the catalysis was caused by the presence of the third factor, which is not physical. The third factor and cause of catalysis is present in the initial stage in reproduction in all forms of life. The third factor is different in principle and kind in the human.—Ed.

In this, which is a true parthenogenesis, the property of the function essential to race preservation is lost, that is, in so far as the equivalent, in these low organisms, of the conferring of the male characters in each instance of reproduction is concerned. Whether this is equivalent to a total loss of the function of reproduction depends upon the character and potency of the female function in the specific individual evolution. That is to say, it depends upon whether the star-fish parthenogenetically evolved are themselves competent to reproduction, and to what extent.

It would seem that race perpetuation is *not* provided for in induced parthenogenesis; is it made possible in the female function alone⁴, that is, with a catalysis furnished, and if so, how far?⁵

In the artificially attained parthenogenesis the simple and, it may be designated, incidental stimulus to the female function is that which the use of the chemical solution secures. But the efficiency of the catalysis depends upon the nature and the potency of the female function when deprived of the greatest part of the normally supplied male function. Or, in other words, is the property of reproduction still intact in the star-fish parthenogenetically attained? And, if so, for how long may it be retained?

A study of the female function of reproduction in its entirety will indicate the relevancy and importance of these questions; and as the proposition before us is as to human parthenogenesis we advance to the consideration of the human reproductive function, and especially the female part of it.

The product of normal sexual human reproduction is offspring bearing the characters of both parents. Both kinds of characters are always found in the offspring and these give balance to the organism so produced. If we had an offspring with only the female characters of heredity—supposing it possible—the organism might be complete, as such, yet deficient in some of the properties of the normal organism. Evidence of the reasonableness of the supposition is seen in the parthenogenetic star-fish. But, as we have seen, there would be deficiency and in-

⁴Parthenogenesis is possible in the female animal alone. In the human, physical parthenogenesis is remotely possible in the male as well as the female body, as will be seen later on.—Ed.

⁵The male character cannot be dispensed with in physical preservation of the race. It might be possible by chemical action to induce catalysis in the human female, but the issue would not be human because the factor and cause of catalysis in the ordinary sexual reproduction would be absent, and the bond between the ovum and the chemical element would be caused by the presence of a factor or species below the human.—Ed.

competency in some particulars and properties, and in view of the mule's incompetency in procreation it is suggested that the deficiency would be in the reproductive, which is the function tampered with in any parthenogenesis. So that in addition to the balance of character, the male function in impartation of male characteristics includes also this property of virility, which in a parthenogenesis would be absent, save and inasmuch as the female reproductive function may possess it in potentiality by heredity (a matter to be reached farther on).

The two fundamental functions of life—nutrition and reproduction—are the basic functions in all grades of organisms from the lowest up, with modifications as evolution proceeds and rises. Properties in possibilities and also in limitations obtaining in the advanced organisms are not operative in the lower and primitive species of life, and the converse is true, within certain bounds.

The function of reproduction of the hybrid in the higher grade, the mule, being meddled with, reproduction promptly stops, but in hybridism low down in the scale of life this limitation is not in force, at least not to the same degree, hybrids being markedly fertile—to be borne in mind in estimating the character and power of the female function in human reproduction.

Professor Ernst Haeckel, a high authority in this branch of science, says: "The ovary of a mature maid contains about 70,000 ova, each one of which might be developed into a human being under favorable circumstances." The favorable circumstances are said to be "meeting with a male spermium after liberation of one of these ova from the ovary."

Of course much has to be taken into consideration in interpretation of the statements of Professor Haeckel above.

From the fact of parthenogenesis in star-fish, even, it is fair to assume that the female ovum, aside from the addition of male characters, is competent to development into a human being, though the properties in interest of race perpetuation may be deficient in the specific instance. This is evident as a fact in the star-fish parthenogenesis, why it would not be in its equivalent in the human must be shown.

Now—dispensing with the need of the male characters in interest of race preservation, as in induced parthenogenesis—all that would be necessary to development of the female ovum into a human being is the incidental catalysis to the female function represented and supplied by the chemical catalysis in the

star-fish parthenogenesis.⁶ A more detailed consideration of the human female function in reproduction may support the position here taken.

This mature ovum of a mature maid, which is capable of development into a human being, has all the characters of the maiden organism. In these are comprised the hereditary characters of both her parents, with those of their ancestors in past evolution grades.⁷ There is no lack of male qualities in the hereditary endowment of the maiden herself, or in that which she has to bequeath, and in the event of a parthenogenesis, dispensing with the usual addition of the paternal properties in this instance, it does not seem that there would be a serious break in the male continuity of heredity threatening the potency of the immediate reproductive phenomenon.

The maiden ovarium like a hive of bees (70,000 strong) has proceeded so far as to produce and mature these ova in such abundance. Besides, the maiden function provides a suitable lining membrane or interior covering specially for the reception of the ovum—a complex venous supply being prearranged—and for its nourishment and development. Moreover, some of these ova are liberated, expelled from the ovary and passed down tubes provided for that purpose, and on into the womb before settling as the “germinal spot;” and all this without aid of the male function in any particular, unless demurrer be raised to the last point—the passage of the ovum alone into the uterus.

⁶(a). The human is the exception “in the mammalian group” because it possesses a factor quite removed from the others. In others of the mammalian group, *desire* is the principle which controls and specifies the factor, which determines the kind. In the human, the principle of *mind* is the additional factor by which it is possible to change the order of reproduction. (b). There is no physical equivalent for the chemical catalysis in the star-fish parthenogenesis, at least not in the present sexual organism, but there is an equivalent catalysis which may result in what might be called a psychical parthenogenesis.—Ed.

⁷This comes very near the truth. It is possible for the human organism to develop both seed and egg, though the ordinary human can develop and elaborate but one of the two. Each organism has both functions; one is operative and dominant, the other is suppressed or potential. This is true even anatomically. It is possible to develop a race of human beings with both functions active. Not unfrequently beings are born with both male and female organs, who are known as hermaphrodites. These are unfortunates, because they are neither suited to the physical requirements of either sex, nor have they mental faculties and powers which should accompany the normal and fully developed hermaphrodite with both functions active. In the human male and female bodies there are two germs, positive and negative. The positive male germ does not leave either organism during life. It is the female negative germ of each which contacts the other. In the male body the negative germ develops and acts in the capacity of the spermatozoon; in the female body the negative germ develops and acts as the ovum.

For the birth of a normal human being, besides the male and female germs, a third presence is necessary. This third presence is an invisible germ which is not furnished by either of the sexes. This third germ is furnished by the future human being, which is to incarnate. This third invisible germ binds the seed and the egg and is the cause of catalysis.—Ed.

Extra-uterine and tubal pregnancies evidence that the spermatozoon itself travels up to the fallopian tube and there meets the ovum. Research in the matter seems to indicate this may be the usual method; but further evidence is needed to prove that in no instance the ovum of itself passes into the uterus and in proximity to the site where the germinal spot is formed before meeting the spermium. But at the most—this being proven—it only extends and increases the power and importance of the incidental catalysis of the male function, giving impetus to the ovum to emerge from the tube and enter the uterus and settle upon the prepared site; the demurrer interposes no physical or chemical impossibility to the female phenomenon assumed.

The second stage of the reproductive function once entered upon—the maiden ovum having clung to the uterine wall—is as purely and wholly of the female as was the first part, not ignoring the point in the demurrer recognized above.

The reproductive function is accomplished in two stages. The part already delineated, the first stage, is, as we have seen, wholly of the female, save in the confer of the male characters in interest of race preservation, with the incidental catalysis to the female function. Having for a specific instance dispensed with the need of the male qualities, as warranted by the star-fish parthenogenesis, all that is needed in inauguration of the second stage of this is the impetus to the ovum to cling to the germinal site, or at most to emerge from the lower end of the fallopian tube prior to this. This accomplished, by whatever means, the whole of the female reproductive energies are at once turned to and expended upon the remaining stage of the developmental function. No liberation of ova or preparation of uterine placental site is needed or effected—quiescence here prevails, the potencies reproductive being in demand elsewhere.

Before coming to the final point in the argument the query as to the possibility of parthenogenesis in higher organisms—mammals—those between the very low-grade organisms where it obtains normally and in star-fish, and the highest of all mammals, the human, a few words only will indicate the answer to be negative. The farther the advance from the asexual method of reproduction the more pronounced is the sexual both in organs and function. Reproduction becomes more and more complex, the joint cooperation of organs and the dualism of the function making the dispensing with the full complement of the male function more difficult, as well as the supply of the cata-

lysis, as in the simpler grades of life, the equivalent for the male catalysis in the function being simple and more feasible of counterfeiting or substitution. In the higher grades it is more complex and more difficult and it would seem scientifically impossible. So that below man to the lowest mammalian organism an efficient catalysis for even this incidental part of the male function would seem to be impossible.

This leaves us the final question: May the human be the exception to this principle in the mammalian group of sexual reproductive organisms? And with this the query: What would be in the human reproductive phenomenon an equivalent for the chemical catalysis in the star-fish parthenogenesis?⁸

The human being is the highest organic evolution; the functions here have attained their most perfect development. And while it is readily apparent that no environmental conditions could arise to make unnecessary the male part of the reproductive function—as in the very low grades of life—it is equally improbable, if not impossible, that any external artificial achievement of catalysis to the female function offers promise of success. If such a catalysis is possible it must be an auto-catalysis—a catalysis achieved by the organism itself, by co-

⁸In the present organic development of the race, neither sex is competent to develop both seed and ovum in the same organism so as to result in the birth of a normal human being, because that side of the nature which is latent has no means of developing and elaborating the seed or egg which is latent: therefore a physical parthenogenetic or virgin birth is not possible under present conditions. It is possible, however, that a powerful psychological influence may bring about a catalysis, but such catalysis would not result in physical birth.

The adult human organism matures its negative germ as seed or egg, according as it is male or female. These seeds or eggs are evolved and depend from the nervous system like fruit from a tree. When ripe they are precipitated through the ordinary channels into the world, to be lost like seeds in barren soil or to result in human birth. This is the ordinary course. It may be changed through a powerful psychological influence. When the human germ is matured it is possible for the mind to so act on it as to produce a complete catalysis, but this auto-catalysis, instead of changing it from one physical condition to another, changes it from the physical into the psychic state. That is to say, the physical germ is raised to a higher power, as water may be converted into steam; like in a mathematical progression, it is raised to the second power. It is then a psychic ovum in the psychic nature of the human. It has lost none of its reproductive characteristics. In this psychic state the psychic ovum is capable of being matured and of beginning a process similar to impregnation and foetal development. The development here, however, is of a psychological nature, and instead of the womb being used for the entrance, impregnation and development of this psychic ovum, another part of the body performs that function. This part is the head. The development of the ordinary physical germ is had through the organs of reproduction, but when it is changed from the physical to the psychic state it is no longer connected with these organs. The psychical ovum passes upwards from the lower part of the spine into the spinal chord, and thence into the interior of the brain where it is met by the positive male germ heretofore mentioned. Then, by an intense aspiration and exaltation of mind they are stimulated and they are fructified by an influx from above, from one's divine Self. Then begins a psychological process and development resulting in the birth of a distinct and complete intelligent being apart from the body. This being is not physical. It is psychical, luminous.—Ed.

operative action of some other of its own function or functions. Failing in this, a human parthenogenesis must be considered as impossible—physically and chemically impossible.

In the human organism the psychological are the highest functions. In progressive evolution of living things from the first unicellular germ up to man the physical functions have advanced in multiplicity and multiplexity, and the progress has been steadily from the simple to the complex, from the physical and material to the potential and the psychological. Each step and grade in evolution in the individual organism, and their differentiation into species and genus, has been more and more to the *functional* and the *psychic*. At the bottom of organic life, simple tissue formation and tissue motions effect the simple functions of nutrition and cell division—there is no “psychic” life of micro-organisms properly considered—i. e., psychic of the higher kind.

Advancing, tissues are grouped and form organs, and from “organless organisms” the scale rises to the development of organisms having congeries of organs, in which activities of tissues, and functions of organs, and groups of organic functions take on progressive multiplicity and complexity.

It is probable that life has existed on the earth somewhere from twenty to a hundred millions of years, during which these differentiations in living organisms have been achieving, and progressively in the directions indicated above—in the evolution or achievement of multiplexity of functions. So that in the higher organisms there are functions which are the product or outcome of *functions*. The ostensible of the earliest function—nutrition—is the immediate result of simple cell or tissue movements. Organic life has, necessarily, a physical basis, and the physical activities *immediately* effect the basic functions. In the multiplicity in congeries of organic functions of the higher organisms the more complex (which are the later evolved) functions are farther removed from the basic which are achieved immediately by tissue and organ movements—some of the higher functions being less immediately dependent upon the material activities than the earlier and more basic functions. These congeries of functions in their multiplexity, and in virtue of their complexity, effect the higher functions—the psychological and intellectual. That is to say, the mind functions are the highest of organic functions; they are effected and only possible of achievement as the outcome of the cycling groups of functions bringing

into entity the multiplexly and complexly achieved human egoism.

It is inconceivable, therefore, that there could be psychological phenomena, properly so termed, in the organisms very low down, their functions being too simple and few to make it possible. Psychological phenomena have basis in individual consciousness and will, and functions competent to so complex a phenomenon are necessarily of a multiplex and complexly evolved character and quality, and the "psychic life of micro-organisms" and the "psychology of lower organisms," are misleading, unless these metaphysical distinctions which obtain are marked.

In the human organism, as nowhere below, in so far as facts evidence, the physical functions and material activities are influenced by the psychism and will of the ego. As already seen, in man function predominates—potency over materiality—and in the highest organisms where function reigns psychism comes into entity and the intellectual becomes the distinguishing characteristic. The potency of life is the active agency in all organic phenomena, and, in the human organism, the psychic or mind potentiality is the predominant force—of course, within certain limitations. Consequently, the physical functions which are the product of the material activities are powerfully influenced by the mental emotions. A certain man can stop his own cardiac pulsations, and after an incredibly long time permit their resumption. A sudden fright has turned the hair grey in a night, and thus the function and process of years' continuance have been achieved in an hour, psychologically. There are the "psychoses," diseases of a pronounced psychological etiology and character, indicating the large subserviency of the physical to the mental. Especially is the reproductive function closely related to and influenced by the psychological. Woman's "consent" is very largely and in many the sole condition of response to the male in the initiatory of the function under consideration, and the psychological is very markedly influential in the after stages of the embryological development, with questions in sex-determination at present rife in scientific circles.

Bringing the argument to a focus a congeries of points are presented for consideration.

The reproductive phenomenon in its entire achievement is almost wholly of the female. The male function in the whole process of reproduction in regard to its chief features (nine-

tenths of its potentiality) may be dispensed with, as seen and illustrated in the recently achieved parthenogenesis in star-fish, leaving but the incidental catalysis to the female function as necessary to the reproduction. A catalysis the product of external environment—as seen in the so termed normal parthenogenesis in the very low forms of life—is dismissed as practically impossible in all mammalian groups, and the only remaining question is as to the possibility of an auto-catalysis in the human species.

Given all the facts and provisions for reproduction as elaborated in the preceding pages; dispensing with nine-tenths of the male function, *the impartation of male characters in interest of race perpetuation*, as we may in a solitary and specific instance—a *la* star-fish parthenogenesis; recognizing the potency of the psychological as the highest potentiality in the human organism, is it not more than possible that at the opportune moment, when the necessary and normal conditions already defined were attained, when the ripe ovum, competent to development into a human being, and in the comparative near proximity to the site prepared for its fixation, that fixation as the “germinal spot” being the only necessary condition for the entering upon the second stage of the female reproductive developmental process; is it not more than possible that a powerful psychological influence (like the emotion of joy or grief, which suddenly blinds or kills) should be a competent catalysis? Why would it not be possible? What would be physically or chemically needed that is not here provided for and competent.

Certainly it could only be with any probability in a rare instance, when all the fortuitous environmental conditions were both ripe and rife—just as the “spontaneous” evolution of life is believed to have been possible as a focusing of the differentiated cosmic potencies when all the external conditions of temperature, liquid water on our planet, with its central position cosmically, were attained, and issued in a germ of life, a focusing of cosmic potentiality into a microcosm. These facts disarm the objection that if a human parthenogenesis were possible, and once a fact, there would surely or likely be other instances of the phenomenon. The rarity of the conjugation of the necessary and favorable conditions externally would be matched by the necessary specificity of qualifications required in the person herself, the possible subject of this rare and unique phenomenon.

Such a maiden would need to be of a high psychological de-

velopment; of a markedly reflective and introspective habit and power of mind; of a vivid and realistic imagination; withal keenly susceptible to auto-suggestion and quick in response to such psychological influences, and intensive in their use and exercise subjectively. Given these factors and conditions—and all are common characteristics, though not commonly combined in one personality, it may be—given, therefore, these factors and environmental conditions calling out the exercise of the psychological function which is to be the potency in the catalysis parthenogenetic, and the facts and the exactions of science interpose no physical or chemical barriers proving such a psycho-parthenogenesis to be impossible, and a human virgin birth, therefore, is a scientific possibility.^o

^oA virgin birth is possible, but not a birth through the ordinary human sex function, as briefly outlined in the last footnote. In order, however, for human parthenogenesis or virgin birth to be possible the human must become virgin; that is to say, clean, pure, chaste—not only in body, but in thought. This can only be done through a long course of intelligent work in the healthy control of the body with its physical appetites, passions and desires, and in the development, discipline and cultivation of the mind toward the highest ideals and aspirations. After one has trained a healthy body and healthy mind, he is said to be virgin, in a state of purity. Then it is possible for an auto-catalysis to take place within that body as before shown. This would be an immaculate conception, or the germ of life fructified without physical contact. It is quite possible that such might have been the birth of Jesus. If this is allowed we may understand why the birth and life of Jesus is not recorded in history, because a being so immaculately conceived and born would not be a physical but a psycho-spiritual being.

A body which is born of woman by the ordinary sex function and process must die, unless another law be discovered by which it may be saved from death. A being who is conceived and born through a process higher than the ordinary is not subject to the laws which govern the physical. One who is so born saves the personality through whom he is born from death which the personality must suffer if left alone. Only by such immaculate conception and virgin birth may man be saved from death and become actually and literally immortal.—Ed.

SKY MESSENGER DIOGENES TEUFELSDRÖCKH.

AN ESSAY ON THE SPIRITUAL TEACHINGS OF CARLYLE AS GIVEN
IN "SARTOR RESARTUS."

BY BENO B. GATTELL.

(Continued from Vol. VII., page 350.)

THE PROFESSOR OF THINGS IN GENERAL.

AT the period of the reviewer's acquaintance with him, Teufelsdröckh had long ago accomplished the preliminary moral act of annihilation of self and his mind's eyes were unsealed and hands ungyved. Teufelsdröckh had attained to the knowledge of Self, to Self-consciousness. Such inferences may well be drawn from many of the messages of the sky messenger. He and his universe had ceased to be a machine. Early in life, while still at the University where poisoned victuals were handed those who cried for spiritual bread, "a conscious, recognized, ground-plan was beginning to be there" for him, and he had corrected and indefinitely extended it until at last he was conscious of himself and of his universe. Carlyle indicates his superior position by showing him to be "Professor of Things in General" at the New University of Weiss-nicht-Wo, a position the enlightened government had established, but had nowise endowed it. He had learned, on his own strength, to read fluently in almost all cultivated languages, on almost all subjects and sciences. In the autobiography we read:

" 'I have read in most Public Libraries,' says he, 'including those of Constantinople and Samarcand: in most Colleges, except the Chinese Mandarin ones, I have studied, or seen that there was no studying. Unknown Languages have I oftenest gathered from their natural repertory, the Air, by my organ of Hearing; Statistics, Geographies, Topographies came, through the Eye, almost of their own accord. The ways of Man, how he seeks food, and warmth, and protection for himself, in most regions,

are ocularly known to me. Like the great Hadrian, I meted-out much of the terraqueous Globe with a pair of Compasses that belonged to myself only.' ”

He lead a still and self-contained life; a man devoted to the higher philosophies. Vivacity of conception and intensity of feeling, he concealed under an opaque cover of silence. He was stoic in all things of external procedure. Of his personal appearance, the reviewer says:

“His look, as we mentioned, is probably the gravest ever seen: yet it is not of that cast-iron gravity frequent enough among our own Chancery suitors; but rather the gravity as of some silent, high-encircled mountain-pool, perhaps the crater of an extinct volcano; into whose black deeps you fear to gaze; those eyes, those lights that sparkle in it, may indeed be reflexes of the heavenly Stars.”

In outward appearance the Professor was of little figure; his tone was low and soul-stirring. In his eyes, “deep under their shaggy eye-brows and looking out so still and dreamy,” says the reviewer, “have we not noticed gleams of an ethereal or else a diabolical fire, and half fancied that their stillness was but the rest of infinite motion, the *sleep* of a spinning top.”

How little the deep and hidden nature of such a man, lying as it does behind the veil of silence, is known to his contemporaries is emphasized in the following. While the reviewer could say of him:

“The secrets of man’s Life were laid open to thee; thou sawest into the mystery of the Universe, farther than another!”

This is what the world saw of Teufelsdröckh:

“As for Teufelsdröckh, except by his nightly appearances at the ‘*Grünen Gans*,’ Weissnichtwo saw little of him, felt little of him. Here, over his tumbler of Gukguk, he sat reading Journals; sometimes contemplatively looking into the clouds of his tobacco-pipe, without other visible employment; always, from his mild ways, an agreeable phenomenon there; more especially when he opened his lips for speech; on which occasions the whole Coffee-

house would hush itself into silence, as if sure to hear something noteworthy. Nay, perhaps to hear a whole series and river of the most memorable utterances; such as, when once thawed, he would for hours indulge in, with fit audience: and the more memorable, as issuing from a head apparently not more interested in them, not more conscious of them, than is the sculptured stone head of some public fountain, which through its brass mouth-tube emits water to the worthy and the unworthy; careless whether it be for cooking victuals or quenching conflagrations; indeed, maintains the same earnest assiduous look, whether any water be flowing or not."

THE SKY MESSENGER'S MESSAGE.

At the time the reviewer knew him and had the privilege of visiting him, Teufelsdröckh lived on the attic floor of the highest house in the Wahngasse.¹⁵

The four windows in the following passage represent the being conscious on four planes, looking out on to them through the soul. The waking, dreaming and sleeping states, Teufelsdröckh shared with other men; which is nicely indicated by his sitting room which he shared with others, commanding three directions. But another view was had in his bedroom, which he had alone, at the opposite end; that is, in the secrecy of his inner nature, he could enter the state of spiritual seership.¹⁶ And here, isolated, above and apart from the world, he was a spectator of the play, no longer an actor in it. The reviewer says in this passage of unexcelled beauty:

"We enjoyed, what not three men in Weissnichtwo could boast of, a certain degree of access to the Professor's private domicile. It was the attic floor of the highest house in the Wahngasse; and might truly be called the pinnacle of Weissnichtwo, for it rose sheer up above the contiguous roofs, themselves rising from elevated

¹⁵Street of illusions, from the standpoint of the world.

¹⁶These three states, waking, dreaming and sleeping, are spoken of by Eastern Sages as the ordinary experience of a man in the world. After the waking or objective state, one passes into an inner world, called the astral; this state is called the dream state. It is subjective, psychic. When this state is left one passes into dreamless sleep. In it the mind is in its own state. The three states are entered into by the mind in a day. One who would attain to knowledge must be able to pass consciously into any or all of these three at will and there remain conscious. When he is able to do this, he then proceeds to a fourth state which transcends them all. In it all things are seen as related to and not separated from each other. This is a state of supreme bliss.

ground. Moreover, with its windows it looked towards all the four *Orte*, or as the Scotch say, and we ought to say, *Airts*: the sitting-room itself commanded three; another came to view in the *Schlafgemach* (bedroom) at the opposite end; to say nothing of the kitchen, which offered two, as it were, *duplicates*, and showing nothing new. So that it was in fact the speculum or watch-tower of *Teufelsdröckh*; wherefrom, sitting at ease, he might see the whole life-circulation of that considerable City; the streets and lanes of which, with all their doing and driving (*Thun und Treiben*), were for the most part visible there.

THE WORLD AS THE SEER SEES IT.

“ ‘I look down into all that wasp-nest or bee-hive,’ have we heard him say, ‘and witness their wax-laying and honey-making, and poison-brewing, and choking by sulphur. From the Palace esplanade, where music plays while Serene Highness is pleased to eat his victuals, down to the low lane, where in her door-sill the aged widow, knitting for a thin livelihood, sits to feel the afternoon sun. I see it all; for, except the *Schlosskirche* weathercock, no biped stands so high. Courtiers arrive bestrapped and be-booted, bearing Joy and Sorrow bagged-up in pouches of leather: there, topladen, and with four swift horses, rolls in the country Baron and his household; here, on timber-leg, the lamed Soldier hops painfully along, begging alms: a thousand carriages, and wains, and cars, come tumbling-in with Food, with young Rusticity, and other Raw Produce, inanimate or animate, and go tumbling out again with Produce manufactured. That living flood, pouring through these streets, of all qualities and ages, knowest thou whence it is coming, whither it is going? *Aus der Ewigkeit, zu der Ewigkeit hin*: From Eternity onwards to Eternity! These are Apparitions: what else? Are they not Souls, rendered visible: in Bodies, that took shape and will lose it, melting into air? Their solid Pavement is a Picture of the Sense; they walk on the bosom of Nothing, blank Time is behind them and before them. Or fanciest thou, the red and yellow Clothes-screen yonder, with spurs on its heels and feather in its crown, is but of Today, without a Yesterday or a Tomorrow; and had not rather its Ancestor alive when

Hengst and Horsa overran thy Island? Friend, thou seest here a living link in that Tissue of History, which inweaves all Being: watch well, or it will be past thee, and seen no more.'

“ ‘*Ach, mein Lieber!*’ said he once, at midnight, when we had returned from the Coffee-house in rather earnest talk, ‘it is a true sublimity to dwell here. These fringes of lamplight, struggling up through smoke and thousand-fold exhalation, some fathoms into the ancient reign of Night, what thinks Boötes of them, as he leads his Hunting-Dogs over the Zenith in their leash of sidereal fire? That stifled hum of Midnight, when Traffic has lain down to rest; and the chariot-wheels of Vanity, still rolling here and there through distant streets, are bearing her to Halls roofed-in, and lighted to the due pitch for her; and only Vice and misery, to prowl or to moan like nightbirds, are abroad: that hum, I say, like the stertorous, unquiet slumber of sick Life, is heard in Heaven! Oh, under that hideous coverlet of vapours, and putrefactions, and unimaginable gases, what a Fermenting-vat lies simmering and hid! The joyful and the sorrowful are there; men are dying there, men are being born; men are praying,—on the other side of a brick partition, men are cursing; and around them all is the vast, void Night. The proud Grandee still lingers in his perfumed saloons, or reposes within damask curtains; Wretchedness cowers into truckle-beds, or shivers hunger-stricken into its lair of straw; in obscure cellars, *Rouge-et-Noir* languidly emits its voice-of-destiny to haggard hungry Villains; while Councillors of State sit plotting, and playing their high chess-game, whereof the pawns are Men. The Lover whispers his mistress that the coach is ready; and she, full of hope and fear, glides down, to fly with him over the borders; the Thief, still more silently, sets-to his pick-locks and crowbars, or lurks in wait till the watchmen first snore in their boxes. Gay mansions, with supper-rooms and dancing-rooms, are full of light and music and high-swelling hearts; but, in the Condemned Cells, the pulse of life beats tremulous and faint, and bloodshot eyes look-out through the darkness, which is around and within, for the light of a stern last morning. Six men are to be hanged on the morrow: comes no hammering from the

Rabenstein?—their gallows must even now be o'building. Upwards of five-hundred-thousand two-legged animals without feathers lie around us, in horizontal positions; their heads all in nightcaps, and full of the foolishlest dreams. Riot cries aloud, and staggers and swaggers in his rank dens of shame; and the mother, with streaming hair, kneels over her pallid dying infant, whose cracked lips only her tears now moisten. All these heaped and huddled together, with nothing but a little carpentry and masonry between them;—crammed in, like salted fish in their barrel;—or weltering, shall I say, like an Egyptian pitcher of tamed vipers, each struggling to get its *head above* the others: *such* work goes on under that smoke-counterpane!—But I, *mein Werther*, sit above it all; I am alone with the Stars.' ”

When he, Teufelsdröckh, got back to the mystic elevation of his Wahngasse strange wonders were visible to him, and the strangest and greatest of them he saw, as anyone may see them, behind the small and notorious facts of commonplace life:

“ ‘Strange enough how creatures of the human-kind shut their eyes to plainest facts; and by the mere inertia of Oblivion and Stupidity, live at ease in the midst of Wonders and Terrors. But indeed man is, and was always, a block-head and dullard; much readier to feel and digest; than to think and consider. Prejudice, which he pretends to hate, is his absolute lawgiver; mere use-and-wont everywhere leads him by the nose; thus let but a Rising of the Sun, let but a Creation of the World happen *twice*, and it ceases to be marvellous, to be noteworthy, or noticeable. Perhaps not once in a lifetime does it occur to your ordinary biped, of any country or generation, be he gold-mantled Prince or russet-jerkined Peasant, that his Vestments and his Self are not one and indivisible; that *he* is naked, without vestments, till he buy or steal such, and by forethought sew and button them.’ ”

THE SELF AND THE CLOTHES OF SELF.

To this view he holds throughout; that the Self and its vestures are not the same; that the Self is eternal and the clothes, as Teufelsdröckh facetiously calls the veils of matter

which hide the Self, "the earth visiting *ME*" within, are only clothes, adapted, changed and laid aside according to the time, place and the conditions at and under which the Self manifests in and through them. The anonymous reviewer, falling in with the Teufelsdröckhish view of things, asks how it is that though science has proved, dissected, distilled and scientifically decomposed, "the grand Tissue of all Tissues, the only real Tissue should have been quite overlooked by Science,—the vestural Tissue namely, of woollen or other cloth; which Man's Soul wears as its outermost wrappage and overall; wherein his whole other Tissues are included and screened, his whole Faculties work, his whole Self lives, moves and has its being!" Whatever scenes of life the sky messenger contemplates, the gaze is riveted to this underlying fact.

" 'With men of a speculative turn,' writes Teufelsdröckh, 'there come seasons, meditative, sweet, yet awful hours, when in wonder and fear you ask yourself that unanswerable question: Who am I; the thing that can say I (*das Wesen das sich Ich nennt*)?' The world, with its loud trafficking, retires into the distance; and, through the paper-hangings, and stone-walls, and thick-piled tissues of Commerce and Polity, and all the living and lifeless integuments (of Society and a Body), wherewith your Existence sits surrounded—the sight reaches forth into the void Deep, and you are alone with the Universe, and silently commune with it, as one mysterious Presence with another.

" 'Who am I; what is this *ME*? A Voice, a Motion, an Appearance;—some embodied, visualised idea in the Eternal Mind? *Cogito, ergo sum*. Alas, poor Cogitator, this takes us but a little way. Sure enough, I am; and lately was not: but Whence? How? Whereto? The answer lies around, written in all colours and motions, uttered in all tones of jubilee and wail, in thousand-figured, thousand-voiced, harmonious Nature; but where is the cunning eye and ear to whom that God-written Apocalypse will yield articulate meaning? We sit as in a boundless Phantasmagoria and Dream-grotto; boundless, for the faintest star, the remotest century, lies not even nearer the verge thereof: sounds and many-coloured visions flit round our sense; but Him, the Unslumbering, whose

work both Dream and Dreamer are, we see not; except in rare half-waking moments, suspect not. Creation, says one lies before us, like a glorious Rainbow; but the Sun that made it lies behind us, hidden from us. Then, in that strange Dream, how we clutch at shadows as if they were substances; and sleep deepest while fancying ourselves most awake! Which of your Philosophical Systems is other than a dream-theorem; a net quotient, confidently given out, where divisor and dividend are both unknown? What are all your national Wars, with their Moscow Retreats, and sanguinary hate-filled Revolutions, but the Somnambulism of uneasy Sleepers? This Dreaming, this Somnambulism is what we on Earth call Life; wherein the most indeed undoubtingly wander, as if they knew right hand from left; yet they only are wise who know that they know nothing.

“ ‘Pity that all Metaphysics had hitherto proved so inexpressibly unproductive! The Secret of Man’s Being is still like the Sphinx’s secret: a riddle that he cannot rede; and for ignorance of which he suffers death, the worst death, a spiritual. What are your Axioms, and Categories, and Systems, and Aphorisms? Words, words. High Air-castles are cunningly built of Words, the Words well bedded also in good Logic-mortar; ~~wherein~~, however, no Knowledge will come to lodge. *The whole is greater than the part*: how exceedingly true! *Nature abhors a vacuum*: how exceedingly false and calumnious! Again, *Nothing can act but where it is*: with all my heart; only, WHERE is it? Be not the slave of Words: is not the Distant, the Dead, while I love it, and long for it, and mourn for it, Here, in the genuine sense, as truly as the floor I stand on? But that same WHERE, with its brother WHEN, are from the first the master-colours of our Dream-grotto; say rather the Canvas (the warp and woof thereof) whereon all our Dreams and Life-visions are painted. Nevertheless, has not a deeper meditation taught certain of every climate and age, that the WHERE and WHEN, so mysteriously inseparable from all our thoughts are but superficial terrestrial adhesions to thought; that the Seer may discern them where they mount up out of the celestial EVERYWHERE and FOREVER: have not all nations conceived their God as Omnipresent and Eternal; as existing in a

universal HERE, an everlasting Now? Think well, thou too wilt find that Space is but a mode of our human Sense, so likewise Time; there is no Space and no Time: We are—we know not what;—light-sparkles floating in the aether of Deity!

“So that this so solid-seeming World, after all, were but an air-image, our ME the only reality; and Nature, with its thousandfold production and destruction, but the reflex of our own inward Force, the “phantasy of our Dream;” or what the Earth-Spirit in *Faust* names it, the *living visible Garment of God*:

“In Being’s floods, in Action’s storm,
I walk and work, above, beneath,
Work and weave in endless motion!

Birth and Death,
An infinite ocean;
A seizing and giving
The fire of Living:

’Tis thus at the roaring Loom of Time I ply,
And weave for God the Garment thou seest Him by.”

Of twenty millions that have read and spouted this thunder-speech of the *Erdgeist*, are there yet twenty units of us that have learned the meaning thereof? ”

Things common, small and even despicable to the unthinking have to our Sage an inner meaning, often the more glorious, the less their ridiculous outside would suggest. Man, little man, the “dead one,” the “useless one,” of the Bible and of the teachings of the mystics, appears to the sometimes grimly humorous sense of the Professor as a “forked straddling animal with bandy legs,” as Swift has it, or “a forked Radish with a head fantastically carved,” and “an omnivorous Biped that wears Breeches,” some men appear as “empty masks full of beetles and spiders, yet glaring out on the spectator from their glass eyes with a ghastly affectation of life.”

But under all this Teufelsdröckh discovers an inscrutable, venerable mystery.

“To the eye of vulgar Logic,” says he, ‘what is man?
An omnivorous Biped that wears Breeches. To the eye

of Pure Reason what is he? A Soul, a Spirit, and divine Apparition. Round his mysterious ME, there lies, under all those wool-rags, a Garment of Flesh (or of Senses), contextured in the Loom of Heaven; whereby he is revealed to his like, and dwells with them in UNION and DIVISION; and sees and fashions for himself a Universe, with azure Starry Spaces, and long Thousands of Years. Deep-hidden is he under that strange Garment; amid Sounds and Colours and Forms, as it were, swathed-in, and inextricably over-shrouded: yet it is sky-woven, and worthy of a God. Stands he not thereby in the centre of Immensities, in the conflux of Eternities? He feels; power has been given him to know, to believe; nay does not the spirit of Love, free in its celestial primeval brightness, even here, though but for moments, look through? Well said Saint Chrysostom, with his lips of gold, "the true SHEKINAH is Man:" Where else is the GOD'S-PRESENCE manifested not to our eyes only, but to our hearts, as in our fellow-man?

" 'He is a god, and at times he is conscious of it. Then it seems that there is a god present in his person; he feels a god in his heart. This feeling is the truth. Let no one dispute it out of him.' "

" 'I would bow to every Man with any sort of hat, or with no hat whatever. Is not he a Temple, then; the visible Manifestation and Impersonation of the Divinity?

" 'There is but one temple in the world,' says Novalis, 'and that temple is the Body of Man. Nothing is holier than this high Form. Bending before men is a reverence done to this Revelation in the Flesh. We touch Heaven, when we lay our hands on a human Body.'

And this, in the genuine Teufelsdröckhish style:

" 'Man,—who, were he but a Swineherd, in darned gabardine, and leather breeches more resembling slate or discoloured-tin breeches, is still the Hierarch of this lower world.' "

(To be Continued.)

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.

VIII.

THE SEVEN ACTIVE HIERARCHIES.

(Continued from Vol. VII., page 356.)

THE twelve great rays of being are represented by the twelve signs of the zodiac. Seven are active at a certain phase of existence, in the manner already explained, with the seven notes in a key-group relative to the twelve-fold chromatic scale. These twelve hierarchal rays should be thought of as emanating from a point in twelve directions of space, thereby creating the regular solid figures called the dodecahedron and icosahedron; the dodecahedron contains twelve faces, the icosahedron twelve corners.

In both these figures the science of the zodiac can be read. From these solid figures the cosmic signs of the zodiac are projected to the surface in such a way that each sign embraces 30 degrees of the circle. As all development of life and creation occurs in space, it is natural to regard the surface zodiac as a projection of the space zodiac. In the space zodiac, twelve great five-edged pyramids fill the entire space on every side, having the head as centre and extending outward. We can also think of the space zodiac as of twelve cones touching each other and inscribed in the aforementioned pyramids, each space angle of these zodiacal tubes being 60 degrees. Twelve of these space degrees make 720, which is the number for the zodiac of space, and represents a motion twice around the surface circle of 360 degrees. In previous articles, it has been said that the two-fold circular motion was important; we may now add that the number 720 has its foundation in the cosmic zodiac. It is difficult to

show this relationship in an ordinary drawing, and therefore, we advise interested students to procure solid figures when such are mentioned, in the course of this work.

We may imagine the cosmic zodiac (or the solid twelve-fold outcome and income towards every direction in space), in a certain moment of its existence, as a central globe on the surface of which, twelve equally sized globes all touch each other and the central one. If an intuitive person regards this admirable figure he will understand the great part that the twelve-fold cosmic division must play, as the globe is the most perfect of all figures. A circle is merely the surface projection of a globe. Divinity through nature has arranged the mathematical possibility that twelve equal globes should touch each other and a thirteenth central one; the twelve occupy the surface of the central globe.

Seven of these twelve globes, or tubes of spiral motion, are active at one and the same time in order to maintain the balance of things. Two of these globes, corresponding to B and F, are branch centers of generation for active and inactive periods of the two groups of five globes. One of the seven active globes is the governing globe a certain length of time. We understand by the word "globe" a greater center of life pulsating rhythmically; each globe giving life to the forces of a solid zodiacal sign.

The twelve hierarchies include everything that has been, is, or will be. In a limited sense we may so regard the action of the hierarchal forces of our solar system and particularly of our planet. The life of our planet depends on the forces of the cosmic zodiac, and though we consider seven of those rays active, there are sub-forces belonging to hierarchies outside these, just as in a melody, written in a certain key, occasional notes from other keys play in.

The highest types of human life on our planet are termed masters, adepts, initiates, because they have brought life to its highest development. Their life and science is secret, though portions are made known to the world. A portion of that which for a long time has been secret has gradually been given to the world. At the ratio that human life is developed and perfected, the science and the information which was secret is published through the agents now active in the world. The different orders, brotherhoods and individuals who are in connection with *The Brothers* belong to certain of the seven active hierarchies, although this is usually hidden from the public and the members themselves. We will here show the seven hierarchal Orders in

direct or indirect connection with the Brothers of the "White Lodge," or "White Brotherhood"—the collective name for initiates in the old wisdom philosophy. The names of these seven Orders are beginning to reach the public, and it is therefore considered well to state their exact nature without attempting to divulge any of their secrets.

Of the seven great Degrees of manifested life the fourth is the one where the teachings of ancient wisdom are so promulgated that secrecy has been thought necessary. The three higher Degrees make up what is generally termed the "Lodge of Masters." These three Degrees contain the true secret science, whereas the teachings of the fourth great Degree are provisionally secret, with the ultimate view of their being made known to the public when the time is ripe. With initiation into the third great Degree (counting from above), real adeptship begins. Each one of the seven great Degrees is divided into seven Orders, all hierarchally defined.

The once secret numerical names of the seven Orders of each Degree are 1, 3, 6, 10, 15, 21, 28 and 36, taking in the whole octave, where 1 and 36 are each the beginning of one Degree and the end of another. No other numbers between these figures are represented as names for the seven Orders of the "White Lodge," except the hierarchal Orders from the three super-spiritual planes, which are termed according to another system. The numbers of the seven Orders are formed by the gradual addition of the first eight digits; so that 36 is the sum of the first eight, 28 the sum of the first seven digits, and so on. The seven Orders are mutually connected, like the seven notes in the fundamental key-group. Instructions, teachers, membership in these Orders, whether known or unknown, are in exact harmony to the corresponding hierarchy of the cosmic zodiac. Pretensions which are not in harmony with this general plan are sure to be a side track from the masters' path, but the true nature of a genuine Order of initiates is often hidden behind an unimportant name. The higher Brothers aim to have the different brotherhoods in their right place in the great plan.

If we separate the odd from the even numbers in the numerical names of the Orders, as shown in Figure 58, we get two squares of chords, which in space are tetrads or four-faced pyramids, forming together the Cubic Stone with eight corners, of which four belong to the upper tetrad and four to the lower. The upper tetrad of chords is composed of the Orders 1, 3, 15

1	D 1	
2	B 3	
3		6 C
4		10 A
5	G 15	
6	E 21	
7		28 F
8		36 D

FIG. 58.

(The two tetrads of the cubic stone.)

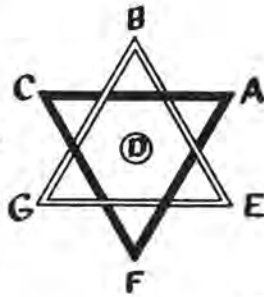


FIG. 59.

(The harmonic interaction of the seven orders.)

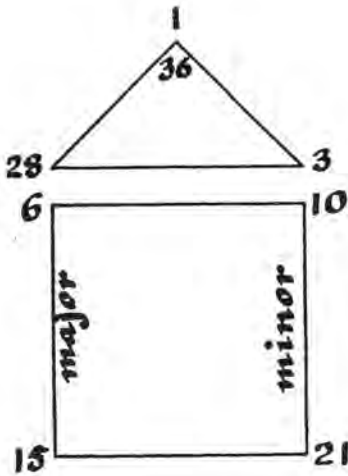


FIG. 60.

(Triangle and square of the seven orders.)

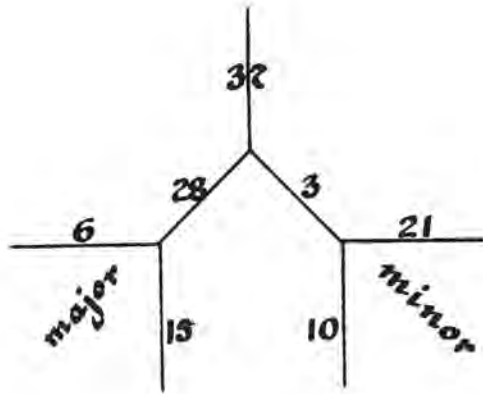


FIG. 61.

(Hierarchical tree of the seven orders.)

and 21, and the lower tetrad of the orders 6, 10, 28 and 36. Two and two of these go together, 1 and 3 forming 4, or two square, 6 and 10 forming 16 or four square, and so on. The upper tetrad is the expression of the high or dominant triple chords, D B G being the major and B G E the minor dominant chord. The lower tetrad expresses the low or sub-dominant chords, D F A being the minor and F A C the major sub-dominant chord.

In Figure 59, the seven Orders are arranged in a harmonic star like the star of harmonic chords already described. The Orders 1 and 36 form the great hierarchy of the 37, which is the governing hierarchy, or the great Order of Christ. Figure 60 illustrates the division of the seven Orders into a governing triangle and a square. It should be noticed that the Order of the 28 although low from our point of view as representing matter, has a high place, it being the generating Order for the major branch of the tree, shown in Figure 61. The refining of matter into spirit has the exact balance into the condensing of spirit into matter; the forces of B and F, or the Orders of the 3 and the 28, are the generating branch forces of the central force D, or the Order of the 37. These numbers have no connection with the numbers of vibration of the single notes previously mentioned. The hierarchal numbers are numerical names deeply significant of the Orders of the White Lodge, and each such Order may embrace many different brotherhoods, societies, or individuals. Before the mutual relation of the seven Orders is further explained we will examine separately the general character of each.

Figure 62 represents the globular zodiac. Of the twelve globes surrounding the thirteenth, three are shown above, seven on, and three below the plane of the paper. The outer circle is a section of the globe which envelopes the twelve inner globes. The drawing is a projection from the eye of the reader at right angles to the paper. The centre of each globe in this projection is situated on one of the twelve radii or rays, each representing the cusp of an ordinary zodiacal sign. These twelve rays run to the large circle where the points of intersection represent the twelve notes of the chromatic scale, of which the D key-group is marked with large letters round the circle in the known way, so that D is at the top as the governing point of the whole large circle or the surface zodiac, and coincides with the cusp of the sign Aries (γ). A note is a point on the ladder of vibratory movement, hence corresponds to a cusp between two signs,

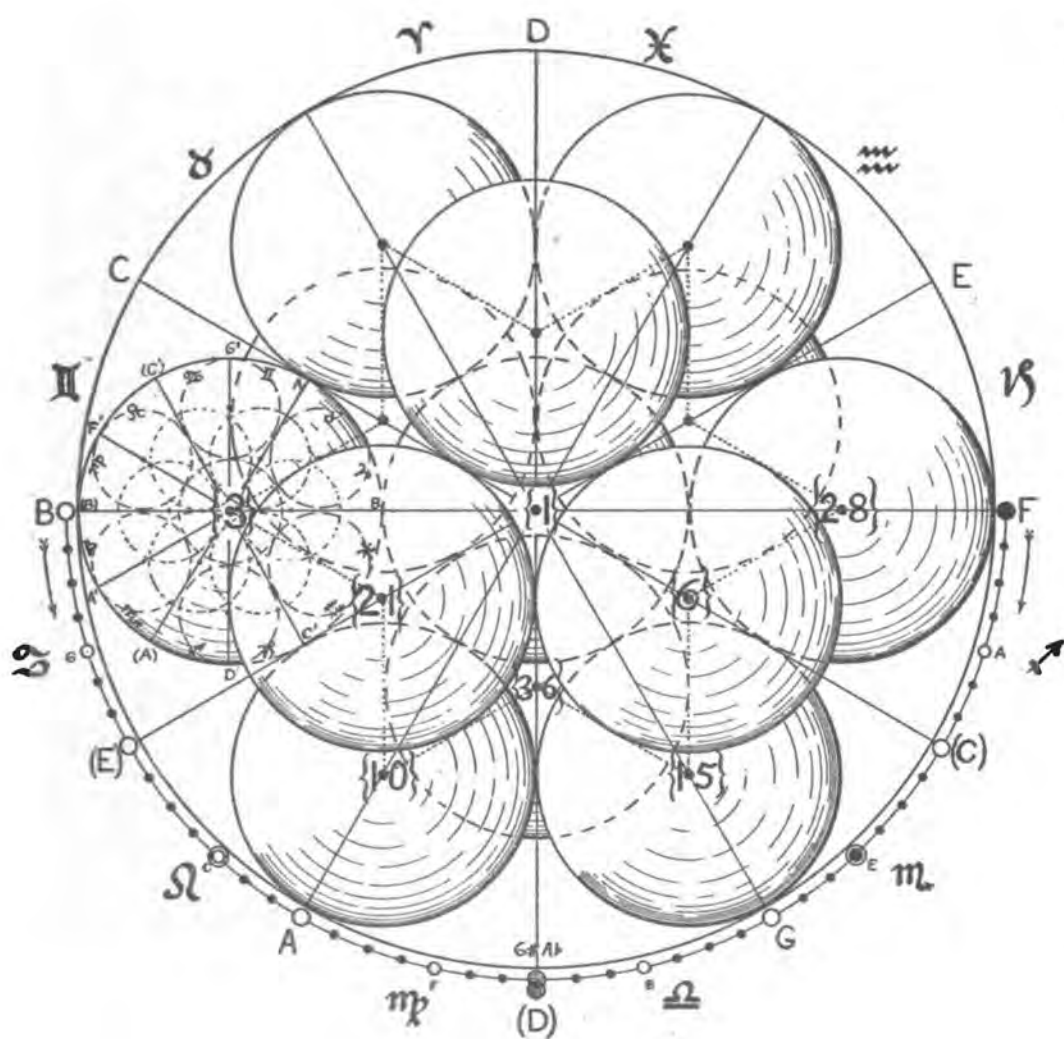


FIG. 62.

(The globular zodiac.)

whereas each sign represents the interval or distance between two notes. The figure is arranged according to the notes or cusps whereby the four cardinal points correspond to the four seasons of the year, during which time the sun enters the sign Aries (φ) about the 21st of March, the sign Cancer ($\var�$) about the 21st of June, the sign Libra ($\var�$) about the 21st of September and the sign Capricorn ($\var�$) about the 21st of December. The horizontal diameter is the cosmic Midsummer—Christmas and the vertical diameter the cosmic balance-line of the equinoxes at Spring and Fall. The point B is the cusp of light and heat, and the point F cold and darkness, the two extremes of development between the transition points D D of Spring and Fall. That the figure should not be crowded, the sharps and flats are not marked on the large circle, thus the lowest point marked (D) is really the note G \sharp or A \flat . The zodiacal signs are shown in order from Aries (φ) towards Taurus ($\var�$) in a left-hand circle, and the notes from A towards B in a right-hand circle. As regards the action of vibration indicated by the passage of notes presented on the lower half of the large circle by an outer chained line of dots and rings, the twelve signs are thought stationary from B in a left-hand circle to F, and from F in a right-hand circle back to B.

The lower half of the figure represents the period of manifestation, in order to make the figure correspond to usual diagrams of the surface zodiac, but it should be kept in mind that the entire system of globes is constantly balanced by the same process on the opposite upper half of the figure and that each point of the circle is in intimate action with the diametrically opposite point. Two such points on each end of a diameter are *complementary points*, and their corresponding globes are *complementary globes*. There are six pairs of globes of which each pair is in mutual relationship, as the globes B and F; these are generating globes in the same key-group, of which there are twelve. One pair of globes is seen in Figure 63; they are connected by a double cone with its apex the centre of the great globe or circle. This double cone is the cosmic space of a pair of globes, whose spiral motion is of a complicated nature, alternating involution and evolution. Each cone embraces 60 degrees of the great circle, so that six cones represent one complete circle; the other six cones partially cover the first six in a second complete circle, thus making together 720 degrees (twice round a circle), or a *double circular process*. The left is always

balanced by an opposite right hand spiral motion, and each single sweep of a spiral represents a circle.

The centres of the twelve globes are connected by fine dotted lines, forming in this projection a six pointed star. In space, we must imagine this chain running from a globe (3) on the plane of paper upward to the globe (21), then down to the globe (10) on the plane, then below the paper to the globe (36), then upward to the globe (15) on the plane, and so on. In this way, each zodiacal sign is a surface projection of the forces from two globes of 60 degrees' arc, partially covering each other.

Each globe represents a grand hierarchy of life, and seven of these globes are marked with their respective numerical names, which are here put in () to distinguish them from other numbers. The eighth globe marked (1) is the central globe ruling the twelve outer globes. Of the seven manifested globes shown, there is always one governing globe (36), which may be called the outer Christ globe to distinguish it from the inner Christ globe, or the ruling centre of the whole system. The seven globes correspond to the notes of the D key-group in the before mentioned way. The globes (21), (36) and (6) correspond on the three centres E, D and C, and these notes being situated on the upper half of the great circle, are put in brackets on the lower half to indicate that they are in reality situated diametrically opposite, but are shown on the lower half to fit in the chain of manifestation expressed by musical chords outside the great circle.

The *condensing* force runs from B through the sign of Cancer (♋) in a left hand circle and passes through the minor chords B G E, E C A and A F D to the cusp (D), the point of balance, where the sign of balance Libra (♎) begins, the real D being diametrically opposite on the cusp of Aries (♈). This method of representation is made for reason of clearness of the figure. We must know that the arc B G (E) of the sign Cancer is composed of seven smaller signs, from B to (E), which on the large circle covers the distance from beginning of Cancer B to the end of Capricorn E by the way of G, or seven large signs. This is natural by the function of the two complementary globes (E) and E.

In a similar way the *refining* force runs from F through the sign of Sagittarius (♐) in a right hand circle and passes through the major chords F A C, C E G and G B D to the balancing point (D), where the two forces are governed from the globe (36) and

further ruled by the globe (1). The arc F A C of the stationary sign Sagittarius (♐) corresponds to seven signs from the point F, through the cusp A of Virgo (♍), to the cusp C.

The four cardinal cusps B, D, F and D are symmetrically situated to the four middle signs in each quadrant: Taurus (♉), Leo (♌), Scorpio (♏) and Aquarius (♒), which signs are mentioned in the Bible as the Ox, Lion, Eagle (the original name for Scorpio) and Man. Thus four cusps and four signs are in a balancing position on the diagram.

Each hierarchal globe is further subdivided into 13 smaller globes which is shown in the globe (3) whose balancing point or cusp of individual Libra (♎) is at B. These smaller globes are manifested according to the laws of harmony of the B key-group as sub-scales of the larger D group, and so with all the other globes. A knowledge of the whole chromatic scale is necessary to understand all the sub-keys, and in a later article we will penetrate further into the plan of sub-division. The forces from the centre (1) run radially outward and inward, so that each globe has a cusp of his own, Libra or its governing ray in the direction of its own centre, where the consciousness of the globe is concentrated. Thus the globe (21) has its cusp of balance in direction of E, the globe (10) in direction of A, and so on.

The centres of each two adjacent globes, say (3) and (21), are situated 60 degrees apart above the paper, for the point (E) is in reality on the surface of the great globe above the paper, but, projected on the paper, this real angle of 60 degrees is seen exactly in half size, at 30 degrees. The globular zodiac generally embraces twice the distance of the surface zodiac. By remembering this there will be no confusion in the seeming discrepancy between the two systems. The motion of our planets round the sun may be thought of as occurring on a plane and embracing twelve signs, each of 30 degrees, but the forces governing this motion in long ages obey the laws of the globular zodiac.

It is said that each life centre has its own zodiac of development through certain phases; we may add that each life centre has its own master chord, or A U M, which is the triple force of manifestation in direction of the three cusps B, D and F, the fourth G, being added when the whole double system of outcome and income is considered, and then, with the other three, forming the square or tetrad, in the centre of which the sacred flame from the central Christ globe (1) is burning. The triple force

within each globe is symbolized by the Order of the (36), the number of triple development within the twelve-fold zodiac, each sign having its own A U M, simple or compound. This is why the hierarchy of the (36) is the governing one among the seven.

The mutual relation of the globes is similar to that of the twelve notes. In one key-group the function of twin notes, of major and minor qualities and so on, has an exact correspondence in the processes in all of the globes, and by simple logical reasoning we will be able to judge as to the life and service of the representative hierarchies on this planet that, in a more limited sense, we call members of the White Lodge.

During the further explanation of the work of the seven Orders generally described, we shall use the figure of the 13 globes as a model, from which we will unfold our treasures of knowledge; we must, therefore, often return to it for study. Enough has been shown to make a framework for an explanation of each Order separately and further develop their mutual connection, and we shall especially have in mind the Building of the Temple in its outer and inner appearance, the details of which must be an exact mathematical representation of the work of the seven Orders, beautified by the symbols of divine love and human aspiration.

(To be Continued.)

The subject is that old story of Precedence, which, indeed, from the time of Cain and Abel downwards, has wrought such effusion of blood and bile both among men and women; lying at the bottom of all armaments and battle-fields, whether Blenheims and Waterloos, or only plate-displays, and tongue-and-eye skirmishes, in the circle of domestic Tea; nay, the very animals have it; and horses, were they but the miserablest Shelties and Welsh ponies, will not graze together till it has been ascertained, by clear fight, who is master of whom, and a proper drawing-room etiquette established.

—Carlyle, *The Nibelungen Lied*.

METAPHYSICAL SCIENCE IN MEDICINE.

V.

THE METAPHYSICAL PROPERTIES AND CURATIVE POWERS OF PLANTS AND OTHER PHYSICAL SUBSTANCES.

ALL curative qualities in medicines, except those which act in a strictly mechanical or chemical manner, are metaphysical; because they call into action the principle or power of life. Life is not the "motion of matter;" it is a power of whose nature we can judge only by observing its manifestations in bodies which it causes to live. Nor is it merely a "series of definite changes;" but it is, as Cowper says, a power which is:

"The Lord of all, himself through all diffused,
Sustains and is the life of all that lives."

Powers cannot be seen, though they may be sensed by feeling. Let one advanced in years, who believes that life is merely a mechanical motion of matter, remember how in his vigorous youth he felt the rush of life thrilling through his veins and nerves, giving him strength and energy. Life is an aspect of the will in nature, a higher degree of the will-power, which we call "electricity." That the sap of a tree rises from its roots to a height of more than a hundred feet in spite of the known laws of atmospheric pressure and hydraulics, is due, not to "capillary attraction" alone, but to the life in that tree. In a dead piece of wood this could not take place. Likewise, a man does not live because his heart beats, but his heart beats because the man lives. A corpse could not be made to live, even though we succeeded in making its heart beat by artificial stimulation.

The action of life in nature may be understood if we realize that life is a spiritual power. There is only one life in the uni-

verse; but there are different degrees of its manifestation; life is present in all forms of existence from the atomic to the self-conscious life of a spiritual being. Where there is life, there is love, light and consciousness. Trees would not spread their branches towards the light if they did not love it, and how could they love it if they were unconscious of its presence. It may be said that they are acted upon by the heat of the sunrays, or by their chemical action; but heat is a manifestation of love in nature and chemical action a manifestation of life.

During the period of materialism academical science lost its true spirit, and medical science lost sight of the finer forces in nature. The employment of medicines prepared from fresh plants fell almost entirely into disuse, because their ethereal, life-giving properties were not understood. Poisonous alkaloids were supposed to be their only active principle and were extracted and used because their gross action could not be denied. The physicians of the ancients knew better; they used fresh plants which were gathered at the proper season and hour; but in our modern pharmacies only the dried and lifeless herbs and roots are to be found, which are gathered without regard to the time and prevailing influence. Medicine was practiced on the principle that a sledge hammer was needed for killing a fly, and so the patient frequently came to harm; the reaction came and medical agnosticism, contenting itself with mere observation of the symptoms of the disease, has become the fashion.

Dr. Babbitt, in his "Principles of Light and Color," was the first in modern times who called attention to the finer forces in medicines. He showed that the active principle of light is the curative power, and his discoveries have to a great degree been amplified by M. Ritter, of Breslau.¹

Discoveries such as "Principles of Light and Color," the Roentgen ray and Radium, have opened a new field of research which is destined to lead medical science into a higher realm. By these discoveries many strange problems have been solved. As, for instance, certain springs whose curative qualities could not be denied, although chemical analysis showed nothing in the waters to which their virtues could be attributed, until the finding of Radium in them explained the matter.²

Previous to this, the door to the kingdom of ether had been opened by homoeopathy. The discoveries of Hahnemann and his

¹"Die Neuro-dynamische-Therapeutik." Leipzig, 1905.

²Such springs are at Gastein, in Austria.

followers showed that the finer medical substances are more potent in the cure of diseases than the grosser. A maxim among the physicians of old was that, "*corpora non agunt nisi fluida sunt.*" (Bodies do not act except in a liquid state.) If so, it is reasonable to suppose that the ethereal parts of medicines act upon the ethereal parts of the body. Metaphysical science teaches that the ethereal body is the seat of life from which the life ethers are communicated to the physical organs. Thus, while gross material or solid substances can have only a physical, mechanical action, homoeopathic remedies, whose ethereal particles have become freed through repeated dilutions, act upon the ethereal currents of life metaphysically.

In every plant or mineral are contained the vibrations of one or more of the seven solar rays of the spectrum. These colors are visible if we examine the ashes of plants or the alkalies and alkaloids obtained from them. The following are a few examples:

- Carbonate of Lime, yellow.
- Calciumsulphide, yellow orange.
- Sulphate of Calcium, reddish yellow.
- Magnesium sulphate, red.
- Soda, yellow.
- Sulphate of Sodium, bluish.
- Chlornatrium, whitish yellow.
- Potassium Sulphate, violet.
- Sodium fluoride, reddish.
- Sulphur, light blue.
- Phosphorous, whitish blue.
- Sulphuret of Iron, whitish yellow.
- Manganese sulphate, intensely green.

The light and love and life in the universe are represented in every sunray through its luminous, coloric and chemical properties. These are the three energies, of which, ultimately all things consist. We know if we burn coal, we free the solar energy which has been stored therein for thousands of years, and similarly all solid bodies are concentrated energy in condensed form; they are space, matter and motion objectified, storage batteries of energy, vibrations of force made substantial; in their ultimate essence they are love, light and life, or the "three substances" called by the alchemists; *Salt*, \ominus , *Sulphur*, \triangle , and *Mercury*, \ddagger , and are represented in the old eastern philosophy as the three Gunas, or qualities of universal nature, namely, *Tamas*,

Rajas and *Sattva guna*. The love element causes desire and attraction; it causes the animal to seek its food and enables the roots of plants to search the soil for nutriment. Consciousness is light and on the lower planes it manifests as instinct; it enables the roots to select from liquids those ingredients which are suitable to the growth of plants and to reject those which are useless. Life is volition, a conscious or instinctive exercise of the will. Love attracts and unites, intelligence chooses and selects; life regulates and builds forms out of the unformed material. If an organ is diseased, the disease is brought on by disharmonious conditions, caused by a disorderly action of the element of love; the cure consists in supplying the organ with the forces necessary to displace the disordered elements and endow it with those needed. If an organ is overexcited we may calm its nervous currents by means of a blue light coming either directly from the sun, or by employing internal remedies in which the principle of that color predominates; if there is a want of energy we may employ stimulating rays of light, or such substances in which upon spectral analysis the red principle predominates. For instance, if there is a disordered action of the liver, the yellow principle may restore order. Blue is the symbol of love, red of life and yellow is the symbol of light or intelligence. Green combines the qualities of yellow and blue; orange, of yellow and red. Thus the different combinations of color have each their special medical virtues.

The entire vegetable kingdom is a storehouse of medicines; the difficulty is to select the proper ones in each case. Perhaps this would not be difficult for an educated and experienced clairvoyant metaphysician; but so long as the medical fraternity has not become spiritually enough developed to possess the clairvoyant powers, it will have to rely on the general observations based upon a system of eclecticism. This system is necessarily fallible because individual cases usually differ, not only as to kind of medicine, but also as to degree of dilution.

✓ The great Paracelsus writes: "I have reflected on the magical powers of the soul and have discovered many of the secrets in nature. I tell you that he only can be a good physician who has attained the magical power of interior perception." ✓ If our physicians possessed it, their books might be burned, their medicines thrown into the ocean, and the world benefited thereby. This magic power of the soul everywhere finds that which is needed and more than will be required. The soul does not re-

gard the physical construction of herbs or roots, but it perceives their powers and virtues.”³

As the Life in the universe is only one and all forms of life its manifestation, it is clear that all the principles contained in the macrocosm are represented in each microcosm. The ancients divided those principles into seven states of the one life, corresponding to the seven principles of the Hindu philosophy; they symbolised them according to the names of the seven “planets” or powers, described in theosophical literature, namely:

Symbol		Musical			
and Planet.	Orange	scale.	Principles.		Manifestation.
♃ Jupiter	Color.	sol	Aura		Spirit (Life)
☿ Mercury	blue	mi	Buddhi		Soul (Intelligence)
♀ Venus	yellow	la	Manas (higher)		Mind (Love)
♄ Saturn	indigo	fa	Manas (lower)		Intellect
♂ Mars	green	do	Kama		Desire
☾ Moon	red	si	Linga sharira		Form, or astral body
☼ Sun	violet	re	Prana		Vitality.

These seven principles are contained in everything, either in a latent or active condition; either one or the other may predominate. The visible material body is not separately considered; it is no principle, but the external manifestation of those seven principles contained therein. The medical virtue of a certain plant, therefore, consists in the predominance of a certain principle, or set of vibrations therein, such as may be useful to restore the harmony of corresponding vibrations in a diseased organ; the remedy will be most active, if it is in a fluid, ethereal, or spiritualized state, such as may be produced by homoeopathic dilutions, triturations, or magnetic manipulations.

The reason why this or that principle predominates in certain plants is because each plant attracts from the universal storehouse of nature such planetary influences as its nature requires. It is therefore reasonable to believe, with the ancients, that the medical virtue of a plant will be more effective, if the plant be gathered according to the rules of astrology, at a certain planetary hour.

³Compare F. Hartmann: “The life and doctrines of Paracelsus.” Publishers, Theosophical Pub. Co.

Not only plants, but all the organs of the human body are subject to planetary influences and conditions. Every human being is a little sun with its planets moving in their zodiac, ☉, is the sun of his life, ♃, his power, ☿, the lord of his brain, ♀, (love) rules his heart, ♂, dominates in his blood, ☾, reigns over his imagination, ♃, gives him materiality. It therefore stands to reason that a plant ruled by certain planetary influences will have a stimulating effect if the corresponding vibrations are employed as medicine in the human or animal organism.

The following are a few examples taken from a list of plants divided according to their predominating planetary powers:

☉ Aloes, Amber, Balm-tree, Cedar, Calamus, Clover, Resin, Gentian, Heliotrope, Laurel, Lotus, Myrrh, Pepper, Hypericon, Musk, Marjoram, Safron, Sunflower, Cinnamon, Incense, etc.

♃ Asphodel, Hen-bane, Cypress, Ivy, Fern, Figtree, Cumin, Helleborine, Poppy, Sweet pine, Snake-weed, Celery, Rue, Weeping willow, Yew-tree, etc.

♃ Apple tree, Elecampane, Basil, Betony, Oak, Hemp, Barley, Cherry, Manna, Mulberry tree, Mint, Almond, Lavender, Nutmeg, Bugloss, Poplar, Plumtree, Raisins, Rhubarb, Horsechestnut, Licorice, Grape vine, Sugar.

♀ Valerian, Mug-wort, Coriander, Spices, Adiantum, Myrtle, Rose, Sandal-wood, Thyme, White lily, Violets.

♃ All plants with short and small leaves and with multi-colored flowers, Fumitory, Cinquefoil, Hazelnut, Parsley, Pimpernel, Wallpepper, etc.

☾ Daisy, Peony, Cucumber, Elder, Cabbage, Pumpkin, Palm-tree, Olive, Lettuce, Turnips, Hyssop.

♂ Nettle, Thistle, Garlic, Plants containing narcotic substances. Horse-radish, Horse-parsley, Plantain, Wolfs-milk, Radish, Spurge-laurel, Belladonna, Aconite, Leek, Mustard, Onion.

Moreover, it may be added that ☉ is generally predominant in aromas and balsams, ♃ in roots, ♃ in fruits, ♀ in flowers, ☿ in the Bark, ☾ in leaves and ♂ in the woody parts.

Theoretical knowledge of these things however will be little use to an ordinary medical practitioner, because metaphysics is a spiritual science and requires a spiritual recognition of the essence of things, which belongs only to those who have thus been endowed from birth or have acquired such powers by becoming more spiritual themselves.

Fortunately, there are at this day a few genuine medical clairvoyants and persons capable of sensing the specific action of this or that plant upon especial nerve currents in their own bodies. The following are a few examples of the neurodynamic action of some of the most important vegetable remedies. They are taken from a not yet published manuscript of one of the greatest authorities in that line.*

Agropyrum repens (Quick grass). The juice acts especially upon the glands and nerves which stimulate the digestive activity of the stomach and bowels. It helps the bladder and kidneys and dissolves gall-stones.

Allium cepa (Garlic) acts upon the motor nerves of the blood-vessels and lymphatics which extend to the bones and tendons. It is especially useful in cases of gout, diseases of the bones and sclerosis of the *Aorta*.

Anchusa officinalis (Onitongue) acts on the motor nerves of the blood vessels of the lungs. Useful in *asthma* causing heart-trouble.

Angelica acts upon the nerves of the parotid gland.

Calamus serves to dissolve uric acid salts; useful in chronic gout and rheumatism.

Calendula, special remedy for swellings of the uterus or the prostate gland.

Centauray acts upon the *Trigeminus*. Very useful if the brain is exhausted from overwork.

Cichorium intobus (Soccoray), acts upon the vasomotor nerves of nearly all mucous and serous membranes; inflammation of the brain, spine, etc.

Convallaria. Useful in weakness and paralysis of the heart.

Cucurbita (Pumpkin). Specific remedy against *bronchial asthma* inflammation of serous membranes and for the reabsorption of exudates.

Herba bursa pastoris acts upon the vasomotor nerves of the arteries and veins. Especially useful in disorders of the circulation.

Lactuca sativa acts upon the nerves of the spinal cord. Useful in *tabes dorsalis* and *epilepsy*.

Lappa major. Special remedy against inflammation of the gall-bladder and against gall-stones.

Taraxacum. Special remedy against *malaria*. It stimulates the activity of the spleen.

*M. Ritter.

Tursilago (Colts-foot) acts upon the nerves of the blood nerves of the bronchial membranes. Useful in tuberculosis of the lungs, catarrh.

Vicia faba acts upon the vasomotor and sensible nerves of the uterus or the prostate gland; cures nervous headache, strengthens the memory.

Viola tricolor acts upon the nerves of the bronchial glands. Special remedy in Catarrh, Emphysema and Tuberculosis of the lungs.

These few extracts from the manuscript go to show that the medical virtues of plants are in the ethereal particles which act upon the life-ethers with which they are in affinity, and so set up vibrations in certain corresponding nerve-currents and organs in the human and animal body. This will take place in a more effective manner, if the remedies are applied diluted or "etherialized," as in homoeopathy; the action is then not merely physical or mechanical, but is metaphysical, because it involves the active life principle and Consciousness.

All plants and every material body, or atom contain the seven principles; so each plant may exercise, by way of the nervous currents with which these principles come into contact, an ethereal, mental and spiritual influence; not only by being taken internally but also by way of touch, sight, taste and odor, according to the receptivity of the individual. Everybody knows the tranquilizing influence which a walk through the forest has upon a mind suffering from excitement, or the health-giving effect which the sight of beautiful flowers sometimes has upon a depressed mind. The effects of odors upon the mind are also well known, although they vary in different cases. Musk is said to predispose to sensibility and amiability; rose to audacity, avarice and pride; geranium to tenderness; violet to mysticism and piety; benzoin to dreams, poetry and inconstancy; mint and verbena to a taste for the beautiful arts, camphor to stupidity and brutality.

Similar remarks might be made about the metaphysical and spiritual influences of metals and stones, and the corresponding powers which they attract from the ethereal realm. The claims of the ancients regarding these are not based upon fancy and superstition. Such influences are real, even if the majority of people in our age have become too grossly material to be susceptible to such finer forces of nature.

To be Continued.

THE SEPPER HA-ZOHAR—THE BOOK OF LIGHT.

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

BY NURHO DE MANHAR.

Continued from Vol. VII., page 383.

RABBI SIMEON'S DISCOURSE ON PRAYER.

RABBI SIMEON said: "Who is he that knoweth how to address his prayers to the Almighty as did Moses in all the circumstances of his life, whether long or brief in their duration. We have found in an ancient book, that prayer, in order that it may become effective and enter through heaven's gates without hindrance or obstacle, should be expressed in terms suitable and corresponding to existent circumstance, otherwise it is ineffective and of no avail. Blessed are they who learn and acquire the true secret of prayer, by which they succeed in obtaining through the Schekina their requests, and those blessings by which evils are assuaged or averted and judgment becomes tempered with mercy." For a few moments, Rabbi Simeon ceased speaking and then, as one inspired, he slowly rose and standing up, exclaimed: "Who can utter the mighty acts of the Lord, who can show forth all his praise and teach us the mystery and secret of prayer, but Abraham the patriarch sitting now on the right hand of God? He can tell us, he to whom were revealed in raptured vision the glorious mansions of the Great King. Seven are they in number and each with their entrances, through which the prayers of mankind may ascend up to the throne of the Eternal from the lips of those whose souls are in harmony and union with the Lord of the universe, who embraces worlds above and below with his love and regards them as a glorious whole. Such souls are they of whom scripture speaks, 'when trouble came they visited thee, and

poured out their prayer when thy chastening was upon them' (Is. xxvi. 16).

"The first of these sacred mansions is referred to in the words, 'And they saw the God of Israel and there was under his feet, as it were, a paved work of a sapphire stone, like unto heaven in its clearness' (Ex. xxiv. 10). Its existence is the greatest of mysteries. It is the abode of a great spirit named *Saphira* whose radiant form is white and in its brilliancy like unto the precious sapphire stone. The light of this mansion sendeth forth rays in two directions, glittering and flashing like sparks from a candle, and though apparently separate and distinct, yet are they but emanations and scintillations of the one divine light; as it is written, 'like the color of burnished brass' (Ez. i. 7). This spirit *Saphira* is stationed on the right side of the mansion whilst on the left is stationed another spirit whose color is red and named *Lebanah*. The rays of these two spirits become blended and mingled together, the red absorbing the white as the cows of Pharash, of whom we read that when the lean had eaten up the fat kine it could not be discerned that they had eaten them (Gen. lxi. 20). There are two gateways to this mansion leading to the sphere termed 'the heaven of heavens.'

"From the emanations of these two spirits, *Saphira* and *Lebanah*, are created and formed those angelic beings called *Ophanim*, who in their holiness are accounted equal to the *Hayoth*, or living creatures, described by the prophet (Ezekiel i. 20). The appearance of the *Ophanim* was like unto the color of Beryl, but that of the *Hayoth* was like that of coals of burning fire and amidst them were fiery flames, glittering and scintillating like sparks, referring to the Holy Spirit from whom they all emanate and by whom they shine as it is further written, 'and the living creatures went and returned as the appearance of flashing lightning.' When a spirit becomes united and blended with another, there flashes forth above the four *Ophanim* a great white and dazzling light, each of whom takes the form of a lion with the wings of an eagle and rules over a thousand and three hundred myriads of subordinate spirits like unto themselves.

"These *Ophanim* form the wheels of the heavenly *Mercaba*, or chariot, by whom it is moved in four directions. In each wheel of his chariot appear the three different colors of the supreme light, thus twelve altogether. These *Ophanim* also constitute the four mystic beings of the Divine Chariot having the forms of a man, a lion, an ox and an eagle, facing the four

quarters, but when the wheels of the chariot begin moving, they become faced to each other, as it is written, 'The loops held together each to each' (Ex. xxxvi. 12). At the time that the wheels begin moving, a voice sweet and harmonious is heard resounding by the dwellers in the lower world. The light emanating from this mansion is perceived by angels extending to the star *Sabathai* (Saturn), and is a source of nourishment and sustentation to all who behold it as it is written, 'Everywhere is the spirit, and wherever it went the wheels also went, for the spirit of the living creatures, or life, was in the wheels.' (Ez. i. 20). Some behold this light bright and ebullient as the rays of the sun reflected in clear water, by others it is perceived blended with the light of *Lebanah*.

"Blessed is he who by the intensity of his prayer is able to ascend into this mansion for, then by the exercise and performance of rites and ceremonies that symbolize union with the Divine and the oneness of the living spirit, his soul becomes filled with a heavenly joy, and he is encircled by a bright aura by which he is led to the silent contemplation of the mysteries of the second mansion. By the prayers of such souls, the four Ophanim become as one, and blended together as fire with water, and water with fire, as the North with the South and the South with the North, and also as the East with the West and the West with the East. Such is the power of a just man's prayer to accomplish the union of opposites; so that the human becomes Divine, and the Divine is blended with the human, which union is symbolized by a tall lofty column of light that extends and reaches from the lowest to the highest spheres, attracting the attention and regards of all spirits inhabiting them and by their meditation becoming united with the Divine Spirit as it is written, 'They have all one breath' (Eccles. iii. 16) that is one and the same indwelling spirit.

"The Second Mansion is that alluded to in scripture, "like to heaven itself in brightness" (Ez. xxiv. 18) and is the abode of an angelic being termed Zohar (splendor) who in the luminous brightness of his form, is ever the same and changeth not. The light in this mansion is transcendently white and illumines it in all directions. Happy the lot of those to whom it becomes visible. With the spirit Zohar is associated another, the color of whose aura resembles that of the hyacinth more than the pearl or diamond and causes the light of this mansion to be more pronounced and noticeable by its contrast. From this light

emanate the *Seraphim*, heavenly things having six wings according to the number of the mansion which is the sixth from the highest. It is they who consume up all those who have no respect nor regard for the worship and glory of their Lord and they are therefore termed "Consumers." The mystery attending their office and service is referred to in an ancient tradition that states, *dasthmsh btga chlp*, i. e., whoever makes a selfish use of the *Crown*, thus profaning it shall be consumed. He, however, who studies Scripture and the six orders of the Mishnah is as he who by reverential worship becomes unified with his Lord. To all such, the Seraphim become adjutants by consuming in their flames all the descendants of the great Serpent by whom death entered into the world. These seraphim are under the government and authority of the presiding spirit of the mansion. When the wheels of the Mercaba or heavenly chariot begin moving, they fall back and many of them are consumed in their own flames, but eventually they are resuscitated and, gaining their pristine state, take refuge beneath the wing of the eagle, one of the four living creatures surrounding the Divine chariot. When the divine light is seen beaming within the four living creatures, each of the wheels begin moving. The wheel belonging to the East, in moving in that direction becomes hampered by the other three, turning each in their own direction. This occurs alike with the other wheels of the North, South and West. Only when their individual motions are equilibrated, can the Divine chariot be raised and turned in any direction by the mystical Column of light that unites the higher and lower spheres. This same Column, according as the chariot is at rest or in motion, closes or opens the gate of prayers.

"DEVACHANIC SPHERES AND MANSIONS."

In the third mansion or higher sphere is the spirit Nogah (splendor), whose aura is of the most absolute whiteness and purity and without a shade of color, by reason of which it takes its name. It is altogether invisible to the lower spheres except when tempered and blended with the rays that proceed from them. The light of this mansion is most wonderfully manifested in the appearance of a great and mighty sheaf of fire, emitting sparks of twenty-two different shades of color, corresponding to the twenty-two letters of the Hebrew alphabet. This luminous sheaf, however, remains invisible and undistinguished until

the time that prayers ascend from the lower spheres, when all these star-like sparks become united and form a column of light and give rise and origin to holy and powerful Hayoth or living creatures that separate themselves into two groups, one having the form of a lion, the other, that of an ox. Above these are seen the four Ophanim or wheel-like spiritual beings, under whose rule and control are myriads upon myriads of subordinate spirits. Each of these Ophanim has eight wings and derives its power and sustenance from the Hayoth above them and are stationed at the four cardinal points of the world. Each have four figures or forms, two of which are turned towards the Hayoth and two are covered by their wings, that they may not behold the Mercaba or celestial chariot in its circular motions, and thus avoid being consumed and annihilated. Their reverence and veneration of the Divine Being give rise to unnumbered hosts and legions of angelic beings who chant praises and sing hymns continually to his honor and glory. To this mansion there are four entrances and gateways, corresponding to the four quarters of the world, and each of them guarded by ten chiefs. When prayers ascend from the lower mansions and spheres these gates are opened, when a general blending and fusion takes place, of chiefs with chiefs. Ophanim with Hayoth and Hayoth with Ophanim, of angelic hosts and legions with other hosts and legions, of lights with lights, and spirits with spirits, all blended together become at length unified with Nogah, the ruling spirit of the mansion, into one mighty, harmonious whole. In this mansion is a place glittering and shining like burnished brass, wherein are vast hosts of angels who are unable to go out therefrom and ascend on high until this mansion becomes united by prayer with the next higher or fourth mansion.

These particular hosts of angels are the executive messengers of Karmic law and sent forth by the chief justice of the tribunal in the fourth mansion. They are termed *Generals* because they lead their hosts against nations and inhabitants of the world who violate the good law of right and justice. On the sixty walls of their abode they suspend their shields of gold, in number six hundred thousand, ere entering into the fourth mansion from which when they return they descend into the lower worlds and spheres as far as the planet Mars, in order to execute the decrees and sentences entrusted unto them. Here they remain until the time of prayer, which ascends on high from

the lower spheres, when they blend and mingle with the angelic messengers of mercy and goodness, and, together with them, enter into the great effulgent column of light beaming down from on high, and ascend into the fourth mansion. Happy he who understands and comprehends the mystery of this column by which he comes into union with the Divine, thus escaping all affliction and becoming participant of the blessings conveyed and imparted to him by these Karmic angels. He is verily the just man, and a world upholder, for his prayers are always effective and prevail with heaven, whence he receives his recompense and becomes enrolled amongst the children of light.

Take note that all these spheres and mansions with their living creatures, their legions of angels and all their spirits of light, are coordinate and bound together and linked by indispensable and indissoluble ties, and as the coats and parts of the eye are necessary and essential for sight, each of them being unable to operate without the aid of the other, working together in perfect harmony, so is it with all these angels and spirits. But for the many gradations in their orders, prayer would be unable to ascend on high and become effectual. By this series of gradations it is that prayers proceeding from the throne find an entry into the fourth mansion and attain to that degree of holiness which distinguishes true worship and adoration of the Divine Being.

The fifth mansion varies from all others in that it is a combination of four mansions, one within the other. Its president spirit is called *Zacouth* (righteousness) and rules over those who by their lives and deeds have become justified. Out of this mansion go forth seventy light rays corresponding to the number of the chiefs that guard its gates, who, along with two others, constitute a sanhedrim to which Karmic angels and spirits bring and submit their reports of human action on the earth plane. These two superior rays are known as "*the witnesses*." The mystery respecting them, their existence and office, is indicated in the words, "Thy belly is as a heap of wheat, set round about with lilies" (Cant. vii. 2). By these seventy light beings, all actions are weighed and each man adjudged. On their decisions becoming ratified by the two witnesses, they are carried out, executed by Karmic ministers whether for good or otherwise, and this is why this mansion is termed *Zacouth*, whose president bears the impress of the letters of the divine name, I. H. V. joined together similar to the juncture of the male

and female and give forth a light that illuminates all sides of the mansion, and also three other rays corresponding to the three judges necessary to constitute a legal tribunal. Their jurisdiction extends to all questions and matters relating to wealth and poverty, sickness and health. Myriads of angels attend to receive their decisions and forthwith proceed to execute them throughout the world.

Above this tribunal are seated four flaming Seraphim from whom stream forth seventy-two bright and shining rays corresponding and similar to those before mentioned. Beneath them flows a fiery river that consumes everyone that approaches it. In it are thrown and consumed those angels who in any way incur condign punishment. It never flows into the fourth mansion because of the letters I. H. V. borne by the president, for wherever they are visible no punishment can be inflicted. All decrees, whether for good or otherwise, affecting mundane affairs, go forth from the mansion, saving those relative to fecundity, which are adjudicated on in the higher mansion. In the middle of it exists a place where assemble all spirits ascending from lower spheres.

This mansion has also twelve gateways at which are stationed chiefs, who make known to their subordinates the decrees and mandates they have to discharge and execute in the world, as it is written, "He cried aloud and said thus; Hew down the tree and cut off his branches, shake off his leaves and scatter his fruits" (Dan. iv. 14). Having received their orders, these Karmic angels speed their flight to the firmament of the Sun, and when it rises despatch them to all quarters of the world to be executed by demons and elementals of fire, air, earth and water, as also by birds and other creatures. Until they are carried out they return not to their abode on high.

In this same mansion, when anyone in the world becomes ill, it is determined whether and when he shall recover or die. It may be asked: How so? We have just said that decrees relating to life and death are not in the jurisdiction of the mansion. This is truly so. Though the sentence be decreed in it, the final fiat is given from above and is invariably conformable to it. Happy he who attains unto union with the Divine, for then his prayers rise on high and return with the blessings from the mansion symbolized by prostration of the face upon the ground at the time of prayer, an attitude by which we supplicate that judgment may be tempered with mercy as it is written, "He is a

God of truth and without iniquity, just and right is He" (Deuter. xxxii. 4). The fifth mansion is the abode of a spirit named *Beraqa* (lightning) because the light reflected by it upon the lower spheres is similar to lightning, purple hued in color. It is a combination of different colored rays, such as white, black, red and green, yet to sight they appear as one. Beneath it, stand four Ophanim with faces turned to the four cardinal points and each with its own peculiar color. In proportion as these Ophanim approach and come into contact with one another, so do their colors become fused and blended the one with the other. When this occurs their forms become visible within each other, as it is written, "An Ophanim in the midst of an Ophanim" (Ez. i. 16). The various colors prevailing in this mansion are due to the flaming sword mentioned in scripture, "He placed at the east of the garden of Eden Cherubim and a flaming sword" (Gen. iii. 24).

(To be continued.)

AWAKE!

TOWNSEND ALLEN.

Awake to thy heritage, child of a king,
 Possessions are thine for the claiming;
 More precious than jewels or earthly domain,
 And brighter than sun banners flaming.

Awake to thy heritage, child of a king,
 Thy Father awaits thy returning;
 With wide open arms He will welcome thee home,
 His heart with love's joy ever burning.

Awake, oh awake, prove thy heirship by worth,
 Thy kingdom within must be taken,
 By choosing the good and cleaving thereto,
 And leaving the old life forsaken.

Psychic Karma is experienced in the psychic zodiac of man and balanced in the physical within the psychic sphere. THE ZODIAC.

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KARMA.

IV.

PSYCHIC KARMA.

Continued from page 15.

MANY psychic faculties much desired should be really called psychic diseases, because they are usually the abnormal development of one part of the psychic body, while the other parts remain undeveloped. What we know in medicine as gigantism, a disease where the bony structure of one part of the body continues to grow to an enormous size while the other parts remain normal, may be seen in psychic development also and in the psychic body. As, for example, in gigantism the lower jaw may grow to twice its size, or one of the hands increase three or five times its size, or one leg will increase while the other remains the same, so where one attempts to develop clairvoyance or clairaudience, the organ and inner sense of sight is increased or developed, while the other senses are closed. Imagine the appearance of a being who has one of the organs of sense and that sense developed, such as the eye, but who has none of the other organs with their senses at all, or so little in evidence as to be hardly distinguishable. One who attempts to develop one psychic sense and its corresponding organ appears malformed and monstrous to those who are normally developed and trained to live consciously in the psychic world. His attempt meets what it deserves. He perceives

through the sense developed, but inasmuch as he has not its companion senses to balance it nor the wisdom to pronounce judgment concerning his experiences, he is not only deluded and confused by the absence of those senses which he has not, but is also confused even by that sense which he has. This is the psychic karma attendant on premature psychic thought and work.

That psychic faculty which at first seemed so desirable and alluring, is, when not preceded by knowledge, found to be the very thing which prevents man's progress and holds him in bondage and illusion. Illusions and realities in the astral cannot be distinguished from each other by one who has the faculties without the knowledge. One must have knowledge to distinguish that which is real from that which is unreal in the astral, and the lesson will be learned that the knowledge is not dependent upon the faculties; but the faculties may be used and should be used only by one with knowledge. No one is safe where psychic faculties are developed before he has attained to some degree of knowledge of the real from the unreal in the world of thought, and to know in the world of knowledge or reason. When he knows or is able to follow a process of reasoning, to comprehend the problems and philosophize and understand their causes and results in the world of thought, then he may with safety descend into and allow the psychic faculties to develop in the psychic world. Until something is known of the nature, properties, dangers and uses of the psychic body with its desires and emotions, men will continue to make a Babel of the world, where each speaks in his own tongue, not understood by others, and hardly understood by himself.

One's psychic body is in and acts through the physical body. The organs are actuated by psychic impulses; the involuntary movements of the body and its organs are due to one's psychic body. As an entity, the psychic nature of man is the psychic breath, which acts through the physical breath and in the living blood of the body. Though operating through all organs and parts of the body, it is particularly connected with the different systems in the body through certain centers. These centers are the generative, the solar plexus, and the centers in the heart, throat and cervical vertebrae.

Physical practices for psychic development before one has overcome the instinctual impulses of the passionate nature will be disastrous in proportion to the extent of the practice. The

taking of drugs to excite the psychic nature and to throw or to bring it in touch with the psychic world, sitting in postures, or physical breathing to control the psychic nature and to develop psychic faculties is wrong, because the effort should be made on the plane of the desire. Psychic results may be obtained by the breathing exercises, such as are known as inhalation, exhalation, and retention of the breath, and the other practices, but generally one who advises another to practice inhalation, exhalation, and retention of breath, does not know and cannot foretell how such exercise will affect the psychic body of the one who practices it. The one who exercises knows even less than his adviser. By the advice and practices, both will suffer the psychic and the consequent physical karma resulting therefrom to the extent of the wrong done. The one who advises will suffer some psychic calamity and will be responsible for and held to account for the injury done by the practice of his follower, and from this he will not be able to escape. It is his psychic karma.

The psychic nature or the psychic body of man is not an abstract metaphysical problem with which the mind alone is concerned. The psychic nature and body of man has to do directly with the personality and is a semi-physical fact, which is sensed by other personalities. The psychic body is the direct cause of one's personal magnetism and influence. It is a magnetic force, which, acting from within the physical body, extends around and about it as an atmosphere. The psychic atmosphere is the emanation of the psychic entity acting from within the physical body. This magnetism, emanation, or psychic influence affects others with whom it comes in contact. As the vibrations of heat are thrown out by a hot iron, so the magnetic or psychic force acts from individuals. But such magnetism affects different people with whom one comes in contact differently, each according to the magnetic attraction and repulsion. Some attractions will be physical, because the psychic magnetism is of a more physical type. Some men will be attracted more psychically, and still others mentally, all depending on the predominating influence of magnetism as determined by the physical or sensual, by the form or astral, and by the thought or mental force. The sensualist is one whose body seeks body; the psychic is one whose astral seeks astral; the man of thought is one who is attracted by thought, all through the psychic nature of each. The psychic nature or magnetism is the aroma

of a personality, which speaks of the nature of that one, as the odor of a flower will tell what the flower is.

The psychic nature with its attendant faculties should not be dreaded; benefits are to be derived from psychic development as well as possible harm. The psychic nature of one enables him to come more closely in touch with humanity, to share in the joys and sorrows of others, to assist and sympathize with them, and to point out the better way in preference to the way of ignorant desire.

Psychic powers should not be sought, nor the corresponding faculties be developed, before one is able to control in the physical world those forces which represent the psychic faculties. When one has his appetites, his desires, his passions and prejudices under control it is safe to begin the use of psychic faculties and powers, for as physical avenues are closed to the psychic outlets, the faculties will grow and develop of themselves in his psychic nature, which will then not need special urging, but rather the training and development which all new growths require. When the desires are changed from the gross to a finer nature, the psychic nature will be stimulated and refined.

At present, all psychic faculties seem to be used and developed for the curiosity of the credulous and the sceptic, to feed the psychic hunger of the spook-hunter, to produce sensation for those who like to have their fancies tickled and amused, and for making money by psychic practices. This is the psychic karma of those concerned as it is their just deserts for their psychic interests and actions.

But aside from all the fads and fancies of the curious and the psychomaniac, psychic faculties and powers have a practical bearing and a practical use in physical life. A knowledge of the psychic nature and body of man, together with the development of the psychic faculties would enable physicians to diagnose and treat such diseases as are of psychic origin and relieve the afflicted and suffering. Physicians would then also know the properties and uses of plants, how drugs should be compounded and administered with the greatest efficiency, and how to control abnormal psychic tendencies in animal and man.

None of these powers and faculties can be used at present because the physician has too strong an appetite for money, because the hunger for money is too strong in humanity to allow the general use of psychic faculties and powers intelligently, and because, by common consent and custom, people are not

able to discern that the receiving of money is prohibited in return for psychic benefits conferred. The using of psychic faculties and powers for money destroys the psychic nature.

There are many psychic faculties and powers which are even now manifesting in some; they are the psychic karma of those who possess them. Among them is personal magnetism, which, if increased, may become the power to heal by the laying on of hands. Personal magnetism is in the human what gravitation is in the earth. Personal magnetism is a psychic radiation from the astral form body, and the attraction of other form bodies to it. Personal magnetism affects other personalities through their psychic or form bodies. Personal magnetism is expressed by and attracts through movement and speech, which charm and fascinate those who listen and observe. Personal magnetism is the result of having a strong form body through which the principle of life operates, and such a strong form body results when the sex principle was developed in prior lives and not abused. Then personal magnetism comes over from the past personality into the present, as a psychic karmic credit. One whose magnetism is strong, is prompted by a double force to express the sex nature. If the sex nature is abused, the personal magnetism will be exhausted and not go over to the future life. If it is controlled, the personal magnetism will be increased in the present as well as in the future life.

The power to heal by the laying on of hands, is the good psychic karma of one who has used or desired to use his magnetic power for the benefit of others. Power to heal by touch comes with the attuning of the psychic form body to the universal principle of life. The psychic body is a magnetic battery through which the universal life plays. In the case of a healer, when this battery touches another battery which is out of order it sends the life force pulsing through the psychic body of the other and starts it into orderly operation. The healing is effected by connecting the disordered battery with the universal life. Those who become devitalized after healing, do not heal as effectively and beneficially as those who feel no exhaustion nor ill effects. The reason for this is that where one simply acts as a conscious instrument for the universal life to act on another instrument, he himself is not exhausted; but, on the other hand, if by special effort, sometimes called will power, he forces the life of his body into the body of another, he exhausts and de-

pletes his own coil of life and will give temporary benefit only to the other.

Personal magnetism, the power to heal and other psychic powers or faculties, are to be considered as good psychic karma, because they are so much capital to work with. One's progress and development depends on how they are used. These powers can be used for good or for great harm. One's motive will determine what results will follow their use. If the motive is good and unselfish, then these powers, even though unwisely applied, will not result in serious harm. But if the motive is for one's own selfish gain, the results will be harmful to him, whether or not he thinks it possible.

In no case should personal magnetism, or the power to heal, be employed to obtain money, for the thought of money acts as a poison, and as such affects him who uses the power as well as him on whom it is used. The poison of money may act rapidly and with virulence, or it may be slow in its action. Depending on the motive, this poison weakens the psychic or form body so that it is unable to store the life force in its coils, or it increases the desire for money and decreases the ability to make it legitimately, or it will make one the object and dupe of the psychic practices of others. It will poison the practitioner and patient with the spirit of unlawful greed; unlawful because money represents and is controlled by the spirit of the earth which is selfish, whereas the power to heal comes from the spirit of life, which is to give. These are opposites and cannot be joined.

Among the psychic tendencies rampant at present is the tendency to explain all things by what is called the law of vibrations. This name sounds well but means little. Those who speak of the law of vibrations are usually those who understand little about the laws which control vibrations: that is, the occult laws under which the elements combine according to Number. Chemical affinity and vibrations are ruled by the Law of Proportion, a profound knowledge of which is attained only by one who has overcome selfishness attained to harmlessness, and developed a power of understanding which is noticeably absent in those who talk loosely about vibrations. Any fancy or impression which impinges on the sensitive form body of a vibrationist is attributed to vibrations; and so it may be, but so attributing it does not explain. The phrase is used by those who are moved by fancies and emotions and who comfort themselves with the thought that the word "vibrations" will explain their impres-

sions. All such claims or professions are the result of budding psychic faculties which are stunted and set back by a refusal to train and develop them. The karmic result is mental confusion and arrest of mental development.

All psychic faculties and powers come as the result of growth and development of the psychic body in the present or in former lives. These powers and faculties act on the elements and forces of nature, which in turn react on the psychic body of man. By the right use of the psychic powers and faculties, nature and the forms of nature are benefited and improved. By the abuse or wrong use of psychic powers and faculties, nature is injured or retarded in her evolution.

When the psychic faculties are used properly and justly, man controls the elements and forces of nature and nature works gladly according to his bidding, because she knows that a master mind is at work or that one's motive is good and just and working for harmony and unity. But when one's motive is wrong, and his psychic powers misapplied or abused, nature inflicts penalties on him, and instead of his controlling the forces and elements of nature, they control him. All of this is his psychic karma which is the result of his own psychic actions.

For each psychic power and faculty of man, there is a corresponding force and element in nature. What in nature is an element, is in man a sense. What is in man a power, is in nature a force.

✓Where man fails to control the spirit of anger, lust, greed, in his own psychic nature, he will be unable to overcome the like elements in nature. ✓If such a one persists in developing his psychic faculties, then they will be the means by which he will become the slave of the elements and forces of nature, represented by entities invisible to the ordinary eye. These entities will control him through the very faculties which he develops and by which he will become subservient to them, because he is unable to control the vices in himself. This is his psychic karma. He must receive the consequences of his actions, but may in time become freed from their rule by the practice of the corresponding virtues. The first step must be taken ^{with the} ~~by~~ desire to become freed from it. The next is to put this desire into action. Otherwise he will continue to be dominated by all vices

of the physical and the spirits of the passions and vices of the psychic world.

✓ The religions in vogue are those most suited to the psychic instincts and desires of man. Man will be attracted by his psychic instincts to that religion which offers him the latest and best bargains in the psychic world. Those seeking power over the psychic bodies of others, and having a little more knowledge of the psychic nature and forces, will guarantee their religion, as advertised, to fill the wants and desires, and we find that, heretofore, the religion which did a wholesale business on a large plan, was the religion offering the greatest amount of profit with the least expenditure of energy; and the base desire in the psychic man to get something for nothing, to get a heaven when he least deserved it, prompted him to say: "I believe," and, with a "thank you," heaven was his. This conclusion could never have been arrived at by a process of reasoning. ✓

In instances of the psychism of camp and revival meetings, the convert is usually brought and kept in a psychic condition before he discovers that he can be saved so easily. This takes place at a prayer meeting or a religious revival where the evangelist is of a magnetic and emotional nature, who stirs up a psychic force and whirl, which acts on the psychic bodies of those present. The new sensation appeals to some of the psychic instincts of those present, and "conversion" follows. Such conversion is the outcome of the psychic karma of the convert, and the results following may be of benefit or harm; depending on the motive which decides his acceptance and action, will be decided the good or bad psychic karma of the future. Aside from the spiritual element which they may stand for, those religions which express the most psychism and magnetism, through their representatives, rites and institutions, attract the greatest number because there is a religious side to man's psychic nature, and because the psychic senses and magnetic nature of man are aroused, attracted and respond to the magnetic stimuli from a like psychic source.

To uplift humanity religions should not appeal to the selfish instincts in man, they should raise him from the business world of profit and loss to the moral and spiritual worlds, where deeds are done for the sake of right and duty, and not for the fear of punishment or hope of reward.

One who indulges the desires of his psychic nature through religious fervor, or fanaticism as opposed to reason, must pay

the price of the indulgence. The price is the awakening to his delusions when the light of reason causes him to see that his ideals are idols. When those psychic idols fall, he reverts to the opposite of his religious fervor or fanaticism and finds himself among the broken idols. This is his psychic karma. The lesson to be learned from it is that true spirituality is not psychism. Psychism is experienced through the psychic body and produces excitement, sensation, neither of which are spiritual. True spirituality is not attended by bursts and spasms of religious fervor; it is serene and superior to the turmoil of the psychic world.

Similar to religious fervor is political enthusiasm, love of a fatherland, of the ruler of one's country, and of economic institutions. All of this is of the psychic nature and is prompted by the psychic karma of man. In political campaigns or talks of a political nature, people become wildly enthusiastic and engage in heated arguments concerning the party to which they adhere. Men will shout vociferously and argue vehemently over a political issue which neither understands; they will shift in their arguments and accusations with little or no apparent reason; they will adhere to a party even though they know the issues at stake to be wrong; and they will hold tenaciously to the party of their one time choice, often without any apparent reason. A politician can stir his listeners to a state of enthusiasm, or furious opposition. This is done through the psychic influence of the speaker on the psychic body of the listener. The political issues in question and the laws which are enacted or suppressed by politicians, are the psychic karma of the body politic and of the individual. The individual suffers or enjoys the rights and privileges or their opposites as the country as a whole suffers or enjoys, for he as a unit shared in the psychic causes which brought about the results. The most skilled and successful politicians are those who can best reach, agitate and control the psychic nature of man through his appetites, desires, selfishness, and prejudices. A demagogue, in haranguing one audience, appeals to their special interests, and then appeals to the special interests of another audience, which may be opposed to the first. He uses his personal influence, called personal magnetism, which is his psychiennature, to inflame the prejudices of all. His love is for power and the gratification of his own personal ambitions, all of which are of the psychic nature, and so using his own psychic influence he enlists the prejudices of others in his favor by ap-

pealing to their own desires and ambitions. In this way, if not by actual bribery, corruption and fraud, politicians are elected to office. When in office they cannot make good their promises to all the selfish interests of those who have elected them and which are often opposed to each other. Then the great majority of the people cry out that they have been fooled; that politics, government, is unjust and corrupt, and they deplore their condition. This is the psychic karma of the people. It is their just return for their own unjust actions. In the individual politician who has fooled them, they have reflected a picture of themselves, magnified or reduced in parts, but nevertheless reflecting their own meanness, duplicity, and selfishness. They get but what they deserve. The one partisan who is apparently outwitted through the duplicity of another, has only that returned to him which he has done or would do to others, his psychic karma. Politicians crawl and scramble and fight to get over the heads of the people and each other and be on top of the heap, while others in turn climb over them. The one at the top will be at the bottom of the heap, and the one at the bottom will, if he keeps working, find himself on the top, and so the heap will keep changing, as the wheel of karma continues to turn, like a den of snakes, each being raised by the force of his own work to the top, but only to be ground down by his own unjust actions as he turns the wheel. Bad government must continue while those who make up the government and support it are themselves bad. The government is their psychic karma. This need not continue for ever, but it must continue so long as the people remain blind to the fact that they get what they give individually or as a whole, and that this is what they deserve. These conditions will not be changed and remedied until that which causes and allows the conditions is changed. That which causes and brings about such conditions are the desires of the individual and the collective desire of the people. Only as the desire of the people is changed by the desire of the individual can these psychic political conditions be changed and remedied. They will be changed only when the people refuse to countenance the politician who appeals to them for that which they know to be wrong, though that which he promises may be to their personal interest or appear to be to their interest; if it injures others of their body it is wrong and will surely react on themselves if allowed.

When the people discountenance politicians whom they know to be dishonest, or to promise to stand for those things

which are known to be wrong, the dishonest politicians will disappear from office, because they can no longer influence the people who demand honesty and right. The people cry out that they are unjustly treated, that they are defrauded of their rights and privileges, when they are only receiving the psychic karma which they justly deserve. The man in office who attempts to enforce the law, to punish business criminals and to act for the good of the people, is quite frequently put out of office because he does not appeal to the interests of the few, and is neglected by the majority who are either indifferent to the issue or else are enlisted to oppose him by the few whose selfish interests are attacked. The political reformer who offers amelioration for present unjust existing conditions is doomed to disappointment, even though he may act with good motive, because he is attempting to reform or remodel forms and physical conditions while he allows the causes which bring about these effects and conditions to continue to exist. To change the present existing conditions, to change the politics and customs of a people, it must be made clear to the people that politics, customs and existing conditions, are but the expression of the collective desires of the individuals concerned. If their desires are immoral, selfish and unjust, their politics, their institutions, customs and public life will be so too.

When in the course of time people bind themselves together for special interests, then their united thought takes a form, the form is energized and actuated by the desire which they entertain, and so gradually is brought into existence the party spirit which is the spirit of modern politics. The party or political spirit is not a mere phrase or figure of speech, it is a fact. The party spirit or spirit of politics is a definite psychic entity. It represents the psychic karma of a large or small party. So from local party spirit the spirit of state and national politics is made up. The spirit of patriotism is the presiding entity of a nation, of a continent. Similarly there are spirits of definite classes like those of the professions with their prejudices and privileges. During prenatal development, politics and patriotism just as a religion of a future pronouncedly religious person and the class spirit of lawyers and professional men are impressed on the astral body of the foetus, and this patriotic or political, religious or class impression is the psychic karma of the individual, which is the result of his desires and inclinations

and ambitions in a previous life. It is his psychic karma and gives the tendency to his life which so decides his entering politics, civil, military, or naval life, the professions, his ambition and position.

The love of country, party, class, are of a psychic nature. The more strongly impressed by the psychic entity which rules a nation, country, church or class, the stronger will be the love of party or country, church or class. This adherence has its good and bad sides. It is wrong for one to allow these spirits to influence him to act against the principle of right. The principle of right is not restricted to a person, individual, nation, church, or class. It applies to all. When one's national prejudice is aroused, one should ascertain whether the principle involved is right, and, if so, to support it; if not, to discountenance it even though he may be ridiculed or called disloyal by the more prejudiced of his fellows. When one stands for the right, against the prejudice of the personality, be it of an individual or of a nation, to that degree he overcomes the sporadic tendency and growth of his psychic body and partakes of the universe; to that extent he stems the torrent of psychic prejudice, and rebukes the evil in the spirit of patriotism. And so it is with the class, professional, church and other spirits.

The psychic karma of a nation determines the government of the nation. The government which exercises unselfish paternal care for its patriots and people will be continued and remain intact, because of the love which the people will have for it. So a government which cares for and pensions its soldiers, enacts laws which require the pensioning or providing for those who have grown old in the service of the government, or supports institutions which protect its citizens and which enacts and enforces laws for the protection of its people from foreign and internal enemies, is the kind of a government the people have desired. Its karma will be that it will be united and long-lived and be a weapon for good among other nations. A government which exploits its citizens for the benefit of a few individuals, which is careless of its wards, soldiers and public officers, which does not look after the health and welfare of all, will be comparatively short-lived and traitors will be the cause of its downfall. Some of its own people will betray it to others, just as it has betrayed its own.

Each of the details of which our lives are made up, the community in which we are brought up, the country of our birth, the race to which we belong, all are the result of what we individually and collectively have desired and done in the past.

Our habits and fashions and customs are part of our psychic karma. The different phases of the habits, fashions and customs of an individual or people, depend: first, on the tendencies and elements transferred by an ego to the astral body in course of development before birth; second, on the training and education which is the psychic karma of that individual. Peculiar habits and mannerisms are the reflex action of like peculiar thoughts and desires. However trifling a habit may seem, it is the outcome of one's thought acting with his desire and expressed in action.

The fashions which appear and change and reappear are caused by the effort of thought to give expression through form to the different phases of emotion and desires of a people. So we have extremes in fashion, from a clinging gown to a balloon-like dress, from flowing folds to a tight-fitting garment. The headwear varies from a close-fitting cap to a structure of immense proportions. A style can no more remain permanently in fashion than there can be a permanent emotion. Sentiments and emotions are subject to change, and the change of sentiment and emotion must be expressed.

Passion, anger and lust belong to the strictly animal side of the psychic nature of man. They are the animal in his uncontrolled nature which may express the impetuous violence of irritable youth or age, impotent because of its frequency and waste of power, or the dogged tenacity to satisfy hatred and revenge. All such uses of psychic force inevitably react on the actor as the force returns on that which gives it birth, in a long or short period according to the manner in which it is generated, the manner in which it is received by those to whom it is directed and the nature of its circuit. Constant craving for any thing stimulates the mind to procure the object in a legitimate manner or at any cost, so that the craving accumulates force and becomes so strong as to be violent. Then the object is seized irrespective of conditions or penalties. The secret vices which seem to be coincident with growth in the life of an individual are the same vices which he had welcomed in the past and which cyclically come again to control or be controlled.

Laziness is a psychic pest which seizes on a sluggish temperament and will overcome the mind unless it is thrown off and mastered by action.

One who seeks or is led into gambling, desires not only the money, which, will-o-the-wisp-like, leads him on, but it is the psychic effect that he delights in as well. Be the gambling with dice or cards, or betting on races, or speculating in stocks, it is all of a psychic nature. One who plays horses, stocks or cards, will be played by these in turn. His sensation will be varied by gain and loss, exultation and disappointment, but the result must eventually be the same: he will be intoxicated and deluded with the idea of getting something for nothing, and he will be taught the lesson, eventually, that we cannot get something for nothing, that willingly or unwillingly, in ignorance or with knowledge, all that we get we must pay for. It is immoral and base to try and get something for nothing, because that something which we would get is not nothing; it must come from somewhere and somebody, and if we take something from another it means a loss to him, and according to the law of karma we may be assured that if we take or receive that which belongs to another, we must return it or its value to him. If we refuse to return it, the very force of circumstances governed by karma, the just law, will compel us to return it. What the gambler wins today he loses tomorrow, and win or lose he is not satisfied. Winning or losing will goad him on to win again, and so deluded he turns the treadmill continually till the gambler sees that gambling is a delusion and attempts to escape. The love of the game led him to give it thought, which he put into action, and the energy of his thought and action has bound him to gambling from which he cannot readily get away. He must go on until he learns his lesson fully and then the energy and thought which he had given to the game must be returned into the field of true work. If this is done, circumstances will, though unnoticed, yet surely change the conditions and lead him into that field, though it cannot be done at once. The thought is first put out, desire follows it and the conditions are changed and the gambler finds himself in the new field of endeavor.

Drunkenness is one of the worst and most dangerous of the psychic forces that man has to contend against. Beginning in the early stages of human development, it increases with the development of man and fights desperately to kill out individual

volition. Man responds to its action because it stimulates the activity of the mind and magnifies sensation; finally it kills out all the finer sentiments, all moral influences and the humanity of man, and leaves him when he is a burnt-out cinder.

Gloom or depression is the result of giving way and brooding over unsatisfied desires. By thus brooding, the gloom becomes more frequent and deeper in periodical recurrence. Continued brooding brings despondency. Gloom is an indistinct and undefined feeling, which is hatched into more tangible and definite despondency.

Malice results from the giving way to anger, jealousy, hatred and revengefulness, and is the active design to injure another. A bearer of malice is an enemy to humanity and pits himself against the principle of justice. A malicious person has as his karma an unhappy atmosphere in which he lives, and boils and fumes until it and he are purified by the thoughts of forbearance, generosity, justice and love.

Gloom, despondency, despair, malice and other such affections are the karmic psychic results of satiated yet unsatisfied desires. One who desires with little thought is consumed by these vices which find vent in periodical and often impotent explosions, or, if he be mild-tempered, by a constant protest against the fates. One who is more thoughtful and uses his mind, gives more definite and pointed expressions in speech and actions. He sees all things as in a gray mist. The flowers, the birds, the trees, the laughter of friends, and even the stars, may all show happiness; but that appears to him as only a stage leading to ultimate black doom, which he sees as the end of all effort. He becomes a pessimist.

✓ Pessimism is the inevitable result of all attempts to use thought as the means for the gratification of desire. ✓ Pessimism is fully developed when the psychic body is satiated and the mind sees the futility of all effort to obtain happiness through desire.

Pessimism may be overcome by refusing to entertain thoughts of gloom, despondency and malice, and by a pondering on the opposites: cheerfulness, hopefulness, generosity and liberality. Pessimism is overcome when such thoughts are desired. Pessimism is altogether driven out when one is able to feel himself in the hearts of others and others in his own heart. By endeavoring to feel the relationship of all beings, he discovers that all things are not running on to ultimate doom, but that there is a bright and glorious future for every living

soul. With this thought, he becomes an optimist; not an optimist of the gushy, explosive, sentimental kind who insists that everything is lovely and there is nothing else but good, but an optimist who looks into the heart of things, sees the dark side, but also the bright, and knows from the principles involved that all things are tending to ultimate good. Such is an optimist of the intelligent kind. The karma of the gushy optimist is that he will become by reaction a pessimist, because he does not understand, and therefore cannot hold his position when he comes to the downward cycle of his emotional nature.

An understanding of the psychic nature, and a practical use of psychic power is the beginning of occultism. Occultism deals with the laws and forces of the unseen side of human nature. This begins with the psychic body of nature, of man and the world. Occultism extends to the mental and the spiritual world. When one is able to meet and work out his psychic karma and to control the desires and outbursts of his psychic nature, and will at the same time control and train his mind, he will with an aspiration for the higher life begin to see behind the screen of physical life. To understand the causes of appearances, to separate the real from the false, to act according to the laws which control nature; and so acting and complying with the law, he will work according to the light of his knowledge and come into a knowledge of his higher mind, that is in accordance with the plan in the Universal Mind.

To be Continued.

The unknown Singer of the *Nibelungen*, though no Shakespeare, must have had a deep poetic soul; wherein things discontinuous and inanimate shaped themselves together into life, and the Universe with its wondrous purport stood significantly imaged; overarching, as with heavenly firmaments and eternal harmonies, the little scene where men strut and fret their hour.

—Carlyle, *The Nibelungen Lied*.

CAGLIOSTRO.

A LOST PAGE OF HISTORY.

The following article on Cagliostro was written down by the Author, who wishes, for obvious reasons, to remain unknown. The history is as follows:

A SMALL splinter of wood, together with some fragments of stone, were sent to me by a friend who had made a tour of the world. He sent them through a third person, so that I could not possibly know whence they had been procured. What I obtained from concentrating my mind on the splinter was so interesting to me, I thought it might be equally so to some of your readers.

The little piece of wood had been cut from the old oak door of the cell, in the Castle of St. Angelo in Rome, in which Cagliostro had been confined by the Roman Catholic Church.

THE AUTHOR.

In one of the gloomiest cells of the sombre old Castle of St. Angelo in Rome, in the year 1790, a prisoner was confined. His whole attitude bespoke the deep and troublous thought which possessed him. His far-off gaze seemed to pierce the bare wall opposite. An observer would have been immediately attracted by the extraordinary, star-like luminosity of his great dark eyes, which were set in a face that was pallid almost to transparency. His brow was broad and strong, and hair of unusual blackness adorned a head of noble proportions.

Rushes of emotion swept over him: doubt, anguish, and despair alternating with hope—followed by the firm conviction that neither dungeon walls of stone, bars, nor locks could hold him long. Still, his peril was great. His hands quivered from the intensity of his thoughts. Then a strange feeling of latent power possessed him; a power held in reserve, but which in a crisis could break forth with overwhelming strength, reminding one of the calm of the great ocean before a storm.

Such a crisis was now approaching. The powerful Hierarchy which held this man a prisoner was exerting all its influence to ensnare and dominate his fiery soul. The Powers of darkness were putting forth all their might to complete his subjugation and win him over to ruin.

Cagliostro, for such was the prisoner's name, whose true history has not yet been written, was keenly aware of the intentions of the powers which beset him and sadly conscious that he owed his present sorrowful position to his own carelessness, weakness and disobedience—a downfall deeper, and fraught with more lasting remorse, than even his worst enemies could wish him. For, had he not lost the confidence of his Masters, those great beings from whom he had come with a mission to Humanity! He had taken irrevocable vows of obedience to the Law, to his Lodge, and to his Higher Self, the God within him: a vow to uphold Truth at all times and under all circumstances, and to unceasingly work for the good of Humanity.

As he reviewed the past, his soul darkened within him, each mis-step loomed up, like spots on a shadowy background. He now saw how surely the yielding to personal ambition had deluded his mind, had clouded his vision and prevented him from seeing clearly the pitfalls and snares, into which all must fall who leave the path of virtue. But now he recognized his mistakes, and determined to correct his errors of the past. He knew that those who never forgot a service done for Truth and for the Law would always be ready to guide and assist him when in need, and though his mission to the Masonic Fraternity and the world had partly failed, he would now prove his loyalty and devotion in spite of all temptations.

To his aid he summoned all the hard-won occult power which neither time nor death could take away. This was his hour of direst need; the crisis of his fate approached; the Inquisition and the Church of Rome determined to remove this powerful antagonist. No longer would they allow this rival in occult arts to obstruct their way; who, living, would prove a menace to the glory of the Mother Church.

The last, most bitter struggle, was at hand; his soul rose to the event; conquer he must, or remain the prisoner of his enemies, to suffer an ignominious death by torture.

It was midnight, but no blacker was the night than seemed at that moment the fate of Cagliostro. His star of destiny had fallen, and left but a line of light to mark its fiery course. A deep sorrow swept over him as he thought of that fair and hapless woman who had bound herself to him with every tie of love and sacrifice, and whom he would no more behold. What would be her fate, would she too fall into the grasp of the rapacious, indomitable and seemingly all-powerful Church? He thought of her beauty, innocence, gentleness and devotion, her obedience to

his lightest command, and of her willing service. When he reflected that, but for him, her feet might have followed the level paths of peace and safety, the thought pierced his heart like a sword.

Hark! a sound of measured footsteps was approaching; a moment later the door of the cell was flung open to admit the entrance of two dark robed priests, carrying lighted tapers in their hands. Cagliostro raised his head and met them with a gaze so piercing that for a moment they faltered. Speaking rapidly and forcibly, the elder Priest addressed Cagliostro:

“In the name of the Holy Inquisition! I come to demand thy attendance on the morrow; to show reason why thou shalt not be dealt with according to the laws of the Holy Mother Church, who suffereth not a renegade, a traitor and blasphemer such as thou, to live. Reveal the secrets of thy Order; of that accursed Fraternity whose six-rayed star thus far hath shone in every clime and nation; that Fraternity, which dares to live in spite of all our power. Reveal its secrets and thou shalt have glory, fame and homage. Renounce thy Master, and tell the way by which thou swayest men’s hearts, and with piercing eye of soul dost read their secrets! Our Holy Mother allows no rival, she claims all, *all!* Promise to recant thy vows; pay her thy allegiance; lay at her feet thy occult power, and thou shalt be free! Thou shalt have love and pleasures untold; men shall bow to thee and crave thy blessings; riches and dominion shall be thine! Surrender; abase thyself before our Head; give up thy hated secrets; else no more shalt thou behold the faces of thy fellows; no more for thee shall shine the light of day; no more the breath of Heaven shall cool thy burning brow; but ignominy, scandal, curses, and the anathema of our mighty Order shall be hurled upon thy head! Hidden shall be the source of, and belief in thy wondrous powers; thy name shall go down to all men as *charlatan, imposter and traitor*; alive or dead, thou shalt be accursed.”

A moment’s pause, then Cagliostro, with contemptuous look and eyes aglow with fiery determination, spoke:

“Say to thy Master and the Inquisition that I defy them! I defy thy whole Hierarchy! They cannot chain my soul, nor longer hold this body. I summon the Powers to my rescue, for ne’er to the right will they refuse their aid. Never will I reveal the Sacred Word of Power, nor yield the signs and passwords of my beloved Order. Its light may pale and flicker, but while this old world shall hold together, so long will a ray shine

through the gloom to lead mankind! Lay not thy hands upon the servant of the Law! Neither thy power nor thy machinations shall avail to keep me here. Think'st thou that torture, burning, death, will affright my soul? What care I for Anathema, Mar-anatha? Its thunders shake me not! Leave me! Begone!"

Angered by the fruitlessness of their errand, the priests departed. Meanwhile Cagliostro kept weary vigil until the grey light struggled through the narrow aperture which served as a window. But a little while and his fate would be sealed. He had not long to wait; his visitors of the night returned and accompanying them was the head of their order; a subtle, crafty, intolerant prelate. Triumphant hate was stamped upon his face; he knew that the life of this man was in his hands and, for the glory of the Church, he should *not* escape. With specious words he urged upon the prisoner, submission to the dictates of the Inquisition. He showed him how his hopes had been blighted, how vain had been his struggle against the power of their Order which stood ready, even now, not only to release him from confinement, but to lead him to heights he had scarcely dreamed of, only—let him retract his hasty words of yesterday, and promise to deliver unto them his Brothers of the Masonic Order, and their secrets.

With crafty smile the prelate reminded Cagliostro of his beautiful wife, Lorenza Feliciana, immured within a cloister's walls and doomed to wear away in lonely, unbroken silence, a life of anguish, or, most likely, to be given up to the ruthless power of one in high office. Cagliostro quivered in agony. His already pallid face took on an ashy hue, but with a strong effort he controlled himself, the blood again surged through his veins, his eyes blazed with fiery resolve, his lips parted; but, perceiving his unrelenting purpose, with peremptory action, the Prelate raised his hand, and with all the intensity of the fierce hatred and passion which possessed him, he pronounced the dread Anathema—that curse which oftentimes brought kings and princes with fear and trembling to the feet of the Church. Turning with renewed fury upon Cagliostro, he swore that before the light of another day could shine, he should be no longer numbered with the living; that in mystery and darkness his light should go out. Without waiting for a reply, the priests and prelate quickly left him alone.

A change came over Cagliostro. Doubt and hesitation no longer possessed him. With a smile of triumph and gaze of invincible determination, he seemed to have recovered his power.

He felt that aid was at hand. He stood for a moment in close attention, listening to a voice which distinctly commanded him to "return at once."

He read the thoughts of the emissaries of the Inquisition, and divined their intention of placing him that night in an underground cell of the Castle. In the floor of this small cell there was a trap door, which would open, to precipitate the unfortunate inmate into the dark and sluggish waters below. His fate would thus ever remain shrouded in mystery.

Cagliostro's decision was made. Already, in the hour of need, the call of his Order had come to him. Obedient to the voice, he concentrated his thought upon the work of the moment. He must at once escape from his prison, and from his relentless foes. There remained not a moment for delay. This was a crisis when it would be no invasion of the law to use for his own safety those extraordinary occult powers, earned through years of sacrifice and toil.

Cagliostro stepped to the door of his cell. For a moment he stood motionless, his whole form bespoke a dauntless energy and his eyes shone forth with superhuman will. Lightly he placed his hand upon the lock, it yielded; slowly and noiselessly the door opened and behold! Crouched upon the floor, outside, the guard was dead to sound and sight, oblivious to the passing of his illustrious prisoner who had plunged him into an unconscious, mesmeric sleep. Silence and darkness reigned; the Powers of Darkness slept, even *they*, at this moment, were powerless to inhibit or hold this master of Nature's hidden lore.

The prisoner proceeded without interruption through several dark corridors until he arrived at the great door of the Castle. One more effort and he would be free! Before the watchful sentries at the gate could catch a sound of his stealthy footsteps, he had plunged them also into a sleep profound and deep. They heeded not the departure of their important charge. The ponderous door moved silently and slowly on its hinges at the touch of Cagliostro, who walked out under the shining stars. No more stress nor strain, the world lay behind him, its sorrows and its joys alike, a memory. He turned his face onward; onward to the snow-clad heights of the Carpathian mountains where his Master and companions awaited him. He drew a breath of freedom and, perceiving the first faint streaks of dawning light in the eastern sky, stepped a few paces into the shadow. A friendly hand threw a dark cloak around him, and Cagliostro disappeared from the world's sight and ken.

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.

Continued from page 48.

IX.

THE HIERARCHY OF THE (36).

BEGINNING a superficial explanation of each of the seven hierarchies, we will first consider the one which is the most important; it governs the other six in the same sense as the note D governs the other six notes in the fundamental key-group. This hierarchy is the one which is to be considered as the central door through which the power of the ruling hierarchy of the (1) can manifest. Here it is best to speak of the hierarchy of the (37), thereby including the inner seed of the ruling power, the center of the sphere. We should look at the number 36 in several ways in order to understand the function of this hierarchy. It is the sum of the eight first digits, $1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 = 36$, and contains the essence of all the previous numbers *in a special sense*; it is the first and the last in the octave of numbers, the beginning and the end, alpha and omega. D is the center (1), D is also the circumference (36). The number 36 further represents the complete zodiac, which has a triple force in each of the twelve signs, and from this point of view we will begin to find out the function of this fundamental hierarchy.

The science of Christ is contained in the science of the zodiac. The zodiac is the all embracing path through which all things must pass in order to attain to immortality. Although

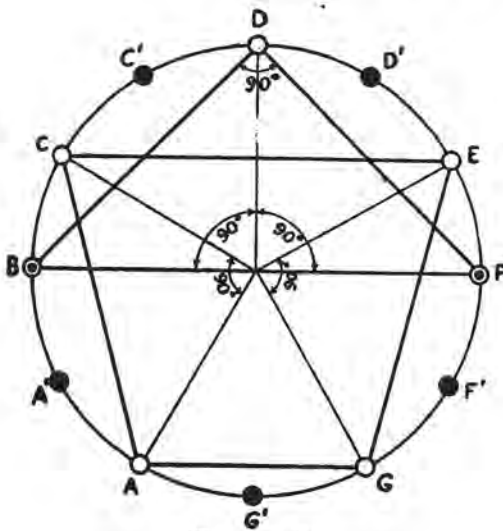


FIGURE 64.
Fundamental Key-Group.

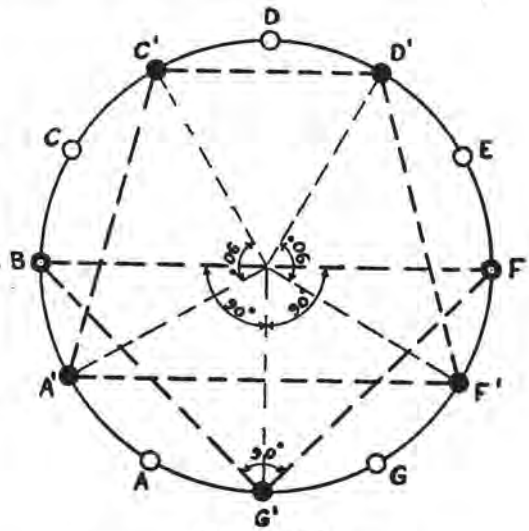


FIGURE 65.
Complementary Key-Groups.

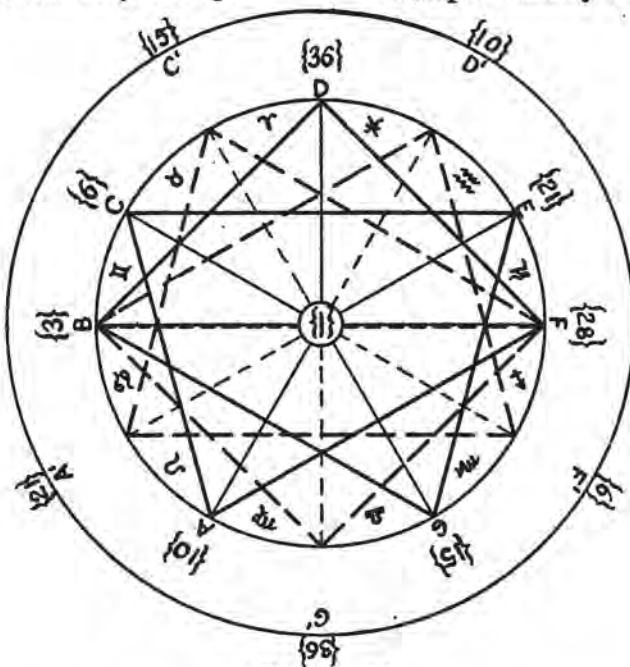


FIGURE 66.
Manifested and Unmanifested Hierarchies.

all the seven hierarchies contribute to the creation of the zodiacal sphere, or globular envelope of the thirteen inside globes, their power is concentrated in the (36), and ruled from (1); therefore, the study of this hierarchy is at the same time a study of all the others, as far as their interaction with the (36) is concerned. This interaction is manifested in the twelve signs of the zodiac, from Aries (φ) to Pisces (♋).

The manner in which the twelvefold zodiac is created from the sevenfold force of the active hierarchies, is similar to the manner in which the chromatic scale is created from the diatonic scale, and we get the clearest idea of the zodiacal combination of forces from the combination of notes called the chromatic scale. Although the mathematical generation of the chromatic scale must be treated later, being not so simple as the fundamental sevenfold scale, we will introduce it here in an elementary way, and for that reason signify the five black keys with C', D', F', G', and A', which means sharps of C, D, F, G, and A, ignoring the corresponding flats for the present, C sharp being the same as D flat, and so on. In some languages the names Cis, Dis, Fis, Gis and Ais will answer for the signs used here for the five black keys.

In Figure 64 the fundamental key-group is represented on the circle of twelve notes in the familiar way of a triad, B D F, and a quaternary, C E G A. The notes B and F are marked white and black; of the remaining ten, the five fundamental are white, and their five opposite or complementary notes are black. The contrary relation is shown in Figure 65, which represents the G' key-group or the complementary fundamental group of seven notes. Here B and F are active in a manner opposite to the previous one, and are marked black and white as creative notes for the other five black notes. These two complementary key-groups together produce the twelvefold chromatic scale shown in Figure 66 with the corresponding zodiacal signs. The white keys are placed on the inner circle and the black keys on the outer circle with the numerical names of the corresponding hierarchies. The hierarchies of (3) and (28) are interchangeable in their action, just as B and F in music. The notes in each of the two complementary key-groups in Figure 66 are connected, the white by full lines and the black by dotted lines, according to the known law of triple chords. The cardinal square, B D F G', formed by connection of the four principal notes, or the four cardinal cusps of the zodiac, stands out as the basis of

the twelvefold scale; it is the twofold action of the word A U M and its complementary which governs the zodiac of notes or corresponding forces. It is the A U M U A; the square as a projection of the great pyramid of Egypt seen from its top. Here is the entrance door to the high science of the Egyptian pyramid, the base of which is the square, B D F G', and its top the center of the circle or the ruling force from the hierarchy of the (1).

Returning to Figure 64 we observe that the two pairs of notes, C A and E G, called indirect twin notes, are separated from each other by three signs, or 90 degrees angle; this fact explains some of the quality of a square of the four key-notes, C, E, G and A, although the figure on the circle is not a geometrical square. The lower quaternary of the seven notes is an imperfect square in relation to the great cardinal square, B D F G'. Furthermore, we notice the angle of 90 degrees in connection with the triad B D F, and should keep this fact in mind as a means of discovering some of the effects of the chords. All the twelve key-groups are formed simply by turning the triangle-and-square of Figure 64 *as a whole* a certain number of signs right hand or left hand so that the governing note or the top of the triangle is placed on that point of the circle where the force is concentrated or balanced. The other six notes in the new key-group will be the corners of the triangle-and-square in the new position. In Figure 65 a rotation of 180 degrees, or half the circle, has taken place, thereby forming the G' key-group, the governing triangle of which is F G' B and its square of key-notes, C' D' F' A'. In this way all the major and minor scales of the twelve keys are formed, and in our present endeavor to combine music with geometry, it is convenient to understand the creation of the twelve keys, of which each one has a major and a minor aspect, as a simple rotation of the fundamental key-group round the zodiacal belt or circle. The C key-group, for instance, is composed by the triangle A C D' and the square A' D F G. In each of the twelve positions another hierarchy steps in as the governing one of the sevenfold group, each position having its opposite or complementary aspect.

In the color science the term "complementary" may be used in the same sense. The zodiac of colors, or the twelvefold division of the solar spectrum round a circle, occurs in the same manner as the zodiac of signs or notes, each shade of color having its complementary aspect on the diametrically opposite point of the circle. The shade of red which corresponds to the note C

is the complementary color of the shade of bluish green, which corresponds to the note F', the complementary note of C. We should not lose sight of the fact that the plan of correspondences between zodiacal signs, notes or colors given here as a first outline, is the general plan of correspondences between universal truths, and that at each practical application, the circumstances of the case decide the true relationship. For instance, in geocentric planetary calculations, where the Earth for sake of convenience is regarded as the center, the signs of the zodiac are reversed to those of heliocentric planetary science, where the Sun is placed in the center. If such things are not remembered in the application of correspondence rules, the diagrams shown here have little value.

In calculating practical cases the best way is to start from the cusp of aries, or the governing note of the special key-group under consideration. When that point is found and its character decided, the other features of the case can be placed with great accuracy. The cusp of the aries of the Earth zodiac will then correspond to the governing note of the earth-key at some cycle of the earth's existence, and this key is to be found in the different rounds and cycles making up the greater and smaller periods of activity and rest (*manvantara* and *pralaya*). The hierarchy which governs the earth at that particular moment has, as a *sub-hierarchy*, a function similar to the one of the (36) in the greater plan. In each case, it is important to observe conditions when the complementary aspect enters. If, for instance, a color is combined with a force in a direction of involution, the complementary color is applied with the same force during the same cycle, in the direction of evolution. A similar case occurs with the application of hierarchies. The (36) is connected with the cusp of aries (φ) or the cusp of libra ($\underline{\Delta}$), according to the direction of the force.

In the fundamental keys C major and A minor, which have the note D as governing note, the hierarchal forces are applied as in Figure 67, where each note on the seven line staff is an expression of the force from the hierarchy written on that line. The (36) governs the key as a whole, but each one of the other six hierarchies govern their special keys, with sharps and flats introduced, according to the position of the triangle-and-square on the circle.

In Figure 68 the three central hierarchies and their complementary aspects are shown, corresponding to the notes C, D

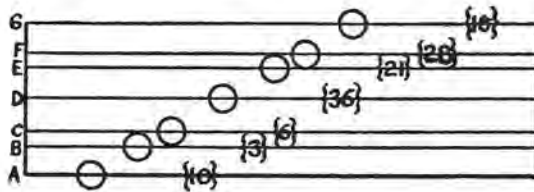


FIGURE 67.
Notes and Hierarchies.

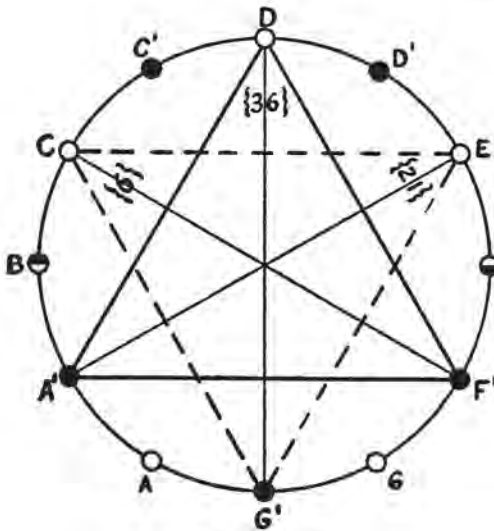


FIGURE 68.
The Three Central Hierarchies.

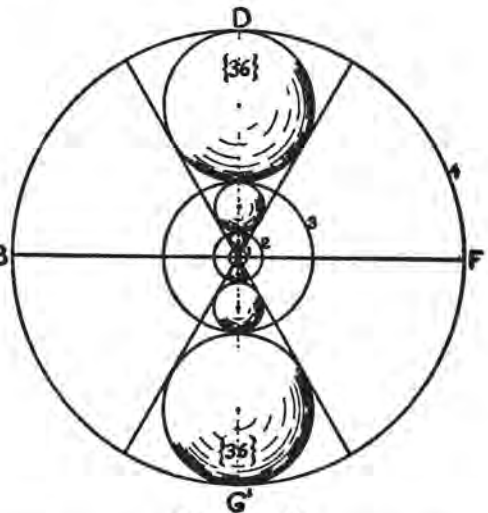


FIGURE 69.
Hierarchical Globes of the Order
of the 36.

and E in the D key-group and the notes F', G' and A' in the G' key-group. The hierarchies of (6), (36) and (21) represent the major, the neutral and the minor central forces in the zodiac, their connecting lines forming the well known six-pointed star. The triangle B D F we know as representing the governing triple chord in a sevenfold key-group, it was the A U M in the sevenfold chain, and was characterized by having two complementary notes, B and F, as members of the chord and the angle at D 90 degrees. The triple chord in Figure 68, A' D F', is of another kind. To our ears it has not an effect of harmony, the

triangle is *too perfect*, being equilateral, or each corner of 60 degrees; but a mind of a wide conception will discover the fine shades of ruling power in this chord. Together with its complementary chord, E G' C, it represents the force emanating from the three central hierarchies, and these two triple chromatic chords forming the six-pointed star are of fundamental importance as an expression of *The Flame*. The inner key to the outer *Word*. The power of *The Flame* is more subtle, more etheric and much stronger, than *The Word* A U M; in its single aspect it is a perfectly balanced triple chromatic chord, forming a six-pointed star, with its complementary aspect, whereas *The Word* is a not fully balanced triple diatonic chord, only completed together with its complementary chord in the form of a square.

The geometrical form of the triangle decides the effect of the chord. Our ordinary triple chords, major or minor diatonic, in Figure 48, are represented by irregular triangles, but sound harmonious to us. The next step in geometrical perfection is the triangle B D F, which sounds slightly disharmonious to ordinary ears, and few of us understand the absolute perfect triangle A' D F' in its physical effect. It is entirely spiritual, more so than the chord B D F. The great difference in the two ways of co-operation between positive, neutral and negative elements is evident in the case of a right-angular triangle compared to an equilateral triangle. The former is balanced in a square, the latter in a six-pointed star. The application to the zodiac is far-reaching. Both of the two symmetrical triangles, B D F and A' D F', are centered in the hierarchy of the (36), as the governing point which keeps the balance of their chords. But *The Flame* is inside *The Word*, and the two are penetrated by the power from the great center of the (1). In the great pyramid, the base is the double A U M ruled by the top, but the four corners of the base are transformed to a tetrad in space, whose center corresponds to the top of the pyramid; from this center or hierarchy of the (1) the rays extend to the four corners of the tetrad in the same inner sense as the edges of the pyramid run from the ruling top towards the base. In the case of the great pyramid the action is from above below; in the tetrad from within without; both mean the same thing, but the secrets of the great pyramid can not be solved without its other aspect, the tetrad.

Although these truths belong to other Orders of the White Lodge than the (36), they have a bearing on the subject of the

present chapter, which is principally the zodiac and its function in the mystery of Christ. The globular system affords the greatest possible geometrical harmony and beauty. The sevenfold and the twelvefold harmony are both represented there. Let us analyze that part of the system which concerns the hierarchy of the (36). In Figure 69 the globes of the (36) are separated and shown within their double conic envelope. Within the large circle No. 4 are thirteen equal globes of the size of globe No. 3, and of these thirteen only three are shown, one upper, one central and one lower globe. The central globe No. 3 contains thirteen globes of size No. 2, and of these three are shown, one upper, one central and one lower globe, of which the central one is further divided into thirteen globes of size No. 1, of which three are shown in a similar way. The other globes are omitted so as not to overcrowd the drawing, and because they belong to the other hierarchies.

Within the conic envelope there are globes of sizes increasing from the center outward in a simple ratio. All globes of the same hierarchy touch each other, the conic envelope, and their zodiacal globular envelope. The zodiacal globular envelopes are the central concentric circles marked 1, 2, 3 and 4. Each one of these is the type for the twelve surrounding globes of the same size. The globes of size No. 1 penetrate the globes Nos. 2, 3 and 4, the globes of size No. 2 penetrate Nos. 3 and 4, and so on, so that each size globe is penetrated by all the finer globes. This is an illustration of substances of different grades penetrating each other and forming concentric *planes*, where each plane is the zodiacal envelope of the next smaller globes. The breaking up of atoms into smaller particles follows a law similar to this. Concentric circles and radiating lines form the elements of the construction in a relation which offers the greatest possibilities of harmonized action. The distances of the successive globes within the same hierarchy from the great center and from each other are related like 1, 3, 9, 27, according to the triple ratio which occurs in the chain of harmonious diatonic chords (the law of fifths). The same relation is between the radii of the concentric circles.

The surfaces of the zodiacal envelopes are like the square of these numbers, or 1, 9, 81, and their volumes like the cubes, 1, 27, 729. We mention this to call attention to the triple law in single, square and cube form. The numbers 1, 2, 3 and 4 merely refer to the order of successive globes to give them a name in

our demonstration. The globe No. 1 is $1/3$, $1/9$, or $1/27$ of globe No. 2, according to the reference to their diameters, surfaces or volumes. The triple law runs through the whole system. Now we see that the upper globe, size No. 3, marked (36), and representing the note D on the globular zodiac No. 4, illustrates the governing sphere of power of the hierarchy of (36), ruled by the central sphere No. 3, in general, and by the corresponding upper No. 2 in particular, No. 2 being the governing globe within the zodiac No. 3, and so further. Each globe contains all hierarchies within itself, some active, some passive, but is chiefly influenced by the smaller one of the same nature and by its own central ruler. The complementary globes on the other side answer the same purpose. This is the mechanism of the globular zodiac in its ramifications; we will often have opportunity to return to the plan and complete our knowledge of its details.

The supreme consciousness of the system is concentrated in the axis D G'. In its fullness, this consciousness is represented by the centers of the globes of the hierarchies of the (36), or the cusp of aries-libra in its two complementary aspects. The personifications of this consciousness are the Christs or Saviours of universal history, and especially on our planet is the great Master, Jesus, understood as the central ray of perfected incarnation. This historic figure stands out as the perfection of what we consider ideal, although the historical person is only a small part of the great soul belonging to universal history. This history is the history of the zodiac, and in the plan of *The New Temple*, which should represent the soul initiation through all the degrees, the Order of the (36) should be materially symbolized in the architecture of the zodiac with all its details.

In Figure 70 we give an outline of the Temple plan for the Order of the (36). The six and thirty pillars resting on cubic stones surround the inner building. Each pillar represents one decanate or phase of a zodiacal sign, there being three pillars within each sign. Within the pillars is a great circular *hall of assembly* decorated with everything that art and architecture is able to illustrate from the history of the world's masters and saviours, of which a few only are known to the modern world. In the zodiacal assembly hall must be represented all the different Christ expressions which existed in the past. At the points of the four cardinal cusps of aries (φ), cancer (♋), libra (♎), and capricorn (♏), on the inner circle of the 36 cubic stones, a great square is drawn, which represents the sacred

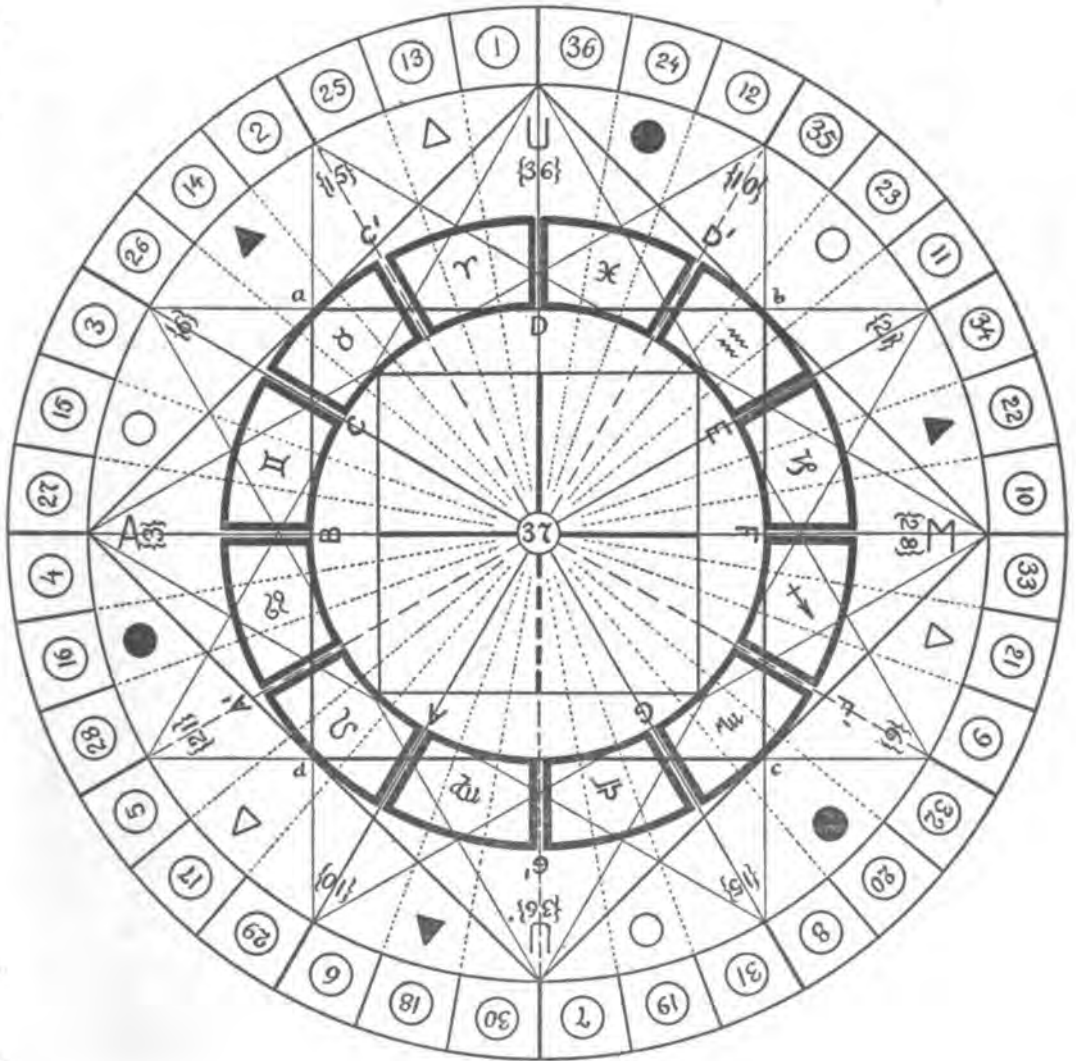


FIGURE 70.
Temple Plan of the Order of the 36.

Word A U M in its double aspect. The circle inscribed in this square is the outside of the round wall through which twelve passages lead to the inner place. The great triangle with its points on the same circle of cubic stones as the great square, at the cusps of aries (φ), leo (Ω) and saggitarius (♐), the three "fiery signs," represents the chord of The Flame, and the circle inscribed within this triangle marks the round inside wall of the twelve zodiacal sections separated by passages, and in which are rooms and halls of learning, preparatory work for the inner service, and so further. Within the circle of the flame-triangle is a square inscribed having its corners on the walls of the four known signs taurus (♉), leo (Ω), scorpio (♏) and aquarius (♒), otherwise called the Ox, the Lion, the Eagle and the Man. In this square a cross is marked, leading towards the gates of the four cardinal cusps. The circle in the very center is the ruling power, the (37) or the whole hierarchy of the (36) in the (1). The details inside the circle of The Flame, on which the seven notes in the fundamental group of keys are marked, are known but to initiates of the holy Order of the (36).

Each sign of the zodiac is marked in the outer hall by a figure, of which the light triangle signifies *fire*, the dark triangle *earth*, the light circle *air* and the dark circle *water*; these words to be taken in a spiritual sense. Besides the first mentioned great triangle of the flame-chord three equal triangles are drawn so that each of the twelve cusps is connected with the two other cusps of the same nature. These four triangles touch the inside circle at the twelve cusps, and their sides intersect each other at very remarkable points which are worth study and meditation. Some intersectional points situated on the round outside wall form other squares. One of these squares, a b c d, is more heavily marked. The main idea in the arrangement of the ring of zodiacal sections is that the outside of the ring is a circle inscribed in the square of The Word, and the inside of the ring is a circle inscribed in the triangle of The Flame. Between these two circles are the twelve zodiacal sections for the outer steps of the Order of the (36). Between the inner Flame and the outer Word the candidates must be prepared for the real initiation. In the corners of the large triangles are marked the hierarchies which correspond to the fundamental key-group. From the center lines are drawn to the divisions between the 36 cubic stones, some full, some interrupted and some fine dotted, according to the nature of their place; this hardly requires an explana-

tion and is left to the student to understand in the light of what has been previously said.

The 36 pillars are numbered successively from 1 at the cusp of aries, 2 at the cusp of taurus, in a left hand circle three times round, so that the pillars 1 and 36 are at the upper cusp, 7 and 30 at the lower cusp, both pairs making each 37 or the number of the center, hereby signifying the force of the (37) through the whole vertical line. Here the great truths of the globular zodiac are represented in surface geometry, so that the truths can be translated from the visible material of the building to the great space of cosmic development. The figure of the Temple plan shown here should be compared with the figure 62 of the thirteen hierarchal globes and one translated into the other.

The Master Jesus is a Hierophant of the Order of the (36). The Inner Self of the same ray is the Hierophant of the Order of the (1). In the relation between the two lies the secret of the birth of Jesus of Nazareth. The Order of the (1) will not be explained here; it constitutes a large brotherhood, the members of which belong to the highest masters which contact the planet Earth. Some of their disciples are allowed to climb the lower steps of the Order. The activity of the Order of the (1) is outwardly manifested in the affairs of the Order of the (36), to which belongs the history of Christ movements in the outer world, and especially the history of Jesus of Nazareth. The cycles of the Avatars are taught in this Order and their nature is explained. It may be done interiorly or in colleges, the origin of the teaching is the same. The promise of Christ's coming again, in principle as well as in person, will be fulfilled within the walls of the Order of the (36).

When Jesus bade the twelve disciples to follow him, he obeyed a law which had to be fulfilled to show his mission. When the triple force of the Holy Spirit was poured out over the twelve apostles it was to show the glory of the six and thirty pillars of the Holy Temple. Each of the twelve represented the master guardian, watching the passage between two zodiacal signs from the assemblage hall to the inner place of initiation. Twelve of these masters surround the High Master in the center.

The inner square is the cubic stone or sacrifice. The inside cross points to the four directions of the compass, the four great gates through which the Christ force enters. We are in the habit of celebrating the coming of the Christ child in the world at

Christmas or Yule tide; that is, when the sun enters the cusp of Capricorn. This is at the point F of the Temple plan of the (36). But the point D was considered as the expression of the Christ force. The circle represents one year of apparent solar motion, and the space from D to F, or from cusp of aries to cusp of capricorn, covers nine months, the period of gestation. The point D is then the holy conception, and the point F the holy birth. The cross points to the four places of conception and birth in their two complementary aspects, and this is the meaning of the fourfold action of the sacred Word A U M. There is always a close connection between two points on the circle at right angles to each other, or three signs apart. We have called the notes on those points *indirect twin notes*. Their sacred nature is *conception and birth*. Every human being obeys the law, and it has also a universal meaning. If the conception is at B, or midsummer, the birth is at D, or vernal equinox. It is the individual A U M on the zodiac of time which has built the child, from a germ to a being. The consciousness of the cusp of aries-libra is separated from the consciousness of cancer-capricorn by three-quarters of a circle. Each of the twelve points represents the consciousness of a special hierarchy. There must be seven hierarchies for the birth of Christ within its zodiacal envelope. Each of the hierarchies contributes its special force. The sevenfold force from the triangle-and-square of a souls key-note rotates on the zodiacal belt like the hand of a clock, and when his time is ready for entering the world of matter, through conception, the A U M of that soul is sounded, and in the same instance the geometrical figure whose top points to the time of conception, shows the key-note of that soul. And so, too, it did with Jesus of Nazareth. Although different laws are active at the incarnations of different souls, the process follows the same general plan.

The Order of the (36) runs through all the seven great degrees of humanity, just as the other six Orders of the Great White Lodge. The three lower of these degrees are active in the outer world by applying the teaching of Christ, whether intellectual or ethical. At the fourth degree of humanity the activity of the hierarchy of the (36) manifests in spiritual or esotêric teachings of deeper character and conscious soul initiation; the disciple of the (36) climbs the seven steps through increasing knowledge, service and sacrifice, until, at the entrance of the great third degree, the young Master is received by his Elder

Brothers, and kneels down at the feet of the great hierophant Jesus Christ. The saying of the orthodox churches, that there is no salvation outside of Christ, is true, in the sense shown here, for no disciple of whatever school, or whatever his knowledge of things, spiritual or esoteric, will reach the mastership without passing through the doors of the Order of the holy Six and Thirty, and be baptized with aries-pisces, or fire and water. Once allowed within the doors of the great third degree the young Master is a member of the Lodge of Masters in the true sense of the word, and he begins his master-path through the three higher degrees of human development.

The poor, the weak, the suffering ones, are influenced by the radiations from this hierarchy. They are the negative pole which receives through the Christ force what is poured out from the inner source. While Christ represents the fullness of things, richness in a high sense, the opposite side will be influenced strongest. No one can enter the doors of the inner (36) without having made acquaintance in some way or other with the laws of poverty. The candidate must understand theoretically and practically what Jesus meant when he said: "It is easier for a camel to walk through a needle's eye than for a rich man to enter Heaven."

In no uncertain words the young initiate will be told that the poor ones, whether economically, mentally, or physically poor, must be the object of his endeavors; he must learn *to give*, and *how to give*. The crop will come when he has sown; not before. Whether he is a member of this church or that church, whether he is a practical occultist of this school or that school, he will not enter the doors of the inner (36) without having learned who Jesus was and what he taught. He can learn it in many different ways, in fact no two souls follow the same path of development, but he must learn it.

During the last quarter of the nineteenth century the Great White Brotherhood was active in a special way, which the literature of today well shows. Humanity had crystallized the idea of the historical Christ, and it was necessary to show the presence of the Christos principle in all men, throughout the whole creation. Many agents and teachers told about the universal Christos. Many students of this doctrine went so deep in this other Christ aspect, that they no longer believed in the person of Jesus. Everything was to be taken in a symbolic sense. They forgot, however, that every idea or symbol has a body, and a

very tangible one; that there is no idea without form. Jesus was the form of the idea Christos, and because every idea has a cyclic return, so must also the corresponding form return. But some merely saw the return of the idea. The Christ child being born again, being obliged to be born again, did not enter into the minds of all worshippers of the Christos idea. And the churches which still clung to the old person of Jesus were repelled by the students of Christos.

The Order of the (36) works in the way best suited to the particular period. Now, its work in the world is to harmonize Jesus with Christos and show that both are necessary for the climber of the mountain of initiation, and that the Son of Man will come again in person. By exact mathematical laws of cyclic numbers, by awakening the inner consciousness of the soul, the Master Jesus will show through his many agents that his promise will be fulfilled and that he will come again to us. To many it is a reality, to some a possibility, but the great number of humanity are blind and deaf to the glory of the future.

In a few words we have tried to show the nearest mission of the Order of the (36). The difficulty of its work, even with advanced persons, is that each one is inclined to cling to a certain teacher or school, or direction of thought, with such persistence that they interiorly oppose the entrance of ideas which in reality do not kill their former belief, but adjust it, correcting a slight mistake here, little error there, and thus harmonize their belief with other ideas which in reality deviate very little from their first conception of the subject. Members of churches and sectarian schools are generally so bound to the belief of their teachers that few have the courage to change it to a higher form. But, if in opposition to the force sent out from the great Christ hierarchy, such persons will have to learn by suffering if they do not make their minds elastic enough to at least admit the possibility of its teachings. When they have made their minds open to the examination and free discussion of a doctrine which at first was strange to their minds, the beginning is made, and the willing disciple will soon discover new treasures. Not in rejecting a new idea, but in careful judgment of its value, will the disciple of this Order reach the heights of initiation. Some do not need much discussion to see the reality, for they are so receptive to the special form of hierarchal force that they instantly respond to its efforts.

To be Continued.

SKY MESSENGER DIOGENES TEUFELSDRÖCKH.

AN ESSAY ON THE SPIRITUAL TEACHINGS OF CARLYLE AS GIVEN
IN "SARTOR RESARTUS."

BY BENO B. GATTELL.

Continued from page 38.

Here and now stands the little man, who is the divine spirit and has forgotten it; here and now stands he in the conflux of eternities; eternity before him, eternity behind him; here and now just as much in the midst of eternity, as near to the beginning, middle and as near to the end as he ever will be. His here and now is all he has to fight the battle against the eternities around him, beyond him and within him.

Through the present moment the Professor looks into infinity, through every object he sees, he beholds infinitude. Nature is not an aggregate but a whole. There is nothing in this world for him that is detached, single, alone. Nature is individual, living, indivisible, one. Everything is on its inner, unseen side spirit, which materializing takes on forms, or clothes. Then shrouded in these separate forms the spirit succumbs to the illusion of separateness, sees and feels itself as identical with the form it inhabits, and sees things disconnected, unrelated.

However, these finite, disconnected forms in which the spirit dwells are as windows through which the infinite may be seen; are the clothes or vestures by which the spirit becomes visible in the physical world. Working in these forms upon the matter that composes them the spirit keeps on and on with its task, of its own unity giving unity to whatsoever it looks on with love, refining the matter of these forms until the vestures become so fine that they are no longer limitations of the spirit, but are spiritualized, of a nature akin to that of the spirit. Then matter has been raised so that it becomes spirit, is conscious as spirit.

THE UNIVERSE IS ONE.

To the Professor, whose inner eye could see, a room was a section of infinite space:

“A whole immensity of Brussels carpets, and pier-glasses, and or-molu cannot hide from me that such Drawing-room is simply a section of Infinite Space, where so many God-created Souls do for the time meet together.”

A drop of water fallen to the ground, he saw swept away on the morrow, already on the wings of the Northwind, nearing the Tropic of Cancer. To him a little fire in a smithy, in the Black Forest, was an altar kindled on the bosom of the All; the village smith in that solitary moor, a priest of the mystery of Infinite Force. So part of the biography reads:

“As I rode through the Schwarzwald, I said to myself: ‘That little fire which glows star-like across the dark-growing (*nachtende*) moor, where the sooty smith bends over his anvil, and thou hopest to replace thy lost horse-shoe, is it a detached, separated speck, cut-off from the whole Universe; or indissolubly joined to the whole? Thou fool, that smithy-fire was (primarily) kindled at the Sun; is fed by air that circulates from before Noah’s Deluge, from beyond the Dog-star; therein, with Iron Force, and Coal Force, and the far stranger Force of Man, are cunning affinities and battles and victories of Force brought about; it is a little ganglion, or nervous centre, in the great vital system of Immensity. Call it, if thou wilt, an unconscious Altar, kindled on the bosom of the All; whose iron sacrifice, whose iron smoke and influence reach quite through the All; whose dingy Priest, not by word, yet by brain and sinew, preaches forth the mystery of Force; nay preaches forth (exoterically enough) one little textlet from the Gospel of Freedom, the Gospel of Man’s Force, commanding, and one day to be all-commanding.’ ”

Similarly did the little Kuhbach, the rill of his school-boy days, appears as a part of the world circulation of waters and airs.

“ ‘It struck me much, as I sat by the Kuhbach, one silent noontide, and watched it flowing, gurgling, to think how this same streamlet had flowed and gurgled, through all changes of weather and of fortune, from beyond the earliest date of History. Yes, probably on the morning when Joshua forded Jordan; even as at the midday when Caesar, doubtless with difficulty, swam the Nile, yet kept his *Commentaries* dry,—this little Kuhbach, assiduous as Tiber, Eurotas or Siloa, was murmuring on across the wilderness, as yet unnamed, unseen: here, too, as in Euphrates and the Ganges, is a vein or veinlet of the grand World-circulation of Waters, which, with its atmospheric arteries, has lasted and lasts simply with the World.’ ”

“ ‘Detached, separated! I say there is no such separation: nothing hitherto was ever stranded, cast aside; but all, were it only a withered leaf, works together with all; is borne forward on the bottomless, shoreless flood of Action, and lives through perpetual metamorphoses. The withered leaf is not dead and lost, there are Forces in it and around it, though working in inverse order; else how could it *rot!* Despise not the rag from which man makes Paper, or the litter from which the earth makes Corn. Rightly viewed no meanest object is insignificant; all objects are as windows, through which the philosophic eye looks into Infinitude itself.’ ”

Nothing is detached and separated. Separation is an illusion. Unity underlies all things. The universe is One.

UNIVERSAL BROTHERHOOD.

From this speculation Carlyle, through his spokesman, the sky messenger, arrives at the basis of his whole philosophy. From this basis upon which his whole philosophy stands, to the illustration of which it ultimately tends, it derives its greatest value. This basis is non-separateness, and from the human standpoint, is universal brotherhood. Says Carlyle:

“ ‘The Philosopher,’ says the wisest of this age, ‘must station himself in the middle’: how true! The Philosopher is he to whom the Highest has descended, and the Lowest has mounted up; who is the equal and kindly brother of all.’ ”

Man is a spirit and bound by invisible bonds to all men.
Teufelsdröckh meditates:

“ ‘Wondrous truly are the bonds that unite us one and all; whether by the soft binding of Love, or the iron chaining of Necessity, as we like to choose it. More than once have I said to myself, of some perhaps whimsically strutting Figure, such as provokes whimsical thoughts: Wert thou, my little Brotherkin, suddenly covered-up within the largest imaginable Glass-bell,—what a thing it were, not for thyself only, but for the World! Post Letters, more or fewer, from all the four winds, impinge against thy Glass walls, but have to drop unread: neither from within comes there question or response into any Postbag; thy Thoughts fall into no friendly ear or heart, thy Manufacture into no purchasing hand: thou art no longer a circulating venous-arterial Heart, that, taking and giving, circulatest through all Space and all Time: there has a Hole fallen-out in the immeasurable, universal World-tissue, which must be darned-up again.’ ”

“ ‘Such venous-arterial circulation, of Letters, verbal Messages, paper and other Packages, going out from him and coming in, are a blood-circulation, visible to the eye: but the finer nervous circulation, by which all things, the minutest that he does, minutely influence all men, and the very look of his face blesses or curses whomso it lights on, and so generates ever new blessing or new cursing: all this you cannot see, but only imagine.’ ”

“ ‘Mystical, more than magical, is that Communing of Soul with Soul, both looking heavenward: here properly Soul first speaks with Soul; for only in looking heavenward, take it in what sense you may, not in looking earthward, does what we can call Union, mutual Love, Society, begin to be possible. How true is that of Novallis: ‘It is certain my Belief gains quite *infinitely* the moment I can convince another mind thereof!’ Gaze thou in the face of thy Brother, in those eyes where plays the lambent fire of Kindness, or in those where rages the lurid conflagration of Anger; feel how thy own so quiet Soul is straightway involuntarily kindled with the like, and ye blaze and reverberate on each other, till it is all one limit-

less confluent flame (of embracing Love, or of deadly-grappling Hate) and then say what miraculous virtue goes out of man into man. But if so, through all the thick-plied hulls of our Earthly Life; how much more when it is of the Divine Life we speak, and inmost ME is, as it were, brought into contact with inmost ME!"

The idea of a Universal Brotherhood of Man is brought before the reader in these various ways and shown from many points. Now see the humorous presentation, in its garment full of local color, showing at the same time that the words of the sky messenger were in his day as little understood as similar ideas are today. To emphasize the importance of the subject, the English reviewer refers to the brotherhood message as the very last words he ever heard from Teufelsdröckh. These last words relate to the fact that men are not independent, detached, separate, but that they are bound to each other by love, or chained by necessity, as they may choose: "in Heaven's name and in Hell's."¹⁷

While remembering the portions quoted above, the reader will appreciate what to the solid burghers of Weissnichtwo seemed a joke, and somewhat unintelligible at that.

"Well do we recollect the last words he spoke in our hearing; which, indeed, with the Night they were uttered in, are to be forever remembered. Lifting his huge tumbler of Gukguk, and for a moment lowering his tobacco-pipe, he stood up in full coffee-house (it was *Zur Grünen Gans*, the largest in Weissnichtwo, where all the Virtuosity, and nearly all the Intellect of the place assembled of an evening); and there, with low, soul-stirring tone, and the look truly of an angel, though whether of a white or a black one might be dubious, proposed this toast: *Die Sache der*

¹⁷The idea of non-separateness is the fundamental idea of mystic teachings. It is most beautifully expressed in the little classic *Light on the Path*:

"Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it, your Karma is inextricably interwoven with the great Karma. And, before you can attain knowledge, you must have passed through all places, foul and clean alike. Therefore, remember, that the soiled garment you shrink from touching may have been yours yesterday, may be yours to-morrow. And if you turn with horror from it when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain, not that you yourself shall be kept clean."

Armen in Gottes und Teufels Namen (The Cause of the Poor, in Heaven's name and——'s)! One full shout, breaking the leaden silence; then a gurgle of innumerable emptying bumpers, again followed by universal cheering, returned him loud acclaim. It was the finale of the night; resuming their pipes; in the highest enthusiasm, amid volumes of tobacco smoke; triumphant, cloud-capt without and within, the assembly broke up, each to his thoughtful pillow. *Bleibt doch ein echter Spass-und Galgen-vogel*, said several, meaning thereby that, one day, he would probably be hanged for his democratic sentiments. *Wo steckt doch der Schalk?* added they, looking round, but *Teufelsdröckh* had retired by private alleys, and the Compiler of these pages beheld him no more."

As desires mostly carry with them a struggle to attain their object, happiness is fought for, and man does contend and engage in fierce struggles with his fellows, erroneously in the notion that they have more than their share and some of his share of happiness.

"If thou gauge it to the bottom, it is simply this: "Fellow, see! thou art taking more than thy share of Happiness in the world, something from *my* share: which, by the Heavens, thou shalt not; nay I will fight thee rather." Alas, and the whole lot to be divided is such a beggarly matter, truly a "feast of shells," for the substance has been spilled out: not enough to quench one Appetite; and the collective human species clutching at them!—Can we not, in all such cases, rather say: "Take it, thou too, ravenous individual; take that pitiful additional fraction of a share, which I reckoned mine, but which thou so wantst; take it with a blessing: would to Heaven I had enough for thee!" "

"It is not because of his toils that I lament for the poor: we must all toil, or steal (howsoever we name our stealing), which is worse; no faithful workman finds his task a pastime. The poor is hungry and athirst; but for him also there is food and drink: he is heavy-laden and weary; but for him also the Heavens send Sleep, and of the deepest; in his smoky cribs, a clear dewy heaven of

Rest envelops him, and fitful glitterings of cloud-skirted Dreams. But what I do mourn over is, that the lamp of his soul should go out; that no ray of heavenly, or even of earthly knowledge, should visit him; but only, in the haggard darkness, like two spectres, Fear and Indignation bear him company. Alas, while the Body stands so broad and brawny, must the Soul lie blinded, dwarfed, stupefied, almost annihilated! Alas, was this too a Breath of God; bestowed in Heaven, but on earth never to be unfolded!—That there should one Man die ignorant who had capacity for Knowledge, this I call a tragedy.’ ”

In the above, the Professor shows not only an understanding of the hardships of the poor, the difficulties with which they contend and which they must overcome, but also a deep insight into the hearts of the poor. The Professor does not fear the condition, hardships and poverty of the poor. He knows that poor and rich alike must pass through hardship and trial before they enter the peace which is reached only after overcoming. The Professor knows that the poor will overcome their poverty. He is not alarmed by conditions of hardship which beset them, but he is stirred to the very depths of his soul, to see that the soul in them lies “blinded, dwarfed, stupefied, almost annihilated!” He feels for them as a mother fears for her child while it lies with parched and feverish lips. He desires that the light of the soul in the poor may not fail; that it will continue to live and grow stronger and come into a knowledge of itself, and thus avoid the tragedy of the soul.

“ ‘In vain thou deniest it,’ says the Professor; ‘thou art my Brother. Thy very Hatred, thy very Envy, those foolish Lies thou tellest of me in thy splenetic humour: what is all this but an inverted Sympathy? Were I a Steam-engine, wouldst thou take the trouble to tell lies of me? Not thou! I should grind all unheeded, whether badly or well.’ ”

“ ‘Is the pitifullest mortal Person, think you, indifferent to us? Is it not rather our heartfelt wish to be made one with him; to unite him to us, by gratitude, by admiration, even by fear; or failing all these, unite ourselves to him?’ ”

Many are the passages in this wonderful book that touch the very quick of the reader's heart infusing some of the sympathy of the philosopher with all that lives. But nowhere does this sympathy, divine in its all-comprising sense of brotherhood, shine forth with greater brilliancy than where, blazing with the fire of a divine love, after the veil of selfishness has fallen from him, he wants to shelter his earthly brother in his bosom and wipe away all tears from his eyes.

“ ‘With other eyes, too, could I now look upon my fellow man: with an infinite Love, an infinite Pity. Poor, wandering, wayward man! Art thou not tried, and beaten with stripes, even as I am? Ever, whether thou bear the royal mantle or the beggar's gabardine, art thou not so weary, so heavy-laden; and thy Bed of Rest is but a Grave. O my Brother, my Brother, why cannot I shelter thee in my bosom, and wipe away all tears from thy eyes! —Truly, the din of many-voiced Life, which, in this solitude, with the mind's organ, I could hear, was no longer a maddening discord, but a melting one; like inarticulate cries, and sobbings of a dumb creature, which in the ear of Heaven are prayers. The poor Earth, with her poor joys, was now my needy Mother, not my cruel Stepdame; Man, with his so mad Wants and so mean Endeavors, had become the dearer to me; and even for his sufferings and his sins, I now first named him Brother. Thus was I standing in the porch of that *'Sanctuary of Sorrow'*; by strange, steep ways had I too been guided thither; and ere long its sacred gates would open, and the *'Divine Depth of Sorrow'* lie disclosed to me.' ”

Here Teufelsdröckh gives us an insight into his true nature. It is an eloquent description of man's heart, when the egoism and pride of the “I” grows into the larger egoism of the “Thou.” It shows the true conception of one who enters into the sorrows of others, who feels with them, and will sacrifice himself that others may be benefited. This is not the sentimental sorrow of one whose sorrowing adds but to the sorrows of others. It is the love of humanity in all beings which when realized gives encouragement and strength to all those who need it, as it causes them to feel that one who is strong is with them and in them. This strength evokes their own potential strength.

This passage shows that Thomas Carlyle, our Professor, did realize that "I-am-Thou and Thou-art-I state," where he could feel himself in all others and all others in himself.

His meditations on the unity of all things gave the Professor a basis of ethics which made him a lover of mankind, and so moved him to reveal his true nature that we at once see how his occasional criticism of his fellowmen and apparent harshness with their foolishness, is uttered with that grim humor so characteristic of him who could thereby conceal how deeply he is moved by compassion and love for his kind. Though Carlyle is by some said to have been a pessimist, a dyspeptic, a chronic growler, he was one of the order of our sky-messenger, apparently a pessimist and harsh critic to the casual and unthinking reader, who fails to see the merry twinkle in the Professor's eye and the look of kindness.

SPACE AND TIME.

From the thoughts on the unity of things come his utterances on the mysteries of space and infinitude, time and eternity.

The present to him seems little other than an inconsiderable film dividing the past and future.

"Through many a little loophole, we have had glimpses into the internal world of Teufelsdröckh; his strange mystic, almost magic Diagram of the Universe, and how it was gradually drawn, is not henceforth altogether dark to us. Those mysterious ideas on TIME, which merit consideration, and are not wholly unintelligible with such, may by and by prove significant. Still more may his somewhat peculiar view of Nature, the decisive Oneness he ascribes to Nature. How all Nature and Life are but one *Garment*, a 'Living Garment,' woven and ever aweaving in the 'Loom of Time'; is not here, indeed, the outline of a whole *Clothes-Philosophy*; at least the arena it is to work in?"

"Striking it was, amid all his perverse cloudiness, with what force of vision and of heart he pierced into the mystery of the World; recognizing in the highest sensible phenomena, so far as Sense went, only fresh or faded

Raiment; yet ever, under this, a celestial Essence thereby rendered visible: and while, on the one hand he trod the old rags of Matter, with their tinsels, into the mire, he on the other everywhere exalted Spirit above all earthly principalities and powers, and worshipped it, though under the meanest shapes, with a true Platonic mysticism."

We have already heard him muse while looking from the Wahngasse attic upon the living flood pouring through the streets of the city below him, how they are god-souls coming from eternity, going onwards to eternity, blank time behind them and before them; emerging from the inane, hastening across the earth and plunging again into the inane.

The usually so dry statement of German philosophy that time and space are but forms or modes of thought, we have Teufelsdröckh place before us in a different manner, his grace lending a charm to and vivifying the subject:

"Nevertheless, has not a deeper meditation taught certain of every climate and age, that the WHERE and WHEN, so mysteriously inseparable from all our thoughts, are but superficial terrestrial adhesions to thought; that the Seer may discern them where they mount up out of the celestial EVERYWHERE and FOREVER."

We have heard him say:

"Think well, thou too wilt find that Space is but a mode of our human Sense, so likewise Time; there is no Space and no Time: We are—we know not what;—light-sparkles floating in the aether of Deity!"

Teufelsdröckh sees the whole of earth-life like a pattern woven on the foundation of time and space, a picture painted on a canvass the warp and woof of which are time and space. The mystery of time and its relation to eternity and the relation of eternity to duration play a great part in the Philosophy of Clothes.

"Man," he says: "Lives in Time, has his whole earthly being, endeavor and destiny shaped for him by Time: only in the transitory Time-Symbol is the ever-motionless Eternity we stand on made manifest."

So he philosophizes:

“ ‘I, Diogenes Teufelsdröckh: a visible Temporary Figure (*Zeitbild*) occupying some cubic feet of Space, and containing within it Forces both physical and spiritual; hopes, passions, thoughts; the whole wondrous furniture, in more or less perfection, belonging to that mystery, a Man.’ ”

Time will not stop, “neither can he, a Son of Time.” He is fond of designating himself by that name, and the reviewer humoring, as it were, the strange Teufelsdröckh, adopts it in speaking of him as the “Son of Time”; so the reviewer observes while writing a part of Teufelsdröckh’s biography “his spiritual nature is nevertheless progressive and growing: for how can the “Son of Time in any case stand still?” Here are more Teufelsdröckhish speculations on time:

“ ‘It continues ever true,’ says he, ‘that Saturn, or Chronos, or what we call TIME, devours all his Children: only by incessant Running, by incessant Working, may you (for some three score-and-ten years) escape him; and you, too, he devours at last. Can any Sovereign, or Holy Alliance of Sovereigns, bid Time stand still; even in thought, shake themselves free of time? Our whole terrestrial being is based on Time, and built of Time; it is wholly a Movement, a Time-impulse; Time is the author of it, the material of it. Hence also our Whole Duty, which is to move, to work,—in the right direction. Are not our Bodies and our Souls in continual movement, whether we will or not; in a continual Waste, requiring a continual Repair? Utmost satisfaction of our whole outward and inward wants were but satisfaction for a space of Time; thus, whatso we have done, is done, and for us annihilated, and ever must we go and do anew. O Time-Spirit, how hast thou environed and imprisoned us, and sunk us so deep in thy troublous dim Time-Element, that only in lucid moments can so much as glimpses of our upper Azure Home be revealed to us!’ ”

“ ‘But deepest of all illusory Appearances, for hiding Wonder, as for many other ends, are your two grand fundamental world-enveloping Appearances, SPACE and TIME. These, as spun and woven for us from before Birth

itself, to clothe our celestial ME for dwelling here, and yet to blind it,—lie all-embracing, as the universal canvas, or warp and woof, whereby all minor illusions, in this Phantasm Existence, weave and paint themselves. In vain, while here on Earth, shall you endeavor to strip them off; you can, at best, but rend them asunder for moments, and look through.’ ”

“ ‘Is the Past annihilated, then, or only past; is the Future non-extant, or only future? Those mystic faculties of thine, Memory and Hope, already answer: already through those mystic avenues, thou the Earth-blinded summonest both Past and Future, and communest with them, though as yet darkly, and with mute beckonings. The curtains of Yesterday drop down, the curtains of Tomorrow roll up; but Yesterday and To-morrow both *are*. Pierce through the Time-element, glance into the Eternal. Believe what thou findest written in the sanctuaries of Man’s Soul, even as all Thinkers, in all ages, have devoutly read it there: that Time and Space are not God, but creations of God; that with God as it is a universal *HERE*, so is it an everlasting *Now*.

Teufelsdröckh muses:

“ ‘Fortunatus had a wishing Hat, which when he put on, and wished himself Anywhere, behold he was There. By this means had Fortunatus triumphed over Space, he had annihilated Space; for him there was no Where, but all was Here. Were a Hatter to establish himself, in the Wahngasse of Weissnichtwo, and make felts of this sort for all mankind, what a world we should have of it! Still stranger, should, on the opposite side of the street, another Hatter establish himself; and, as his fellow-craftsman made Space-annihilating Hats, make Time-annihilating! Of Both would I purchase, were it with my last groschen; but chiefly of this latter. To clap-on your felt, and, simply by wishing that you were *Anywhere*, straightway to be *There!* Next to clap-on your other felt, and, simply by wishing that you were *Anywhen*, straightway to be *Then!* This were indeed the grander: shooting at will from the Fire-Creation of the World to its Fire-Consummation.’ ”

“O, could I (with the Time-annihilating Hat) transport thee direct from the Beginnings to the Endings, how were thy eyesight unsealed, and thy heart set flaming in the Light-sea of celestial wonder! Then sawest thou that this fair Universe, were it in the meanest province thereof, is in very deed the star-domed City of God; that through every star, through every grass-blade, and most through every Living Soul, the glory of a present God still beams. But Nature, which is the Time-vesture of God, and reveals Him to the wise, hides Him from the foolish.’”

Nature in the material universe is the time vesture. Nature and life are the garment of spirit aweaving on the loom of time, therefore the spirit, visible through its “clothes,” is a “visible time-picture,” of which time is the author and material too. Teufelsdröckh carries us into the occult nature of time. The following passage is copied from an unpublished manuscript which deals with occult matters. It will be noticed that the strange statements of Teufelsdröckh were more than metaphors and flowers of speech. They related to the truth as the Seer saw it and described it as accurately as the language he had to use would let him:

“Time is matter, and matter is time. Change is of the essence of matter and time. Without change there is no time. Without matter there is no change. Without change there is no matter. The flux and reflux of time is the change in the tides of matter as it circulates from one to another of the worlds of matter. Time appears to flow swiftly or slowly, according to the difference in states of matter. There is gross matter, made up of the elements of matter which appeal to and affect the grosser senses. Then there is matter that appeals to the finer senses and emotions. There is the matter of thought which is born of and concerned with the mind. According to the tides and revolutions and circulations of matter, the mind is affected by the changes of time, by the particular state of matter in which it is immersed. As each of the time-worlds bears into the other, it affects and changes that other. Each state of matter is a state and a period of time, set to run on a given rate, which marks its periods of change. Some periods are slower, others faster. Thus you have solid matter, solid-time, which changes slowly as compared with other time. As the elements of time, matter, bear on solid-time, it changes its form, being overcome

by the time elements. Then there is liquid-time, which is more readily changed and acted on by other time elements. There is also the gaseous-time, which is rapid in its circulations and flow as compared with liquid and solid-time, but it too is overcome and absorbed into another time element, radiant-time. Radiant-time flows so rapidly that it cannot be detected easily by the grosser senses, keyed, as they are, to their corresponding element of time. It is with this radiant-time, matter, that the mind is concerned and by which it, the mind, is brought into contact with the lower and grosser time elements. All the lower states of matter, the time elements, are kept in constant movement by the radiant-time element, which in turn is moved by mind. All nature is kept constantly moving in a constant process of circulations through her vast domains."

The Professor sees all this and sees the object of the constant changes of matter, which are called time. So he asks: "Can any Sovereign, or Holy Alliance of Sovereigns, bid Time stand still; even in thought shake themselves free from time"? He knows that once the mind has come into the domain of nature, matter, time, it must recognize and comply with the laws of time, matter, and, that until the mind has complied with all the laws and discharged fully its obligations to the laws of matter, it is not and cannot be freed from the time-elements; therefore, no one sovereign or number of sovereigns can bid time stand still. But the Professor shows us a way out of time, out of matter. This way he tells us is "to work—in the right direction." The right direction, he says, is "our whole Duty." How simple this seems: to do our duty. Yet simply doing our duty is the great work. As one tries to do his duty he realizes the immensity of the task; but as he continues unflinchingly to do it, it ceases to be a task and becomes a work: a work which engages his attention, absorbs his interests, and is the doorway through which he passes into the reality of time. He then is able to see time flowing as in a constant stream, to take advantage of the mighty stream of time on which he casts himself, and by its mighty currents he is carried onward in the flow to do his work; his work which reaches into all spheres of the time-element. Finally, by his work, he is carried out of and above it.

The ultimate particles of which the time element is composed do not obstruct his gaze, for he is no longer its slave nor affected by it. He is freed. His freedom is earned by his work,

which is his duty. Work or duty is the Hat of Fortunatus, the space annihilating hat, which will carry him *anywhere*; and also the time annihilating hat, which will carry him *anywhen*. These two hats, the space and time annihilating hats, are made by the same hatter: work. By the use of these hats, one lives in the eternal. Then space and time are annihilated. Then is thy "eyesight unsealed, and thy heart set flaming in the Light-sea of celestial wonder."

And what the Professor thus cunningly says of the "When" that troublous, dim time-element—in which we are environed and imprisoned and sunk so deep that only in lucid moments can so much as glimpses of our upper azure home be revealed to us—that must by the reader also be applied to its brother the "Where," the equally troublous space-element, which equally makes clothes for the spirit. These garments, while here on earth, man may not strip off, but the message of our sky-messenger is this: that they are vestures, garments, clothes, grand, fundamental, yet illusory appearances, and that behind the illusory appearance is the mysterious, celestial ME.

To be Continued.

PSYCHE.

TOWNSEND ALLEN.

Why should our lives be cramped in narrow moulds,
 And patterned after pigmy things below?
 Arouse thee, soul! Shake off the cumbering clods
 And give thy hampered wings a chance to grow.

Shake off the bonds of mean and petty thoughts;
 Burst from thy chrysalis, O soul, forevermore;
 Thy larval state has passed, unfold thy wings
 And high into the clear empyrean soar.

The great round earth is thine when thou canst feel
 Its breathing in the tides, pulsating slow;
 And heaven itself awaits thy wakening thrill,
 Harmonious with its vital vibrant glow.

“SAVONAROLA” OF FLORENCE.

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

BY DR. W. WILLIAMS.

Continued from Vol. VII., page 378.

REMARKS ON THE HIGHER LIFE.

IN order that we may better understand and comprehend the extraordinary phenomena heretofore described and thus form a true estimate of Savonarola's great mission and penetrate into the secret of his mission, it will be necessary to dwell briefly upon the Divine Life and its manifestations in human nature. It is a subject of deep and profound interest, demanding a prolonged exercise both of the intellect and understanding, and, above all, a personal experience and consciousness of it within ourselves, without which we meander hopelessly and vainly in a labyrinthine maze of confusion and most perplexing thought, approaching almost to mental desperation, in our efforts to comprehend and understand what it implies. So vast and fraught is it with the highest importance to every human being that we regret, owing to limitations of space and the compulsion we are under of avoiding, wandering and straying far out of the track of our subject, our remarks must of necessity be of an incomplete and fragmentary character; for a plenary exposition of it in all its aspects and relation to human nature claims not a few lines and pages of description but demands a volume of itself.

To the theosophical student intently engaged in the investigation into the history of philosophy and its teachings in all ages, the question oftentimes arises: wherefore and why have great masters and teachers invariably selected out of their followers and adherents a choice few to whom were imparted the knowledge of their secret doctrines and esoteric teachings? Why was it that in India, Egypt, ancient Greece and Rome and also throughout the dark and middle ages, colleges were formed and crypts builded in places most lonely and far removed from cities

and towns and all other human habitations, and what the reason that such pains were taken to impress upon novitiates and students strict secrecy and silence in regard to the knowledge intrusted to them? What was the subjects of the teachings they received, in what consisted its value and worth as a factor in the discipline of life and the evolution of character? In giving a partial if not a satisfactory answer to these questions, we must indulge in a few observations and comments upon the Divine Life or the Higher Life as it is sometimes called, terms and phrases frequently read by many, but only comprehended by the few and felt as a reality in which they live and move and have their being.

Man in all ages, whilst viewing and reflecting upon the works of Nature, has perceived and recognized a power, a life operating in everything around him, and has asked himself: what is it? What is the mysterious agent manifesting itself in the forms of creation, endowing each of them with their own special and peculiar instinctive life forces conformed to certain laws that control and govern them and limit the sphere and range of their existence? In the awe-inspiring thunder-clap, in the vivid and hissing lightning's flash, he recognized and felt it. In the impetuous flood sweeping and carrying everything before it, in ocean's wild billows dashing on beach and rocky strands, he witnessed its mighty power and effects, in ignorance he shook and trembled in presence of this unknown power, a something terrific, mysterious, overwhelming and beyond his abilities to define. What was it? and no voice answered him. At cool of evening, sitting under umbrageous trees after the toils of the chase and his daily needs provided for, a sense of his own mysterious nature crept over him, with its various passions and appetites, its sudden impulses and insatiate desires, its hopes and fears, its fleeting joys and periods of sorrowing and suffering, its frequent ebullitions of anger and rage, its unrest and moments of depression and weariness, in strange contrast with the mental calm and tranquillity he experienced when quietly wandering in the glades of the still forest and standing silent and regarding on high and watching the march of glittering planets and majestic constellations gliding calmly into the deeps of space and then turned asking still the question: who am I? and no voice answered and gave reply.

And thus ages of doubt and uncertainty and ignorance of himself and his destiny passed until, in the evolution of his race and the development of higher and more expanded faculties rendering and qualifying them for the reception of greater light

and truth, there were born and appeared those who by their powers of lofty intuition and mental discernment dived into the study of Nature and wrested from her the secret of directing and handling her mighty forces, and utilizing them in the production of magical phenomena, wonderful and marvelous, by which their nation was able to achieve wonders in the erection of stupendous edifices and obtain an ascendancy over all others by their rapid advance in knowledge that contributed to a higher degree of civilization than that of their ancestors and forefathers. Using this knowledge for their own selfish purposes and aggrandizement, they became dominators of the world, elated by their prowess and achievements, cruel and merciless to their domestics and enemies, daring and unscrupulous in their actions, wielding their knowledge regardless of consequences to others and in defiance of all natural and moral laws, they entered into a struggle with nature for supremacy. It was long in duration, but terrible and awful in its finish, as with one fell swoop of her mighty arm, outraged justice swept these Titans out of existence, and proud Atlantis with its daring, mighty progeny sank and became submerged beneath the waves of ocean, leaving behind them only a memory and a name. They lived their life, but it was not a divine life, the Higher Life. Knowledge once acquired never perishes. It may lie dormant and become forgotten, but the dictum of the Wise Man is true. "That which hath been is now, and that which is hath already been, and there is nothing new under the sun."

And so it came to pass in the process of the ages, that new teachers appeared amongst men. Sages, seers and philosophers divinely sent, came to educate and discipline them for the reception of a higher knowledge of Nature and her secrets and thus lead humanity in the true path of an onward and progressive civilization through the cultivation of philosophy, art and science, and man turned to worship nature and develop the sense of the beautiful that expressed itself in the splendid and magnificent elaborations of architecture, sculpture, music and painting, and thus they lived an external and sensuous life, but it was not the true, the Higher Life.

Ages went by and other teachers appeared and taught the philosophy of spiritual progress, of an interior growth and development and manifestation of the Divine within the mind and soul of man himself, but they were ignored and treated with neglect and credulity and went back whence they had come forth, to the great Master who had sent them. Yet lived and worked they not altogether in vain and bootless; for they left behind,

like seeds sown in the hearts of a few, the Word of Life, telling of a power which when it flows into the soul of man clarifies it from all grossness and impurity and converts it into a temple meet for the indwelling of the great Divine Spirit and to such as receive it, to them it gives power to become sons of God who are born again, not of blood, nor of the will of the flesh, but of the Divine. The fate of their teachers befell their followers, who were persecuted, tormented, afflicted and compelled to flee the haunts of men and assemble to hold communion and fellowship in catacombs, in dens and caves and mountain fastness or subterranean abodes, because the world in general was too dark and gross, too absorbed in material pursuits that rendered it unfit for the reception and recognition of the Divine and Higher Life.

Ages again passed by and the church had come forth out of its obscure hiding places, and through the revolution of events had developed into a vast ecclesiastical corporation claiming rule and authority over men's minds and consciences, arrogating to itself the dispensation and stewardship of the Divine Life, and, from being persecuted, had now become the persecutor. But the divine life is not, cannot be, cabined and cribbed by any institution or society, but free as the air we inhale and untrammelled as light, it entereth through the Higher Self into every soul of man that becomes receptive of it, no matter the clime or country he is born in, what his condition or status, or what the color or complexion of his skin, and originates within him a new life that qualifies him to enter into the joys and delights of the Higher Life, sometimes termed the "Kingdom of God," or of Heaven. In those dark middle ages, woe be to him to whom it came except through the church and her sacerdotal functionaries. To avoid the heretic's doom and escape the fiery stake, or the infliction of the cruel torments of the inquisition, the recipients of the higher diviner life, like others in former ages, were compelled to meet in secret and form themselves into communities. And thus came into existence occult societies, esoteric socialities and paternities whose members became known as Kabbalists, Rosicrucians, Illumunati, and who, for the safe promulgation of their teachings respecting the Higher Life, were compelled to have recourse to the use of symbolic languages and terms and expressions, the meaning of which were understood and comprehended only by initiates; hence their secret signs and cult of silence.

With the advance of civilization and the dawn of science, these institutions have become anachronisms for the divine life and are operating throughout the world in the hearts and minds of all nations, slowly and gradually preparing them to become eventually united into one great Brotherhood and universal fraternity whose bond of union is Love, Peace and Good will to everyone. Its evidences and manifestations are all round and about us if we care to seek and to note them in the silent and unseen transformation of life and thought going on especially within ourselves, and the raying forth of those latent spiritual powers and forces termed the works and fruit of the spirit. No need, no necessity in this age is there for occult institutions and schools of Adonai, for each one may become, without money and without price, an adept, an esoteric student in the Higher Life, by self study and the development of his or her own special and particular faculties and endowments, excited into activity through his or her own Higher Self, and which, employed like those of Savonarola, in the service of humanity, makes us partakers of the divine nature, as also coworkers, in the enlightenment of those who ignorant of it within themselves are as

“Children in the night
Yearning for the light
With no language save
A Cry.”

SAVONAROLA APPOINTED PREACHER IN THE CATHEDRAL.

Profound was the impression produced upon the hearts and minds of everyone that had listened to Savonarola's first sermon as the appointed preacher in the convent church of San Marco. As the vast audience left the sacred edifice and wended homewards, everyone was filled and agitated with conflicting and different feelings and emotions that prevented them from forming a clear estimate and appreciation of the character of the preacher, and divine clearly the meaning of his reference to the present state of Florence and the impending dangers threatening her existence as a republican state. Apparently on the surface, everything was going on smoothly and well with Florence. Peace and plenty prevailed within her borders. She was famed throughout the whole of Europe, as the new Athens, the home and center of art and science, whither flocked great numbers of students from all quarters to avail themselves of the knowledge and learning that flowed forth from her splendid Academies and

lecture halls. What was there that could dislodge her from her lofty position as the leading state of Northern Italy? By some, Savonarola was regarded as an alarmist and stigmatized as a setter forth of strange doctrines and teachings, a dreamer and visionary. Others there were—and they formed the majority—whose experience of public life and direct acquaintance with and knowledge of the interior working of the state government excited within them grave fears and apprehension of the future, were gradually impressed with Savonarola's warning words that were reflections of their own forebodings.

The excitement produced extended to all classes of citizens and the name of Savonarola was heard and mentioned in every homestead throughout Florence and its populous environs, so that on the following and succeeding Sundays vast crowds flocked to San Marco to hear for themselves and listen to what the great preacher had to say, who, if what they had heard were true, was indeed a prophet and holy man. They were further confirmed in this belief by those gifted with clairvoyance, who affirmed that they had beheld two angelic beings standing one on each side of Savonarola during the whole of his discourse. Others stated that on the moment of his impassioned appeal for the salvation and safety of Florence and as he turned with uplifted hand to bless his hearers at the conclusion of the sermon, the Madonna in all her celestial glory and transcendent loveliness appeared to view, with a lily, Florence's emblem, in her hand, token of her love and protective guardianship.

These incidents are recorded by Savonarola's friend and biographer, Burlamachi. "The divine grace," he writes, "appeared in the lofty words and thoughts which he gave forth, with a clear voice and rapid tongue, so that everyone understood him. And it was admirable to see his glowing countenance, his fervent and reverent aspect whenever he preached; his beautiful and appropriate gestures which wrapt the soul of everyone who heard him, so that wonders and amazing appearances were seen by many while he was in the act of preaching."

The star of Savonarola was now in the ascendant, the tide of popular applause had turned, and the fame of him as an orator and preacher spread far and wide throughout Tuscany, especially amongst the peasantry of the villages in the immediate neighborhood of Florence. The eyes of all were turned towards him, for he had voiced the thoughts and feelings seething within their own minds and hearts, but, to which they dared not give utterance. They were living in a state of gross spiritual

darkness and there was no one to whom they could look up to, to lead them out of the gloom of their ignorant superstitions into a higher and brighter domain of light after which they had vainly craved and yearned.

Henceforward Savonarola became regarded as a spiritual councillor and guide, whose ministrations would enable them to get out of the Slough of Despond into which they had sunk and from which there had been no one to save or deliver them. To an ordinary mind, the position and elevation in popular estimation Savonarola had now attained was fraught and beset with dangers and perils. Popularity at all times is very fickle and uncertain in duration and subject to reversals. Woe unto those who, having climbed its pedestal and made themselves the cynosure of all eyes, are void of that wisdom and those virtues, the integrity of purpose and unselfish desire that are the only sure foundation of lasting honor and fame, for they are surely doomed to fall from the giddy eminence, like Lucifer, never to rise again.

After his great success as public preacher of San Marco, Savonarola proceeded to his cloistered cell, there to meditate over the events of the day and seek council and guidance from his Higher Self as to his course in the future. His was not a nature to be elated by popular applause for he knew and had learned from remarkable examples in ancient history, as also from events in his own time, to estimate it at its true worth and value. Personally he would have preferred the privacy of his humble profession of a monk, ministering to and aiding others who like himself were on the pilgrimage of the Higher Life, but he was now under the guidance and rule of the divine within him and he must follow implicitly its dictates and yield a faithful and willing obedience to its inward injunctions. He had been, he felt, called to take up a work that demanded the unceasing use of all his varied talents and endowments to accomplish it successfully, and in a spirit of true heroism and self-renunciation he resolved within himself to do battle in the cause of truth and liberty and win back for Florence her filched freedom and liberty and inaugurate a new area of spiritual light and purity within the church, if it cost him his life. It was no light and easy task to undertake, bringing him into inevitable conflict with ecclesiastical dignitaries who would not hesitate to wreak vengeance upon anyone who dared to draw aside the veil of hypocrisy and tear away the cloak that concealed their revolting profligacy from public view. Savonarola recognized the full magnitude of his

mission and saw that he must act cautiously and therefore marked out a method of procedure and a course of action to be judiciously followed in the execution of it. Knowing therefore what was to come to pass and the shortness of time in which to do the work entrusted to him, he promulgated three propositions as the basis of his pulpit discourses.

I. The Church of God must be reformed and that in our own time.

II. Italy is to be scourged before this renovation.

III. All these events will happen ere soon.

These themes and subjects would have daunted any other from taking up and discussing them in a city like Florence, then a hot-bed of irreligion and scepticism, the abode of worldly unprincipled profligates—having no belief in a moral government of the world, or in the existence of a Divine Being whose good law of eternal right and justice admitted of no infraction or violation without suffering—whose philosophy of life was summed up in the words "let us eat and drink and be merry, for tomorrow we die."

Meanwhile time rolled on and the ministrations of Savonarola became more popular. His words clothed, with power, entered into the hearts and minds of his numerous hearers, causing them to ponder and think and exciting feelings of regret for the past and evoking desires that there might be a new beginning both in their political and social life. The citizens of Florence gradually began to realize that their civil life was not a pure life, a real life, but an artificial and corrupt existence, which could not but bring disaster and ruin to their much loved country, in which persuasion they became confirmed by Savonarola's earnest and fervid appeals to their hearts and consciences, to turn, repent and strive to live the Higher Life, "for the vine was laid unto the root of the trees and every tree that bringeth not forth good would be hewn down and cast into the fire." Listening and moved as they had never before been moved, the question arose within them: the Higher Life, what is it? for till then they had not heard and knew nothing of its existence. They had been wont and accustomed to listen to preachers and doctors of theology famed for their learning and eloquence, discourse on doctrinal subjects far beyond their powers of comprehension. From their childhood they had been raised and matured in the bosom of a church professing to be founded by Christ and his apostles, the chief of which, St. Peter, held the keys. They had

been baptized and confirmed by its priests, and godfathers and godmothers had stood sponsors for them and promised to bring them up and look after their education in the true faith. They had attended the services of the church, overawed by pompous rituals and ceremonies performed and celebrated by ministers arrayed in splendid stoles, and bishops bedecked with jeweled mitres and scarlet robes and shepherd's crooks bestudded with rare and costly gems, and they had bent the knee in awful adoration at the elevation of the Host, and in their ignorance had mistakenly imagined that all this pomp and sacred paraphernalia was religion, that penance was repentance, that genuflections and repetition of paternosters were synonymous with true piety and the Higher Life. Such was religion in those days amongst the laity.

It is a remarkable characteristic of human nature that, however degraded and sunk in ignorance and superstition, it never loses altogether its sense of truth and appreciation of what is pure and unselfish. Wherever and whenever the light of truth flashes and shines forth, men and women flock to it and delight and joy in its rays. Thus was it with the citizens of Florence when Savonarola commenced his public ministry. The church of San Marco was packed and crowded with hearers, eager and desirous to benefit from his teachings, until at last when the following Lenten season came round, it was arranged he should preach in the great cathedral church of Santa Maria del Fiore. As soon as it was bruited abroad that Savonarola was to occupy its pulpit, the whole of Florence and the inhabitants of neighboring villages, towns and hamlets, all flocked to hear and listen to him.

From Burlamachi, eye witness of the chief events in his life, we learn, "that people got up in the middle of the night to get places for the sermon and came to the door of the cathedral, waiting outside until it should be opened, making no account of any inconvenience, neither of the cold, nor the wind, nor of standing in winter with their feet on the marble, and among them were young and old, women and children of every sort, who came with such jubilee and rejoicing that it was bewildering to hear them, going to the sermon as to a wedding. Then the silence was great in the church, each one going to his place, and he who could read with a taper in his hand read the service and other prayers. And though many thousand people were there collected together, no sound was to be heard, not even a 'hush,' until the arrival of the children who sang hymns with so much sweetness that

heaven seemed to be opened. Thus they waited three or four hours till the padre entered the pulpit. The attention of so great a mass of people all with eyes riveted upon the preacher was wonderful, they listened so that when the sermon reached its end, it seemed to them that it had scarcely begun."

It was a momentous period in the life career of Savonarola, for thereon depended whether he would prove himself a teacher and spiritual guide in whom Florence could impose implicit trust and confidence, or, weighed in the balances and found wanting, would ignore and pass him by with neglect and contemptuous distrust. He was fully aware that amongst the courtiers and parasitical adherents and dependents of Lorenzo, there prevailed feelings of rancor, of animosity and ill-will towards himself on account of his increasing popularity and his daring enunciation of his three propositions respecting the church and the future of Italy. It had therefore been a subject of deep consideration whether it was judicious and prudent to dwell upon them and press them upon the minds of his hearers. Doubts assailed him also at times as to whether the opportunity was ripe for the furtherance of his great object, the purifying of Florence and the saving of her from rushing headlong into the vortex of ruin and disaster that threatened her with national extinction. Such moments of doubt and uncertainty are incident to great and lofty souls, in periods of physical weakness and mental weariness, and Savonarola was no exception. They came troubling and disquieting him, but left him unshaken in his resolve to prove true to the mission he had been called to undertake. In his *Compendium Revelationum* we catch glances of the inward struggles he endured ere, on that fateful Sunday in Lent, he stood for the first time in the pulpit of the great Cathedral of Florence facing a vast audience among whom were many who were asking to themselves: "Is this he who should come, or do we have to look for another?" "All that withdrew me from my principal object, became quickly distasteful and repugnant and, whereas I sought to enter on another path, I became intensely hateful to myself. God is my witness how I watched and struggled and prayed the whole of Saturday and throughout the night, but all other ways, all other teachings were denied me. Towards break of day, being weary and dejected by my long vigil, I heard as I prayed a voice saying unto me: Oh Savonarola dost thou not see that it is the Divine Will that thou shouldst continue in the work whereunto thou art called?"

(To be Continued.)

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. VIII., page 59.

THIS sword is suspended over the judges presiding in the fourth mansion and is alluded to in an old saying, "Let every judge when delivering judgment remember, that the sword is suspended above his *own* head." It is continually turning and when the Ophanim become fused together, two fiery rays proceed from it and going outside the mansion, station themselves before the gate thereof, taking the form of a man and a woman. At other times they appear as spirits or as superior angels. The male ray characterizes angels engaged on missions of mercy and goodness in the world, therefore need they the intense light of the male form; whereas, those angels who as to their form have been consumed, need the light of the female form, on their reappearance. The spirits presiding in these two lights become united at the time of prayer. The force that produces this union is the affection of Love and when it is effected the name of this mansion becomes changed from *Beraga* into *Ahabah* (love), for in it is accomplished the union of all beings by their common love to the Supreme Being, of which scripture speaks, "There will I give thee my love" (Cant. vii. 12). Furthermore, when these two rays become blended, there spring forth and become manifested unnumbered myriads of angelic beings metaphorically named, *Manchakes*, *Raisins* and *Pomegranates*, whose plane of existence lies between the fifth mansion and the planet Venus. Thus it is written, "A man would give all his substance for Ahabah" (love) (Cant. viii. 7); that is, to draw to himself angels from this palace so named, but they would not be induced to leave it. This mansion is symbolized in the act of prayer, by prostration of the body, with extended hands indicative of the desire to become united by love with the Divine.

The sixth mansion is presided over by a spirit named *Khute Hashne* (threads of scarlet) and is occultly alluded to in the words, "Thy lips are like a thread of scarlet" (Cant. iv. 3). It is also termed, the mansion of aspiration and is that which angels of the lower spheres ardently desire to attain unto and become united with in spirit by the *nesheqath rakhumutha* (the kiss of love), who is in intimate relationship with all the lower spheres. Another reason why this mansion is so called, is, that everyone who succeeds in coming into relation with it attracts to himself divine energy from on high through the unitive power of love. In this mansion is Moses who died by a kiss of this love and it is therefore called by his name. Its presiding spirit is a spark of love and unifies the lights of the higher and lower spheres and makes them one, when sparks flashing out of it give rise and form to living creatures holy through goodness and love and are therefore called the GREAT HAYOTH and enter into union with those of the lower spheres similar to the husk and shell of a nut, as it is written, "Hayoth great and small" (Ps. civ. 25). It is for this reason it is termed *Zanath Egoz* (the garden of nuts) and is so referred to in scripture, "I went down into the garden of nuts" (Cant. vi. 11), i. e., into this mansion of love in order to unite the male and female principles. These Hayoth are divided into twelve, and trios of them are stationed at the four gateways, and on them are dependent all inferior spirits so that throughout the whole of the spheres concatenation of all the various grades and orders of beings, all dependent one upon the other and forming a grand family of spirits throughout the universe from which is formed a mighty angelic spirit who ascends on high to adore and worship the Supreme Spirit and become united with it. This union of spirits with the Divine is occultly alluded to in the words, "Let him kiss me with the kisses of his mouth" (Cant. i. 2); that is, with the kiss of love expression of the universal ecstasy and the eternal delight experienced by every animated being in its union with the Divine, by which partially developed spirits become eventually perfect and spirits in darkness become illumined with the light proceeding from the eternal Spirit, supreme over all. And this is effected by prayer coming from a sincere and loving heart. Happy he who prays, so that these spheres and mansions and their indwelling spirits become united together in love and thus able to climb the ladder whose top rests on the throne of the Eternal. The mystery of this mansion of love is

alluded to in scripture, "And Jacob kissed Rachel" (Gen. xxiv. 11). Abraham, who is on the right hand of the Most High, is the president of this mansion. Ahabah, his great aim having been to confirm himself with the divine will, hence his words: "Behold, I know now that thou art beautiful" (Gen. xii. 11).

Now the beauty of a woman is her breast, the seat of love. Isaac, who is on the left hand, presides over the *Beth Din* or tribunal of Justice, whence are issued decrees and judgments. He attained to union with the Divine through the spirit of Zaccouth (righteousness). The other prophets preside in the mansions of Nogah and Zohar and are mystically indicated in the words, "The joints of thy thighs are like jewels" (Cant. vii. I).

Joseph, the just and pillar of the world, presides in the beautiful mansion of Saphira which is of great beauty and splendor, notwithstanding the words of scripture that allude to it, "Under his feet" (Ex. xxiv. 10), that are written to enhance the divine glory. It is through this mansion that spirits, by means of the shining column of light, ascend into the seventh, the most mysterious of all, and here as radii in a circle converging to the centre; so in it spirits from all spheres ascend and form a vast united family in perfect and eternal union with the Divine, which is referred to and indicated in the words, "Jehovah is Alhim, Jehovah is Alhim" (I Kings, xviii. 39). Blessed in this life and in the world to come are they who are able to attain unto this union, symbolized by the bending of the knees in the act of prayer and adoration, together with prostration of the body, extension of the arms and hands and abasement of the face on the ground, these gestures indicating their desire to become conjoined and unified with the Supreme Spirit, the Soul of all souls, the infinite and eternal Being, primal fount of all light and blessing.

When this glorious union is accomplished and consummated, of worlds below with worlds on high, earth and heaven will become conjoined in the Divine life and then will judgment be changed into mercy and goodness and the Divine will be done on earth as it is in heaven, as it is written "And He said unto me, 'Oh Israel thou art my servant in whom I will be glorified'" (Is. xlix. 3). Happy the people whose "God is the Lord" (Ps. cxlix. 15).

(To be Continued.)

Karma is thought: spiritual, mental, psychic, physical thought.
Mental thought is of atomic life-matter in the mental zodiac.

THE ZODIAC.

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KARMA.

V.

MENTAL KARMA.

IN the first article on karma, it was shown that karma is a compound word; that its two principles, *ka*, desire, and *ma*, mind, were united by *R*, action; so that, karma is *desire and mind in action*. The action of desire and mind takes place in the sign sagittary (♐). The character of sagittary is thought. Karma is thought. Karma, thought, is both cause and effect. One's karma, thought, is as effect the result of his previous karma, thought. Karma as cause is the parent thought, which will determine future results. Man is circumscribed, held in and limited by his own thoughts. No one can be raised except by his own thought. No one can be lowered except by his own thought.

Man is a thinker, who lives in the world of thought. He stands between the physical world of ignorance and shadows (♁) and the spiritual world of light and knowledge (♁-♃). From his present state, man may go into darkness or enter the light. To do either he must think. As he thinks, he acts and by his thoughts and actions he descends or ascends. Man cannot at once fall downward into ignorance and utter darkness, nor can he rise into knowledge and light. Each man is somewhere

on the path which leads from the gross world of ignorance to the clear light world of knowledge. He may circle around his place on the path by re-thinking his past thoughts and generating them anew, but he must think other thoughts to change his place on the path. These other thoughts are the steps by which he lowers or raises himself. Each step downward is the transposing of an upper step on the path of thought. The steps downward cause mental pain and sorrow, even as pain and sorrow is caused by the effort to ascend. But however low man may go his mental light is with him. By it he may begin the climb. Each effort to think of one's light and the higher life helps to build the step which takes him higher. Each step upward on the path to the light is made of the thoughts which formed a downward step. The thoughts which held him down are refined and transformed into the thoughts which take him up.

Thoughts are of many kinds. There is the thought of the physical, the psychic thought, the mental thought and the spiritual thought.

Physical thought is of the atomic life-matter of the physical world in its physical zodiac, psychic thought is of the atomic life-matter of the desire world in its astral or psychic zodiac, mental thought is made up of the atomic life-matter of the thought world in its mental zodiac.

By his thought, man is a creator or destroyer. He is a destroyer when he changes higher into lower forms; he is a builder and creator when he changes lower into higher forms, brings light into darkness and changes darkness into light. All this is done through thought in the world of thought which is his mental zodiac and on the plane of leo-sagittary ($\Omega - \text{♐}$), life-thought.

Through the thought world, spiritual things come into the psychic and physical worlds and through the thought world all things return into the spiritual world. Man, the thinker, as the incarnated mind, acts from the sign sagittary (♐), thought, on the matter of the sign leo (Ω), life, which is atomic life-matter. As he thinks, he generates karma and the karma generated is of the nature of his thoughts.

A thought is generated by the brooding of the incarnated mind over the unformed body of his desires. As the mind broods over desire, desire is aroused into active energy which whirls from the heart upward. This energy increases with a vortex-like movement. The vortex-like movement draws into it the atomic life-matter of the zodiac in which the thinker is acting.

As the mind continues to brood, the atomic life-matter is drawn into the vortex-like movement which increases in rapidity. The life-matter is moulded, polished, given outline or color, or both outline and color, by the brooding mind, and is finally born into the world of thought as a distinct and living thing. The complete cycle of a thought is made up of its gestation, birth, the length of its existence, its death, dissolution or transformation.

The birth of a thought results from the impregnation of desire by mind due to the presence of an idea. Then follows the period of gestation, formation and birth. The length of the life of a thought depends upon the health, strength, and knowledge of the mind which gave it birth, and on the nurture and care that the thought receives after birth.

The death or dissolution of a thought is determined by the inability or refusal of its parent mind to perpetuate its existence, or by its being overcome and dissolved by another thought. Its transformation is the changing of its form from one plane to another. A thought bears the same relation to the mind which gave it birth, as a child to its parents. After birth, the thought like a child, requires care and nurture. Like a child, it has its period of growth and activity and may become self supporting. But like that of all beings, its period of existence must come to an end. Once a thought is born and has reached its full growth on the mental plane it will there exist, until what it stands for is shown to be untrue by a mind which gives birth to the thought which takes the place of the one discredited. The one discredited then ceases to exist as an active entity, though its skeleton is kept in the world of thought, much the same as relics or antiques are kept in the world's museums.

A thought of the physical is called into existence by the mind brooding over the desires of the physical. A physical thought fades out and dies if its parent refuses to feed it by thinking of it and brooding over it and energizing it with desire. Physical thoughts have to do directly with that which deals with mechanical instruments and processes in the physical world.

Houses, hovels, railroads, boats, bridges, printing-presses, tools, gardens, flowers, fruits, grains and other products, artistic, mechanical and natural, are the result of the continued brooding of the mind over physical desires. All such physical things are the embodying of the thoughts of the physical in the matter of the physical. When the human mind refuses to perpetuate the thoughts of physical things, houses will fall into

ruins, railroads will be unknown and boats and bridges will disappear, machines and printing-presses will rust away, there will be no use for tools, gardens will be overgrown by weeds, and cultivated flowers, fruits and grains will fall back into the wild state from which they were evolved by thought. All these physical things are karma as results of thought.

Psychic thoughts deal especially with the organic structure in the physical world and with the sensations experienced through living organic animal bodies. A psychic thought is born in the same manner as a physical, but whereas the physical thought is connected with the things in the physical world, the psychic thought is essentially of desire and connected with sensation. The birth of a psychic thought is due to the presence of a psychic thought or force which acts directly on the organs of sense and causes the mind to breathe into the organ or organs of sense. After the mind has brooded over and given attention to the organs of sense, and has caused the atomic life-matter of its mental plane in its psychic zodiac to build up and fill out the thought, the thought is finally born into the psychic world in its psychic zodiac.

Psychic thought is a mass of desire given form and entity by man. According to the nature of the organic desire, the mind will give it form and birth and support its growth and persistence in the astral world. These psychic thoughts persisting in the psychic world are the types of all animals which exist in the physical world. The lion, tiger, rattlesnake, sheep, fox, dove, hippopotamus, peacock, buffalo, crocodile and asp, and all animal creatures which hunt or are hunted, will continue to exist in the world as long as mankind continues to produce in the astral world the characteristic desire forms which are the special types of the animal kingdom. The type of an animal is determined by the form which the mind of man gave to the principle of desire. As the desires and thoughts of mankind change, the types of the animal creation will change. The cycle of any animal type depends on the persistence or change of the nature of desire and thought.

Man's mind acts with desire in clearness or confusion. When the mind acts in confusion with desire, so that the life-matter of the psychic zodiac is not given a sufficiently distinct form, then are called into being the misshapen forms or bodies of the desires, passions and emotions which circulate in the astral world. These vague misproportioned forms or bodies are

the product of the great majority of men. Comparatively few men produce well defined and clearly formed thoughts.

Animals, desires, passions and emotions are both cause and effect of the psychic thought of man as he acts from the mental plane in his psychic zodiac. The passions, envy, jealousy, anger, hatred, murder and the like; greed, generosity, craft, light-heartedness, ambition, love of power and admiration, frivolity, excitability, whether produced with intensity or indifference, contribute to the psychic thoughts or karma of themselves and of the world. These unformed thoughts are liberated into the psychic world by man's entertaining such feelings and giving expression to them in forceful speech or by the perpetual action of a rattle-tongue.

The unformed psychic thoughts contribute in large part to the sorrows and sufferings of men. Man as a unit of humanity must share the general karma of humanity. This is not unjust; because, as he shares the karma of others he compels others to share the karma which he produces. He shares the kind of karma of others that he causes others to share with him. When one is passing through a period of mental suffering he often refuses to believe that his suffering is just and that he had any part in its making. Were the truth known, he would find that he was indeed the cause of what he now suffers and that he did provide the means by which he now suffers.

One who has a feeling of hatred for any person or thing liberates the force of hatred. This may be directed to a person or to the world. The force of hatred liberated will act on the person against whom it is directed, only if that one has the feeling of hatred in him. If directed against the world, it acts on the particular condition of the world to which it is directed, but in any case the unformed dynamic force of hatred will return to its generator. When it returns, he may entertain and send it out again and it will again return to him. By so harboring hate, he will cause others to feel a hatred against him. At some time, he will do or say something to arouse hatred and then he will provide the conditions which will cause his own dynamic unformed hatred to precipitate on him. If he does not see that his unhappy state of mind is caused by his own hate he will say that he is unjustly treated by the world.

One whose passions caused him to do and say things to arouse the passions in others will endure the suffering which passion brings. The passion which he pours out into the psychic world returns to him. Not knowing the manner in which he gen-

erates it, not being able to trace its path through the psychic world, and forgetting or ignorant of his having entertained the passion, he does not see the connection between the passion which he threw into the world and the suffering which its return brings to him. One who is without passion will not generate passion and therefore will have no passion of his own to suffer from; neither can he suffer from the passion of another, because, unless he so wills, the passion of another can find no entrance into his mind.

Those who slander others, either from the desire to harm or from the habit of frivolous gossip, liberate mean and ill-formed thoughts into the psychic world which may find their vent on the persons to whom they are directed; but in all cases they contribute to the thoughts of slander in the world and they will surely return and be precipitated on those who generate them. Those who slandered suffer from slander that they may understand the mental pain which it brings and learn that slander is unjust.

One who boasts and brags concerning his powers, possessions or knowledge hurts no one so much as himself. He generates a cloud-like body of desire which overawes or weighs down upon the minds of others. He increases the psychic thought cloud of bragging. He is more deluded by it than others until at last it bursts and he is overwhelmed by it. He sees that others see that he was only boasting and bragging and this causes him to feel as small as his bragging was intended to make him great. Unfortunately, the one who suffers such mental karma often does not see that it was caused by himself.

One who thinks and tells a lie brings into the thought world a force as violent and nefarious as that of murder. A liar pits himself against eternal truth. When one tells a lie, he is attempting to murder truth. He attempts to put a falsehood in place of a fact. If a falsehood could be put successfully in place of a fact, the universe could be thrown out of balance. By telling a lie one attacks the principle of justice and truth more directly than in any other manner. From the standpoint of mental karma, a liar is the worst of all criminals. It is because of the lies of the units of humanity that humanity as a whole and the units themselves must endure the suffering and the unhappiness in the world. When a lie is thought and told it is born into the world of thought and affects the minds of all with whom it comes in contact. The mind yearns, aspires to see the truth in its own purity. A lie would prevent the truth from being seen. The mind

yearns to know. A lie would deceive it. In its highest aspiration, the mind seeks its happiness in the truth. A lie would prevent such attainment. The lies which are universally told and which circulate in the mental world, cloud, befog and obscure the mind, and prevent it from seeing its proper course. The karma of a liar is a perpetual mental torment, which torment is eased while he is deceiving himself and others, but the torment is accentuated on the return of his lies to him. The telling of one lie causes the liar to tell two to conceal his first. So his lies multiply until they precipitate themselves on him; then they are discovered and he is overwhelmed by them. As men continue to lie, their ignorance and unhappiness will continue.

If one would know true mental karma, he must stop lying. One cannot see his own or the mental operations of another clearly while he continues to obscure his own and the minds of others. Man's happiness increases with the love of truth for its own sake; his unhappiness disappears as he refuses to lie. Heaven upon earth would be more fully and quickly realized than by any other means if people would speak what they know and believe to be true. A man may make quicker mental progress by telling the truth as he knows it than in any other way.

All things come as the karma of one's previous thoughts: All the physical conditions of life, such as health or disease, wealth or poverty, race and social position; one's psychic nature, such as the nature and kind of his desires, his tendency to mediumship, or the development of the inner senses and faculties; the mental faculties also, such as the capacity to learn and assimilate teachings from the schools and books and the inclination to persistently investigate. Many of the possessions, afflictions, psychic tendencies and mental faculties or defects which he now has, may be traced back by him or one acquainted with his career as the results of his own persistent thoughts and efforts. In such case the justice is apparent. On the other hand, there are many physical things, psychic tendencies and mental endowments, which cannot be traced to anything which he may have done in the present life. In this case he and others may say that he does not deserve that which he now has, and that he is unjustly favored or abused. Such judgment is incorrect and due to inability to connect present effects with their past causes.

As the result of the many incarnations of the mind in human bodies and the innumerable motives, thoughts and actions good and bad which have been held, thought and done by the mind in

other lives, there is stored an immense amount of credit and debit to the account of the mind. Each mind now incarnated has to its credit many of the good things and the bad things which it longs for, despises and dreads. It may also have to its credit the psychic accomplishments which it now yearns for, or it may lack them. Intellectual powers far beyond one's present attainments or dullness of mind may be in store. All of these may be quite opposite to present possessions and ability, but they must come home to their parent at last.

The karma which he is about to have is determined by man himself. Consciously or unconsciously, man determines that particular part of his karma which he will suffer or enjoy, work out or postpone. Though he knows not how he does it, yet he calls into the present from the great storehouse of the past, the things and faculties which he has. He precipitates his own karma, some long overdue, some which should not yet come. All this he does by his thought and the mental attitude which he assumes. His mental attitude decides whether he is willing or not to do that which he should. For a time he may escape his present karma, good or bad, by refusing to go through it when it comes, or in putting it off through working energetically in another direction. Nevertheless he cannot get rid of his karma except by the doing and suffering of it.

There are four classes of individuals according to the mental karma they receive. The manner in which they receive it, largely determines the manner and kind of karma which they create for the future.

There is first the individual who thinks little. He may be sluggish or active. He takes what he finds not because he would not take better, but because he is too lazy either in body or in mind or in both to work for it. He is heavy or light-hearted, and is carried along on the surface of life. Such are the servants of environment because they do not try to understand and master it. Environment does not create or determine their lives, but they choose to accept things as they find them and, with what mental powers they have, continue to shape their lives according to the environment in which they are. Such as these work out their karma as it comes. They are servants in inclination, nature and development.

The second class is that of individuals whose desires are strong, who are active and energetic, and whose mind and

thoughts accord with their desires. They are not satisfied with their condition and, by the use of their latent and active mind, seek to exchange one condition of life for another. By constantly keeping their mind occupied, they see opportunities of gain, and they take advantage of them. They improve their condition and sharpen their mind to see other opportunities. They overcome the physical conditions instead of being satisfied with or ruled by them. They put off the bad karma as long as they can and precipitate the good karma as quickly as they can. Bad karma they call that which brings no material advantage, which causes loss of possessions, brings trouble, or causes disease. Good karma they call that which gives them material wealth, family and enjoyment. Whenever their bad karma would appear, they strive to prevent it. They may do so by diligent work in body and mind, in which case they meet their karma as they should. By their mental attitude as to their honesty in meeting debts and losses and striving honestly to repay them they precipitate much of their bad karma; to all of which they are equal so long as their determination to act justly continues, in which case they precipitate and work out their bad karma and create and set in motion the just and proper conditions for good karma in the future. But if they refuse to acknowledge or pay their debts, and by cunning or trickery evade them, they may prevent their bad karma from being precipitated when it naturally would appear. In this case, the immediate work of the present will tide them over for a while, but by refusing to meet their bad karma they add more to their debts. They can carry their debts forward, but the longer they carry them the heavier they will be. At last they are not able to meet the demands made on them; they can no longer pay the heavy interest, for to carry forward bad karma, requires wrong action. When the bad karma becomes heavy, their deeds must become more evil to carry along the bad karma, until at last the rate and amount of interest is so heavy that they are not able to meet it, not because they would not, but because others with whose interest they interfere prevent them. Not being able longer by cunning and duplicity to hide their actions and ward off disaster, they see it at last break and overwhelm them.

To this class belong the individuals whose minds are directed to barter for money and possessions and lands, who commit one dishonest act and to cover it commit another and another, who plan and connive to take advantage of others, who continue to accumulate material wealth even though their acts are unjust and plainly dishonest. They flourish not because justice is

overcome, but because according to justice they get what they work for to the uttermost farthing. Working dishonestly with their minds they acquire what they dishonestly work for, but their works are at last paid. Their own work overtakes them; they are crushed by the just law of their own thoughts and deeds.

Among them are the individuals who are the heads or behind the heads of large industrial institutions, banks, railroads, insurance associations, who fraudulently deprive citizens of their rights, who acquire large possessions and vast fortunes by the application of their minds to physical and material ends. Many such are for a time considered as models by those who long to occupy similar positions and influence, but when their account comes due and is presented by the bank of karma and they cannot or will not meet it, their dishonesty is discovered. They become objects of ridicule and contempt and their physical sentence is pronounced in the court which is composed of judge and jury, or is a disease, or an evil disposition, which will soon bring physical retribution.

Those whom they injure are not without their karma. Their karma is both in the learning of how to meet conditions and in the payment for past acts when they themselves were wrongdoers, and all of these are witnesses in mind against the evil done by the culprit who has thereby accumulated wealth and possessions dishonestly. According to his rise will be the depth of his fall.

This is the mechanical automatic side of karma which has to do with the sentence pronounced on the physical body; but no one hears or sees pronounced the sentence of such a one's mental karma. The sentence of mental karma is pronounced in the mental courts of karma, witnesses and attorneys in which are one's own thoughts, and where the judge is one's higher Ego. The culprit serves the sentence willingly or unwillingly. Serving the sentence willingly is to recognize one's misdeeds and the justice of the sentence; in this case he learns the lesson which his wrong acts and thoughts should teach him. By so doing he pays the debt of mental karma, wipes off the mental account. An unwilling serving of the sentence is his effort to excuse himself mentally, to plot how to overcome the difficulty and to rebel against the sentence; in which case he does not cease to suffer mentally, fails to learn the lesson intended and creates evil conditions for the future.

Of the third kind of individuals are such as have ambitions

and ideals, and whose thought is employed in attaining and preserving them. Such are people proud of their birth or standing who would rather be poor gentlemen or ladies of "family" than of the wealthy vulgar who are nobodies; and those engaged in educational and literary pursuits; those of artistic temperament and endeavor; the explorers who seek to discover new regions; inventors who would bring new devices into operation; those who seek military and naval distinction; those who engage in pursuits for disputation, debates and mental advantages. Individuals of this class work out their mental karma naturally so long as they hold to the particular ambition or ideal which they have in view and work for that alone. But all manner of difficulties and dangers beset those of this class who, losing sight of their particular ambition or ideal which is in the world of thought, attempt to deviate from their particular path. Then they precipitate karma which they have incurred at previous times while acting in other capacities.

He, for instance, who is proud of his lineage, must keep up the "family honor," and place other laurels to its credit. If he enters into transactions requiring trickery, he may continue them for a while, but sooner or later one who envies him or one who has been unjustly dealt with by him, will make known dishonest and disgraceful transactions and bring to light skeletons concealed in the closet. When such karma is about to precipitate, then he may, if he attempts to cover up his unjust action, or plans to get those out of the way who would be the means of disgracing him, put off his bad karma for a while, but he does not remove it. He places it to his account in the future, and it will accumulate interest and precipitate at some future time when he seeks to claim honors and distinctions that do not rightfully belong to him. On the other hand, if he should meet the bad karma manfully and deal with it honorably, he will pay the debt, by which conduct he makes future good karma. His attitude may even add to the honor and probity of the family, and what might at first have seemed disgrace will by his action add to the worth of the family name.

He whose ambition is in the mental world, though this ambition be represented in the physical world by position, may obtain his ambition by using his mind to that end; but his endeavor must be in keeping with his ambition, in which case he works along the line of his past thought and precipitates no evil karma. But should he deviate from this, he puts himself out of his class and calls down upon himself quickly the retri-

bution for many actions other than those warranted by his particular ambition.

Those engaged in educational pursuits will achieve success if education is the object of their thought. No danger is incurred and no bad karma made so long as they hold to educational ambitions. But when they seek education with a view to business or profit, or when unfair means are resorted to in order to obtain educational positions, then the conflicting thoughts in their mental world will eventually clash, and a storm is precipitated to clear the mental atmosphere. At this time those thoughts not in keeping with the object of receiving and spreading education are brought to light, and these persons must square their accounts, or, if they succeed in putting off the day of reckoning, they must answer in the future, but answer they must.

Soldiers, sailors and statesmen work according to the law, only when they seek to serve their country, that means the welfare of the people. If their object is the welfare of the people and that alone, no circumstances can intervene by which they may be discredited. Their services may not be desired at first by the people, but if they persist in doing that only which is for the people's good, the people, as the unconscious agents of karma, will find it out and they, like the great intelligent agents of karma, will make use of the services of such men, who gain in strength as they refuse personal advantages. But should they abandon their object, and barter the position which they hold for money, or use the influence of their position to further their prejudice, then they precipitate on themselves the karma of their own actions. The people will find them out. They will become disgraced in the eyes of others and of themselves. If the lesson of right action is learned, they may regain their power by paying the penalty of the wrong action and continuing in the right.

Inventors and discoverers are explorers of the mental world. Their object should be the public good, and he among them will be most successful in his search who looks most eagerly for the public good. If one uses an invention or discovery for personal ends and against others, he may prevail for a considerable time, but eventually that which he has used against others will be turned against him, and he either loses or suffers from that which he has discovered or invented. This may not occur in the life in which he has misused his success,

but it will surely come, as in the cases of the persons whose inventions have been taken from them and used by others, of those who spend much of their time, labor and money in trying to discover or invent something for financial gain, but who do not succeed, or of those persons who have discovered or invented that which causes their own death, disfigurement, or ill health.

Those of an artistic or literary temperament, who seek their ideal in attaining perfection in literature and whose efforts are all to that particular end, will realize their ideal according to the manner in which they have worked for it. When their ambitions are prostituted to lower aims, they incur the karma of their particular work. For instance, when artists turn their efforts to the making of money, the object of art is superseded by the object of money or gain and they lose their art, and even though it be not at once, they lose their standing in the mental world and descend to lower levels.

The fourth class of individuals are those who are eager for or who possess the higher mental faculties. They place knowledge of whatever kind above social distinction or material wealth. They are concerned with all questions of right and wrong; with philosophy, science, religion and with politics. The politics with which they are concerned is not the petty party spirit, the trickery, jobbing and the dishonorable intrigues resorted to by those who are called politicians. The politics with which this fourth class is concerned is chiefly the welfare of the state and good of the people, aside from any party, faction or clique. These politics are free from trickery and concerned only with the best means of administering justice.

This fourth class is broadly divided into two groups. Those who seek knowledge of a purely intellectual nature, and those who seek spiritual knowledge. Those who seek knowledge of the intellect arrive at spiritual truth after long processes of intellectual search. Those who seek spiritual knowledge in itself, see into the nature of things without long processes of reasoning and then use their intellect in applying the spiritual truth according to the needs of the time.

So long as knowledge is sought for its own sake and to pass it on to the world, each of these groups lives according to the law of knowledge, which is justice; but if the degree of knowledge attained is used for personal ends, subordinated to ambitions, or as a means of barter, then bad karma is either at once precipitated or is sure to follow.

The social circle of the individual of the first class is made up of those of his kind and he feels ill at ease with others. The second class find their greatest enjoyment socially among those who understand and appreciate their business ability and where kindred topics are discussed. Sometimes, as their influence and power increase, their social aims may be for circles other than their own and they try for the veneer of society. The social life of the third class will be most satisfactory among the cultured of artistic temperament or literary attainments. The social inclinations of the fourth class are not for the conventions of society, but rather for the companionship of those who have knowledge.

With one of the first class the individual prejudices are strong when aroused. He usually considers that the country in which he is born is the best; that other countries are barbarian as compared with his own. He is ruled by his prejudices and party spirit in politics. The politics of the individual of the second class depend on business. He would not plunge his country into a war or any enterprise, nor does he favor any institution that would interfere with his business interests. Reforms in politics are assented to or tolerated so long as they will not lower stocks or interfere with trade, and thereby affect his prosperity. The politics of the individual of the third class will be influenced by questions of ethics and convention; he will uphold long established customs and give precedence to pedigree and education in political matters. The politics of the individual of the fourth class are those of just and honorable government, defending the rights of citizen and state, with a view of justice to other countries.

In the first class the individual inherits and follows the religion which is taught by his parents. He will have no other because no other is familiar to him, and he prefers to use what he has rather than to question the right of it. In the second class the individual's religion is that which offers the most to him. He will exchange the one he has been taught, if by doing so the other will absolve him for the commission of certain crimes and give him the best bargain for heaven. He may not believe in religion as a rule of life, but knowing of the uncertainty of death, and not being willing to be caught short by it, he, being a good business man, prepares for contingencies. While young and strong he may not believe in a future life, but as he knows that it is better to be sure than sorry, he buys shares in that religion

which will give him the best value for his money, and he increases his insurance policies as he nears that future. The religion of the individual of the third class is of a moral and ethical nature. It may be a state religion attended with long ceremonies and rituals, having pomp and magnificence, or an heroic religion, or one which appeals to the sentimental and emotional nature. Individuals of the fourth class have the religion of knowledge. They are not zealous concerning questions of creeds or dogmas. They seek the spirit rather than the form which it animates.

The philosophy of the individual of the first class is to know how to get his living in the easiest way. The individual of the second class looks on life as a great game full of uncertainties and opportunities; his philosophy is to prepare against the first and to make the most of the second. He is a keen student of the weaknesses, prejudices and powers of human nature, and makes use of them all. He hires those of the first class who cannot manage others, combines with others of his own class, and negotiates for talents and powers of the third and fourth classes. The individuals of the third class will see the world as a great school in which they are students, and positions, circumstances and environments as the subjects of their study and understanding in life. The philosophy of the individual of the fourth class is to find his real work in life and how to perform his duties in relation to that work.

(To be continued.)

Less in rising into lofty abstractions lies the difficulty, than in seeing well and lovingly the complexities of what is at hand. He is wise who can instruct us and assist us in the business of daily virtuous living; he who trains us to see old truth under Academic formularies may be wise or not, as it chances; but we love to see Wisdom in unpretending forms, to recognize her royal features under week-day vesture.—There may be more true spiritual force in a Proverb than in a Philosophical System. A King in the midst of his body-guards with all his trumpets, war-horses and gilt standard-bearers, will look great though he be little; but only some Roman Carus can give audience to satrap-ambassadors, while seated on the ground, with a woollen cap, and supping on boiled pease, like a common soldier.

—Carlyle, *Schiller*.

SKY MESSENGER DIOGENES TEUFELSDRÖCKH.

AN ESSAY ON THE SPIRITUAL TEACHINGS OF CARLYLE AS GIVEN
IN "SARTOR RESARTUS."

BY BENO B. GATTELL.

Continued from page 115.

CYCLES.

TEUFELSDROCKH has some interesting things to say about Cycles. He speculated on the subject and found that not only do the yearly seasons return at regular stated periods, and that after certain cyclical revolutions, the sun and moon and the planets again hold positions and aspects similar in their relation to each other or to the earth, but also found that beyond mere physical cycles there are cycles in the mental and emotional nature of man and of peoples, and that cyclically mental phenomena return in a certain order, just as do the seasons. As to the essential nature of cycles, he indicates that that is ultimately connected with an inbreathing and outbreathing, a coming and going of some thing, or force, or motion.

He does not solve the mystery. Interesting nevertheless are some of the results of his meditation on cycles.

Just as the cycle of seasons, which results from the annual journey of the earth through the twelve signs of the zodiac, brings with it appearance, existence and disappearance, and is noticed because it is accompanied by creation, growth, fruition, decay and destruction, so do, with other cycles, the earth and parts, or continents, thereof, as well as the other worlds within the solar system, come into existence, for a while remain, and go out of existence, both the coming and the going being marked by the cataclysmic breaking out of elementary forces. From the destruction, out of the ruins, springs new life, come new cycles, arise new forms. Therefore the wise have ever connected death with birth and have seen in the fabulous Phoenix

which rises rejuvenated out of its ashes, a symbol of the cycle bringing death and destruction and at the same time new birth and rejuvenation. Naturally, therefore, does the great clothes philosopher—who sees in material things merely the clothes of the spirit, the forms into which the spirit of breath appears and out of which it disappears, or in the professor's metaphorical style, clothes which the spirit puts on and takes off—explain the cyclical creation and destruction as the inbreathing and outbreathing by the spirit of itself into forms. The spirit is lasting, but the forms are broken up and disappear. While one form is being dissolved, the breath leaving it, there is already being fashioned a new garment for the spirit to dwell in, and the breath breathes into it.

Could we see the true motion of the spirit which causes all phenomena, as we know the earth's motion around the sun, we should perceive the motions of the breath, or spirit, as cyclic. To our limited sense perception, if its results are at all visible, they appear as a coming and going, the swing of a pendulum, and a "long-drawn systole and long-drawn diastole," just as such heart and lung action are the physical and visible result of a psychic breath moving in a cycle.

Thus is a rational appearing and disappearing of all forms forever going on. Just as races, empires, continents and worlds overlap, one forming while the other is crumbling away, which crumbling may be hastened by the disappearance of a large crumb in a cataclysm, so do customs, habits, social institutions, religious notions, faiths, arise, fight for their existence, flourish, lose their worth and value, are mere shells and names, and finally disappear; while, at the same time, during which these were in period of their greatest influence, the new cycle for their successors began. From the World Phoenix, which becomes an ash-heap and is blown away, to sacred theurgy, the remnants of which becomes the plaything of fraud and mountebank, all movements overlap and are, when at their very highest, the originators and nurses of their future opponents and successors. This is how the Professor speaks to us on these matters: the symbol of the World-Phoenix and of Death-Birth being among his favorites.

“Little knowest thou of the burning of a World-Phoenix, who fanciest that she must first burn-out, and lie as a dead cinereous heap; and therefrom the young one start-up by miracle, and fly heavenward. Far other-

wise! In that Fire-Whirlwind, Creation and Destruction proceed together; ever as the ashes of the Old are blown about do organic filaments of the New mysteriously spin themselves: and amid the rushing and the waving of the Whirlwind-element come tones of a melodious Death-song, which end not but in tones of a more melodious Birthsong. Nay, look into the Fire-whirlwind with thy own eyes, and thou wilt see.' "

" 'Find Mankind where thou wilt, thou findest it in living movement, in progress faster or slower: the Phoenix soars aloft, hovers with outstretched wings, filling Earth with her music; or, as now, she sinks and with spherical swan-song immolates herself in flame, that she may soar the higher and sing the clearer.' "

" 'Society,' says he, 'is not dead: that Carcass, which you call dead Society, is but her mortal coil which she has shuffled-off, to assume a nobler; she herself, through perpetual metamorphoses, in fairer and fairer development, has to live till Time also merge in Eternity.' "

" 'As in long-drawn systole and long-drawn diastole, must the period of Faith alternate with the period of Denial; must the vernal growth, the summer luxuriance of all Opinions, Spiritual Representations and Creations, be followed by, and again follow, the autumnal decay, the winter dissolution.' "

" 'Thus have I seen Solemnities linger as Ceremonies, sacred symbols as idle Pageants, to the extent of three hundred years and more after all life and sacredness had evaporated out of them. And then, finally, what time the Phoenix-Death-Birth itself will require, depends on unseen contingencies.' "

Europe, Teufelsdröckh, with his observant eyes, sees as overtaken by a black age, an iron age, a world becoming dismantled; he sees the degenerating and the decadence. He sees there a deceased or expiring society. "The Poor perishing, like neglected Draught-Cattle, of Hunger and Over-work; the Rich still more wretchedly, of Idleness, Satiety and Overgrowth." We

have above quoted at length from one of the powerful passages, showing the dark age overtaking England. But quoting "Saint Simon," our sky messenger adopts his saying: "The golden age, which a blind tradition has hitherto placed in the Past, is Before us."

Indeed, there have been many golden ages in the past, many silver, copper and iron. The sum total of the thoughts of men, who compose a race, bring them on to the heights and into the depths of many cycles. Humanity is carried, just as was little Diogenes at Entepfuhl, the village standing "in trustful derangement" among the woody slopes, into a time "where the fair Life-garden rustles infinite around, and everywhere is dewy fragrance and the budding of Hope."

There is the golden age. Then as the individual life passes through its four or five or seven seasons, just so does a race, a continent, a world, pass through its cycles. The rule that as the cycle of one race descends, that of the next is rising, may be seen by an observation of Europe with its races in their black age, while the new races in America and Australia are beginning their golden ages; and this is manifested not so much in the remarkable physical well being, the absence of pauperism, the bodies built of finer and more nervous fibre, but even more in a certain serenity of mind that manifests itself in a readiness to see the humorous side of things, and, is the first to smile at our own misfortunes and defects and shortcomings, in the knowledge that all these will be remedied, that they are transitory and that better things are in store for us. The surest indication of a golden age is, however, a simple piety, a mind open to receive spiritual truth, a love for spiritual teachings and a desire to attain to spiritual greatness. Therefore it is a sign of the golden times that the Sartor and the skyey message were at first seen and received in the United States, where Emerson and his fellow workers were the heralds of the age, while in England for many years the book failed of appreciation—to state the case in its mildest form. A golden age is before us in America, as the sky messenger indicates.¹²

¹²*Secret Doctrine*, 2nd Ed. Vol 2, p. 468:

"Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically. To quote from *De Quatrefages*:

Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossings. Mankind, in its present state, has thus been formed, certainly for the greatest part, by the successive crossing of a number of races at present undetermined. *The Human Species*, p. 274.

Thus the Americans have become in only three centuries a "primary race," temporarily, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan Race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums will its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturae*, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. Then the present men will begin to be regarded as exceptional mongrels, until they die out in their turn in civilized lands, surviving only in small groups on islands—the mountain peaks of to-day—where they will vegetate, degenerate, and finally die out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and the dwarfish Moola Koorumba of the Nilghiri Hills are dying. All these are the remnants of once mighty races, the recollection of whose existence has entirely died out of the remembrance of modern generations, just as we shall vanish from the memory of the Sixth Race Humanity. The Fifth will overlap the Sixth Race for many hundred of millenniums, changing with it more slowly than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan Race, and the Third had overlapped the Atlanteans.

(To be continued.)

LARVAL DAYS.

TOWNSEND ALLEN.

What recks the worm with larval taste ignoble,
 Of sipping nectar sweet from hearts of flowers?
 What when it creeps and crawls along so slowly,
 Of sailing swift through sunkissed scented hours?
 O heart be patient, do thy earth work lowly,
 Another life will come; transcendent holy.

“SAVONAROLA” OF FLORENCE.

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

BY DR. W. WILLIAMS.

Continued from page 125.

SAVONAROLA'S RISE IN POPULAR ESTEEM—HIS LETTER TO FRA
DOMINICO.—PREACHES BEFORE THE SIGNORY.

WITH the appearance of Savonarola as Lenten Preacher in the great Cathedral of Florence, begins a new chapter and an eventful period in his extraordinary career. Hitherto we have followed it from childhood and manhood, observing and noting the interior development of those latent faculties and forces, which displayed and manifested themselves in the formation of his character and in qualifying him for the great role he had to play in the history of Florence and the regaining of her lost republican liberty and freedom, and inaugurating a higher political and social standard of morality in civic life. We have described and given, as far as it was possible, from contemporary accounts of eye-witnesses that have reached us, the state of the times in which he lived and labored, an accurate view of the many and great difficulties, the colossal obstacles and impediments, formidable and seemingly insuperable, that confronted him and beset his path in taking up a mission that must, as he foresaw, bring him into ultimate collision and antagonism with potentates, ecclesiastical and secular, and raise up hosts of foes and opponents in all quarters, all arrayed against him and sternly adverse to national progress and change for the better. So ingrained were they with corruption, so covetous of rule and dominance and tyrannical in their sway and authority, they could not brook any one

who dared to hint at reformation, or plead for purity of life and government, for moral conduct and honesty in Church and State—whose minions and parasites soon detected in Savonarola an enemy who must be crushed at all hazards, as had been the case a few years before with Fra Bernardino, a Franciscan monk, whose ministrations in Florence had been chiefly directed against the widespread rapacious system of usury then prevailing, and in order to check it had proposed the institution of a Monte di Pista by the state for temporary loans to poor and struggling citizens at a low rate of interest. Exceedingly perilous and attended with danger and opposition to himself and his future was now the position of Savonarola, the orator preacher to whom Florence was turning and looking for light and guidance.

Others, gifted with great learning and eloquence of speech and skilled in the art and science of rhetoric, they had listened to and admired, but after awhile had turned away with feelings of satiety and weariness, for with them was not the Word of Life which, when once spoken, reaches the chords of the heart, making them resonant and in unison with the mystic music of the spheres,—whose harmony and sweetness when once heard and felt raises us out of ourselves and never becomes forgotten—for then peace prevails within, the world's great desire. This, however, was not the case with Savonarola, a born teacher, endowed with those great spiritual gifts which, under the discipline and direction of the Higher Self, enable each one, man or woman, to discharge rightly and well the duties of the sphere of life in which they live and move, contented with having contributed towards human development and progress. With such, life is no failure, and each successive incarnation becomes a stage nearer to the goal of individual perfection.

The large audiences that now assembled to listen to Savonarola's ministrations were not so select as had been those at San Marco, but were chiefly composed of the Democracy, in whom all sense of their country's honor, all notions of self-respect as citizens with love of civic and social probity, uprightness and integrity of character, had not become wholly extirpated and defunct. Savonarola did not flatter them, and for this they liked him all the more. He had no axes to grind at their expense, for he was free from the craving ambition and desire for worldly honors and state emoluments. Florence, realizing this, respected him the more for this trait so rare amongst public men

and would-be statesmen. Unlike the religious harpies and cormorants of the present day, feasting and battenning upon the credulity of their followers, faring sumptuously every day, whilst their infatuated dupes, fleeced and tricked out of their means of livelihood and deceived in their hopes and expectation of heaven, live on in want and poverty.

Savonarola sought not for wealth, nor craved after silver nor gold; plain living and high thinking being his rule of life. Yet though possessed of neither gold nor silver, what he had, he gave freely and fully to Florence, his one object being her moral renovation and spiritual awakening. With all the tender love and solicitude that a mother lavishes upon and watches over the safety and welfare of her child, so Savonarola now gave up himself and devoted the best energies of his life to preserve and protect her from the oncoming dangers and ruin which, prophet-like, he foresaw would soon threaten her downfall and extinction. His appointment as preacher to the cathedral gave him the opportunity of reaching and speaking to the hearts and minds of all classes that thronged to listen to him. He was, however, no alarmist. He did not indulge in fiery diatribes and objurgations, coarse denunciations against sinners and individual wrong doers, but sought to press home the intrinsic, intimate and necessary connection existing and tying together wrongdoing and suffering, which latter, though it could not be avoided and dodged by monetary considerations, could yet be borne manfully and its consequence considerably ameliorated by a timely repentance, or change in habits of thought that constitutes the only sure and permanent basis for the building up of a truly manly character and qualifies it for the reception of the Divine that, unnoticed and undiscerned, is leading on and introducing us into the enjoyment of the higher life.

Slowly yet surely, Savonarola's words found a resonance in the hearts of the hearers who, though at first they could not quite comprehend and grasp the full meaning and purport of his teachings, now began to feel arising within, in a manner they could not define, a feeling of love and affection for him; so that instead of their numbers diminishing, crowds upon crowds flocked to and filled the vast and spacious cathedral whenever he preached. How those Florentine citizens loved to listen to life-giving, soul-refreshing words that welled forth as from an inexhaustible fountain, intensifying their yearnings after light and truth and love!

Savonarola's chief object was not to excite admiration and win applause, but to enkindle in their hearts a love of virtue for its own sake, which caused them to feel regretful and dissatisfied, not so much with life and their civic government as with themselves, and the low moral standard of their social and domestic lives that had brought about the municipal corruption then prevalent and patent to everyone, as also the declension and dwarfment of that republican spirit and love of liberty that had characterized their ancestors and forefathers. And thus it came to pass that the best, wisest and most patriotic of the citizens began not only to appreciate and esteem Savonarola, but to love and revere him for his earnest efforts to raise them out of the state of listlessness and apathy into which they had sunk and had become engrained within them.

The results soon became visible in the public life of Florence and a feeling of satiety and disgust began to be manifested in all classes of society at witnessing the scenes of vice, dissipation and corruption enacted in their midst by politicians and clericals, the shameful excesses and flagitious moral enormities of whom Savonarola at times denounced in terms so scathing and strong, that the subjects of them became greatly excited and enraged, and plotted together how best they could get rid of him and reduce him to silence. From a letter written at this time to Fra Dominico, then preaching at Pisa, we may form an idea of the extraordinary influence Savonarola was now wielding over the populace of Florence and the turn of his administrations tending toward the reform of the Church:

“Dearest Brother: Peace and joy in the Holy Spirit be unto thee. Our affairs go on well; indeed God has worked marvelously, so that to the highest point we suffer great opposition, of which, when you return, you shall have all the details. Many have doubted, and still doubt, whether that will not be done to me which was done to Fra Bernardino. Certainly, as to that, our affairs are not without danger; but I hope always in God, knowing that the hearts of kings are in his hands and that when it pleases Him, He can turn them. I hope in the Divine who, by our mouth, does much, for every day He consoles me, and when I have little heart, comforts me by the voices of His spirit, which often says to me: ‘Fear not, say that which is given unto thee, for the Lord is with thee; the scribes and pharisees struggle against thee, but shall not overcome.’ Be comforted then, and be joyful, for our work goes on well. Do not be troubled if few come to hear thee, it is enough to have said these things to a

few; in a little seed there is virtue hidden. I very often preach the renovation of the church and the troubles that are to come, not of myself, but always with a foundation on the Holy scriptures, so that none can find fault, except those whose will is not to live righteously.

"All are well, especially our *angioli* (angel boys) who wish to be remembered to you. Keep well and pray for me. I wait your return with great eagerness, that I may tell you the wonderful things of the Lord."

Savonarola's fame as an orator and his popularity as a preacher become now so widespread not only in Florence, but throughout the Tuscan territory, that he was invited to preach before the Signory or municipal state Council, the members of which were all of them creatures of Lorenzo, who had appointed them to their various offices. On the fourth day of Easter week, Savonarola appeared before them. They were all present, judges, senators, magistrates, and functionaries of state, arrayed in their robes and insignia of office, sedate and stern looking grey-beards, with solemn demeanor, motionless statues, representatives of justice and equity, but really unjust stewards, iniquitous, venal hirelings and avaricious speculators of public funds, which they shamelessly pilfered and appropriated to their own sensual enjoyment. What would Savonarola have to say to them? Did he possess the daring and the courage to speak out fearlessly and boldly against the corruption of the state and tear aside the cloak that covered their turpitude and nefarious misdemeanors? The occasion needed the utmost caution and prudence on the part of Savonarola, who was well aware that every word spoken and uttered would be carried to Lorenzo, their master, who was himself the mover of the puppets and marionettes he had to address. If there entered any doubts whether he would prove true to himself and fearlessly speak truth to these state minions before him, it was soon dispelled, for, after a most impressive discourse on the duties of the magistrates and those in authority, he closed with these words that must have made them squirm and writhe with inward emotions they could scarcely repress and conceal under their assumed stolidity and impassivity of outward demeanor:

"I must tell you," he said, "that all the evil and all the good of the city depend upon its head, and, therefore, great is his responsibility even for small sins, since if he followed the right path, the whole city would become purified. We must

therefore, fish in this sea with nets that can hold the smallest fish, nor must we employ overmuch caution, but, on the contrary, speak frankly and openly. Tyrants are incorrigible because they are proud, because they love flattery and are unwilling to restore ill-gotten gains. They leave all in the hands of bad ministers. They succumb to flattery and hearken not unto the poor and neither do they condemn the wrong doings of the rich. They expect the poor and the peasants to work for them without reward, and suffer their ministers to expect this. They corrupt voters and farm out the taxes to aggravate the burdens of the people, ye must, therefore, remove dissensions, do justice, act honestly and enact honesty from all."

These were brave, strong words to those parasitic signors and when reported and, noised throughout the city, enhanced Savonarola's position amongst the citizens. No wonder was it that the populace of Florence, wearied with the artificial life then prevailing, turned to him to raise them out of the spiritual darkness and weakness in which they had so long lived under the degrading and corrupt regime of Lorenzo, and to lead them into the path of political and social integrity. No marvel was it that they flocked in multitudes to the cathedral whenever it was known he was to preach, and lovingly and intently listened to his life-giving words of warning and advice accompanied and clothed with a spiritual power and force against which there was no resisting, no gainsaying. In those times, the pulpit as a teaching and enlightening and educating institution had greatly declined and dwindled in public estimation. It had lost its prestige and influence because the knowledge and experience of the higher life that alone can dispel the darkness and bring light and hope and inspire joy and peace within the human heart had decreased and almost become extinct, so that its existence and reality as a factor and necessary element in human redemption and enlightenment were unknown save to a few who, giving up their pursuit of the phenomenal and external in which they had thought to find the realization of their inner desires and yearnings, had turned and found within themselves that which, in proportion as it became disenthralled from and ceased to be thwarted by the propensities of their animal and passionate nature, raised them out of themselves, out of the slough of despair and despondency, the tyranny and thralldom of desire, the listless languor, disquietude of heart, the greatest and most appalling of human miseries and afflictions, and elevated them

into a new life of peaceful and unceasing happiness and joy—the heritage and inheritance of all who become transformed into children of the light whose pathway henceforward is a continuous ascent in the eternal Divine life that knows no ending. Well was it for Florence that she had within her midst, one who in his experience and knowledge of this life was qualified in the troublous events that were soon to transpire, could lead and guide her and preserve her in the hour of peril and danger, events revealed and made known only to Savonarola himself. It was, therefore, his great aim to prepare them against their oncoming and advent. He first sought to bring about a general reformation in the public life of Florence, by enforcing and pressing home upon her citizens the necessity of self-renovation, of a radical change of thought, without which preliminary there can be no salvation either of the individual or the state. It is the first step, the only true origin of progression, and is followed by the gradual development and manifestation of the Divine light within us that reveals truths and principles affecting action and conduct and brings us into accord with the good law of the universe, obedience to which renders human nature, virtuous, strong, and delighting in what is noble and unselfish.

This was the gospel preached by Savonarola. His sermons enunciating the common duties of life were eminently practical in their tone and character as were also several treatises which he wrote and published, in which he inveighed with indignation against sin in high society; whilst to the erring and down-fallen, the suffering and miserable, he spoke in tones of love and compassion, for they were men capable of repentance, of regaining their lost integrity, and entering into the kingdom of light, could their hearts be touched and their minds enlightened, for whilst at all times he condemned wrong doing, his compassion and sympathy were ever enlisted and extended to the sinning. Though his public administrations entailed upon him great labor and exertion, he did not however neglect monastic duties he had to discharge. He restricted himself to four hours of sleep and rest, and devoted the remainder of the day to the spiritual progress of his fellows in the convent, giving audience to citizens who came to him for counsel and advice in their time of need and trouble. It appears also that he continued to superintend the education of the young novices whose love and affection towards him never ceased.

Thus, as the days passed by, Savonarola became more and

more endeared to the citizens of Florence, more revered and honored by high and low, by men of learning, such as Marsilio Ficinus and Jrucciardini, justly celebrated as one of the greatest historians, as also by artisan and peasant, until at length his name became a household word. It is not difficult to divine and determine the reason and the cause.

Whatever may be said of human nature, its frailties and selfish indifference to religious and moral teachings, its regretful neglect and ignoring of the Divine monitor within, the Higher Self, a life like that of Savonarola never fails to attract its admiration and win its respect and applause, even if it does not enforce its imitation and homage. Engaged as it is continually and constantly in its wild pursuit of happiness, blindly imagining and mistakenly thinking to acquire it in worldly pleasure and phenomenal enjoyments, or the gaining of wealth, fame and position, it never fails to appreciate a great unselfish soul and its self-denying labors, for in its oftentimes purblind indistinct vision it recognizes it as a prophecy, and auspice of what it can itself and will be in the ages to come.

THE PRIOR OF SAN MARCO—HIS HISTORY AND DEATH.

And now occurred an event which in its results greatly contributed to increase of popularity and prestige of Savonarola in Florence, the death of the Prior of San Marco. His life had not been distinguished by any of those ecclesiastical abilities which marked the churchman of his times. He was no politician, no seeker after dignities of preferment and high position. Void, altogether, of worldly ambition and fame, he chose to spend his life in the performance of duties enjoined by the rules of his order, and in fulfilling them found what he chiefly yearned after—that interior happiness, which is the never-failing concomitant of an unselfish life spent in the promoting and administering to the welfare of others. Though his convent life was unmarked by stirring incidents, yet his early career was not without its romance and dramatic interest in its details. Born of a noble family in Spain, he had from childhood grown up amidst the dissolute manners of the royal court, and, amidst courtiers, he had been the gayest of the gay, yet not without a high sense of chivalric honor and character that won for him the admiration and respect of all classes. In joust and tournament, his skill in arms and horsemanship enabled him to bear off all prizes, and behold-

ing his manly form and martial bearings, many a fair high-born maiden's eye had beamed brightly upon him and her breast heaved with feelings and emotions she could scarcely repress and conceal. Beauty, wealth, fame, all were his, but he cared not for them and lived unmoved amidst and proof against all their charms and attractions.

Years passed away and then happened the one tragic event in his life. But what matters it, to relate it? It ended and finished when kneeling at the gateway of a secluded convent, he caught, behind the latticed aperture, the last glance of the fair face and form of one who had become more than all the world to him and listened to her whispered parting words: "I shall pray always for thy happiness *Adios persiempre.*" They were the death knell of all his hopes, the dispelment of all his dreams of happiness in life. He went back into the world. In his outward demeanor, he was calm and placid and gentle as ever, but none knew of the chasm and aching void within. War at length breaking out with the Arabs that dominated and held the sway in South Spain, he rushed into it, seeking in its wild excitement, amid the clashing of arms, the defiant war cries and shouts of contending forces, a soldier's death. Foremost always in the fray, his many exploits of bravery, his deeds of heroic valor and daring prowess, his wondrous escapes from death, caused the foe to regard him as bearing a charmed life, for in the hottest part of many a bloody engagement, his shout was the loudest, most awe inspiring, as with his gleaming broadsword he mowed down the enemy's serried ranks, thus saved many a comrade from capture and from death. His fame was voiced by all, and his soldierly feats were sung of in baronial halls and peasants' huts. At the termination of the war, honors were showered upon him by an admiring and grateful nation, but he refused them, cared not for them and men marveled and wondered when, a few months after, it became known, that doffing his soldier's uniform and hanging up his sword in his ancestral home, he had entered a monastery and embraced the profession of a humble monk in the order of St. Dominic. They could not divine what could have impelled him to sacrifice and forego the splendid future outstretched before him, nor knew they anything of the interior unrest and pain which, Spartan-like, he had endured and so well concealed from popular view.

Whilst 'wandering amongst the mountainous district of

northern Spain, he entered by chance a secluded valley through which meandered a small rivulet. Following its course, he came at length to a small monastery in which the frate were engaged in Vespers or evening prayers. It was growing dusk and the moon was beginning to rise and shed its silvery rays, investing every object with a halo of mystic light. As he stood entranced with the calm beauty of the surrounding scenery and listened to the chanting of the psalms within the small chapel, his whole being vibrated in harmony with nature, a feeling and sense of calm and tranquillity of heart and mind gradually crept over him which he had never felt before. Acting on a sudden inspiration, he knocked at the gateway and craved hospitality, which was readily granted. On the morn, he sought an interview with the prior and begged to become enrolled as a novitiate and was accepted, and there in that lone monastery, far remote from the noise, the din and strife of city life and maddening crowds, he entered on the great struggle of his life, the greatest and most important of all struggles—the mastery of thought—the control of passion and feeling—the curbing of emotion and propensity without which, victory over self cannot be gained, no advance, no ascension, on the divine life can be achieved.

It came to him at last, as it always does to earnest souls wrestling and struggling with themselves, fighting the good fight faithfully and well. It manifested itself in him not so much in the display of great intellectual powers as in traits of a gentle, compassionate, sympathetic and loving heart and disposition, which, void and free from all selfishness, delighted to administer to the welfare, upliftment and happiness of others and guide them into the true path of peace.

Thus he lived his quiet, humble, unobtrusive life doing unseen work for humanity of which the world never knew and of which there is no record, save in the pages of the book which the great angel of human life and destiny is writing up, and what is inscribed therein will be one day read and known to every one, what each one has done, and left undone.

Eventually he became elected prior of San Marco. On the coming of Savonarola he soon recognized a spirit kindred to his own, took the greatest interest in him and was exceedingly pleased at seeing him rising in popular esteem and exercising a great influence in the reformation of public life. His bodily energies for some time had begun to droop and his health to fail and grow weaker and weaker, until at last a cry was heard

reverberating at midnight throughout the convent: "The Prior is dying!" And then and there every frate, arising and weeping, knelt and prayed for the peace and repose of the soul of him whom they dearly honored and loved. Realizing fully that the end was nigh, and the terminus of pilgrimage fast looming into view, the Prior sent for Savonarola, who administered to him the closing rites of the church and then sat him down by the bedside waiting till all was over. Presently, opening his eyes and seeing who it was sitting near, he uttered in undertones: "I have fought the good fight; farewell, Fra Savonarola. Be thou faithful unto death!" And now his eyes grew bright, and brighter still, and became fixed on high. "Irene," he murmured, "Irene! oh joy." A slight quiver passed through his form and all was over, and in that moment the clairvoyant eye of Savonarola beheld two souls, long separated, ascending together towards that region of light somewhere in the universe, where the weary find the rest, the peace and love, it was not theirs to enjoy on earth below.

To be Continued.

CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

THE HIGHER SELF, OR DIVINE LOGOS IN MAN.

AS in nature, so in man; there is implanted a divine life the possession of which constitutes him the vice-gerent of God. And if he no longer enjoys this high prerogative to its full extent, as he might and ought to do, he has only himself to blame. Though he exercises his empire over creatures rather by indirect means and mechanical agency than by the immediate power and native energy of his own intellectual preeminence, he is still the lord of creation and would continue to retain much of the power and dignity he once received, did he but always make a right use of them.

The peculiar distinction of man consists in this: to him alone, among all other of earth's creatures, the divine Logos or life has been imparted and communicated and which, when developed within him and manifested in his life and character, is no mere dead faculty, but a reality and a fact, and the source of that internal light of his consciousness and understanding which includes a living operative power. It is not merely an object and organ of knowledge, an instrument of teaching and learning, but the medium that connects us with the Divine and thus embraces the whole plenitude of the excellencies and qualities which characterize humanity in general.

Nature has her mute language and her symbolical writing, but she requires a discerning intellect to gain the key of her secrets, to unravel her profound enigmas, and, piercing through her mysteries, to interpret the hidden sense of her word and thus reveal the fullness of her glory. But as soon as he to whom the Divine Life has been imparted abandons and ignores that divine principle implanted in his breast, then loses he that word of life which has been communicated and confided to him and sinks down to a level with nature and, from her lord, becomes her vassal and serf.

THE AUTOGRAPH OF THE SOUL.

IN the beginning, God, the great Schoolmaster, wrote upon the white leaves of our souls the text of life in His own autograph. Upon all souls it has been written alike. We set forth with the broad, fair characters penned in smoothness and beauty, and promise to bear them back so, to the Master, who will endorse them with eternal life.

But, alas! how few of us can return with these copy books unstained and unblotted?

Man—the schoolboy Man—takes a jagged pen and dips it in blood, and scrawls line after line of his hopeless, spattering imitation of the unattainable flourish and vigor of the autograph at the top of our souls.

And thus they go on in unweary reiteration, until the fair leaves are covered with unseemly blots, and the Schoolmaster's copy is no longer visible.

No wonder, then, that we shrink back and hide, and play truant as long as we possibly can, before handing in to the Master our copy-books for examination.

How soiled with the dust of men, and stained with the blood of the innocent, some of them will be.

Surely, some will look fairer than others!

Those of the lowly and despised of men:

The wronged and the persecuted;

The loving and the deserted;

The suffering and the despairing;

The weak and the struggling;

The desolate and the oppressed;

The authors of good books;

The mothers of new-born children;

The loving wives of cruel husbands;

On the souls of these of God's children of inspiration, his autograph will be handed up to the judgment-seat, on the day of examination, pure and unsoiled.

The leaf may be torn and traces of tears that fell as prayers went up, may dim and smear the holy copy; but its fair, sharp and delicate outlines will only gleam the stronger and prove the lesson of life, that suffering humanity has been studying for ages and ages—the eternal triumph of mind over matter!

What grand poems these suffering and wearied souls will be after they are signed and sealed by the Master-hand.

But what of the oppressor?

What of the betrayer of innocence?

What of him that holds a deadly cup, that the young and pure in heart may drink?

Answer this, those who have brought woe and desolation to the heart of woman! How will it be with those who, by their fond lips and breathing sighs, their vows of truth and constancy, their deceit and desertion, destroyed her, body and soul, so that they became:

Wrecks of womanly honor!

Wrecks of womanly souls!

Wrecks of life and love!

Blots that defaced the fair earth with crime and sin!

But the interest will come round—all will come round;

Nothing will escape the Schoolmaster's sleepless eye;

The indirect is always as great and as real as the direct.

Not one word or deed—

Not one look or thought—

Not a motive but will be stamped on the programme of our lives, and duly realized by us, and returned, and held up to light heaven, or flood hell with—

All the best actions of war or peace—

All the help given to strangers—

Cheering words to the despairing—

Deeds of love and sympathy and help to the fallen—

Lifting up and cheering the lone and desolate hearted—

Helping and relieving the widow and the fatherless—

Protecting the defenseless—

These are acts that need no poet to make poems of them; for they will live through ages and ages, on to Eternity. And when God opens the sealed book on the Day of Judgment, these poems of the history of lives will be traced in letters of purple and gold, signed with the Master's Autograph.

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.

IX.

THE HIERARCHY OF THE [36].

Continued from page 100.

A DISTINCTION must be made between *hierarchies* and *planes*. Each is a complement of the other. The hierarchies are zodiacal divisions around a circle, separated from each other by radial lines from a center. The planes are concentric spheres, each one of which contains all hierarchical forces. The hierarchies may be compared with the different colors in a solar spectrum, or the different notes in a scale, where the *character* of coöperation or the *quality* of work is the *result* of the polarizing force, which then is in a circular direction, negative, magnetic and formative. On the other hand, the planes should be considered as the *result* of forces emanating from and returning to the center; they refer principally to the *mass* or *quantity* of a hierarchical force; these polarizing forces run in radial directions and, in relation to the circular forces, are positive, electric and creative. As there are together ten planes, including the three superspiritual or *overplanes* and twelve zodiacal divisions within each of these planes, we get 120 cosmic divisions, which is the total sum of the numerical names of the seven active hierarchies: $1 + 3 + 6 + 10 + 15 + 21 + 28 + 36 = 120$. These 120 divisions are to be understood as the coöperative result of the ten sephiroths with the twelve hierarchical globes. Of the ten planes, the three upper or overplanes constitute the first equilateral triangle of The Flame; the three next, generally termed the three higher planes, form the second right-angled triangle of The Word; and last follow the four lower planes of The Form, the square of key-notes.

The numerical names of the seven hierarchies indicate that one contains others, not in the sense of quantity of substance but rather as a difference in place of the path of initiation, whereby the soul has different experiences during its journey from plane to plane. This path consists of a major and a minor part joined by the governing link to a harmonic whole; the neophytes in the Orders of the White Lodge, consciously or unconsciously, are actually passing through a chain of initiation trials along the path of double action through the heretofore mentioned 720 degrees of the circle. During this time, the forces of the hierarchies are alternately "turned on" the disciples from each zodiacal division, until at last the path from the [36] to the [1] is passed, the zodiac of initiation is completed, the globular envelope disintegrates, and the candidate is purified and raised—to begin another similar cycle through the double zodiacal path of the next higher order. From the figure 43 we have seen that this double path is [36] D, [28] F, [10] A, [6] C, [21] E, [15] G, [3] B, [1] D, or first through the sub-dominant tetrad of even numbers, then through the dominant tetrad of odd numbers, along the chain of harmonic triple chords.

This fact should be understood. On the inner planes, initiations take place with more regularity and precision than on the outer crust of the earth. This must be realized also on the outer earth. At present, such initiation occurs only with the higher members of the Lodge, but will in time be extended to all degrees of discipleship. In the future the two paths will (or are intended to) run parallel, so that the female line will be side by side with the male development; the female initiates will develop a new family of Master Women, each sex being represented according to its place in the star of that particular incarnating ray or part of a ray.

Not until this has been made possible upon earth, will mankind be able to satisfactorily solve the intricate problems of the day and of the future; but as soon as the last vacant place has been filled in the orders of initiates, and they are therefore able to stand the pressure of the armies of "Evil," then no power can longer resist the Kingdom of the White Lodge, the secret dwellings will be thrown open, the mystery language will be in common use, and the treasures now hidden, except to the few, will be distributed over a larger area.

If the difference between the two ways of polarization of the Hierarchies or zodiacal signs, compared to the Sephiroths,

or planes of substance, is well understood by the student, he is able to trace the trials of his life, the progress or regress of his endeavors, from the exact source from where it comes; but the intellectual understanding must be accompanied by inner illumination of his soul, and he will grow with the greatest amount of balanced harmony, if he is guided from the light of Christ, or the central hierarchy of the [36]. The mission of this hierarchy, or Order of The Lodge, is, principally the work of salvation, charity, and love, and miseries of all kinds, will have their opportunity for resurrection through the immediate help of the Master, Jesus, if other ways have failed. In sectarian worship, which is the characteristic of some churches, other Masters have been rejected, and the development of even a holy christian saint must be limited and imperfect, because Jesus was everything to him. On the other hand, an almost unchristian phase of esoteric teaching has sometimes excluded this Master, in favor of some other great Teacher, but no harmonic development will be the result of a man's endeavors, unless he is able to take a bird's-eye view of the relation between all the Teachers of mankind and to see where each belongs. Christ in person or principle does not desire mankind to aspire to him or it to the exclusion of other masters mentioned in history.

The zodiacal or globular, and the hierarchical or conical envelopes of objects in nature naturally adapt their shape to the shape of the object, and the ideal forms will in reality be elliptical, flat or egg-shaped sheets penetrated by lines of force from the center of consciousness of the object, or from its whole surface. The envelope is a real thing which can be treated and made to grow and decay just as any other organism. There is always a point on the envelopes which is in direct connection with the center; at this point the force from the governing hierarchy is concentrated, like the sound forces in the note D on the circle of notes. In Man the center is the inner heart in the direction of the solar plexus and its corresponding point on his zodiacal envelope is over the spot on the top of the head, which in children is soft and does not grow together as quickly as other parts of the skull. Through the top of the head, the cusp of his aries, the force travels to the organ of the Christ illumination, which is the so-called pons varolii in the head, and then further through all his zodiacal spheres of life and power.

We repeat that the tenfold sephirothic vibrations run from the center to the circumference of a universe and *vice versa*, and

are identical with the vertical or radial polarizing action of The Flame. They create new concentric spheres or planes with different grades of matter, and, on the other hand, the twelvefold zodiacal vibrations run in circular direction round a center and are identical with the horizontal or circular polarizing action of The Flame, creating hierarchical differences of the same substance. It is not difficult to see that the spiral law must be the result of the two, and that the different forms of elementary motion meet in the neutral center which governs the spiral, the point of balance, the cusp of aries-libra, the Christ, the note D in the fundamental group. The elementary geometrical figures, in the sephirothic as well as the zodiacal systems, are the triangle and the square; but the essential difference is in the application of these figures. ✓ If the tenfold plane formation is regarded as composed of the three overplanes,—of The Flame, the three next higher planes of The Word, and the four planes of The Form,—the result is identical with the process of *addition* of the triangle to the square; whereas, the twelvefold zodiacal formation is the result of a *multiplication* process of the triangle of The Flame by the total square of The Word. So the simple arithmetical examples of early school days, such as $3 + 4 = 7$, and $3 \times 4 = 12$, have a profound meaning as applied to the creative forces in nature.

We may now speak of the ten planes instead of the seven. ✓ The three upper planes are the 3 D-s in music; these are governed by other laws than those given for the sevenfold division. We reach the three overplanes through Christ only, through the sublime radiations from the second sub-plane of the great second plane, where the pivotal point is found in the note D, or rather the great hierarchies of all D's—in mythology, represented as the *sun gods*. ✓ The notion that the three overplanes are inaccessible to ordinary human beings, is a mistake; we may reach those planes through Christ, through the triple center of D, which is ✓ the channel to the so-called angelic spheres or overplanes. All interaction between these spheres, of which history or legend bears witness, has been possible only by the immediate help of the Master Christ, the greatest of all Hierophants of all systems of philosophy or religion.

✓ The Order of the [1] deals exclusively with the laws of balance, the quality of Vishnu, the conservation of energy, which in music is represented by the relation between the 3 D-s, and, in the zodiac, the great axis of aries-libra, which is the door of Christ in the true sense of the word. The Order of the [36] uses

the higher experiences of the Order of the [1], to correlate the other six hierarchies with the great Christ hierarchy, for it is from the inner relation of the D-s that music is governed and the sevenfold system is possible. This cannot be too strongly emphasized, for without an understanding of the great Christ law, our reasoning would be useless. ✓

The special knowledge of the ten sephiroths and details connected therewith, is the subject of the Order of the [10], the further explanation of which will follow. The Man in its glorified tenfold aspect, is the offspring of the forces of the hierarchy of the [10]. The subject of The Flame is treated in the Order of the [3], as an introduction to a knowledge of the angelic spheres of the Order of the [1]. Further details and the practical application of the teachings of The Word, belong to the Order of the [21], the number of triple sevens or sevenfold division of the three planes of The Word. The law of the great Square is to be found in the laws of the Order of the [28],—the number of sevenfold division of the four lower planes or in a higher sense, the four key-groups of the square of The Word. This order has to do with changing of coarse matter into fine, the note F in music. The other Orders may also be briefly mentioned here, as it will facilitate the understanding of our special subject of the [36]. The Order of the [6] is The Force; from this Order emanates the secret teachings of The Rose and The Cross. The Order of the [15] is the Holy Grail, where the alchemical transmutation of The Man takes place.

The planetary forces within our solar system belong to the different hierarchies as follows:

TABLE.

PLANETS AND HIERARCHIES.

Sun.....	[36] and [1].....	D
Earth.....	[3]	B
Mars.....	[6]	C
Neptune & Venus.....	[10]	A
Jupiter.....	[15]	G
Uranus & Mercury...	[21]	E
Saturn.....	[28]	F

In geocentric calculations, the Moon replaces the Earth.

The planets are symbols of the hierarchies and belong to those, but their influence on our inner selves is not as great as the sources of life which the planets themselves represent. Throughout all planes, the Sun of the [36] bears the relation of planet to a higher sun, which in our system is situated in the direction of the constellation Pleiades about 27° in the geocentric sign of taurus, the point round which our solar system is revolving, together with other systems. Knowledge of the higher sun is the true planetary science; we can feel its influence here. The solar system to which we belong is passing through the great zodiacal signs of the pleiadic sun which is invisible to us, and we are now in the pleiadic sign of leo or aquarius, according to the viewpoint. The pleiadic sun is itself a cancer expression of its own higher center. These facts show us the principal forces which influence our lives on earth. We should not forget that each time a zodiacal hierarchy is mentioned, its complementary aspect, opposite on the circle, acts at the proper time—according to the direction in which we analyze our problem.

From the planetary point of view, we can say that the Christ force in our planet comes from the pleiadic sun to our sun, from where it is distributed to the planets. As the pleiadic sun has the same B key-note in its own group as our earth has within our solar system, we may draw conclusions as to the appearance of Jesus Christ on our planet. The pleiadic sun is the head of the B key-group, of which our D sun is a creative note, G' B D being the governing chord. Hence the Order of the [36] in our sun system is to be regarded as a sub-order of the greater pleiadic Order of the [3], the cancer or Flame. The appearance of the Agents of the Order of the [36] on our earth is to be regarded partly as a sub-radiation from our D sun and its correspondences, and partly as a direct radiation from the B ray of the pleiadic sun and its correspondences. The relation of these two suns to each other and to the earth, is more important than the relation of the other planets of the earth, although the planets are by no means to be neglected. One of the reasons why some churches have said that our earth is the only important planet is that it receives the Christ force more direct than the other planets, but this is because we belong to a hierarchy of *the same ray as the sun's own Master ray*. Other planets are advanced far beyond us, in other ways, but we are hierarchally nearer Christ than they. Because of this fact, the forces and entities of the other planets of the solar system are particularly concerned in

the regeneration of the planet Earth, and the Egos which have incarnated here for the purpose of helping humanity. Each Ego has a great opportunity to evolve its higher nature here, on account of the special position of this planet among the group. The opportunity here for souls to evolve will be multiplied as the conditions are provided for the appearance of the Order of the [36]. It matters not whether it is done in public or in lonely secret chambers, the Christ Master will know his own, and will lead, illumine and initiate them in the Order of the [36].

The Order of the [36] of the Fourth Degree of the White Lodge will be the gathering of the true followers of Christ. This must not be taken in the sense that any special society has the prerogative to inclose the children of Christ within a limited circle. Christ is for all humanity. The holy Order of the [36] interiorly receives members from all factions, societies and schools. There may be national, racial or family considerations which decide the neophyte's position in an environment, but this does not influence his interior standing in the Christ Order. From the contrary beliefs have come much of the misery and suffering in the world and the bigoted and intolerant persecutions carried on in the name of Christ. Different systems of philosophy facilitate the understanding of Christ's work, but no system comes up to the reality of Consciousness through Christ. This is the birth-right of every human being.

(To be continued.)

THE HOLY SHADOW.

TRANSLATED FROM THE FRENCH.

BY RUTH CRAFT.

LONG, long ago, there lived a saint so good that the astonished angels came down from Heaven to see how a mortal could be so godly. He simply went about his daily life, diffusing virtue as the star diffuses light, and the flower, perfume, without even being aware of it.

Two words summed up his day: he gave, he forgave. Yet these words never fell from his lips; they were expressed in his ready smile, in his kindness, forbearance, and charity.

The angels said to God: "O Lord, grant him the gifts of miracles!"

God replied: "I consent; ask what he wishes."

So they said to the saint: "Should you like the touch of your hands to heal the sick?"

"No," answered the saint. "I would rather God should do that."

"Should you like to convert guilty souls and bring back wandering hearts to the right path?"

"No, that is the mission of angels. I pray, I do not convert."

"Should you like to become a model of patience, attracting men by the lustre of your virtues, and thus glorifying God?"

"No," replied the saint, "If men should be attracted to me, they would become estranged from God. The Lord has other means of glorifying Himself."

"What do you desire, then?" cried the angels.

"What can I wish for?" asked the saint, smiling. "That God give me His grace; with that should I not have everything?"

But the angels insisted: "You must ask for a miracle or one will be forced upon you."

“Very well,” said the saint, “that I may do a great deal of good, without ever knowing it!”

The angels were greatly perplexed. They took council together, and resolved upon the following plan:

Every time the saint’s shadow should fall behind him, or at either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow. And so it came to pass. When the saint walked along, his shadow thrown on the ground, on either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried up brooks, fresh color to pale little children, and joy to unhappy mothers.

But the saint simply went about his daily life, diffusing virtue as the star diffuses light, and the flower perfume, without ever being aware of it. And the people, respecting his humility, followed him silently, never speaking to him about his miracles. Little by little, they came even to forget his name, and called him only, “The Holy Shadow.”

STRENGTH.

TOWNSEND ALLEN.

O heart be strong;
 Though fierce wild storms sweep o’er the soul,
 And high and dark the billows roll,
 Be not discouraged, heaven’s thy goal;

O heart be strong.

O heart be strong;
 Though sad and bitter be thy days,
 And tangled all thy earthly ways,
 Hope on, thy grief shall turn to praise;

O heart be strong.

THE FIRE OF AN IMPRISONED SOUL.

BY WALTER SCOTT HASKELL.

INTRODUCTORY.

MAN finds himself in this world in which—as far as his memory serves him—he has had no previous experience. As though he were placed in the midst of a trackless wild and left to find his way out, he imagines there are wild beasts on every hand ready to devour him, and is constantly hiding behind his own identity by denying himself the right to live unchallenged. To himself, man is as a single chapter in a continued story, where none of the preceding chapters are hinted at, and the approaching climax can only be conjectured. That there is a climax he feels moderately certain, a point where all known experience centers. Sometimes that climax seems afar off, sometimes very near. He thinks that he is set apart, unidentified with the rest of the things he sees about him, yet he has a kind of brotherly feeling toward all. As a rule, he takes his lot philosophically, adapts himself to what seems, to him, his forced existence, and makes habit serve where reasoning fails.

As a gregarious animal, man herds with his fellows and tries to imagine that he is tolerably happy; yet at no time is his happiness quite complete, even in his own estimation. He is always looking away to a beautiful “sometime,” building air-castles, forming ideals, trying in an indefinite way to escape the hard facts of material existence.

So man continues from age to age, to be born into a world of sense, and to pass out again. When did it all begin, when will it all end? Who am I?

IDEALS.

The question: “Who am I?” must be answered by man’s own ingenuity. No one is in as good a position to solve the

problem of life for man as himself, no other being is as near to him as he is to himself. The great problem is: to find and distinguish between the real self and that which passes for self; there is a constant rivalry between the material form and the life that animates the form, for every cell of the flesh is constantly calling attention to itself as being of paramount importance.

Man's ability to think independently of the plane upon which he is living shows the assertive power of the ego, and demonstrates his power to idealize. Much can be said on the subject of ideality, for it is deep and far-reaching and underlies the processes of life. It cannot, therefore, be treated comprehensively from a single point of view, but must be approached from many sides. To indulge in a passing thought concerning the relation of ideals to happiness, might throw a little light on the obscure subject: "The underlying motive of life."

We often feel happy in anticipation of happiness. For instance, we plan to attend an entertainment; our joy in anticipation exceeds that of realization. It did not prove to be as good as we had pictured it; nevertheless, we had our joy in the thought of an ideal play, and the joy was real while it lasted. This sense of pre-conceived happiness gives us a firmer hold upon life than is supposed. Ideals are the little agencies of continuity, the stepping-stones to immortality. To form an ideal is to create a subjective flow of thought along channels which we love. We never idealize the unpleasant, hence, ideality is ever in the path of enjoyment. The path of ideality is always a free path. The mind goes in certain ideal directions because it loves to go. No amount of coercing or compulsion could create a single ideal in the mind of the thinker.

From ideals, which form the nucleus of thought, we build around and try to realize in terms of matter. This is not easy because matter is cumbersome, crude and hard to mould.

Were it not for the mind's elasticity, to expand outward, upward and joyward, there would be no possibility of happiness. If we watch ourselves we may observe that we actually live upon ideals. The thoughts which we invite come to us through our idealizing, our wishing in subjective thought-terms. When thought and life runs smoothly, we are realizing our ideals; when there is friction, then we have failed to bring the ideal into terms of realism. There is never friction or discontent in the ideal; it is

our not realizing it that causes the friction. A musician's ideal of harmony may be jarred by the falling of a chair in the middle of a symphony. The chair could not destroy the ideal, for that is indestructible, but the chair interferes with the realization of the ideal on this mundane plane of music-making. As ideals are possible with all and ideals always tend joyward, we may always make joy for ourselves in secret thought, if no other way.

It seems that ideals and happiness are as twins, and that ideals are the builders of thought. This points to the conclusion that happiness is the logical outcome of living life according to the law. When our principles in life's work are along the path of joy-building, it is reasonable to say that joy is somewhere awaiting us in terms of realism.

CORRESPONDENCES.

As the leaf of a tree is peculiar to its kind, as the features of a man indicate his character, so man, as a manifestation of divine energy, must embody some of the attributes of his divine progenitor.

Wherever truth is, there we must look for it. If the truth concerning man's origin is hidden in super-sensuous states, we must trace back to it by means of correspondences, and try to ascertain the nature of that hidden source. Hence a study of God, through man, would seem to be the right and only course to pursue.

Starting with man's strongest emotion—love, or the passion of the sexes, we are brought face to face with another problem—the relation of man to woman, and woman to man. An empty stomach causes the owner of the stomach to desire food. We will suppose that an emptiness, a void of some kind, is the immediate cause of man's desire for affection, and that the assuaging of the passion is the filling of his emptiness. Then we have the theory that the love vibrations from one sex are food for the other, that the lack in one can be supplied by the other. Where there is a lack there is not a wholeness; one sex is not complete without the other. Then, in our fundamentals for correspondences, we must consider man and woman as co-related beings or parts of a whole, whose relation bespeaks the like relation of primal entities, or, more strictly, primal energies. That is to say, the primal energies forming the basis of concepts, manifest in dual aspect, which we may term molecular polarity.

We will presume that spirit-protoplasm is a negative state of spirit-substance with inherent primal energy. We will also suppose that the spirit-substance is composed of molecular parts and that each spirit molecule is polarized with magnetic properties, the same as material atomic substances. Primal energy acting through these spirit molecules would tend to produce molecular change. What this change would be we can only conjecture by comparing corresponding changes in magnetic relations of material substances. For instance, in the electric current for street lighting, we find that the phenomenon of light occurs when there is a break in the current, when it must jump from carbon to carbon, or pass through a vacuum.

It seems to us quite within the realm of possibility that divine energy is diverted from its normal flow by means of molecular change into broken currents, producing phenomena of molecular separation and individualization. Taking a single molecule thus broken from the unit of divine consciousness, and we have the seed of divinity planted in space, and ready to go through the evolving processes of the evolutionary growth of self-consciousness until it becomes as the parent source, all-knowing.

In the act of procreation, the tendency is to bring to rest the inherent desires by meeting counter-magnetic currents. So we will suppose some such process goes on in divine creative energy; that broken magnetic currents divert the energy outward into individualization, and the individual molecules seek adjustment in drawing toward the parent source while yet retaining individuality, in time coming to rest in universal consciousness.

MIND.

What man is depends upon what he knows. Knowledge is the gauge of life as applied to the individual. The difference between a clod of inert matter and a human being, or between an Australian bushranger and a Shakespeare, is the difference between the mental states of each. Mind is the gauge. I am what I know I am, as I am conscious of limitations, it proves that I regard myself as a creature with limitations. When I have had more experience, or have utilized to better advantage what I have, I shall know more and consequently be more in my own estimation, and less circumscribed by my imagined environment. My present limitations will have been done away with because I have a larger understanding. Mind has set up the limitations. because mind

must have its growth from the littleness of beginnings. Space must be limited, partitioned off, made into compartments, measured, in order that the mind may understand, work through and overcome it. Without limitations, space is an unmeasurable thing. Mentality is a sort of bank account on which man draws for his daily needs, and his interpretation of life is based on his mental bank account. The greater the caliber of mind, the broader and deeper the conception.

Faith is a beautiful thing, but it will not carry one far on life's journey without a well-balanced mind. A man may have faith that the ice in the river will bear his weight, but the ice may prove thin and his judgment at fault. His faith will not save him when the ice breaks and lets him into the cold water. Salvation by faith may be taken for a start, but there will come a time in the soul's upward journey where faith will waver for lack of fundamental data, knowledge gained by experience. Absolute faith is knowledge. Mind is the good and sure foundation for all our structures. Imagination is a subtle form of thinking, and though it reaches out into the beyond, where reasoning cannot readily follow, the habit of applying the test of reason to every form of thinking, will so train the imagination that she will go true in nearly every case. Imagination is a fast steed, but one should be sure that the rider, mind, is well astride of the mount.

THE LAST THOUGHT.

As a mental preparation for what is to come, try and imagine that you are the only living, breathing creature in existence. That you are life and being, and everything that is, was, and will be. Suppose, that, although you know this to be a fact, you do not understand why; that you are only endowed with ordinary earthly intelligence, but with a great desire to know. You try to analyze yourself, you study your physical body, you look into your own mind and try to follow the trend of thought, you analyze your thought, feelings and emotions. You analyze your thoughts from the first to the last you had in mind. You go a little farther and try to analyze the thought used in analyzing the one before it. Every time you analyze a last thought, you are using a new thought to do the work. You might keep on indefinitely, and never succeed in clearing up and getting to the basis of each last thought. There is always something left, unanalyzed.

Figure it as you will, the mind cannot go behind itself in

consciousness. There is always that where no eye can penetrate. The eye stands in its own light. Being the eye, the ultimate conception for the time being, it cannot go back of itself without forming another ultimate, and so on *ad infinitum*.

The mind can, however, form conclusions of life in the ultimate, by reasoning from effect to cause. Life is an entity trying to analyze itself, in parts, and as a whole. Every living, breathing creature is an expression of the divine, trying to sense life. No creature can look far inward, and must of necessity look outward. Yet, thought, feeling, comes from within. That which is not analyzed comes to the senses, and may then be studied and analyzed, up to the last thought—the thought we are using. That is the intangible, unknown, ever elusive spirit, the ego.

The lesson of the foregoing is to illustrate that the mystery of being lies in one's own thoughts, and is not in some far away realm, where angels tread on streets of gold. There is no realm below or above, that is more mysterious and unapproachable than one's own mental or spiritual ego, and through this channel comes revelation.

REVELATION.

Thought and revelation are synonymous. One cannot exist without the other. To think, is to have an idea of something; the idea is a revelation of that something. It may not be all there is to learn about that particular thing, but it is knowledge. A thought is a conception, a vibratory shape that was not in the mind before the thought was born. Hence, it is a revelation, a definite concept of the previously unknown. Every thought that is born to me is a revelation. The broader and deeper the thought, the more profound the revelation.

What I know of myself and surroundings, depends on how much thought I put into the subject. Learning to repeat formulas, results of other people's thought is not revelation, for it is not thought. It is doubtful if any man can comprehend another's thought without first thinking the thought himself; at least, his mind must be developed to a certain capacity before he could receive additional pabulum.

Man is the sum total of his thoughts; hence, I am all that I can conceive of being, of God. That which lies outside the realm of my understanding is not necessarily foreign to my nature, but may be, and is, a part of my nature, to which I have not attained. I am greater than I know.

Life is no deeper, no broader, to man than man's thought of it. To acquire more thought, one must believe in the possibility of more life; hence, faith is a step in the right direction. Faith and imagination are the advance guards who spy out the enemy's retreat.

Although life is not an enemy, it must be conquered as though it were. To have life in abundance, one must go into the field of life and appropriate to himself that which is universal, but which will not come to him uninvited.

Flighty and untrained thoughts, are like the heterogeneous combination in a junk shop. All useful articles, but not adapted to work together. Train your thoughts and get the most out of them. A trained mind of small caliber is better than an untrained mind of a larger caliber.

Think, think, think; then think of what you have thought.

THE EYE OF THE INFINITE.

"No man hath seen God at any time."

What is true of the scriptures concerning God, is also true of man concerning man. No man hath seen man at any time.

Perhaps, you think you have seen a man, or yourself; but you have seen only a head, arms, legs and body. This is usually called a man, but it is merely a mass of animated clay that in a few scores of years will crumble into dust and be unrecognizable as a human shape. Where, then, is the man? You have come in contact with men's temporal bodies, but never have you seen the life that animates the body. You may live to be as old as Methuselah and may become as wise as Solomon, but you will never see a man.

This declaration may be startling, if so, it is because we have not thought of it in the present light. Let us consider the matter. Suppose a seeing eye to be placed in a wheel, in the very center of the hub. From its place, it can look outward in all directions, but it can not look inward, because the inmost place is filled by itself. From this simple illustration we will understand that the eye of God forever looks outward from the center of being, but because it is in the center, it cannot look inward. The truth of this illustration will be apparent if you try to see your own eye without the aid of a mirror, or some other reflecting body. Life cannot be seen with the naked eye; to be seen, life must be reflected. It may be argued that the eye of Deity is not subject to

human limitations, that it is a spiritual eye and unlimited in its scope. Such an arrangement would not prevent but assist the mind in conceiving of spirit in the center of being and radiating outward from its center.

You may have read in the scriptures that God is everywhere; you may have heard poets chant the praises of the Most High, and declare that he is in the woods, the valleys and the hills, in the songs of birds, in the morning light, and in everything that is. You may have imagined that you have seen God in a glowing sunset. I have no doubt that you may have been very near him. But anything that has length, breadth and thickness, anything with weight or which is susceptible to the senses, is a thing with limitations. The Infinite cannot be infinite if it is limited in any way.

The life that animates the birds and causes them to sing; that operates through the laws of nature and produces the sunsets, the golden poppies and the beautiful roses, is the life that is infinite. It is infinite in quality and in variety of expression. The Infinite possesses many avenues of expression, many organs of sight, but it is as one eye, seeing through the laws of being in one continuous round of expression.

SPACE.

Space is an abstract conception of that which is not known. As soon as space becomes known we have measured it with our thought, made conditions, and it is no longer an empty void.

No one has ever seen the space in an empty room. In a room we see floor, ceiling, walls, and furniture, which are the limitations of the space. Space outside of human understanding, subconscious and spiritual states, is only sensed by the thought-pictures that the mind builds, which are limitations and give us the idea of dimensions in the same sense as the walls of a room tell us how big the room is. All that we know in any realm of being is the thought-pictures that the mind is able to fashion in space. Every thought that comes from the mind is a limitation; every thought that comes from God is a limitation; the thought of consciousness is a limitation. To conceive of, to think, to give form in the mind to an idea has its *modus operandi* in a vibratory action on the ether of space, which result in objective conditions, things with dimensions, measurements, limitations. A house is the concrete form of a thought in the mind of the architect. The thought cannot well be measured, but the house can. The more

objectified the thought, the more it becomes a thing of dimensions. The farther we are in conscious understanding from the source of our lives, the more limited and handicapped we are. Our only hope to free ourselves from toil and hardship is to realize God. Then the things about us become as our servants instead of being our masters as they now are. We cannot hope to suddenly become perfect, we must have patience while we persevere.

THE IMPERSONAL UNIT.

A house divided against itself must fall. Any hypothesis dealing with fundamental principles must necessarily postulate a unit of government; otherwise, life would be chaos. To the unit of government which we term God, has from time immemorial been given the attributes of a potentate whose word is law, and whom all are in duty bound to bow down to in humble reverence and awe. So much of the personal has been attributed to the Creator, that scarcely any one has the temerity to even conjecture the possibility of a purely impersonal Deity, without being called hard names, the least of which would be atheist.

Cold logic has driven us to the conclusion, nevertheless, that the law and substance underlying all forms of life is absolutely impersonal in its primal action. Yet, we admit the element of personality inherent in the law, as eventually manifested by the law. Cold logic points to the conclusion that consciousness, a necessary condition of personality, could not have existed prior to the law of its unfoldment; that law was before consciousness; that the action of pre-conscious being, produced conscious being.

We admit that divine consciousness is continuous; but contend that the method of its continuity is outside the realm of empirical knowledge. We contend that absolute knowledge is a sealed book which the possessor cannot unlock in its totality. If it were not so, if there were no new leaves to turn, no arcana to explore, the Deity would have reached the end and measured every possibility, thus being limited and made finite—an impossible thing.

We prefer to believe that the highest knowledge is drawn from an impersonal source, that to itself is ever the illimitable beyond; that deific intelligence, though absolute in power and scope, is yet possessed of a sub-conscious within that is ever to itself a most beautiful mystery—the unknown source.

There is always a within and a without; the principle is with-

in, the form without. The primal emotion is love. It is active through the action of law, and is a negative form of intelligence. Positive intelligence with attributes of reason and thought does not appear until forms, organisms, are wrought through the imagery of love, the mother principle. The all-seeing eye was born, not made, and is re-born every moment of duration—hence always young, though the Ancient of Days.

All manifestation involves limitation; the Infinite is more than the thing expressed. It is a spirit indivisible and without parts.

CREATION.

Again we resort to correspondences. Every author, architect and designer, if he be not a mere copyist, knows what creative thought is. To design a scene, to create a group of characters and set them to talking and acting in a bit of fiction, and have it all so like life that the reader is charmed, calls for a class of thought so nearly resembling the divine creative thought, as we understand it in the God-head, that we use it for an illustration. Not that architects, writers and designers are more angelic than others less gifted along that particular line, but because of the aptness of the illustration. All creative thought is a higher form of intelligence, but the person who manifests that thought may have low and grovelling habits. We need not deify the personality, but we ought to give due reverence to that class of thought which lifts us up out of the ruts of materialism, without regard to the vessel through which the thought comes. Were it not for the poets who set us an ideal, we should lapse into gross conservatism and lose half the beauties of living, cease to grow for lack of incentive and grind out the old, stale thoughts of the material plane, until death relieved us of the burden of living.

Poets, designers and artists, create by giving shape to their innermost thoughts. That is what we would expect of the Great Creator. To faintly illustrate our idea of the manner in which creative thought is born, let the reader imagine a sealed globe of which the within is darkness. This represents the mother darkness of space; the womb of deific thought; the unknown center of being; a subjective state, placid and negative. It may be likened to a photographer's sensitized plate before it has been exposed. It is life's protoplasm sensitized and ready to receive the impressions of life. We can imagine that there primal im-

pressions originate in a sub-conscious state of deific mind occupying this within of our globe.

As we have said before, we do not contend that there was a time when deific thought was not; but we can conceive of a state of perpetual birth of thoughts, because it is no more than what is going on in human minds daily and hourly. Though thought is always being born the womb of its conception is never lightened, because the moment the lamp is a-light, that moment it becomes an objective thing and is no longer in the gestative state, but a thing with dimensions, a personality, God manifest. As deific thought is continually being born, this would involve more than one expression of the Unit, or more than one personality. Hence, manifested Deity, are gods, not God.

In the silence and gloom
Of the dark Mother womb,
Ere time and the world had been wrought;
Stood the unlighted wick,
Lay the clay for the brick,
Dwelt the germ of an un moulded thought.

By the law's hidden force
In the Infinite source,
Grew the germ, the Mother breast stirred.
Came a ray from the night,
And the lamp was a-light,
And God in his love spoke the WORD.

SOPHIA.

TOWNSEND ALLEN.

Thou who wouldst woo and win Sophia, maid divine,
Must seek her not with undue haste too ardently;
Within thy quiet soul prepare a holy shrine,
And she the gracious one will come and dwell with thee.

Have caution, O Soul, lest you soar on the wings of Desire
To that Height you aspired to reach—and beyond, to the Fire.

OSRU.

A TALE OF MANY INCARNATIONS.

BY JUSTIN STERNS.

INTRODUCTION.

IT is not at all necessary to believe the doctrines of "Karma" and "Reincarnation," on which it is based, in order to follow this history of the soul OSRU—known to man as Nero in his most conspicuous incarnation—wherein through various lives he reaps as he has sown and slowly rises to a height of character where Right at last seems greater to him than Might. But it is, of course, very essential to understand these beliefs.

Briefly, then, Karma is the doctrine (held by something like three-fourths of the inhabitants of the world) that each one reaps the fruits of his own deeds, good or bad, at the same time learning through his suffering to be unwilling to inflict similar pain on another. The drift being ever upward, each learns by doing what he desires to do—and taking the consequences—to discriminate between good and evil and to desire the good.

Reincarnation, which is always believed in where Karma is accepted, provides the opportunity for reaping the fruits of one's deeds and desires. The main tenet of Reincarnation is known to every one, namely: that we live repeatedly, taking up the business of growing better each time at that point where we left off.

In brief, Karma is the Christian doctrine, "Whatsoever a man soweth, that shall he also reap." And Reincarnation is merely a means to that end.

There is only one more point which may not be generally understood. The Reincarnating Ego is sexless; taking form in whatever environment, and with whichever sex provides the best opportunity for its next lesson.

PROLOGUE.

I LEANED from the low-hung crescent moon, and, grasping the west-pointing horn of it, looked down. Against the other horn reclined, motionless, a Shining One and looked at me, but I was unafraid. Below me the hills and valleys were thick with humans, and the moon swung low, that I might see what they did.

"Who are they?" I asked of the Shining One. For I was unafraid.

And the Shining One made answer:

"They are the Sons of God and the Daughters of God."

I looked again, and saw that they beat and trampled each other. Sometimes they seemed not to know that the fellow-creature they pushed from their path fell under their feet. But sometimes they looked as he fell and kicked him brutally.

And I said to the Shining One:

"Are they *all* the Sons and Daughters of God?"

And the Shining One said: "All."

As I leaned and watched them, it grew clear to me that each was frantically seeking something, and that it was because they sought what they sought with such singleness of purpose that they were so inhuman to all who hindered them. And I said to the Shining One:

"What do they seek?"

And the Shining One made answer: "Happiness."

"Are they all seeking Happiness?"

"All."

"Have any of them found it?"

"None of those have found it."

"Do they ever think they have found it?"

"Sometimes they think they have found it."

My eyes filled, for at that moment I caught a glimpse of a woman with a babe at her breast, and I saw the babe torn from her, and the woman cast into a deep pit by a man with his eyes fixed on a shining yellow lump that he believed to be (or perhaps to contain, I know not) Happiness.

And I turned to the Shining One, my eyes blinded, and I said:

"Will they ever find it?"

And he said: "They will find it."

"All of them?"

"All of them."

"Those who are trampled?"

"Those who are trampled."

"And those who trample?"

"And those who trample."

I looked again, a long time, at what they were doing on the hills and in the valleys, and again my eyes went blind with tears, and I sobbed out to the Shining One:

"Is it God's will, or the work of the Devil, that men seek Happiness?"

"It is God's will."

"And it looks so like the work of the Devil!"

The Shining One smiled inscrutably.

"It does look like the work of the Devil."

When I had looked a little longer, I cried out, protesting:

"Why has He put them down there, to seek Happiness and to cause each other such unmeasurable misery?"

Again the Shining One smiled inscrutably.

"They are learning."

"What are they learning?"

"They are learning Life. And they are learning Love."

I said nothing. One man in the herd below held me breathless, fascinated. He walked proudly, and others ran, and laid the bound, struggling bodies of living men before him, that he might tread upon them, and never touch foot to earth. But suddenly a whirlwind seized him and tore his purple from him, and set him down, naked among strangers. And they fell upon him, and maltreated him sorely.

I clapped my hands.

"Good! Good!" I cried, exultantly. "He got what he deserved!"

Then I looked up suddenly, and saw again the inscrutable smile of the Shining One.

And the Shining One spake:

"They all get what they deserve."

"And no worse?"

"And no worse."

"And no better?"

"How can there be any better? They each deserve whatever shall teach them the true way to Happiness."

I was silenced.

And still the people went on seeking, and trampling each other in their eagerness to find. And I perceived, what I had not fully grasped before, that the Whirlwind caught them up, from time to time, and set them down elsewhere to continue the Search.

And I said to the Shining One:

“Does the Whirlwind always set them down again on these hills or in these valleys?”

And the Shining One made answer:

“Not always on these hills or in these valleys.”

“Where then?”

“Look above you.”

And I looked up. Above me stretched the Milky Way and gleamed the stars.

And I breathed “Oh,” and fell silent, awed by what it was given me to comprehend.

Below me, they still trampled each other.

And I asked the Shining One:

“But no matter where the Whirlwind sets them down, they go on seeking Happiness?”

“They go on seeking Happiness.”

“And the Whirlwind makes no mistakes?”

“It makes no mistakes.”

“It puts them, sooner or later, where they will get what they deserve?”

“Sooner or later, where they will get what they deserve.”

Then the load crushing my heart lightened, and I found I could look at the brutal cruelties that went on below me, with pity for the cruel. And the longer I looked, the stronger the pity grew.

And I said to the Shining One:

“They act like men goaded.”

“They are goaded.”

“What goads them?”

“The name of the goad is Desire.”

Then, when I had looked a little longer, I cried out passionately:

“Desire is an evil thing!”

But the face of the Shining One grew stern, and his voice rang out, dismaying me:

“Desire is not an evil thing.”

I trembled, and Thought withdrew herself into the innermost chamber of my heart. Till at last I said:

"It is Desire that nerves men on to learn the lessons God has set?"

"It is Desire that nerves them."

"The lessons of Life and Love?"

"Of Life and Love."

Then I looked again into the valley, and the load was gone from my heart. And I could no longer see that they were cruel. I could only see that they were learning.

I watched them, one by one, but the Whirlwind always carried them out of sight.

Then I turned to the Shining One beseechingly:

"If I could only follow one when the Whirlwind takes him, and follow him and follow him——"

I looked into the unfathomable, smiling eyes of the Shining One, and my eyes plead with him.

And the Shining One said:

"You shall follow and follow. Choose."

And my eyes fell again upon the earth. There lay the banks of the Nile. I saw a man with the terror of death in his face, who ran like the wind of the desert.

And I said to the Shining One:

"I choose him."

And the Shining One said: "So be it," and was gone.

And I found myself on the earth beside that man, and I saw all things whatsoever he did, and the things that befell him, and whenever the Whirlwind took him, it took me also. And having seen all things that befell that man, I have herein set them down.

(To be continued.)

ASPIRATION.

TOWNSEND ALLEN.

Oh to be pure! So clear and pure and fine,
 That thou might shine through me, O Sun Divine,
 And find no spot or blemish, naught to mar
 Thy glorious light, or keep my soul afar
 From thy great pulsing heart of glowing love.
 Illume and fit me for thy courts above.

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 page 128.)

THE seventh mansion is without visible form, being the highest and most mysterious of all, enshrouded with a veil which separates it from all other spheres and mansions, so that no one can perceive the two Cherubim standing behind it and therefore it is termed The Holy of Holies, for therein is the Supreme Spirit that imparts life and light to all creatures. When the union of all spirits with the Divine takes place, then the light of this mansion descends out of the Holy Place and illuminates all worlds. All light coming down from on high is like the seed of man that unites the male and female, and so is it with this mansion which unites the higher with the lower spheres. Happy the man who accomplishes this union, for then is he wholly blessed and beloved both on high and below. When the Holy One decrees judgments such a man is able to appease and allay them and yet does not act contrary and in opposition by so doing, but through his intimate union with the Divine Being all penal judgments and decrees become self annulled and innocuous. Oh blessed is he both in this world and the world to come; as it is written, "The righteous man is the foundation of the world" (Prov. x. 25). Whilst he lives a voice from on high is ever speaking unto him, saying: "Thou shalt rejoice in the Lord, thou shalt glory in the Holy One of Israel" (Is. xli. 16).

As the chief priest officiates at the altar of sacrifice and the Levites chant, the cloud of incense ascends on high; so is the ascent of spirits to the higher spheres and mansions, until at length they become unified with the light of light, and abide forever, perfected and wholly divine through the power of prayer. It is then that all spirits like lesser lights are blended with the great divine light, and entering within the veil of the Holy of Holies are overwhelmed with blessings proceeding therefrom as water out of an inexhaustible and ever-flowing fountain. In this mansion is the great Mystery of Mysteries, the deepest, most profound and beyond all human comprehension and understanding, the eternal and infinite Will, that governs, sways and rules all worlds throughout the universe, the mighty causal Will, known only by its effects and silent operations, and that through all ages to come will ever act until the human and divine wills are blended together in one eternally harmonious whole, and humanity attains to the Higher and Divine Life. Blessed are they who have entered into the enjoyment accruing from this union of wills as it is written, "Thy father and thy mother shall be glad and she who hath born thee shall rejoice (Prov. xxiii. 25). When perfect union prevails, everything is centered in and proceeds from the Divine Thought or Mind. All forms and ideas give place to and disappear in the Divine Mind, that alone animates, vivifies, sustains and enlightens every human soul. The supreme Will, residing and acting through pure thought, it follows that by prayer man effects this union with the Divine Will and attracts it to himself, and therefore it is written, "Happy is that people who enjoy this greatest of blessings, whose God is the Lord," for then the world rejoices in mercy and goodness that come from above, through the prayer of union, which never proves in vain or resultless. It avails with the Lords as that of a child with its father and is answered. The suppliant becomes girded about and endowed with a power felt and feared by all inferior creatures. It ordains and the Holy One fulfills its behests, as it is written, "Thou shalt desire a thing and it shall be established, and the Light shall shine upon thy way" (Job xxii. 28).¹

¹Note by translator. These mansions in their totality correspond to the third heaven mentioned by St. Paul in the Epistle to the Corinthians. The reader will find some very interesting information on these spheres and mansions in the works of St. Dionysius the Areopagite. He will also find a very interesting reference to the "two witnesses" in Revelation, XI, 4, pointing to the Kabbalistic origin of this book.

(To be continued.)

MOMENTS WITH FRIENDS.

"Why is it sometimes said that Jesus was one of the saviours of mankind and that the peoples of antiquity had also their saviours, instead of saying he was The Saviour of the world, as is held by all Christendom?"

The statement is due to several causes. Some make the statement because they have heard it made by others; some, who are acquainted with the history of the ancients, because the history of ancient peoples records the fact that they have had many saviours. The saviours of different peoples differ according to the needs of the people to whom they come, and the particular thing from which they are to be saved. Thus one saviour appeared to deliver the people from a pestilence, or famine, or from the invasions of an enemy or wild beast. Another saviour appeared to free the people to whom he came from savagery to teach them languages, the arts and sciences necessary to civilization, or to enlighten their minds and understanding. Any one who has read somewhat of the religious systems of the world will plainly see that saviours appeared centuries or thousands of years before the date when Jesus is said to have been born.

If Jesus is said to be the saviour of the world by all Christendom, such declaration would be a manifesto of the ignorance and arrogance of all Christendom, but fortunately for Christendom this is not so. In late years especially, the western world has become and is becoming better acquainted with the histories and the scriptures of other peoples, and a more friendly feeling and good fellowship is being shown to those of other races and their faiths. The western world has learned to value the stores of wisdom contained within the literary treasures of ancient peoples. The old spirit of a few people being elected by God or self elected to be saved from the countless numbers of the past has disappeared and in its place is

coming a recognition of justice and the rights of all.

"Can you tell us if there are any people who celebrate the birth of their saviours on or around the twenty-fifth day of December (at the time that the sun is said to enter the sign Capricorn)?"

The twentieth day of December was a time of great rejoicing in Egypt, and a festival was held in honor of the birthday of Horus. Among the rites and ceremonies prescribed in the sacred books of China, the festival of other old religions is closely followed. During the last week in December, at the time of the winter solstice, the shops and the courts are closed. Religious solemnities are then celebrated and are called the festivals of Gratitude to Tle Tien. The Persian Mithras was called the mediator or saviour. They celebrated his birthday on the twenty-fifth of December amid great rejoicings. It was recognized that at that time the sun stands still and then begins to return northward after his long sojourn in the south, and it is said that forty days were set apart for thanksgiving and sacrifice. The Romans celebrated the twenty-fifth of December with a great festival in honor of Bacchus, as it was at that time that the sun began his return from the winter solstice. In later times, when many Persian ceremonies were introduced into Rome, the same day was solemnized as a festival in honor of Mithras, the spirit of the sun. The Hindus have six successive festivals. On the twenty-fifth of December people decorate their houses with garlands and gilt paper and universally make presents to friends and relatives. So it will be seen that at this date the peoples of antiquity as well worshipped as rejoiced. That it was at the time of the winter solstice cannot be mere accidents or coincidents. It is far more reasonable to suppose that, within all the apparent coincidences of

the past, there is an underlying truth of deep mystic significance.

"It is said by some that the birth of Christ is a spiritual birth. If this is so, why is it that Christmas is celebrated for the physical body by the eating and drinking, in a material way, which is the very opposite of our conceptions of spirituality?"

The reason for this dates back to the Christians of the early centuries. In their efforts to square their doctrines with the beliefs of the pagans and heathen, they incorporated the festivals of them into their own calendar. This answered a double purpose: it satisfied the customs of those people and led them to suppose that the time should be sacred to the new faith. But, in adopting the feasts and festivals, the spirit which prompted these was lost and only the most brutish symbols preserved from among the men of the north, the Druids and the Romans. Wild orgies were indulged in and full license was permitted; gluttony and drunkenness prevailed during that time. With the early people, the cause of their joy was due to their recognition of the Sun's having passed the lowest point in his apparent course and from the twenty-fifth of December began his journey, which would cause the return of spring and would save them from the cold and desolation of winter. Nearly all of our observances at the season of Christmas have their origin with the ancients.

"In 'Moments with Friends,' of Vol. 4, page 189, it is said Christmas means 'The birth of the invisible sun of light, the Christ Principle,' which, as it continues, 'Should be born within man.' If this is so, does it follow that the physical birth of Jesus was also on the twenty-fifth of December?"

No, it does not so follow. In fact it is stated in "Moments with Friends" above referred to that Jesus is not the physical body. That it is a distinct

body from the physical—though it is born through and from the physical. The manner of this birth is there set forth and a distinction is there made between Jesus and the Christ. Jesus is a body which insures immortality. In fact, immortality is not attained by any individual until Jesus or the immortal body is born for him. It is this immortal body, Jesus, or by what ever name it was known to the ancients, which is the savior of man and not until its birth was he saved from death. The same law holds good today as it did then. One who dies has not become immortal, else he could not die. But one who has become immortal cannot die, else he is not immortal. Man must therefore attain immortality before death, or else reincarnate and continue to reincarnate, until he is saved from death by his immortal body Jesus. But Christ is not a body, as is Jesus. To us and for us, Christ is a principle and not a person or body. Therefore it has been said that Christ must be born within. This means, for those who are not immortal, that their minds are enlightened by the presence of the Christ principle and they are able to understand the truth of things.

"If Jesus or Christ did not live and teach as he is supposed to have done, how is it that such an error could have prevailed for so many centuries and should prevail to-day?"

Errors and ignorance prevail until they are replaced by knowledge; with knowledge, ignorance disappears. There is not room for both. In the absence of knowledge, be it material or spiritual knowledge, we must accept the facts as they are. Wishing the facts to be different will not change them a jot. There are no facts in history concerning the birth of Jesus or Christ. The terms Jesus and Christ existed centuries prior to the reputed birth. We have no record of such a being at the time he is said to have been born. That one who had lived—and who had caused such a disturbance and recognition as an import-

ant character—should have been ignored by the historians of that period is absurd. Herod, the king, is said to have caused many infants to be slain to make sure that the "young child" should not live. Pilate is said to have sentenced Jesus, and Jesus is said to have risen after his crucifixion. None of these extraordinary events have been recorded by historians of that time. The only record that we have is that which is contained in the Gospels. In the face of these facts we cannot claim the reputed birth to be authentic. The best that can be done is to give it a place among the myths and legends of the world. That we continue in our error concerning the supposed birth and death of Jesus is not strange. It is a matter of custom and habit with us. The fault, if there is a fault, lies with those early church fathers who made the claim for and established the dogma of the birth and death of Jesus.

"Do you mean to say that the history of Christianity is nothing but a fable, that the life of Christ is a myth, and that for nearly 2,000 years the world has been believing in a myth?"

The world has not believed in Christianity for nearly 2,000 years. The world does not believe in Christianity today. Christians themselves do not believe enough in the teachings of Jesus to live one hundredth part of them. Christians, as well as the rest of the world, oppose the teachings of Jesus in their life and work. No single teaching of Jesus is fully observed by Christians. As to the difference between fact and fable, we have mentioned that there are no facts concerning the historical birth and life of Jesus. Fable and myth are

held by many Christians to be the basis of heathen religions, but the Christian faith is in the same class. As a matter of fact, the Christian religion has less basis in fact than have many of the great religions of the world. This does not mean that Christianity is false, nor that all religions are false. There is an old saying that within every mythos there is a logos. A myth is a narrative containing a profound truth. This is true of Christianity. The fact that so many have been benefited in the early history and in our times by the belief in the life and saving power of Jesus must have some secret power; herein lies its strength. The appearance of any great teacher or teaching is according to a certain law, the law of cycles, or of seasons. The time of the reputed birth of Jesus was the cycle or season for the promulgation and development of a newly revealed truth. We believe that at about that time there was among the people one who attained to immortality, the birth of a Jesus body already referred to, that having so attained, he gave out the teaching of immortality to those whom he considered able to receive and understand it, and that there gathered around him a number who were termed his disciples. That there is no history of this is due to his not being known to the people who were unacquainted with the mystery concerning the immortal life. Remaining and teaching his disciples for a time, he then left, and his teachings were promulgated by his disciples. The reason for the persistence in the belief of Christ and his teachings is that there is within man an underlying conviction in the possibility of his immortality. This latent belief finds expression in the teachings which the church distorted into their present form.

A FRIEND.

Karma is thought: spiritual, mental, psychic, physical thought.
Mental thought is of atomic life-matter in the mental zodiac.

THE ZODIAC.

THE WORD.

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KARMA.

VI.

MENTAL KARMA.

Continued from page 143.

A GENIUS does not depend on education or training for his powers, like those whose faculties are of a lesser degree. Genius is sudden, spontaneous use of knowledge not acquired in the present life. Genius is the result of effort devoted to a given line of work, the nature of which is shown by the faculty through which genius appears. One who sacrifices other considerations to the particular work to which he has devoted his life may not in that life attain an extraordinary knowledge of and ability to express his ideal. Nevertheless, his devotion to the work is the beginning of his genius.

The genius of Mozart, indicated that the line of his effort in past incarnations was that of music. His entire thought must have been devoted to an understanding and his work to the practice of music. With his mental energies bent on the acquirement of the knowledge of music, and his mind focussed on his subject, he had, as the result of those efforts and training, borne into him from his higher mind, that which he had trained the mind and which it was attuned to receive. He did not require long years of training. He could at once use his body because the over-knowledge was present and operated through his child form. He was able to rise into the realm from which music comes and there he saw and understood that which he symbolized and presented to the world through his compositions. The same may be said of a Shakespeare, a Raphael, or Phidias, as to the particular work of each.

There is a good and a bad side to genius. The good is brought out when the powers of genius are used to serve the ideal which it represents, the senses being subordinated to that ideal, and when the genius is broadened into other realms of thought. The karma of a genius who uses his genius so that other minds may see that which he has seen, and so as to bring the light of genius into the world and to further his own insight into the world, is, that he will attain to a development of all his faculties and the knowledge of himself. The bad side is seen when genius is used to gratify the senses and provide them with sensation. In such case, the use of other faculties than the one required by his genius will be lost, until such a person may become a thing to be despised. So if a genius gives way to inordinate appetites of drunkenness, gluttony or debauchery, the quality of genius will be present in a succeeding life, but other faculties will be lacking. Such a case was that of the person named Blind Tom, a negro who had a remarkable musical genius, but whose instincts and habits are said to have been brutal and loathsome. One who devotes his mind entirely to mathematics, but in its application to material ends, may become a mathematical genius, but will be defective in other respects.

The development of genius alone is not the best development, as it is not that of a balanced nature. A balanced nature develops all faculties equally and uses the mind to acquire knowledge of all things. The development of such a man is slower than that of a genius, but it is surer. He acquires not only knowledge and use of the senses and faculties in their relation to the world, but acquires the spiritual faculties and powers which gain him entrance into all worlds above the physical, whereas the ultimate attainment of a genius is only the ability to use the genius of his faculty on its line.

As a race we are entering the sign Sagittary (♐), thought. Each century has produced its thinkers, but we are entering a period in which thought, as thought, will be recognized, its reality, possibilities and power will be more and more appreciated. This is the age in which many of the old accounts must be settled and stricken off and new accounts begun. This age with the beginning of the formation of the future race is to be the season for many new mental appearances. We have long been guided by desire only in our mental operations. Desire, scorpio (♏), is the sign in which the old nations and races have been working. This new era changes the conditions for growth.

and development. This new era is the age of thought, and we are now and will be working in the sign of the zodiac, sagittary, thought. It is owing to season and cycle that so many new phases of thought are coming into existence. There is an inrush of the old races in the formation of the new race which is beginning in America.

In America have sprung up new systems of thought, cults, religions and societies of all kinds, mushroom-like, that have spread not only over the United States, but have extended their branches to all parts of the world. The world of thought has been explored to a slight degree only. Vast areas remain to be discovered and to be made known to the mind of man. He will do this by the use of thought. Mind is the explorer, thought must be the vehicle of its travel.

From the number of books written on philosophy, religion, arts and sciences, it might seem that if thoughts are things, and books the representatives of thoughts, the world of thought must be crowded. However, the world of thought is traveled by human thought on a small portion, and which borders on the psychic and physical worlds. There are highways and beaten roads as well as the paths where here and there some independent thinker has made a trail between the beaten roads, which, as he continued, became more distinct and extended, and as he completed his system of thought the trail became a road and could be traveled at any time by himself and other thinkers. The schools of thought we know of represent these highways and paths in the world of thought.

When the mind begins to grow out of the physical, through the psychic into the mental world of thought, it goes out in thought with great hardship and difficulty. With the discovery that it is in the world of thought and above the passions, anger and blind desire of the psychic world, it feels elated, but on unfamiliar ground. Continuing, it finds itself in one of the schools of thought.

At times, a thinker tries to plunge into the unknown regions on either side of the road, but the effort is too great and he is glad to retrace his steps, if possible, to the beaten track. So long as these beaten roads are followed, men will live over and over the same routine, be ruled and hampered by the same desires and emotions of the psychic world, and take occasional journeys into the world of conventional thought.

Such has been the mental karma in times past. But within

recent times a new, yet old, race of Egos have begun to incarnate. They are even now finding their way into the world of thought. Among the multitude of modern movements are Spiritualism, Christian Science, Mental Science, and such others as are included in the term New Thought, the practice of Pranayama, and Theosophy. These will have to do with the future thought of the race. Each of these movements is old in its essential teaching, but new in its presentation. Each has its good and its bad aspects. In some the good predominates, in others the evil.

Spiritualism was known to every ancient people. The phenomena of spiritualism are well known and condemned among the Hindus and other Asiatic races. Many of the tribes of the American Indians have their mediums, through whom they have materializations and communicate with their departed.

Spiritualism appeared when Science was making great headway in establishing its theories of evolution and of materialism. The particular lesson spiritualism teaches is, that death does not end all, that there is a survival of something after the death of the body. This fact was denied by science; but as a fact, it has overcome all objections and contrary theories of science. By permitting social intercourse between the living and departed, it has endeared itself to the hearts of many of those who sorrowed and suffered from the loss of relatives and friends and in many cases it has strengthened their faith in a future life. But, aside from the lessons which it has taught and is teaching, it has done a great deal of harm. Its harm comes in establishing relations between the world of the living and the world of the dead. Some of the communications received from the other side have been lucid and even of benefit, but they are few and meagre as compared with the mass of useless, vapid, and nonsensical babbling of the seance room and would have little weight in the forum of reason. The evil results come in exciting and making the medium an automaton, possessed by low, degrading, extraneous influences; in causing the idle curious to run after the medium for materialization and tests; in lowering the moral tone of the persons obsessed, and in causing them to commit acts of immorality. The practice of mediumship often results in insanity and death. If the spiritistic practices were generally persisted in by the people they would establish the religion of ancestor worship and people would become worshippers of dead men's desires.

Incarnating with the new race of Egos are some who confuse, confound and destroy. They appear with the new race of builders, because the old new race neglected in past times to make plain the true from the false, the real from the unreal, and some of the race excused themselves for wrongfully making mental images to influence those whom they wanted to control. Now that they would see and build new images of thought more in accordance with law, they are beset by their past thoughts, presented often by many whom they have deceived. These confounders attack the religions of the countries among whom they appear. They also attack the foremost learning of the age. Appearing in Christian nations and in the age of science, they offer insult to Christianity and Science by using the name of each as their title. They change the meaning of the word Christian, as used in the religion of that name. They denounce and repudiate the sciences. Combining the two words as the banner under which they want to be known, Christian Science, Science of Christianity, they issue dicta as with absolute authority, and propound doctrines to supersede the fundamental teachings of Christianity. They deny the facts established by science and would give the term a false meaning by forcing them to their ends. Each of the bodies whose names the Christian Scientists or "Scientists," for short, have adopted, are receiving in their turn some of the karma administered by them to others. A curious feature indeed lies in the adoption of these two names.

The first term is singularly free from the implication of Christ, either as principle or personality, because the "Scientists" claim that there is nothing that is not God, and demand directly of God the cures which they wish performed. Those of the Christian faith appeal to Christ directly as the saviour of their souls. The "Scientists" deny the existence of sin, of evil and of death, and say that all is God—which leaves nothing to be done by Christ. As an evidence of the divinity of Christ, his followers point to the miraculous cures which he performed and the healing of the sick, which only Christ could do. Christian Scientists have healed the sick and have performed their cures without the aid of Christ, but they point to the cures of Jesus to establish their right to cure. They point to him to establish a precedent, that they may prove their claims to those of Christian faith. But they ignore the teachings of Christ.

Science could have received no more cruel thrust than by the adoption of the name of Science by the Christian Scientists, be-

cause all work that Science held most worthy, Christian Scientists denied. Science said: All is matter, there is no God. Christian Science says: All is God, there is no matter. Science said: Nothing can be done by faith alone. Christian Science says: Everything can be done by faith alone. Science regarded the claims of Christian Scientists as wild fancies, childish prattle, or the outpourings of unsound brains; yet the Christian Scientists have, in some cases, apparently made good their claims to cure.

Two classes mainly make up the active Christian Scientists, those who enter the faith on account of its cures and those who enter for money and position. Those who enter on account of the cures effected are the mainstays of the church. Having seen the "miracle" of cure, they believe in it and preach it. This class is largely composed of such as were formerly nervous wrecks, and people who were possessed of hallucinations. On the other hand, those who are in it for money are business people who see in the new faith a new field for speculation.

The church is young, its parts are newly organized and the tree has not yet had time to show the effects of the worms, disease and profit, now eating at its heart. The worm of disease, physical, psychic and mental, grows in those who have come into the church on account of its system of cure. While they appear to be cured they are not cured in reality. The "Scientists" will be unable to make good their claims; the defenders of that faith will lose heart, will fear that they have been deceived and will attack the church and its leaders with all the venom of their disease. The worm of profit, the love of gold, is already eating into the core of the "Scientist" tree. Place and position in the management of the finances will cause quarrels, and disagreement will precipitate and will disrupt the church when too large profits are sought by one side as against the other, when the business management thinks it expedient to increase the assessments on the shareholders in the faith.

A branch of the same family of "Scientists" known by the improperly and unjustly used word science, are those who speak of their branch as being Mental, to distinguish it from the branch called Christian.

Many well meaning, sincere and honest people are drawn into the different beliefs and practices of these so-called "Scientists." They must extricate themselves from the glamour and hypnotic, psychic spell thrown around them if they would retain their mental balance, remain sane and free in mind to see the facts on each plane as they are.

To be continued.

THE INNER LIFE.

I.

A lecture before the Theosophical Society, New York, at their Hall, 244 Lenox Ave.

BY C. H. A. BJERREGAARD,

Librarian, N. Y. P. L., Astor Library Branch Author of "Lectures on Mysticism,"
&c.; "Sufi Interpretation of Omar Khayam," &c., &c.

MR. PRESIDENT, ladies and gentlemen:
The main difficulty in speaking about the Inner Life is the language that must be used.

The medieval and renaissance mystics and occultists were obliged for various reasons to use alchemical language and phraseology to express their wisdom of life, because such language was picturesque and easily comprehended by minds of a mechanical and practical turn, minds crude and ignorant of their own psychic powers and processes.

To-day we have the same difficulty to overcome as the older mystics. Our audiences are unfamiliar with psychology and so little in the habit of seeing themselves as units, that they really believe themselves to be mere bundles of faculties, forces and states, and are unable to give an account of their mental, moral and spiritual condition. It is therefore necessary to present the Inner Life as if it were something in space and time. It is necessary to speak of traveling on paths, as if such paths were actual roads; and yet, Inner Life and Outer Life, Traveling and Paths, are only terms for psychic conditions. I shall this evening speak of passing over bridges as if I literally meant it. I shall be using realistic language, but not talking about realistic bridges. I shall talk psychology. Spiritually understood, there is no Inner Life, there is no Outer Life, there is no Path, no Bridge, no East, no West, no High, no Low—what is there? Well—wait till you have heard my lecture and you may know!

I will now do like the genial boy does who wants to know how his machinery is made and put together—he picks it to pieces and examines it. I will likewise pick our deeper life to pieces and try to show what it is and how it works, and, as I proceed with my lecture, I shall put it together again.—

A few words about different standpoints and the “two voices”: that of the Orient and that of the Occident. For the sake of the deepest understanding of problems which are of the uttermost importance to all thinking people, it is desirable that all theosophic and mystic subjects should be studied from a Western standpoint as well as from an Oriental. Most of you here present are accustomed, I think, to hear these subjects presented in Oriental phrases and in set terminology, all derived from Eastern sources. It has seemed to me desirable that you should hear the same truths set forth in Western terminology. I am sure you can only be the gainers. I propose to set them forth that way. But let me say something to guide you to see the similarities and to prevent confusion.

Let me take as an illustration a familiar object, a lense, either concave or convex. The lense remains a lense whatever you do with it, but it reflects the light variously as the light falls upon the concave or the convex. You may call the concave a type of the East, and the convex a type of the West, if you like, or vice versa. The viewpoint and the judgment are personal, indifferent, not real; the reality in the case is the fact that the lense reflects the light. The lense, of course, is the mind.

Because I speak of great truths from the Western point of view and in Western terminology, I differ only from some of you in viewpoint and in personal aspect, but not really; we meet in the middle, in mind; in the Inner Life; in the fact that we both reflect the real, each in our individual way, however.

Another illustration. Let us suppose I pass over a bridge: the “bridge of existence,” from one end, the Western, and you from the other end, the Eastern. We shall see the Middle of the bridge and the approaches differently, but we shall both be passing the same bridge. And let me add that it would be wise for those of my listeners who have passed over such a bridge from one end only also to pass back over the bridge from the other end. They shall certainly be the wiser for so doing. It is the mystic’s way. And let me say further, and, here I hint at a mystery, let me say, that since neither you nor I know

absolutely which is the beginning or the end of the bridge, that it is immaterial which is the East or the West end of it. The most important part of the bridge is the Middle; from the Middle of the bridge we may ascend into another plane of existence, and find that that existence is the real one, and that neither of the two approaches have any reality.

Nature knows of no Beginning nor End; knows only the Middle; the Inner Life. She spreads out continually from the Center, from the ever-present Now. For that reason, the Middle is called the first or fundamental principle and is the Inner Life. And for that reason, I say, that neither the East end nor the West end have any reality. As for myself, I have long ago come to the conclusion that neither end of the bridge is the real one, and, long ago a wise man talked much about the Middle Path. I, for one, am sure he spoke the truth. And I have found many who also have understood him.

What is that Middle? Now I shall not indulge in metaphysics or mysticism, but use a well-known theosophic phrase as my illustration. The theosophic doctrine of "Brotherhood" is a very practical application of the philosophic doctrine Middle; it is the at-one-ing point for all races and creeds; it answers to the One in philosophy. In that doctrine Theosophy proclaims equal rights for all extremes. It is the gospel of "good will among men." It answers, as I said, to the One in philosophy; and to Unity. It is that which Schiller calls the Holy Will and "the idea supreme"; it is the power, that works for righteousness; the "spirit of rest" that ever tries to stay the changeful world. It is the "Love" of St. John; it is "the pure form of thought" of Kant. It is "god incarnate" of Christianity. All these terms explain what the Middle is; what the Inner Life is. They explain that Middle, which we meet from whatever end we enter the bridge of life, and it is from such a Middle, I said, that we readily swing ourselves to heaven. Unless we come to the perfect realization, that life is one, one glorious whole, and not split up into various antagonistic elements, we shall never come to sound and rational philosophies or religions. Human life is fallen apart and now lies in most unfortunate dualisms of good and evil, of inner and outer, of upper and lower, of heaven and hell. The guilty ones are both saints and sinners; the first in ignorance, the latter in wilful misrepresentation. Away! Away! Let us now and henceforth build temples to Unity, to the One, to the Middle, to the Inner Life! Life, Ex-

istence, is one, not manifold; one at the core; only manifold in manifestation. Let us hang on to that. With this doctrine and realization before us, we can without fear examine the characteristics of the East and the West and see how they are merely extremes of a Higher Truth, a Higher Unity. And perhaps you will agree with me that it is desirable that I should speak from a Western point of view.

To simplify matters, let me characterize the two viewpoints. The East is synthetic; the West is analytic; that, of course, makes views different, yet the multitudinousness of the circumference is only the center spread out, so to say. They answer to each other like concave and convex. Do they not? The East is sympathetic and has religion; the West is intellectual and has culture; that of course separates the two; but as sympathy means heart, and culture means brain, the two make a complete man: One; the Grand Man, Adam Kadmon, the Inner Life. The East discovered the World, the great objective; the West discovered and asserted the Ego, Man. To the East, the individual man is vanity and must be denied. The West declares that the world must be denied; but the discoverer in both cases was Intelligence, Mind: hence they meet. Intelligence, Mind, Heart, is the Inner Life. The essential point is that we always are on the wing, like the eagle. The eagle is only on the earth the few moments that Nature calls. The East does not wish to have any will of its own; it will not assert itself; self-assertion is in the East a sin and an illusion. But in the West a man is despised if he stands for nothing and leaves no monument after him. The East and the West here seem to differ radically. Do they not? Yet these two activities both meet in volition! Will is the name for the core of Man: it is the Inner Life. The essential point is that we have will, because in the will both activity and passivity meet; both the objective and the subjective. The East has discovered the wonderful truths and the laws expressed by the words Karma and Reincarnation. In Western philosophical language, and to Philosophy, the same truths are known under the names of Necessity, Determinism, Cause and Effect; hence they are not opposites. The real opposites as discovered by the West and thrashed out so thoroughly, that there is no more life in them, are the ideas of Sin and Forgiveness. Where the East sees only Necessity and Law, the West sees only Freedom. Different they seem, yet they are but two sides of the same problem: the Oriental is the impersonal method, the Oc-

cidental is the personal. Both dissolve in absolute truth and remain as a mystery!

After all has been said that can be said, one Spirit, One Reality and One Truth remains, and the main point is that we reach the One Truth—that is the Inner Life. And so I might continue. There is always a Middle path which leads to the Inner Life, a point of consistency in which there is no creed nor dogma; no East or West. All mystics, all who are in wisdom meet in Samadhi, as they call it in the East; Contemplation or Meditation, as they call it in the West. In Samadhi, or Contemplation, all differences disappear. Samadhi or Contemplation is the Inner Life.

The "Inner Life" to the East is, as I said, Samadhi, and to the West Contemplation. More closely defined, the Inner Life can in Eastern terms be described as a fullness of Being, an ecstatic Bliss and a supreme Knowledge; or in the corresponding Western terms, Freedom, Virtue, God, three terms for forms of mind derived from Kant's philosophy. In classical thought they are called the Good, the True, the Beautiful. But these descriptions will not help a rationalistic mind. In the West, people spurn sentiments, exalted perceptions, transcendental moods and subjective states. They are considered vagaries, whims and signs of degeneration. Negative Spirits, those of the order of Mephistopheles, deny the Inner Life. To them it is identical with fancy and romance. Only positive spirits, those of love, know it and live it. Oh! what barbarians! Those of the Inner Life have the same right to use that exclamation as the Greeks of old had, when they called a foreigner a barbarian. Oh! what barbarians all around! And yet the Oriental description of Samadhi is a marvel of expression to those who know the Inner Life from experience.

The peculiarity with the Inner Life is this, that it cannot be made intelligible to those who have not experienced some of it. It is experience, not idealistic reason, that tells us that clouds and ice and steam are water. An African under the Equator who has never seen ice cannot understand that water may become hard as a stone. He has had no such experience. People who live irrationally and in exterior things and who have never experienced anything else, deny the truth the mystics tell. They are like the fishes who did not know water. You know the tale? The fishes asked one another what water was, but none could answer. Then one, wiser than the rest, said

he had been told that in the ocean lived a wise fish who knew all, and he proposed that some of them travel to this wise fish and ask what water was. And so they did, and the wise fish answered them:

“O ye who seek to solve the knot!
Ye live in God, yet know Him not.
Ye sit upon the river’s brink,
Yet crave in vain a drop to drink.
Ye dwell beside a boundless store,
Yet perish, hungry, at the door.”

The Inner Life is a “Wisdom of the other shore” and only comprehensible to those who have crossed over the river or have sailed upon it. Experience, not lecturing, nor hearing a lecture, will make it clear.

“Measure not with words
Th’ immeasurable, nor sink the string of thought
Into the fathomless:—who asks doth err,
Who answers errs,—say naught!”

“Measure not with words.” The Inner Life is a “temple of no-thingness”; no words can enter. In it is understanding, but no creed. The Inner Life is a bloodless altar; its cup is Samadhi, or Contemplation, and its candlestick is insight. The Inner Life becomes an experience only to those who know their God in the form of mercy, never to those who drink of the waters of the lake of the fourfold flood, viz., passion, cleaving to life, false views, ignorance. Nay—it is as Whittier puts it:

“The riddle of the world is understood
Only by him who feels that God is good,
As only he can feel who makes his love
The ladder of his faith, and climbs above
On the rounds of his best instincts.”

It is the general lack of experience in the higher life that makes it necessary to use such language as I have used; language that seems to deny my assertion that life is one; lan-

guage that seems to suggest that an impassable gulf is fixed between daily life and the life of the mystic. But it is not so. There is a chasm, certainly, between the two, but it is not impassable; we have evidence enough to believe the testimonies of those who have come to us and told us about that life. Life is one and the chasm is only there for the ignorant, not for the initiate.

There are good reasons and plenty of evidence that warrants us in believing that those who deny the Inner Life are not sincere. A comprehensive study of the psychology of all races, creeds, and ages, proves that all people in all ages have found that man possesses certain high and divine qualities and is able to progress through psychic matters into regions of the Self, which seemed to be transcendental. Moreover, it is a fact that all sound minds crave that inner, that immortal life, which alone can give beauty to existence.

It can only be called Satanic, when some moderns dare to assert that the Inner Life, the mystic life, is a product of disease, a fungus growth, a degeneration. It is Satanic-false! It is Devilish-evil. Is it possible that millions of people have lived and fed upon a lie? Is it possible that the sweet-smelling flowers which again and again have refreshed humanity were nothing but poisonous growth? Nay! Nay!

Gathering up the various remarks and definitions given, I will further illustrate the Inner Life by returning to my illustration, the bridge and its occult meaning, and thereby I come still nearer to the subject. Coming in from one end of the bridge, the Middle, or the Inner Life, I spoke of, is seen as the "Intelligible World," to use a Platonic term. The "intelligible world" is a term that expresses the idea that the world (Kosmos) is intelligible; can be understood by Thought; is Thought; is over-sensual or ideal; is reasonable. And the world is not "this," the actual, the space and time appearance, but that high phenomenon which appears to the mind and never to the senses. The "intelligible world" is a mental and spiritual influence that corrects our understanding, because it is the plastic power of existence, the power that builds, the power that upholds and that teaches us. It is the archetypical perception of something not in space, yet present everywhere. Something not in time, yet perpetually moving everything else. Something not moved, but the cause of all movement. Something not measurable, but the master of all measure. Something we only perceive when we

abstract ourselves from everything the senses are related to; which the desires crave, and which end in death.

But this Something which the traveler thus sees in coming in from the one end of the bridge is not an airy nothing, an astral or unsubstantial something. It is most real; it is the real world. It is, still continuing the Platonic imagery, (1) the original world, viz., the world in which all things originate; (2) it is the typical world, viz., the world of patterns, motives; and (3) the world of all essential thought and consciousness and reason. It is the world of all the ideas of eternal value that lie back of all high and noble thought and action. Plato calls these ideals Universals, sometimes Substances, sometimes Numbers and sometimes Living Powers, Gods. Plato considered them to be indefinite in number and says they are what philosophy speaks of as categories. The highest of all ideas is the idea of the Good.

Warning you against the possible error of confounding the "Intelligible World" with the astral plane, I now want to impress upon you what this walking in on the bridge means. In Platonic language, it means the opening of the noëtic degree of mind, the degree of supreme wisdom which means an insight into the divine mysteries.

And, now, again further illustrating the Inner Life by returning to my illustration the bridge and its occult meaning, I will explain what is seen in coming in from the other end of the bridge and proceeding towards the Middle. Here the traveler is not met by views, visions or sublime ideas. The traveler enters into an exalted condition; is transfused by sublime purposes, and, gradually, forgetting self, he is coming into a translated and celestial life, a condition of fulness, that excludes all evils, desires and cravings of the sense-man. The traveler is not merely moving towards the Middle, but is drawn towards it, and this drawing is joy and triumph. As the traveler comes near the Middle, he experiences a new energy and a fresh power, a power that comes from hitherto unopened wells of heart and soul. And in that power, the traveler feels a humanity not dreamed of, and, a divinity not even imagined, and a spiritual commerce between the two, which opens all mysteries of goodness, love and perfection. Numerous mystics testify to that.

The Sufi mystics speak not only of traveling to God, but also of traveling from God, and by traveling from God, they mean going into the world full of that love, they have received,

and, distributing it into the world. Such a traveler from God was St. Francis with his infinite brother-feeling extending to the animals, and such a traveler was Buddha, and, such a traveler was Jesus. Filled with divinity and intelligence larger than their own, they saw into the life of things and made all things holy. The world thus opened is an empire of love. "Love feels no burden, regards no labors, would willingly do more than it is able, pleads not impossibility, because it feels that it can and may do all things," said Thomas a Kempis. Lovers of souls are the builders of this empire. Doers of deeds also build; deeds that touch barren hearts and refresh the sick and the blind. This world holds no altars, no sacrificial fires. No Urim and Thummim are needed to cover the heart; the heart is the Parousia, the Presence, the Fulness.

These, then, are the two aspects of the Middle of the bridge to the Inner Life, seen according to the way you enter the bridge.

The mystic is now suddenly beyond intelligence and love; beyond good and evil; beyond East and West; beyond all conceptions and actions or any other mental, moral, or spiritual state of man, and, beyond man himself. In the Beyond, on "the other shore," there lies the Inner Life really, fully; all the other conditions, sublime as they are, are, after all, but approaches.

In Platonic language, the Middle is called the first or fundamental principle, the Good. Ages and ages before Plato the Middle was called the Mother-goddess. But in the West they do not say the Good, they say God; and they do not say Mother-God, they say Father-God, and this change in terms robs the Middle, the Inner Life, of its real and sublime character. That change in terms robs the Middle of its life and character and makes it an abstraction. And the West has paid heavily for its mistake. Preachers are now obliged to urge their people "to live the life," "to be doers and not hearers," and they are obliged to arrange Revivals, hoping thereby to quicken the people. All this decadence and decay of religion is a result of the change from reality to abstraction. It must be admitted that in the East, the realistic conception of the Middle or the Inner Life has led to extremes, and crude materialistic notions and worships. The East is as guilty as the West. They are, however, both redeemed by their Mystics. Eastern mystics and Western mystics are the only souls who have come into true and real communion with the Middle, with the Inner Life and into the Beyond.

It is not only the name for the Highest that has caused confusion, sorrow and sin in the religious world. There is another term and image that has been equally troublesome. That term is matter. What is matter? (1) As regards science of to-day, it must be confessed that it has never seen matter nor weighed it, nor in any way got a real hold of it. Atoms, molecules and ions are not matter, they are force; force is all science knows of. Consequently, science can give only a negative answer. Science does not know matter. In other words, there is no such thing as that commonly called matter. There is substance, however, but that is not matter, as commonly and ignorantly supposed. (2) The ancient people never thought of matter in connection with any physical science. Ever ready with picturesque figures they meant Mother by matter. So it is in Sanscrit, so it is in Greek and all other languages, and, whenever philosophers have entered upon explanations of what that word Mother meant; the people who spoke Sanscrit explained it as the Universal Womb, as Space, as Aether, as the Measurer of the Firmament. They talked eloquently of the Divine Mothers where we moderns speak weakly about centers of evolution, centers of force. The Mothers, says Proclus, were *μεσσηται* (mestetes), "middles," and "possess mighty power in the universe." Pythagoreans called them "towers of Jupiter." Numerous other terms are known.

Matter then means generation; and note this: to all the ancient people and to all to whom, nowadays, matter means Mother, matter is never to be spurned or overcome. Matter to them was and is the most glorious term they know of for what others call God. This, then, is one signification of "matter," and it is the correct meaning of the word, when used by mystics.

But matter has also another significance, and you will see it when I tell you that a Greek, Anaximander, about 600 B. C., introduced the term *ἀρχή* (arké) as a term and designation for the first and fundamental principle, and as a substitute for Mother. But *ἀρχή* is a colorless and aenemic term that stands for an abstract conception. Really we cannot object to Anaximander and his term; they were both Greek and both idealistic. But now comes the point, now you shall see where trouble arose. Aristotle, about 340 B. C., who understood *ἀρχή* to mean merely a formative and empty principle and not reality, wished to destroy it because it had become a power in Platonism, which he criticised. He therefore placed over against it another term

to counterbalance it and to contradict it. That term was *κόσμος* which means chaos; it is a realistic term, which means "mud," viz., a sort of general mixture of tangible elements. It is this conception of chaos, of mud, that has come down to us, while the conception Mother has been forgotten. It is *κόσμος*, chaos, mud, and since Aristotle's time materialism, moral baseness, we are bid in mystic life to overcome. We are not bid to deny the Mother. In addition to the Aristotelian conception of imperfection, confusion and low quality, that word Matter has also by Christian philosophy become the bearer of all ideas of moral impurity, defects, sins and baseness. These, too, the mystic candidate must shun. Aristotle and Christianity have certainly conferred a benefit upon us by the invention of a new term and the clear sense they gave that term, but the pity is, that all kinds of fanatics, ascetics, and pseudo-philosophers have completely forced the idea of mother out of the common understanding and existence, and, that that, which is to be overcome, that which is the outer, and, thus diametrically opposed to inner, is called matter. It ought to be called something else and is so called by mystics.

Can this Inner Life be lived in a workaday world like ours? This is a question constantly asked, and I constantly answer, Yes! most emphatically. It can be lived and is lived. Life is not a snare. I shall in future lectures enter more fully upon this.

How to reach the Inner Life? I have already used an illustration: the bridge, and two persons passing over it from opposite ends. I will continue the use of that illustration. It is a good one—that which in mystic life is called the Path. I will now say that one end of the bridge is called Silence, the other Solitude, and that the Middle is called the True Self. Now listen! Let me read you a poem full of suggestion:

"We sat together in the afterglow
 And talked of earth's old mystery of pain;
 Of wasted toil, of love and anguish vain,
 Of little children born to helpless woe.
 We talked until life seemed like a hideous show,
 And men but slaves under the cruel reign
 Of a blind god, their prayers could not restrain.
 —Then we sat silent;

—on the rocks below,

The careless mountain stream foamed at our feet;
 Above the dark pine's silhouette hung fair,
 One star, in whose calm radiance earth's despair
 Seemed childish outcry;—life grew sane and sweet;
 For nature's brooding peace was everywhere,
 And love eternal through her pulses beat."

—*Marion Pruyn, in New England Magazine, June, 1897.*

See the bridge? "We sat silent"!

The first part of this poem has very likely been the experience of many in this room, and perhaps that line, "Then we sat silent," has also been the experience and has had its natural sequence in peace and quiet, in which "life grew sane and sweet." If that has been your experience, have you reflected upon this, that it was the silence that fell upon you, that brought sanity and sweetness? It was silence that brought redemption; not talk, not bitterness that did it; not criticisms of facts of life misunderstood; not a negative spirit *avropla*; bitter criticism is the sin of the world to-day. Sanity and sweetness came when the ravens of restless thought had ceased their cawings; ravens, rooks, crows and jackdaws bring no peace; they mean putrefaction, and so does bitter, senseless talk. Scepticism is not the true beginning of philosophy. The true beginning lies in the recognition of this, "Be still and know that I am God" (Ps. 46, 10), and in learning to commune with our own hearts.

I will now say something about Silence and Solitude, and these two words will be the portals, through which, not by which, the Inner Life will appear in some of its majesty and beauty. It will appear that Silence discovers or unveils the Individual Self, and that Solitude discovers or unveils Universal Self.

What is meant by Silence?

Negatively, the word means "to shut up," to cease talking. Mysticism in its Greek root means to shut up, to close up. Mere silence is of course useless. Mutes are not on the Path, because they are not able to talk. *Positively*, Silence is the quiescence of a perfectly ordered fulness, viz., after we have become literally silent, the fulness of life asserts itself as never otherwise. Again, in silence, there is a positive realization of the power of presence. A presence, to some, of Beauty: an awakening within of an Ideal, longed for, though forgotten. A Beauty, proud and austere, yet revealing an immortal face; a Beauty that lifts our longings into lovely dreams and the white flames of ecstasy.

To others, Silence is like the edge of the day when the dawn slides slowly along the tops of the pines, and they feel a new energy awaken in them, an energy in which they feel, that they hold the worlds in the hollow of their hands. To others, Silence holds the highest Wisdom born by the rhythmic currents that permeate space. The world calls it inspiration. Others hear the divine thunder: "Be still, and know that I am God," and they go forth as prophets of the Most High, as witnesses for the sovereign of the Past, the Present and the Future. "In silence we become each moment what God already is." Ah, how shall I tell those that have not experienced it what silence is? Those who know it, understand me. My words can be only like the ringing of bells.

By Silence we come into the true life, into our right place, and the immortal life reigns. We discover our individual self. In Silence our normal nature asserts itself and we live; we do not merely think or act, we live, something so utterly foreign, that the modern culture-man does not know what it is, neither does he understand it.

What is it to live? It is to experience an intensity which fully balances the immensity of the objective world. Full of that intensity, that insight, we bear up against any adversity like a thunderstorm, which always goes against the wind. Full of that intensity and this insight, there can be no ascetic dissipation of the eternal fires that lie at the root of the soul. That intensity, that insight, is the synthesis of all the powers we can conceive, and we live neither in fancy, speculation nor in false assertion of self. We are one with existence, as that murmurs in the forest and sighs in the wave and illumines the mountain top and cries on the tongue of the new-born baby or breathes in lovers' amorous talk or shouts in archangel's Halleluyah! This intensity, this insight, is synthetic; it is all inclusive, not exclusive. It will not recognize the theological distinction of saints and sinners to have any eternal value. To it, life is one. It will not lament on account of the ragged edges of sorrow, nor will it merely rejoice in victory. All antagonism, cold as morning chill or deadly as night malaria, is dissolved into the colors of the rainbow of Hope. That intensity is an assertion of Soul and Immortality. It is a realization of Genius, and the Over-man. This was the one end of the bridge—Silence!

Now let us pass in from the other end, Solitude. The word Solitude means exactly what its originator meant it to stand for.

It means that when "things" have been taken away or removed, there then remains something "alone," and that something is the Ego. Solitude means that the Ego is alone with itself.

Do not consider loneliness and lonesomeness as synonymous terms and conceptions. A lonely life is a forlorn, sad and forsaken existence; it is solitary and lacking the soul's craving for a companion. A lonely life is usually the result of conflicts with societary order or a result of sickness. It is abnormal and defective. Lonesomeness, on the contrary, is most desirable for strong souls. It means seclusion from the rabble and the multitudinousness of daily life. It imparts the idea of terror to some, to those, namely, who are so little self-centered that they must always lean upon somebody. But lonesomeness is not terrible or distressing; on the contrary, the wise seek it as an antidote against dismay and find it to be a tutelar divinity. All who seek the roots of life dig in solitude for them. The "second birth" is in solitude. The "twice-born" enjoy solitude. It would be well for many if they at least could retreat to a "quiet room," like Whittier's:

"I find it well to come
 For deeper rest to this still room;
 For here the habit of the soul
 Feels less the outer world's control.
 And from silence multiplied
 By these still forms on every side,
 The world that time and sense have known
 Falls off, and leaves us God alone."

Yes, Solitude is a state or condition so sublime in character that I may say: Solitude is God's secret meeting place with the soul. Solitude is as Lenau put it, "The Mother of God in man."

The "twice-born" man comes out of Solitude, not out at a whist party or from a ball. In Solitude arise all those images from our past existences which in this present noisy and passionate earth-life have sunk to the bottom. In Solitude there is that which Plato called *ἀνάμνησις* (anamnesis), "Reminiscence," a recovery of all past experiences; a fact of the uttermost importance in our psychic life, and, a fact that gives great comfort: we know that we live not in vain even if present conditions are antagonistic. We shall reap the fruits of all our labors, all our hopes, longings and tears.

In Solitude arise not only our own endeavors in and towards the Greater Life, but also the spectra of all the volitions, good and bad, that filled our surroundings while we lived in the past, as well as the images of cosmic life. Whatever we lost in our studies, the visions of which we did not understand, the beauties we failed to perceive, all, all are again available, are again to be enjoyed, are again to be studied; and they all come back in a clarified condition and full of an imperial power they never before possessed.

You can readily see the rationale of this; they have been stripped naked of all the incidental and trivial and their burning fire. In utter nakedness they stand before us and call for life. By giving them life they become souls, and, we become prophets, artists, poets, musicians!

Oh, the glorious Solitude! Oh, take solitude and let everything else go! Pay the price. Do you remember Goethe's confession?

"Who never ate his bread with tears,
Nor through the sorrow-laden hours
Sat nightly face to face with fears,
He knows you not, ye heavenly powers."

The "heavenly powers" here spoken of, are those of solitude. But these very powers are the ones that made great men great. The pay was none too heavy! They made Goethe great! These powers of solitude and the ordeal we pass through in solitude bring us face to face with "the Great Alone" and our Genius; nothing else does it.

In solitude none of the five senses work. They are merely doors through which the soul passes in and out; in to itself, and out into nature. What I want to emphasize is this: in solitude, we are neither subjective nor objective; we root in neither extreme; we are reflective. We are reflective, I say; we do not reflect or think; nay, the Universal, be it the Good or the Beautiful, finds its true expression through us. In solitude we have neither ears nor eyes; we are perceptive, however! Do you perceive the difference? We do not have senses, we are the essential of sense. In solitude we are not in manifoldness, we are in unity. These images become the expressions for what I call reconciliation, which sets us free. Here you have in a nutshell the whole psychology of Solitude.

See that the emphasis lies upon the withdrawing from externals, from tools, from means, to essentials! This withdrawal must be thoroughly understood, otherwise we shall misjudge and perhaps reject the teachings of the mystics about "overcoming" and "self-conquest."

This subject is the main element in all intelligent life, be it religious, artistic or mystic.

No human being attains freedom without passing through this psychic furnace.

No human being can ever create any monumental work without initiation in this temple.

No human being, who has not worshipped at this shrine and there been baptized in fire and by spirit, can ever understand that myriad named power which we see in Nature, Beauty, Goodness and everywhere else.

Now, in conclusion, examine for yourself and see if I have spoken the truth. If I have spoken the truth, it conforms to (1) the method of nature; (2) to the constitution of the human mind; and (3) to the testimonies of the Scriptures as they have been handed down from age to age.

KARMA.

BY JOHN B. OPDYCKE.

Not by a God eternal was my soul
 Upon its endless journey fore-ordained,
 Majestically it sweeps unto its goal,
 Or high or low, by inner guidance trained.
 Without, may be a model to extol,
 Without, the inspiration be obtained;
 Within myself the former lieth whole,
 Within, the god through whom the truth is gained.

Pre-destination emanates from me,
 What I have been declares what I shall be,
 And what I am is, by divine decree,
 My thought, my word, my act, in summary.
 By this stern law my future is foreknown,—
 The course of all my conduct clearly shown.

OSRU.

A TALE OF MANY INCARNATIONS.

BY JUSTIN STERNS.

INCARNATION THE FORTY-FIRST OF THE SOUL OSRU, KNOWN TO
MAN AS SHERAU, THE PARASCHITES.

Continued from page 188.

Lo! Desire is potent. But linger; the Path that you choose
Leads, perchance, where the Sun hides his face, and the Hell-waters ooze.

SHERAU, the paraschites, having made the eight incisions required by law, in the body of the most noble Rameses I, fled for his life from the shower of well-directed stones that were his immediate portion.

For his life in very truth, since this was one of those happily rare occasions when the body desecrated by the abhorred knife of the embalmer's most vile, but necessary assistant, the paraschites, was that of a Pharaoh. The stones hurled at him were twice the size used by the onlookers to express their rage at the mutilation of the dead body of a slave, or even a citizen. Moreover, the throng in the City of the Dead, that lay across the sacred Nile on the hither bank from Thebes, was many times greater today, than on days of less notable embalmings. In fact, if no chance-directed stone of the many that rained about him found its mark, and made him even as the great Rameses now was, then indeed had the sheltering arm of the god of the outcast paraschites been over him during his mad race.

Sherau stumbled on into the shelter of the nearest thicket, cursing the fate that had caused him to be born a paraschites, bruised and stinging from the stones that had found him, but freer than on some former occasions from downright hurt. He threw himself face downward among the papyrus reeds, and laid his forehead on his crossed arms breathed and shaken by his wild run, and trembling with relief. For Fear of Death and Lust of Life had stalked at the right shoulder and at the left of Sherau the paraschites since the hour he knew that the king was dead, and that the doubtful honor of assisting to prepare the royal mummy was to be his.

"Now by the great God Seth," gasped Sherau, under his breath lest any pious Egyptian should hear him call on the name of the God of all Evil, "if I had but the power of Rameses, Son of Rameses, over the thrower of every stone flung at me this day, for just one little hour, one little, little hour! Ah-e! but I would wring their necks! With my two hands I would wring them." And his two hands could have made short work of the necks of most men.

"If I were but Rameses the Living! Ah-e! Ah-e! Ah-e! They should make me sport for a thousand years, those throwers of stones and shouters of evil names. Ah-e" Sherau was reviving.

He drew himself up furtively, into the most reverential attitude of the praying Egyptian, and sucked in a long breath.

"O Mighty Seth! Give me the power of Rameses—the power of Rameses—the power of Rameses!"

The veins stood out swollen and blue on his neck and forehead, and on his clenched hands, and he prayed without ceasing till he fell over on his side, exhausted.

He roused up when the tumult of the people who followed the chariot of Rameses II, as he returned across the river to Thebes, reached him.

Sherau crept to the edge of the thicket, and lay concealed where the whole sweep of the road for half a mile spread out below him.

His eyes were set wide open, and blazed like the unwinking, jewel eyes of an idol. As he sprawled full length among the reeds, he dug his naked toes into the soft, black earth and his hands reached out and clutched all they could hold of the slender papyrus, and crushed them together savagely. As he watched the passing pageant his lips writhed over his strong, white teeth, making of his face a most wonderful series of gargoyle masks. At any moment, as he watched the approach and departure of the Pharaoh and his attendants, his head was a fitting model for a heathen idol, of the sort they appease with the sacrifice of little children.

Presently Sherau betook himself to his hovel, in the mean quarter where the Thebans allowed such outcasts as paraschites to live, and there ate, drank and made merry with others of his calling, because, having mutilated the body of a Pharaoh that day, he was neither a corpse nor a cripple at nightfall, an escape unparalleled since men first became mummies.

But in the middle of the hot and windless night that followed, sleepless in spite of the wine, Sherau left his hut and sought a place he knew, on the Nile bank, a little beyond the City of the Dead.

Directly he reached the spot he set about what he had come to do, for it was not the aimless restlessness of insomnia that had sent him night-wandering, and it was not the first time, nor the second, nor the tenth, that he had spent the hours before dawn in his present occupation.

He stalked the bushes skillfully, until he succeeded in laying hands of violence on a small she-bird with her three young ones. Long practice had made him deft at this. To-night, the male bird escaped. Had the best of luck been his, he would have had that also.

Sherau drew from the bushes a small, wicker cage in which he put his captives. The young birds presently gave over squawking, and the mother bird, worried and wakeful over her changed surroundings, settled again on her nest to make the best of it.

Sherau's eyes sought the moon. It was still an hour too high for safety in his main enterprise. But fair sport could be had in the interval. He threw himself down and tore up the thick vegetation, leaving a level, cleared space under his eyes, as he supported himself on his elbow. A luckless dragon fly lit in the little arena. Immediately, Sherau's great hand covered it. Through his fingers he watched its agitated fluttering.

"I am a mightier than Rameses," he muttered. "I am Sherau the Great, King of land and sea. King of the whole world. Every nation is mine, or pays me tribute. A thousand slaves in my palace sweat daily in my service. A hundred thousand are building my tomb, that shall be the wonder of the ages. My name shall never be forgotten. I am Sherau the King."

"This slave here," he mumbled on, "Hath crossed my path in somewhat. I have cast him in chains. How shall I serve him, that he may feel the displeasure of the King of the World, and all my subjects tremble at his fate? Hold! 'Tis a woman slave. See! She flaunts in gauze. I have but wearied of her. Therefore, I will graciously spare her life. I will merely strip her of these costly garments of gold embroidered gauze and cast her out—to be the dancing girl of the paraschites. Ah-e! from the palace of Sherau the Great to the dens of the paraschites! That were worse than death!" He caught the dragon fly carefully, and held it down firmly by its outspread wings, reveling in its struggles.

"So! My fair one! Thou dost not wish to be shorn of thy finery and leave the palace of Sherau the Emperor? 'Tis thine own fault. With thy great beauty thou shouldst so have charmed me that I would never have parted with thee. Nay, thou mightest have sat on an Empress's throne. 'Tis without use that thou strugglest. By thy mighty master's commands thou art stripped of thy gauds—one by one!"

With the deliberation of an executioner, Sherau robbed the creature of its delicate wings, and let it go.

"There! Get thee hence and queen it over the paraschites. Ah-e! 'Tis almost too much favor to those dogs that they should have thee! Mayhap, some day when other pleasures pall, I will seek thee out in thy den, and thou shalt thank thy king that he spared thy life to-night."

He lolled back on his elbow, and waited, for Sherau played the game scrupulously by the rules he had made for it. Only those creatures that ventured into the little arena he had made represented the unfortunate objects of the mighty Sherau's displeasure.

Suddenly he leaned forward with stopped breath. A sacred beetle! Lo! A sacred beetle! Never before had the Power that ruled provided a scarab to become the object of the royal anger.

Sherau, the paraschites, threw himself flat on his chest in an ecstasy, and, reaching forward with both hands, caged the new prisoner where it stood. There was not a spark of awe for the holy things of Egypt in him. Instead, a tremulous delight, and a huge sense of power at being able to torture and finally to slay, that which it meant death to an Egyptian to kill, even by accident, if the fact became known.

"An high priest!" whispered Sherau, with sparkling eyes. "An high priest! Now, indeed, hath Sherau the King fit sport!"

Carefully imprisoning the beetle with one hand, with the other he stripped from a reed a fibre of the strength and flexibility of thread. He looped it about his quarry, between the second and third segments, and holding an end in either hand, he settled down to gloat over its struggles and to weave great dreams of absolute power out of them, that should trick him into forgetting that he was a dog of a paraschites.

"'Tis Ami," he muttered, "who bade me prepare the body of that dead dog of a Rameses to-day. Now shall he get his deserts."

With dilating nostrils he tormented the insect a while, letting it seem to escape and dragging it rudely back.

"So! Didst thou think to flee the vengeance of thy king, unhappy priest? Nay, now, the hour of thy death is set and written. I do but play with thee a little space, ere I deliver thee over to the executioner. Fit sport for kings! Fit sport for kings!" he muttered.

"Now, now, thou wretched one," impatiently, "if thou wilt not be quiet—we must see what can be done to quiet thee. My hands weary of keeping such constant hold on thy rope."

One by one, he removed the legs of the insect, thrilling at each desecration of the sacred creature as though it were in fact the living body of his enemy, the high priest, that he mutilated.

"Now, at last, thou art content to be quiet, art thou? But thy submission cometh too late to avail thee aught. Thou shouldst have bent the knee to Sherau, and ceased to cross his mighty will, ere, by his orders, thou were shorn of thy sacred office. His word is given. Thou must die."

He put the beetle through the bars of the wicker cage, and roughly prodded the bird awake. But she refused to touch it. Perhaps the impulse to eat lay dormant in her during the hours belonging to sleep.

"Then will I be thy executioner," snarled Sherau. With a quick jerk he tightened the loop of reed fibre, and directly the body of the sacred scarabbeus of the Nile lay dismembered before him.

"Carrion," he muttered, poking it out of sight among the reeds.

He looked at the moon.

"One more! There is time for one more!" he whispered, gluttonously, and settled himself to watch.

"The next shall be Setos, the wine-seller," he mused. He hath done me an ill turn this day concerning the price of that fourth bottle of wine. 'Twas half water—Ah-e! Setos! Welcome!" Sherau's long arm shot out in greeting. He grasped by the gorgeous wings the moth that had come unwittingly to play the sorry role of Setos.

"Thou goest finely clad, O Setos, charger of three prices for thy diluted wine! 'Tis simple justice that I should take from thee this gaudy cloak thou gottest by such thievery. There! Henceforth go afoot, and clad in rags. 'Tis properer so. And

harken, Setos! Hadst thou not spat upon me for an 'an outcast dog of a paraschites' when I told thee of the water in thy wine, then would I have spared thee this further punishment. Seest thou this house of twigs I build thee with my own hands? Therein shalt thou stay till thou diest of hunger and thirst. For thy sins, O Setos. Ah-e! Setos! Sherau the Mighty is long of arm and strong of hand. Thou wilt never sell poor wine again."

He looked for the third time at the moon, and getting up, stretched lustily. His night of pleasure was not half over. If that which was to follow did but equal what was just completed, then would the days of terror he had endured since the death of Rameses be altogether wiped out. He took up the cage of nesting birds and plunged deeper into the thicket.

Presently he reached a small pit covered with a lattice of twigs, and cunningly contrived to escape notice. Many an anxious hour had Sherau spent on the construction of this dungeon, knowing perfectly that discovery would cost him his life. Now, after a thorough reconnoitre, he put in his hand and drew forth his royal prisoner—a starveling kitten some six months old. Of a truth, this Egyptian holdeth nought holy! In his mad lust for power he layeth violent hands on all that is most sacred to his race. Nothing could save an Egyptian who was known to have killed a cat. It is a tremulous joy to Sherau, when life is hardest, and he is made most keenly to feel a miserable outcast, to remember that thrice already he has done what not one of his persecuters would dare do—and yet he lives!

There was water at all times in the den of the half-starved kitten, which Sherau had risked his life five months before to steal. Food he brought as he had brought it now, not too often, lest his coming be observed. Moreover, there was more vivid delight to be had from the antics of his prisoner when its hunger was keen. Sherau laughed aloud, now as the kitten glared at the birds and began to lash its tail.

He threw himself down again on his belly, with his puppets within sweep of his long arms. And first, disregarding the agony of the awakened mother bird, he took the cat in his brutal hands and looked it over sharply. The creature bore the scars on its thin body of previous torture. Not hunger only did Sherau the Great mete out to his royal prisoner.

"Ah-e! Rameses the Little! Thy namesake is dead. This day have I thrust my knife into him. Shall I therefore do likewise unto thee?—or save thee a while that thou mayest make sport

for me? Art hungered, little king? emperor that was? dethroned one? So! Then thou shalt kill but not eat! Kill but not eat! Kill but not eat! Thou that wert king, thou shalt be executioner, despised of the people and profiting not by the deaths of thy victims."

He put the cat back in its hole and turned his attention to the birds.

"Thou first!" to the mother bird, "that thy squawking may cease."

He looped a cord about her neck and under her wings, and then, with evil ingenuity, wound another one around her bill, so that her fear was no longer audible. Returning her to the cage, he bound her offspring in the same way.

"The anger of the mighty Sherau is great," he muttered to them. "Ye slept, and danger threatened the life of the king, your master, whom ye were appointed to guard. Treason! Quick death were a thousand times too merciful. Sherau will show the world a king's displeasure. Ye shall die a death not known to man until this day. Ye shall be thrown to the lions. Ah-e! Never again will a soldier of Sherau the King fall asleep at his post."

He took out the starveling cat, and slipping the loop at the loose end of the rope tied round its neck over his wrist, he watched his frantic assaults on the cage, chuckling at the madnesses of terror and hunger being enacted for his pleasure. At length he drew back the cat, and taking out one of the birds held it by its tether, cleverly playing one against the other until, satiated, he permitted the kill.

He threw the bird into the hole, and beat the cat off cruelly when he tried to follow, at length taking another bird from the cage and thrusting it almost against his muzzle, to distract his attention. So the game went on. But at the third kill, as Sherau beat him off when he tried to follow and eat, the half-crazed kitten turned on him, and did quick havoc with his claws. Sherau caught him round the neck, cursing savagely, and almost strangled him. Presently he muttered, loosening his clutch:

"Thou shalt die to-night for this that thou hast done." The blood was streaming from his right hand. "But first complete thy work. There is yet one other needs thy claws. Then will I strangle thee, O Rameses, with this same hand that thou hast torn—as I would I could strangle thy namesake, who sleeps to-night in the bed of his father."

The moon was close on an hour lower when they broke in upon him, the lifeless kitten still hanging limp in his bloodstained hand.

Sherau sprang to his feet at their storm of hostile cries, swinging the kitten defiantly about his head with a loud scream of laughter. Death had come to him, death so certain that the idea of seeking to escape it did not enter his mind. Instead, Fear of Death and Lust of Life stood again at his right shoulder and at his left, and they rent his brain between them so that he went altogether mad.

"I go to the Halls of Osiris," he shouted. "Yea, I go! But come thou with me! I go not alone! not alone! I am Sherau the Mighty, King of the Earth and of Men. If I go this night to the Halls of the Dead, I go fitly attended. Come with me, thou! and thou! and thou!" He felled them like oxen.

The moon dropped lower and hid behind the thicket, leaving the Nile in starry darkness, and Sherau, with four others lying stark beside the stark kitten.

INCARNATION THE FORTY-SECOND OF THE SOUL OSRU, KNOWN TO MAN AS NERO THE EMPEROR.

Lo! Desire is potent. Behold! What you crave shall be yours,
To your uttermost dream and beyond it. But Justice endures.

THE Imperial One awoke refreshed. He had slept like an infant from sun-rise to sun-rise, and now, stretching deliciously like a child, and with a child's keen satisfaction in the mere feel of the morning air, he returned to consciousness.

"Of a truth I am indeed as the gods," he murmured languorously, "since not even such a magnificent orgy as that"—his mind swept rapidly over the ten hours that immediately preceded his just-finished slumber—"requires of me the price of aching body and splitting head that mortals commonly pay for their intenser pleasures."

It was god-like. He yawned lazily, lost in admiration of himself.

'Twas indeed marvellous that a man could so drain the cup, leaving the dregs, and set it down with a steady hand. Would the day ever come when this iron body of his would fail him—Nay! He was the special care of the Olympians, more, a god

himself! 'Twas their ichor in his veins made him thus strong. And his mind, dismissing the subject carelessly, dwelt happily, instead, on his last waking hours, re-living them with zest.

At length he raised on his elbow and looked around. The slave who alone remained in his chamber while he slept, crouched cross-legged in his corner, asleep.

Seeing that he slept, Nero chuckled like a mischievous boy about to tickle an unconscious comrade with a straw. Slipping from his bed, his delicious languor dispelled for a moment, he looked about for a fitting instrument of torture.

“By Mercury! the very thing!”

He tore down certain long cords that adorned the costly hangings of his couch, and making a slip-noose, he dropped it stealthily over the head of the sleeping man. With the other end in his hand, he returned to his bed and stretched himself out luxuriously.

“Now would a few choice spirits were with me to see me give this fellow the lesson he needs,” quoth Nero to himself, right merrily. “But no matter. The jest will bear telling.” Perhaps it occurred to him, casually, that being alone had its compensations, since it left him a free hand, if he chose to embellish the jest in the telling.

He forebore to follow up the joke immediately. It prolonged the pleasure to be got from it, to speculate idly on what the knave would do when he woke him. He cursed softly to himself, that there was not so much as one boon companion beside him, with whom he could lay a wager about it, nor any way to summon one without waking the sleeping slave.

Presently he tightened the cord cautiously. The man woke and sprang up, clutching at his throat and gasping, mad with terror, but not in the least understanding his predicament. Nero threw himself back, shaken by violent spasms of laughter. The creature's antics were excruciating before he saw how things were with him, and, if that were possible, twice as funny after. Nero's sides ached.

After a time he made an end of laughing, and the tigerish love of power in him woke up. As a jest the thing was stale, but there was still much sport—much sport.

The laughter died out of his eyes, and a glitter like that in the lidless eyes of a snake about to strike replaced it.

He dragged the slave toward him.

"On thy knees, O Gyges," he thundered, and Gyges, clutching with both hands at the rope that threatened his wind-pipe, dropped to his knees and struggled toward him.

"Nay, on thy belly, by Jupiter!" stormed Nero, and with a sudden jerk he sent him sprawling on his face. "I'll teach thee to sleep at thy post! Not another word, on thy life, till I bid thee speak," as the man attempted to gasp excuses. Half dragged, half crawling, he got near enough to clasp the Caesar's naked feet, and cover them with beseeching kisses.

Nero stayed his hand. The black fire in his eyes burned low. The situation was developing beyond its early promise. The Imperial One was smitten, suddenly, with a most brilliant fancy.

"Perchance," he said, carelessly, watching his man through slitted eyes, perchance I may yet spare thy worthless life. Me seems thou dost realize the greatness of thy sin. I do bethink me of a fitting deed whereby thou mayest blot it out. Dost desire thy life?"

The man made inarticulate moan, and redoubled his efforts to bathe the imperial feet with his tears and dry them with his kisses.

"Thou shalt worship me as I were Jupiter himself," proclaimed the august Emperor, unctuously, enraptured with his plan as the details of it developed. "Thou shalt worship with whatsoever ardor thou wilt, desiring of me the gift of thy life. And belike, if thou dost worship with enough true fervor to merit such a boon, mayhap, I say, if thou dost please the god that abideth in me with thy worship,—it may be I shall grant thy trifling request."

The trembling Gyges prostrated himself, and never was Jupiter Ammon *in propria persona* more fervently worshipped. Whenever his ardor slacked for a moment, Nero turned away his head with a gesture of impatience, and the quivering wretch, prone on the tessellated marble, quivered yet more, redoubling his efforts to move this stony and indifferent god to pity. Once Nero prompted, "Dost know that prayer, "O Jupiter, Invincible!" and Gyges stammered through it, and then through every prayer he could remember that in any wise fitted his case, whoever the god or goddess, changing the name to Jupiter, glibly.

At length, satiated, his Master said, indifferently: "Enough! I give thee thy life," and the spent Gyges fell motionless on his face. But an anger-sharpened: "Hast no thanks to offer," recalled him to his task, and Nero tasted yet another keen and

glorious sensation. Truly, the day began richly! To be a god, and to receive the prayers and thanks of man, was indeed divine.

"Have done!" he murmured at last, with feigned languor. "Thy frenzy irks me. Methinks I begin to understand how the gods are sometimes too worn out by the never ending protestations of the people to grant their prayers. Now bathe me, Gyges, and use that new Persian perfume of roses."

Gyges, with his eyes on Nero's face, essayed, tentatively, to remove the cord from his neck.

"That thou didst not pray for," said Nero, with childish petulance. "Nay, 'tis too late. I am wearied with thy prayers. Thou shalt go about to bathe and clothe me even as thou art. I have spared thy life. Be content." He gave the cord a playful pull and Gyges a meaning glance. "Today, at least, I shall be well served. If thou dost thy duties carelessly, O Gyges." He laughed loudly. "By Momus! thy face would make a skeleton shake with mirth. Why doth this visible cord so fret thee, fool? Thou knowest"—the words slid juicily between his teeth, and it seemed as though he must have rolled them as a savory tidbit against his palate—"the life of every man in Rome is in my hands equally with thine. A noose, invisible but strong, lieth about the neck of every one of them, and the end of it lieth here—lieth here—" he opened and closed his hand, suggestively, in the very face of Gyges. "As easily as I could tighten this rope thou wearest necklace fashion—shall I show thee how easily!—just so easily I could have the life of any slave or senator in Rome. And I would. I could choose at random—say the hundredth man who spoke to me from this hour—and by Jupiter, whom I represent on earth, ere the sun set twice, I could find the pretext to slay. Yea! though he were the greatest in the Empire after me. Now, by all the gods! I will yet do that very thing! 'Twere a timely jest wherewith to entertain some favored legate."

Gyges, almost forgetting to tremble now that the imperial attention was diverted from him, laved his body with the costly perfume.

"Ah-h!" breathed Nero, ecstatically, inhaling the delicious odor with closed eyes, "See thou command to be bought a goodly store of this fragrance of the Olympians. I, also, am one of them."

He opened his eyes sharply, as he realized that for a full minute he had forgotten his godship, and shot a scrutinizing

glance at Gyges, to see if he had dared to forget it also. He scowled as he noted that Gyges had ceased to tremble.

Thereafter, the Imperial One fell silent for the space of time it took to bathe his right arm. Then he began smoothly:

“How long hast thou served me, Gyges?”

The man looked up.

“Since eighty days, Imperial One,” he answered, after a rapid calculation.

“Ah!” The Imperial One narrowed his eyes to twain wicked slits. As Gyges met their glance his trembling returned to an extent that wholly satisfied the great Caesar. But at the same time it whetted his appetite.

“Thy predecessor pleased me—but for some forty-three. I sent him to the galleys.” Which was true as to the galleys, but a lie as to the time.

“And the slave who bathed me before him—let me think—I believe ’twas but a paltry twenty I endured him. One morning he spilled perfume in my eyes. ’Twas a double sin, for the stuff was costly. He still lies in prison. I had not remembered the vermin again but for thee. Let him rot! But he was a clumsy beast, while thy hands, O Gyges, are like down! Of a truth, thou art a wonder, Gyges! Eighty days! Some god protects thee, Gyges!”

The evil little eyes of the august Emperor opened wide in mocking surprise. They feasted on the shaken wretch, who was trying to steady the hands that were like down, lest they lose their cunning.

Really sated at last, by the sight of the miserable creature’s deadly fear, the mood of the Emperor changed.

“The gods give joy when they will,” he reasoned. “Not often to such as he, but yet they give it. I will cause him to rejoice also. Then shall I have played the god to the full this day.” And pleased with this new conceit of his fertile brain, he promptly carried it out.

“Thou pleasest me well, O Gyges!” he said aloud, in a voice of honey. “I would not take a king’s ransom for thee!”

The startled slave, mindful of what had pleased before, broke out into fulsome adulation, addressing him as Jupiter, till Nero, simulating ennui, stopped him.

“Enough! Thou delightest to serve me? Thou shalt serve me better than by declaiming idle words, or even than by rubbing perfumes on my chest with thy hands of down. Dost re-

member that Christian maiden thou didst get for me some time ago? By that god of all thieving, Mercury, I never did suitably reward thy theft of her! What sayest thou? So? Her father hath not ceased to strive to put on thee the blame for it? Let him have care! Nero hath torture chambers for such as babble against his pleasures! But as for thee, thou shalt procure me just such another delectable maiden. Just so lovely and just so unwilling. By Cupid! I tell thee, I grieved for three days, thereafter, that I had given her that same night to the guard! 'Twas such a blunder as Nero never made before, nor will again, I promise thee. But thou shalt find me another, and if she doth make me forget the first one, why, as certainly as Venus hears me say the word, I will set thee free. Stay now, I have a merry thought, O Gyges! Thou shalt shut her in the locked garden, that she may think to flee me when I come!" The imperial laugh rang out, pealing through the chamber. "Yea! thou wilt deserve thy freedom, and thou procurest me another such morsel. See thou do it."

The Mighty One's toilet proceeded in silence for a while.

"Methinks," he mused aloud, as Gyges bound the fillet on his hair, "methinks the populace shouted less joyfully than their duty was, when I deigned to show myself to them in procession, robed as Jupiter, two days since, or is it three? Insects!" he raged, remembering the occasional insulting silences, that had fallen on the throngs. "I would see my chariot wheels pass over any of them, as willingly as I would bid thee smite a buzzing fly. Let them wait! Let them wait. I will yet devise some way to teach them proper reverence for their Emperor! It shall yet be felt by every man in Rome, that I am his Master!"

"Haste thee, Gyges. I am anhungered."

(To be continued.)

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.

IX.

THE HIERARCHY OF THE [36].

Continued from page 169.

THE forces centered in the Order of the [36] can be analyzed individually by means of the zodiacal keys as shown in Figures 71 and 72. The first of these diagrams represents the seven key-groups of the fundamental creation; the second diagram shows their seven complementary aspects. Each globe represents a plane of a hierarchy, and all the zodiacal divisions belonging to that globe are marked on the circle.

The governing note of each hierarchy is greater and corresponds to the character of individual consciousness of that globe. The diameter with the arrow shows the neutral axis, marks the direction of that consciousness and is identical with the cusp of the individual aries-libra of that particular globe. The note D is the supreme consciousness of the group and the zodiacal signs of that globe are the *governing signs* of which the signs of the other globes are branch divisions. For instance, the aries (φ) of the [6] is a sub-force of the gemini (II) of the [36], both blend into one and join their powers for a special purpose. The globes are arranged according to the *natural scale*, which is symmetrical to the governing note, and as this scale is a special projection of forces expressed in the solar spectre of colors, the manifestation of cyclic forces must occur in every globe and in the order shown. The diagrams mean that the geometrical figure of the trinity added to the quaternary, is revolving together with the individual signs along a circle of gradually increasing or decreasing vibrations, of which the twelve stations are marked as notes representing the concentrated power of the

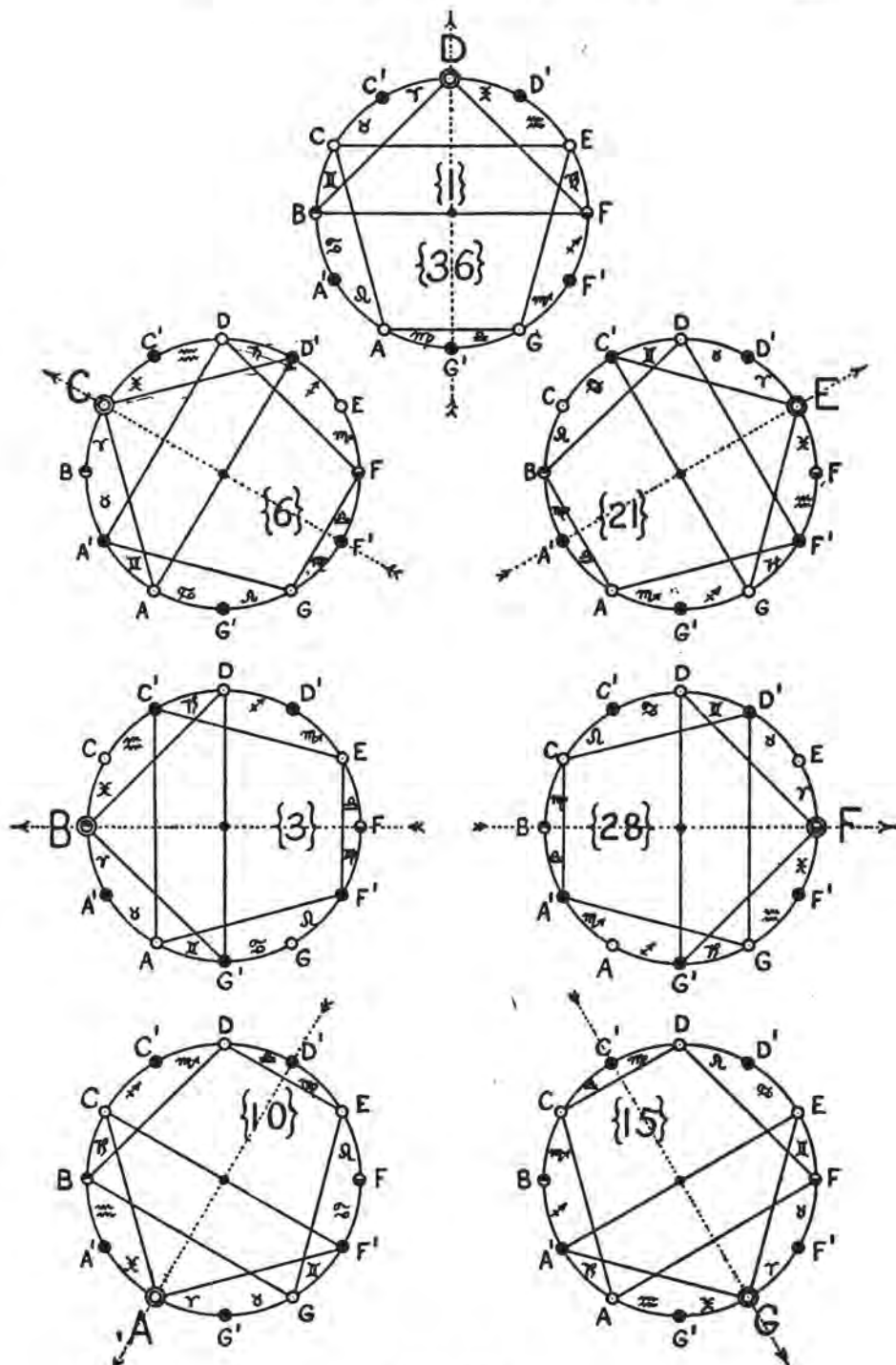


FIG. 71.

(Zodiacal key to the seven hierarchies, first part.)

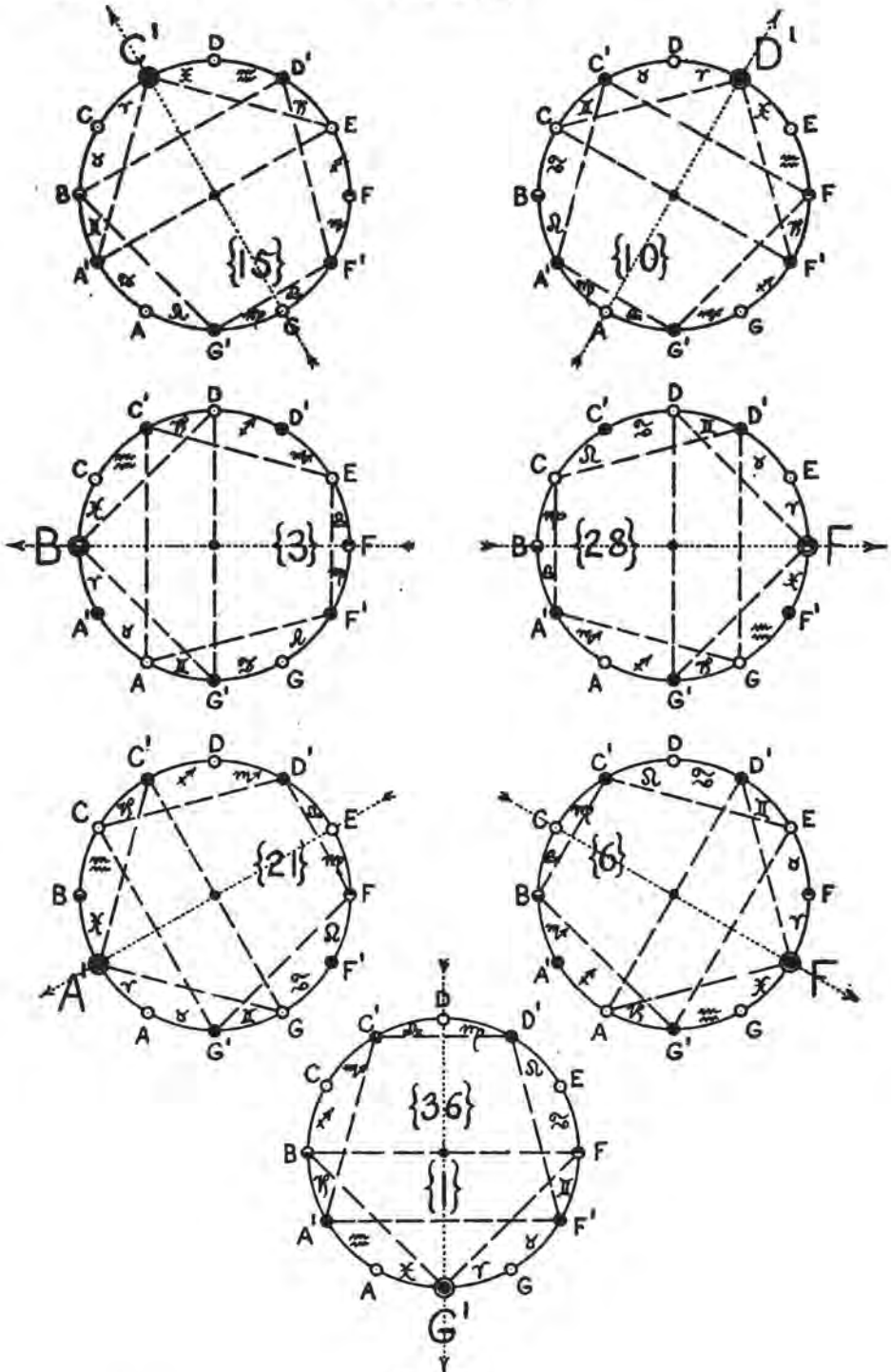


FIG. 72.

(Zodiacal key to the seven hierarchies, second part.)

hierarchies. If the arc of manifestation is represented by the semi-circle opposite to the governing note, it must be remembered that the complementary point of the working hierarchy comes in every second time. For instance, in the case of the arc of manifestation of the [36], which occurs from cusp of cancer, B, to cusp of capricorn, F', along libra, G', the hierarchies of C, D and E are working with their complementaries in the points F', G' and A'. The same occurs in every other globe where the arc of manifestation is from the cusp of individual cancer (ϖ) to capricorn ($\var�$) in that globe. The globes B and F' are repeated on both diagrams on account of the special function of the hierarchies of [3] and [28]. In both diagrams these globes are the creating globes where the two *poles* of manifested power are situated. The globe G' plays the same part in the second diagram as the globe D in the first diagram; it is the Christ globe whose aries (\vargamma) or consciousness coincides with the libra ($\var�$) consciousness of the globe D. With the help of these keys and with other details at hand, the true character of any force in the Universe can be discovered and known.

The ordinary geocentric system of planetary science is derived from globe B or hierarchy of the [3], where the familiar place of the zodiacal signs of our earth is found. The aries (\vargamma) of the earth is subject to the governing power of the cancer (ϖ) of the sun, and vice versa in a lesser sense. The sun enters the sign aries (\vargamma) of the earth at the vernal equinox, about the 21st of March, and this point represents the left or eastern corner B on the horizontal diameter of the globe B. The cross of the earth globe is the cross of North-South and East-West, which facts are found in astronomical text-books.

Our special consideration of the forces of the Christ hierarchy of the [36] upon our earth globe, should be based upon the combined diagrams of the two globes, D and B. When we consider the influence of a planet upon our earth, we must combine the diagrams of that planet, our earth and the sun. The ruling center of the pleiadic sun has the same general diagram as our earth, although the application is widely different, and the Orders [3] and [36] of the White Lodge are the ones which have the greatest influence upon the inhabitants of the earth. On the other planets the organisms and beings are chiefly influenced by the forces of [3], [36] and the special hierarchal force which, as with Mars, is the [6]. Planetary science seen in this light will allow accurate calculations as to the nature of the

life on the planets, whether we consider the material crust of the planet or its inner penetrating spheres of finer substance. These spheres obey the laws of sephirothic generation and in fact are the *planes* of that planet; each is a zodiacal envelope with a diagram like one of the twelve shown, but it should be remembered that the development of a planet at a certain time may be between one of the twelve points and anywhere on the circle; this does not change the general truth of what has been said.

In the two Figures, 71 and 72, the twin Orders are side by side; the members of these Orders will always stand in a peculiar relation to each other. According to the cyclic path of historic events, the teachers from the different Orders appear and represent their ideas in the individual light characteristic of the hierarchy that governs the teacher and of the time when they lived. The teachings of Jesus of Nazareth were a necessary result of the work of the Order of the [36] at the time of his appearance; if at another time the same soul should preach the doctrine of the Christ, its presentation would be different, although the same spirit would be present in the teaching. The next Christ Avatar sent out from the great central hierarchy must continue the previous teachings and show the world that the Father principle does not alone rule the world, but that the Father principle must be completed by a universal Mother-force to be manifested in the female Masters of the future.

One of the principal expressions of the force of the Christ hierarchy is that of *healing*. Healing is the restoration of lost harmony between the different parts of the organism; the principle underlying the process of healing is that of *balance* or *attainment*, expressed by the cusps of aries-libra in the human zodiac. The Christ force has greater power of healing than the other forces governing life; our age is an expression of such activity, and it is a sure sign that humanity is being saturated by the forces sent out from the realm of Christ. The power of healing comes sooner or later to everybody who lives in Christ and of Christ, and according to the mission or Karma of that person the healing faculty will be expressed.

The Order of the [36] possesses knowledge of the art of healing; the true healing of this Order is a combination of higher alchemical means, the force used by the true mental healers of the present day. The alchemy of this Order is based upon the force stored up in the sun rays, the metal gold, and several other elements of the same hierarchy. In the Temple plan, the al-

chemy is derived from the properties of the cubic Stone, and the equilateral triangle of the Flame animating the Stone. There is one property of the number 36 which expresses the action of the Flame as directed from the Pleiadic sun towards our sun, *Sol*. In arranging the 36 pillars of the Temple in triangular shape we get a general idea of the working of this law.

TABLE XXX.

THE FLAME OF THE ORDER OF THE [36].

1
2 3
4 5 6
7 8 9 10
11 12 13 14 15
16 17 18 19 20 21
22 23 24 25 26 27 28
29 30 31 32 33 34 35 36

We notice that all the numbers to the right in each line are the numerical names of the seven hierarchies, and that the triangle is produced by gradually increasing the number of figures in each line—one figure, two figures, three figures. It is the immortal Flame of the central Christ ray, the essence of which is identical with the sum of the values of the 36 pillars, and this total number is 666, “the number of the beast which is also the number of a man.” There is a sublime science of the number 666, and as all numbers, it has a high and a low meaning. The high meaning is that of the Christ Man represented by the complete zodiac, of which each sign has a correspondence in the human organism, the soul as well as the body, the triple force of each of the twelve signs produces a total result of 666. But the degradation of the Christ idea and the metal gold, (the Angel and the Beast of the Order of the 36), makes of the number 666 “the number of the beast.” In raising the practical application of the golden ray of the [36] we raise ourselves from beasts to angels, and we make of the sacred number 666 a glory instead of a curse. In the literature allusions are sometimes made to



FIG. 73.

(The complete chromatic system of notes.)

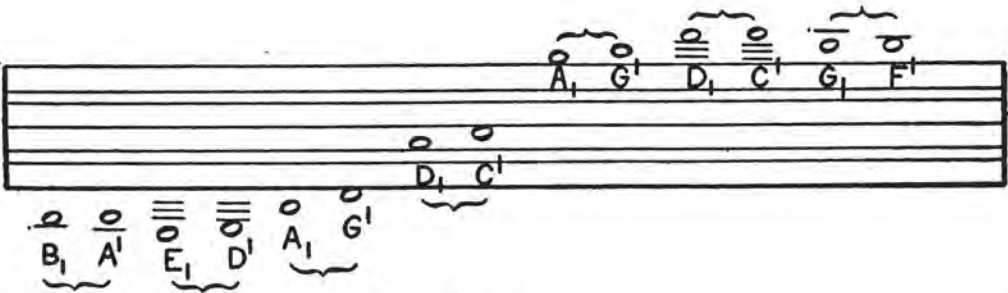


FIG. 74.

(Sharps and flats.)

the curse of the 666, the beast of mankind, but it depends on ourselves to change the curse into a blessing. And then the 666 becomes the symbol of the perfect cubic Stone of Sacrifice, the perfected body of the Man penetrated by the immortal pyramid surmounting the cube. The *cubic cross of sacrifice* is illuminated by the *pyramidal cross of reward*, which is *immortality*. To the number of the body, the cube, which in its completeness is 666, corresponds the complete number of the immortal soul, which is 144,000, the number of the pyramid, found in the concentration of the seven Orders into the eighth, or the Order of the [1], *the Brotherhood of the Sun*.

At this early stage of the work it is not possible to enter into further discussions of all the sublime properties and applications of the number 36, but we advise the reader to ponder upon certain facts in ancient science which connects the number 36 with the metal gold, such as the "golden cut" in mathematics produced by an angle of 36 degrees; the "golden age" of mankind, lasting during a motion of 36 degrees of the polar axis of the earth; the "magic square of gold," produced by the sephira Geburah through the 36 first whole numbers.

We now wish to show the student of this Order the complete sevenfold lyre of Apollo, represented by the chromatic system of notes in Figure 73. The 36 notes are represented below, on, and above the staff, in conformity with previous teachings. The sharps and flats are situated between the lines as mentioned. In case of a distinction made between a sharp and the almost identical flat, which has a dash at the bottom, such as B, we recommend the use of the system in Figure 74, where a sharp is situated higher up within the interval than the flat.

The sevenfoldness is hidden within the twelvefoldness, the seven principles within the zodiac, the voice of The Word within Man. And in the thirteenth point, which is invisible, is the divine germ to the existence of all that has ever been and will ever be. There is the Supreme Consciousness of all lesser consciousnesses which uses neither zodiac nor principles, as we see them, nor any system conceived by mortal being, but rests in its majesty within everything, and makes all things servants to its power and glory.

(To be continued.)

“SAVONAROLA” OF FLORENCE.

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

SAVONAROLA ELECTED PRIOR OF SAN MARCO.

Continued from page 159.

A FEW days after the funeral obsequies of their late superior, the frati of San Marco assembled in conclave for the election of his successor. There was no doubt or uncertainty in their minds as to whom they should elect to such an important position. All eyes were turned upon Savonarola, for who so qualified as he, with all those intellectual and spiritual endowments that commanded the homage, admiration and confidence of his friends and enforced respect, even from his adversaries and opponents who objected against his fiery and earnest denunciations of dishonesty and wrong doing in high places, whether ecclesiastical or political. Personally, Savonarola himself was devoid of that ambition and craving after fame and notoriety, that desire for position and elevation in public estimation which, when acquired, proves oftentimes lethal and destructive of all those lofty sentiments and high ideals of honor, and those principles of virtue and integrity which, when manifested in the character and actions of a statesman or a public man raise him onto a pedestal of distinction. He who has discovered the law of his own individual life and recognized his own peculiar mission in the world, taking it up and discharging it under the impulsion of an enlightened sense of duty needs only the commendation of his own conscience, and seeks and craves no adventitious reward and guerdon save the inward feeling of satisfaction and calm tranquillity of mind and heart, that are the concomitants of an honest and virtuous life, however lowly the sphere and humble the condition in which it has been worked out. Happy they who possess and enjoy these boons, for they constitute a treasury of wealth that cannot be filched or stolen, neither can moth or rust corrupt and destroy them.

In electing Savonarola to be their prior, the frati felt assured he would not only reflect honor upon San Marco, but also prove true and faithful in his adherence to the traditions and

rules of their order, by eschewing worldly distinctions and promoting amongst them that pure and clean mode of living they were constrained by their vows to practice and attain unto. It was a position advantageous to Savonarola, for it enhanced and added to his power and influence over the populace of Florence, and gave greater weight and force to his public ministrations and freer opportunities for the discharge and accomplishments of his life's work and mission. He therefore entered on his new office and its duties with redoubled zeal and energy and let slip no occasion of educating his numerous and crowded audiences up to a higher standard of public morality and introducing them into the domain of a new and higher life, of which they were wholly ignorant. It was a great undertaking and one that demanded unvaried patience combined with a sympathy and love for erring and suffering humanity that no circumstances could lessen or diminish.

The seed that he had sown was beginning to spring up and manifest itself in the lives and outward conduct of some of the leading citizens of Florence, who appreciated the value and worth of Savonarola's discourses and labors for the inauguration and prevalence of purity and honesty in her social and political life.

In season and out of season and at all times, it was his great aim and object, the more so because he could foresee what was shortly to happen, that Florence, the leading State in northern Italy, would be overwhelmed in ruin unless it could be raised and aroused to a sense of the necessity of self-reformation and purification from those vices of licentious living and wrongdoing which, persisted in and adhered to, cause the ruin and downfall of nations and empires. As prior of a convent and church founded, builded, and endowed by the ancestors of Lorenzo the Magnificent, he foresaw that he must ultimately become personally acquainted with him and therefore formulated a course of conduct which though not hostile, but rather respectful, should not savour of that sycophantic adulation which obsequious courtiers manifested towards the ruler of Florence. It was a custom, though not a common or usual one in those days, that at the election of a new prior he should go and pay his homage and respects to Lorenzo as patron of the convent, and at the same time thank him for his protection and beg of him to continue his good graces and gifts to its inmates. Savonarola was not slow to perceive this concession to a custom, contrary to all ecclesiastical rule, would greatly militate against and discredit his in-

dependence as a priest and reformer of the State with the citizens of Florence, by causing them to think that Savonarola in the pulpit and out of it were two different individuals. It was a pitfall, a dilemma, into which, had he fallen, would have jeopardized his reputation as a preacher and proved disastrous to his rising prestige with the Florentine public. When, therefore, the sub-prior and his fellow officials waited upon him and quietly suggested the propriety of conforming to the custom, Savonarola gently asked them the question: "Who elected me to be prior, God or Lorenzo?" What could they reply but that it was God, to which he then said: "Owing my election to God alone, to Him alone will I render thanks and not to mortal man." In an instant they perceived and recognized their mistake and went back to their cells, wiser and better in themselves, in recovering that feeling of self-respect which is the truest and best safeguard for the preservation of uprightness and integrity of character which nothing can seduce and cause to swerve from.

LORENZO'S EFFORTS TO WIN OVER SAVONAROLA.

The straight, narrow path of duty! Savonarola's words ere long were conveyed and made known to Lorenzo by parties who eagerly expected and hoped that he would take action at once and banish him altogether from Florence. They had long waited for an opportunity such as this, of accomplishing his downfall, and thus get rid of one whose presence and reproof of their immoral lives and flagitious conduct they could not tolerate or endure. And now, that it had come, they posted in haste to their master and endeavored by their specious complaints and remonstrances to inflame his rage and excite his anger and wrath, so that he might be roused to take immediate steps to comply with and carry out their selfish and nefarious wishes. They were, however, doomed to be disappointed and highly chagrined, for after listening to their diatribes and complaints against Savonarola, Lorenzo, perceiving and recognizing their covert desire and clandestine object, in a vein of jocular humor and sarcasm replied: "A stranger, you see, has come to live in my house and does not think it worth his while to come and see me." The fact was, that with all his faults and regrettable weaknesses and failings, Lorenzo was a great soul, possessed of that magnanimity that could detect and appreciate and respect greatness and honest integrity in another. His errors and vices, his reprehensible acts of policy were due to and in a great measure owed their

origin to the spirit of the age in which he lived. From his boyhood he had been educated in the science and art of statecraft, expediency and cunning diplomacy, and on his entry into the arena of politics wherein all combatants were unprincipled gamblers seeking only to obtain their own selfish ends and purposes by secretly plotting and conspiring against each other, and amongst whom were ambitious, avaricious popes, wily ecclesiastics, infamous princes and kinglets, robber-lords and despotic chieftains with their retinues of tinselled and dishonest courtiers, no wonder was it that, finding himself pitted against all these, Lorenzo was compelled to fight and circumvent them with their own weapons, however objectionable and disgusting it might be, to stoop to the degrading and dishonorable and heinous practices and methods of his compeers with whom he had to deal. Notwithstanding all this experience, Lorenzo's inner nature was not wholly corrupted and despoiled of all manly principles, as may be inferred from his treatment of and conduct towards Savonarola at this particular juncture of affairs. Though his rule and government of Florence was rapidly drawing to a close, he still wielded that power and influence in state and the control of popular matters, in the exercise of which he could have easily ridden himself of the presence of the intrepid cowed monk whose call to moral and political purity reflected greatly on the degrading vices that his own regime had fostered and developed.

Far from feeling angry with Savonarola, rather desirous of cultivating his intimacy, if not his friendship, he began to devise some way whereby he could accomplish this. He therefore commenced to frequent and hear mass at San Marco and take walks in its beautiful garden, thinking perchance he might come into personal contact with him. All his efforts, however, proved in vain, for Savonarola could not be induced to leave his study and bear him company. In acting thus, he was by no means prompted by any churlish feeling of hostility and antipathy against Lorenzo, for he recognized in him a great soul and a lofty genius that had wandered and strayed into bypaths of worldly ambition and wrong doing, from which to retrace his footsteps would be very difficult and attended with much pain and suffering. In fact these two great natured souls, under different circumstances, imbued with reciprocal respect for each other, would have mentally gravitated together and become united in the closest bonds of friendship. In Savonarola, Lorenzo would have found an enlightened and faithful counsellor, an admiring adherent and follower, and one who would have

strived with him in the purification of public life in Florence. There were, unfortunately, insuperable obstacles and influences operating to prevent them becoming friends. In their worlds of life and thought they lived and moved with different objects and purposes entirely opposite and therefore Savonarola could only pray and plead in his humble cell that, ere his career and rule closed, Lorenzo's better and higher nature, becoming supreme, would enable him to find the path of light and truth and thus enter into the enjoyment of the life divine. But this, as we shall presently see, was not to be.

Though unsuccessful in his first efforts to come into contact with Savonarola, Lorenzo did not relax attending mass at San Marco and began giving large contributions to its poor box. On one occasion, the frati, seeing him walking in the garden, ran to inform their superior: "Padre Priori," they cried, "Lorenzo is now in the garden." At the time, though calmly intent upon his studies, Savonarola turned and questioned them, "Has he asked for me?" he inquired, and on their replying in the negative, he gently said: "Then let him take his walk in peace." Yet, as Burlimachi remarks, though chagrined by this apparent unwillingness to meet him, Lorenzo did not give way to wrath nor became he angry, but continued dropping several gold pieces into the alms' chest, which Savonarola carefully took out and sent to the almoner's of San Martino, to be distributed by them amongst the poor and needy, observing: "The silver and the copper are enough for our necessities, we have no need for so much money," and thus, as his biographer remarks pithily, Lorenzo was convinced at last that "this was not the right soil in which to plant his vines."

Though much disappointed and somewhat annoyed at the rejection of his overtures of friendship, yet Lorenzo, still undaunted, resorted to another expedient to obtain his object. He therefore selected four of the principal citizens of Florence, well known and generally respected by all classes, and requested them to visit Savonarola and urge upon him the advisability of moderating his declamations from the pulpit against the prevailing immoralities and corruption. In doing this they were to act and speak so that he might not imagine they were emissaries from Lorenzo himself, but had come self-prompted by their interest in the peace of the commonwealth and also in the welfare of the convent, to urge upon him to change his style of preaching and refrain from making reference to future events that were on the eve of happening. Clad in mantles of scarlet, they pro-

ceeded to San Marco, and were introduced to Savonarola in his cell, the furniture of which consisted only of a single chair and a commodious desk.

As they came into his presence and stood facing him, they could not avoid feeling abashed in spirit by the nature of their commission and almost lost courage to speak and make known the object of their visit. They were kindly and courteously received by Savonarola, who, by his clairvoyant power of vision, clearly and fully divined who had really sent them and the message they wished to deliver. "I know," he said to them, that you have not come of your own accord and free will, but that of Lorenzo. Bid him repent of his sins, for God is no respecter of persons and spares not the princes of the earth, for calamity is now impending over him and his house." Expressing their fear that such words would bring about his banishment from Florence, and thus cause his enemies to rejoice, Savonarola replied, "I fear no sentence of banishment. Tell Lorenzo that he is a Florentine and the first man in the city and I am an alien, a poor mean friar, nevertheless, it is he who should fear, not I who am to remain; he will go, but I shall stay." Discoursing then to his amazed, astonished visitors on the affairs and present state of Italy, he predicted that great changes were about to occur and that Lorenzo himself, along with the reigning pope and the king of Naples, were all near unto death, predictings which he shortly afterwards reiterated publicly. The envoys, deeply impressed and moved after the words of Savonarola, returned to Lorenzo and repeated to him word for word what they had heard and listened to and afterwards remembered, when Lorenzo lay dying in his splendid villa at Careggi just outside the environs of Florence.

Undaunted and undisturbed by this official visit, and feeling that above everything that was about to happen, he must prove himself true and faithful to his mission and discharge well the work devolving upon him, Savonarola became more earnest and impressive in his public ministrations and enforced on his hearers the imperative duty of renouncing carnal and worldly modes of living and cultivating and developing the higher life. In thus doing, his eloquence and fervidness of soul so touched and impressed all hearts that, as they listened, they felt within themselves a divine something operating slowly and indefinitely they had never experienced before and which, the more they cherished and nurtured, seemed to raise them out of themselves into a higher state of being and thought, and they became pos-

sessed of a strength and a power that enabled them to resist manfully and successfully the downward tendencies and propensities of their animal natures, with its oftentimes ungovernable passions and feelings and desires, and enter into a state of inward peace and tranquillity almost ecstatic and incapable of expression. Unknowingly, they had begun to walk in the path of light, and of true, spiritual growth and development, and it needed only time, and the loving sympathy and guidance of Savonarola to pioneer them into the new life which was commencing to dawn within them, and which was soon to manifest itself in a wonderful renovation and reformation of public and social life in Florence and raise her to a state of purity and happiness she had never before experienced during the long course of her eventful existence, and thus regain her reputation as "The queen of cities.

After the failure of his embassy to Savonarola, Lorenzo, resolving not to be baffled in drawing him into friendly relationship with himself and thus influencing him to turn aside from his great mission, resorted to another expedient which, if successful, he thought would undermine his popularity and nullify his influence over the minds of the populace, and therefore arranged with Fra Mariano Gennazzo, an Augustinian friar, to give discourses in the church of San Gallo, which had been built and endowed by Lorenzo himself. This Mariano had, before the advent of Savonarola in Florence, acquired great popularity as a public preacher and a learned orator. His eloquent style with its balanced periods and resounding phrases, his classical quotations from the works of ancient Greek and Roman poets and philosophers, his tones of pathos accompanied with a ready flow of tears he had always at command when needed, together with his fulsome and flattering allusions to Lorenzo the Magnificent, delighted and charmed court followers and aristocratic hearers, who now fondly hoped that his style of oratory and splendid eloquence would divert the popular esteem and admiration of Savonarola and thus cause him to topple and fall from the high eminence to which he had attained in Florence. Though he openly and frequently professed great friendship and respect for the prior of San Marco, and expressed his delight in his success as a public preacher, yet when Lorenzo, his patron, mooted to him his insidious project, Fra Mariano readily consented to comply with his request and carry out this nefarious scheme, the more readily because of the bitter feeling of envy and rancorous jealousy he now secretly cherished and entertained toward Sav-

onarola's great and increasing influence, and the success that was attending his efforts for the propagation of a higher and purer standard of public morality in Florence. On Ascension day, in the convent church at San Gallo, he therefore preached to a crowded audience composed of Lorenzo himself, his courtiers, and members of the aristocratic classes of society, all buoyed up and imbued with the hope that he would strike a lethal blow at Savonarola's popularity, and thus hurl him back in the obscurity out of which he had emerged.

After thoughtful consideration, Fra Mariano decided to do this by attacking him on the psychological side of his preaching and holding up to ridicule and scorn the predictions and ratiocinations of the future that Savonarola had given utterance to at various times during his pulpit ministrations, and took for his words the text, "It is not for you to know the times of the seasons" (Acts 1, 7). He rushed at once into a diatribe of abuse and sarcastic invective against Savonarola and his pretended prophecies and baseless forebodings, and characterized him as a false prophet, a sower of sedition, a disseminator of scandal against the Holy Mother Church and a disturber of the people's ignorance. Losing control over himself, Mariano proceeded to indulge in the coarsest terms and to hurl the foulest epithets and vilest of the insinuations against Savonarola and his integrity of character, so that Lorenzo and his satellites retired with a feeling of disgust and shame, mingled with chagrin in that the plot had proved an egregious failure and a miserable blunder, and which was more intensified when on the following Sunday Savonarola, making no reference to, but ignoring altogether Mariano's insults and opprobrious language against himself, preached a sermon on the self-same words, and showed that it was quite compatible with what he had preached and uttered. The discourse was so convincing and appealing to the better feelings and calm judgment of his hearers, that his threatened discomfiture and overthrow were converted into a veritable and confirmed triumph, so much that many of the courtiers themselves became from that time his adherents and friends, whilst Mariano dared not continue his discourses, but concealing his hatred, vowed to be revenged on Savonarola and shortly afterwards, whilst on a visit to the papal See, denounced him in a public sermon as being in league with Satan and exclaimed, as Burlamachi relates: "Burn, Holy Father, burn, I say, this instrument of the devil and scandal of the Holy Church," which pious entreaty when reported to Savonarola, he expressed the

hope that God would pardon and forgive his embittered rival and enemy who, as we shall eventually see, became one of the chief instigators and principal agents in bringing about his cruel martyrdom and barbarous death.

Lorenzo now recognizing his utter failure in this last attempt to nullify the influence of Savonarola and lessen his popularity and prestige, ceased from further efforts and altogether abstained from interfering with the great work he was accomplishing in Florence, which, though displeasing to him, yet commanded his respect, for he was by no means devoid of that feeling of generous appreciation of what is upright and excellent in others, nor of the greatness of soul which, when manifested, condones in the public estimation for a great deal that is reprehensible and regrettable.

DEATH OF LORENZO, HIS FIRST AND LAST INTERVIEW WITH SAVONAROLA.

There were, however, reasons known perhaps only to himself that impelled Lorenzo to cease his endeavors to disturb Savonarola in his mission. Already he was beginning to experience inward premonitions of the coming of an adversary against whom it would be useless to contend, as also forebodings of an approaching struggle with a foe that has never been worsted nor overcome—"All-conquering Death." It was generally known that he was suffering from an internal complaint, the gout, and people were commencing to discuss and speculate on what would befall Florence after his decease. Meanwhile Savonarola continued his ministrations, becoming more and more impressive and fervid in his addresses and exhortations and in urging the necessity of first seeking and acquiring the higher and diviner life, or the Kingdom of God as it is called, and which alone brings to troubled souls and anxious minds, a sense of inward calm and peace, the greatest and surest preventive against those distressing calamities and terrible panics that sometimes occur in periods of national crisis and peril.

Thus time rolled along. All medical skill available was employed to check and counteract the insidious disease that, like a canker-worm, was preying on the vitals of Lorenzo and undermining his constitution. His doctors, the most celebrated of whom at the time was Lazzaro of Pavia, had exhausted all their medical resources to no account. As a last, and they hoped an efficacious, remedy they dissolved a precious pearl by some

chemical, now unknown, and gave him the potion to drink, but all in vain, and thus in the beginning of April, 1492, the news circulated and resounded in Florence, inciting feelings of consternation and dismay, "Lorenzo is sick, the Magnifico is dying." And then and there in street and piazza and market-place were seen groups and clusters of agitated citizens with pallid faces, discussing in undertones the great question now uppermost in their minds, puzzling and perplexing in its uncertainty. What next? For years, under the rule and government of the Medicean house, they had allowed themselves to glide and drift into a *laissez-faire* kind of existence, and the philosophy of their public life they had learnt and imbibed from Lorenzo himself, as expressed in one of his poetical productions, his famous "*Di doman non c'è contesa*." "Sufficient for the day is the evil thereof, let the morrow take care of itself." The morrow was fast coming on and finding them filled with fear and apprehension of the future and all that it involved and concealed. It was also coming to Lorenzo the Magnificent, in his beautiful and splendidly furnished villa just outside the environs of Florence. For some months his strength and vitality had been gradually and slowly declining and the sunshine of his life was fading and passing away, giving place to a state of inward darkness and gloom, against which he struggled and fought with all the energy and force of his indomitable nature and strength of will and force of character that had brooked no resistance and overcome all opposition.

He was no craven, no coward, and when from the silence and impassive looks of the doctors and the sorrow-stricken countenances of his attendants he realized the coming of what they dreaded and feared to speak out and tell him, he amongst them all was the most calm and unmoved at its approach. "Let it come when it may," he murmured to himself, "it shall have a fair fight." Long and valiantly and fearlessly he fought and struggled against it until, his lower physical nature and self becoming wearied and weakened in a combat in which to be worsted and defeated is no degradation and dishonor, the light of the Higher Self began to beam and in its luminous rays, as sees a drowning man, so he, Lorenzo, caught glimpses into his aura, the great book of life in which, written by our own hands, are inscribed the records of the past that all will have to face and read. How blotched and blurred it was, with tears of pain and anguish, of sorrow and suffering he had caused others to shed, how livid and disfigured with stains of blood, how scratched and

scrawled with crooked and jagged curves and lines of selfishness, falsehood and cunning diplomacy. As he beheld them in all their naked outline and reality, for the first time in his life, the voice of conscience made itself heard and, at its bar, Lorenzo first knew what it was to fear and tremble. His weakness with his complaint increasing, his sleep became broken and disturbed with strange and fearful visions of the past with its dark deeds that like spectral forms loomed up before his gaze and caused him to wake appalled and bathed in perspiration.

In one of his troubled dreams, he beheld a something like a great standard of measurement, beneath which passed thousands and myriads of once human beings whose flagitious and dissipated lives had been a disgrace to humanity, and, failing to obtain unto it, they were hurried away by some dread invisible force or impulse and hurled themselves into a dark and deep and fathomless abyss; and as he stood viewing the awful sight, he thought of things he had done, that it were better had they not been done, and a feeling of indescribable awe crept over him as he realized that he, Lorenzo the Magnificent, along with the rest, must pass under the dread standard of the Eternal Law of Justice and the hour was drawing nigh. As the vision faded away, he awoke with a feeling of unutterable anguish and regret in his soul that not all the rites and ceremonies of the church nor the prayers and invocations of saints offered up by his attendant priest could either assuage or exorcise. As the vanishing point of his earthly existence kept looming up clearer and yet clearer, he called for Piero, his eldest son and heir, and gave him solemn counsels and instructions regarding his conduct as a citizen and the possible ruler of Florence in the future. "Remember," he said, "in every position to pursue that course of conduct which strict integrity prescribes and to consult the interests of the whole community rather than the gratification of a few or part."

And now occurred an incident that in the annals of biographical and general history is unique and without a parallel in its details and dramatic interest. The sands of life were fast running out, and the hours of Lorenzo were numbered. Having no faith in the absolutions of priests whose religious lives were a travesty and a sham, in his last extremity he remembered one whom, alone amongst popes and cardinals, bishops and priests, he respected as being honest and pure in mind and heart and whose blessing and absolution he hoped would bring him the reward, peace and consolatory comfort he so greatly needed and so yearningly craved to enjoy. Turning to his attendant: "Go,"

said he, "and fetch Savonarola, for I know no other honest friar save him that I can trust." A messenger was immediately dispatched to San Marco and found him kneeling in his cell praying and pleading in tears for the soul of Lorenzo, whom he knew was soon to pass away into the Silent Unknown Land. On being informed that the dying prince had expressed the wish that he should receive his confession and give him absolution, Savonarola replied: "Lorenzo and I have lived in different worlds of life and thought. I am not the person he wants, because we should not be in accord and the interview will be painful alike to both of us." These words being reported to Lorenzo, "Go back to the prior," he said, "and tell him he must come to me for I want to be in accord with him and will do all that he shall tell me."

Receiving this message, Savonarola at once wended his way to the villa at Carigge where Lorenzo lay dying amidst olive gardens and surrounded by all the beautiful things he so greatly loved, and on his arrival was ushered without delay into his presence, and there, in that sumptuously furnished room, the two greatest souls in Florence stood face to face for the first and last time and for a moment regarding each other with fixed yet kindly looks, recognized each other's greatness. "Father," said the suffering prince, "there are three great sins I have committed in my life that drag me down and throw me into despair, and I know not if God will ever pardon me for them." Savonarola knew well to what he referred, the cruel massacre and sack of Volterra, the heartless robbery of the funds of the Monte della Fanciulle, through which many orphan girls had been driven into a life of shame, and also the bloodshed in punishing those implicated in the Pazzi conspiracy. Approaching his bedside, Savonarola endeavored to calm down his agitation by repeating words from scripture that have brought light and peace and consolation to thousands as they traversed the dark valley that all have to pass through. "The Divine is good and merciful, and, like as a father pitieth his children so the Lord pitieth them that fear him, for he knoweth our frame, He remembereth we are dust. If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness." Seeing that the sufferer's agitation was somewhat subsided, Savonarola proceeded: "Lorenzo!" he said, "do not despair for He will be merciful unto you, if you will do three things I will tell you." Turning wistfully towards him, Lorenzo exclaimed: "What are the three things?" "The first is," replied Savona-

rola, "that you should have a great and living faith that God can and will pardon you." Lorenzo at once answered "This is a great thing, and I do believe it; what is the second?" "It is also necessary," added Savonarola, "that everything wrongfully acquired should be given back by you in so far as you can do so and still leave for your children as much as will maintain them as private citizens," words which when Lorenzo heard them, filled his breast with repugnant and bitter feelings of reluctance which, after a few moments' reflection, passed away and he answered: "This also will I do," and then waited to hear the third and last requirement, wondering what it would be. He had not long to wait, as in clear calm tones Savonarola further said: "Lastly, oh Lorenzo, it is necessary that freedom and popular government, according to republican usage, should be restored to Florence." For a few brief moments the dying prince and the prophet gazed at each other in silence, the one with heart torn and rent by the great and final struggle between right and wrong, between the higher and lower self, the other watching it, deeply moved and praying within himself that even in that last dread moment Lorenzo would come out of it "The victor over self." The inward contest was a terrific one and whilst the *Be or not to be* trembled in the balance, the angel of mercy hovered near waiting for the final decision. A moment more and it was given, and Lorenzo turned his back towards Savonarola who, knowing what it meant, drew his cowl over his head and sorrowing and sad in heart went back to his cell.

Speaking of Lorenzo afterwards, Savonarola affirmed that he had never met nor known a man so well endowed by God with all natural graces, and that he grieved greatly not to have been sooner called to him, because he trusted in the grace of God that Lorenzo, through self-renunciation, might have entered into that higher and diviner life, of which it is the only gate of entrance. In that same night Lorenzo the Magnificent died, passing from off the stage of life on which he had played so distinguished a part, to be followed by one whose mission it was to raise Florence out of its degraded state of immorality and political servility and recovering for her freedom and liberty, to rule over her and inaugurate a reign of righteousness and social and civic purity more wonderful than any that Florence in her past history had ever seen or enjoyed.

To be continued.

SKY MESSENGER DIOGENES TEUFELSDRÖCKH.

AN ESSAY ON THE SPIRITUAL TEACHINGS OF CARLYLE AS GIVEN
IN "SARTOR RESARTUS."

BY BENO B. GATTELL.

Continued from page 148.

DIFFERENT KINDS OF CLOTHES.

WHAT purpose does the Professor assign for so strange a condition in which we, celestial beings, find ourselves? What, if any, is the way out of this phantasm existence?

What, if any, are the rules and patterns according to which these clothes are spun and woven? Who makes them for us?

As there was at one time unity, harmony, homogeneity, out of which spirit made garments of matter,—evolved them,—and then involved into its garments of matter, so the spirit, after a certain stage in the involution has been reached, evolves forms, refines, idealizes its clothes, ever weaving them anew, out of the same matter, working this matter over and over, spinning and fashioning its clothes anew—after they are worn out and the spirit has laid them aside,¹⁹—and then putting them on. But as it puts them on it ceases to know itself and becomes, when it has reached the human stage, identified with its personality, that is, its clothes.

Carlyle does not use any technical terminology to designate different planes of spirit-matter, of which the universe consists, and which have of late years become familiar to the West under their Sanscrit names, which Madame Blavatsky, another sky messenger, had to adopt, there being no English equivalents.²⁰

¹⁹Nay, but as when one layeth,
His worn-out robes away,
And, taking new ones, sayeth,
"These will I wear to-day!"
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

—Edwin Arnold, the Song Celestial, Book II.

Carlyle being the first to give in the nineteenth century this philosophical scheme, was satisfied to present the world as spirit, and spirit clothed in different clothes made of varying degrees of matter. Behind this simple scheme of an outer wrappage, wherein man's whole other tissues are included, the classification of the degrees of spirit matter is suppressed as too technical and as in those days too far removed from the field of general interest.

In the chapter "Prospective" Carlyle had announced not without sly humor:

"Wild as it looks, this Philosophy of Clothes, can we ever reach its real meaning, promises to reveal new-coming Eras, the first dim rudiments and already-budding germs of a nobler Era, in Universal History. Is not such a prize worth some striving? Forward with us, courageous reader; be it towards failure or towards success! The latter thou sharest with us; the former also is not all our own."

In the chapter headed "Circumspective" the English editor stopped to ask:

"Have many British readers actually arrived with us at the new promised country; is the Philosophy of Clothes now at last opening around them? Long and adventurous has the journey been: from those outmost vulgar, palpable Woollen Hulls of Man; through his won-

*The seven principles of man are according to Theosophy:

1. The physical body, *stula sharira*.
2. The astral body, *linga sharira*.
3. The life principle, *prana*.
4. The passions and desires, *kama*.

This quaternary makes up the perishable portion of man, of which three-fourths are invisible. The lowest, the physical body, is the only part that is visible. In addition there is a higher triad:

5. The mind, the thinker, *manas*.
6. The soul, *buddhi*.
7. The spirit, *atma*.

This triad is the eternal, reincarnating entity taking on personalities, life after life, in which personalities it clothes itself. With these seven principles of man correspond similar seven principles of the earth and of the solar system. Outside of man the same degrees of matter, forces and principles, which he looks upon as personal, as long as they are connected with his personality, are cosmic. An intimate connection, amounting to an identity, exists between the personal and cosmic principles, but the darkness and selfishness of man, limits him to a partial perception of the portion of the principles within him. Those outside of himself he calls God or nature. Those within he calls himself. Should he recognize the error that lies in the thoughts of "self" and "mine," the veils of ignorance would disappear, the clothes in which he is wrapped would become transparent and he would be conscious of himself.

drous Flesh-Garments, and his wondrous Social Garnitures; inwards to the Garments of his very Soul's Soul, to Time and Space themselves! And now does the spiritual, eternal Essence of Man and of Mankind, bared of such wrappages, begin in any measure to reveal itself?"

Later the editor again asks:

"Nay farther, art not thou too perhaps by this time made aware . . . that all Forms whereby Spirit manifests itself to sense, whether outwardly or in the imagination, are Clothes . . . ?"

However, though the spirit has lost the memory and knowledge of itself, like a masquerader who, his faculties obscured and intoxicated, has forgotten his identity, yet there is as the secret spring of action present in everyone, a dim, subconscious recollection of the past, a notion that man is not what he appears to be, but that man is a spirit, man is a god, man is a universe, without limitation and without end. This knowledge he carries with him, and he knows it not.

HAPPINESS.

Nothing will satisfy him until he becomes consciously one with the All, because he *is* one with it in reality, but as yet he is not conscious of it. The plans and notions, schemes and thoughts he entertains to be happy, are if they are based on any desire other than a desire to be one with the all, destined to failure. His desires even if fulfilled, will leave man without a more than temporary satisfaction. His desires if fulfilled may give him pleasure, not happiness. When his desire is fulfilled he rests, but the rest is usually of no longer duration than is necessary to find out that what he desired was what he erroneously believed he did desire, but did in fact not desire at all.

"Man's Unhappiness, as I construe, comes of his Greatness; it is because there is an Infinite in him, which with all his cunning he cannot quite bury under the Finite. Will the whole Finance Ministers and Upholsterers and Confectioners of modern Europe undertake, in joint-stock company, to make one Shoeblick HAPPY? They cannot

accomplish it, above an hour or two: for the Shoeblick also has a Soul quite other than his stomach; and would require, if you consider it, for his permanent satisfaction and saturation, simply this allotment, no more, and no less: *God's infinite Universe altogether to himself*, therein to enjoy infinitely, and fill every wish as fast as it rose. Oceans of Hochheimer, a Throat like that of Ophiuchus: speak not of them; to the infinite Shoeblick they are as nothing. No sooner is your ocean filled, than he grumbles that it might have been of better vintage. Try him with half of a Universe, of an Omnipotence, he sets to quarrelling with the proprietor of the other half, and declares himself the most maltreated of men. Always there is a black spot in our sunshine: it is even, as I said, the *Shadow of Ourselves.*"

This passage about the Infinite Shoeblick, one of the most famous in the Sartor,, is so full of meaning that an essay could be well written on it alone.

"Celestial Nepenthe," exclaims Tenfelsdröckh, "though a Pyrrhus conquer empires, and an Alexander sack the world, he finds thee not."

"There is in man a HIGHER than Love of Happiness: he can do without Happiness, and instead thereof find Blessedness! Was it not to preach-forth this same HIGHER that sages and martyrs, the Poet and the Priest, in all times, have spoken and suffered; bearing testimony, through life and through death, of the Godlike that is in Man, and how in the God like only has he Strength and Freedom? Which God-inspired Doctrine art thou also honored to be taught; O Heavens! and broken with manifold merciful Afflictions, even till thou become contrite, and learn it! O, thank thy Destiny for these; thankfully bear what yet remain: thou hadst need of them; the Self in thee needed to be annihilated. By benignant fever-paroxysms is Life rooting out the deep-seated chronic Disease, and triumphs over Death. On the roaring billows of Time, thou art not engulfed, but borne aloft into the azure of Eternity. Love not Pleasure; Love God. This is the EVERLASTING YEA, wherein all contradiction is solved: wherein whoso walks and works, it is well with him."

“ . . . the Fraction of Life can be increased in value not so much by increasing your Numerator as by lessening your Denominator. Nay, unless my Algebra deceive me, Unity itself divided by Zero will give Infinity.”

Once this truth that man cannot be happy until he works in well-doing, and not for the purpose of what he fancies his desires to be dawns and he sees in his life the All Life, and not until he expands his conscious being from his life to the All Life, so that he sees and lives his life in harmony with the One Life, does man change his notions that this or that thing, goal, ideal, attainment, faculty, possession, will make him happy. Then he will no longer seek happiness, but blessedness²¹ (mukti) and seek that he may be the channel through which blessedness and wholeness shall come to every man, thing and creature.²² This is called annihilation of self.

²¹In "Past and Present," book 3, chap. 4, Carlyle wrote as follows:

"We construct our theory of Human Duties, not on any Greatest-Nobleness Principle, never so mistaken; no, but on a Greatest-Happiness Principle."

"Happy," my brother? First of all, what difference is it whether thou art happy or not! To-day becomes Yesterday so fast, all To-morrows become Yesterdays; and then there is no question whatever of the "happiness," but quite another question. Nay, thou hast such a sacred pity left at least for thyself, thy very pains, once gone over into Yesterday, become joys to thee. Besides, thou knowest not what heavenly blessedness and indispensable sanative virtue was in them; thou shalt only know it after many days, when thou art wiser!

"The only happiness a brave man ever troubled himself with asking much about was, happiness enough to get his work done. Not "I can't eat!" but "I can't work!" that was the burden of all wise complaining among men. It is, after all, the one unhappiness of a man. That he cannot work; that he cannot get his destiny as a man fulfilled. Behold, the day is passing swiftly over, our life is passing swiftly over; and the night cometh when no man can work. The night once come, our happiness, our unhappiness,—it is all abolished; vanished, clean gone. . . ."

"Happiness, unhappiness: all that was but the *wages* thou hadst; thou hast spent all that, in sustaining thyself hitherward; not a coin of it remains with thee, it is all spent, eaten: and now thy work, where is thy work? Swift, out with it, let us see thy work!"

²²Compare James Leith MacBeth Bain, author of an excellent booklet: *The Brotherhood of Healers*. Being a message to all practical Mystics, an appeal to all who are active in the will of blessing, and an introduction to the study of the essential principles of Spiritual, Psychic and Mental Healing.—New York, Theosophical Publishing Co., 244 Lenox Avenue.

Period 6.

"The physical, magnetic, and psychic healer is a physical, magnetic, and psychic organism for the transmutation of the elements of these kingdoms into the healing energy pertaining to them and which operate in them respectively. And the purely spiritual healer is also an organism for the generating, storing, and transmitting of the essential good that alone can heal the soul. They who have thus generated in them the perfect medicine, the Christ (or Master) potency, the Elixir of Life, can shed it upon the baser elements of the animal soul, and so can transmute even this vile stuff into the pure gold of the spiritual affections. They possess the philosopher's stone of transmutation. For even as in the mineral kingdom the elements are essentially one, i. e., of the same stuff, and only take their mineral form according to the combination of the elements, so it is in the human soul and body. The law in all realms is one.

"Whether he be a physical or magnetic or psychic or spiritual healer, he is of necessity of the nutritive temperament. Every experience comes to him only to be assimilated in order to be given forth as a power for others' good.

"He is emptied only to take in more of the food stuffs found in the human affectional elements, to transmute such stuffs into a finer and ever finer force of heal-

“The first preliminary moral Act, Annihilation of Self (*Selbsttödtung*), had been happily accomplished; and my mind’s eyes were now unsealed, and its hands ungyved.”

The characteristic of blessedness is that it is connected with freedom from the bonds of self and that it affects others, since it is of a universal nature, whereas happiness had in it the element of selfishness, bondage to the desires of a personality.

The ideal to be striven for is to become perfect and free from the ills of an everchanging life. It is to see and live a life free from the bonds and shackles which the erroneous notions of “self” and “mine” forge and clap on to us. Thus gradually a man becomes conscious of more than his little personality. He lives with and in his friends, his fellow citizens in his own community, then with the people of his race and his brothers throughout the world, and with all nature. His enemies and all opposition cease to be.

DUTY.

The means of reaching the ideal are before us here and now. They are the performance of duty, of the natural duty,²³ as we see it at any time; the performance of our own duties, even if common, ordinary, distasteful, painful, and performance with our mind, thought, desire and body, bent on doing these duties

ing. And so the emptying and refining process goes on, and we cannot say where it ends.

“For though our abiding be in the Golden Light of the Sun of Life, even the Great Love, there is yet progression, and I believe it is unending.”

Period 82.

“But we must be in a state of mind in which we can hear the word of the Spirit, and in which we can receive the gift of new life.

“And so the all important thing for us to know is how we can come into the hearing ear, i. e., how to become so attuned to the mind of the Spirit, or the will of God, that we shall not fail to respond to the kindred vibrations of the mind, and so hear the word of the Spirit, and how we can come unto the capacity to receive even God into the soul. In the fewest words I shall now seek to point out the way of Life the blessed to everyone who would walk in that path as a healer of the soul or of the body.

“We should, then, so order our daily lives, even in eating and drinking, as in thinking, speaking, and doing, that we shall come, as by a natural process of cause and effect, unto the quiet of the soul, the lull of the passions, the rest of the emotions the silence of the superficial selfhood with the utter abandonment of the old, animal, self-assertive self-will, not only in order that the word of the Spirit may be heard by us, but that the Holy One may be able to dwell in us effectively for our own blessing and the blessing of others.”

✓ ²³Bhagavad-Gita ch. xviii. “Men being contented and devoted to their own proper duties attain perfection; hear now how that perfection is attained by devotion to natural duty.

“If a man maketh offerings to the Supreme Being who is the source of the works of all and by whom this universe was spread abroad, he thus obtaineth perfection. The performance of the duties of a man’s own particular calling, although devoid of excellence, is better than doing the duty of another, however well performed; and he who fulfills the duties obligated by nature does not incur sin. A man’s own natural duty, even though stained with faults, ought not to be abandoned.”

properly. Hence as the performance of duty means in the first instance work, there is to be found in Carlyle's writings a never-ceasing praise of work, work and of the performance of duty. Duty is to the sky messenger itself a divine messenger. So he cries out:

“‘Has the word Duty no meaning; is what we call Duty no Divine Messenger and Guide, but a false earthly Fantasm?’”

And the sky messenger sees the infinite connections of the duty of the present moment with all past and all future.

“‘Thus, in spite of all Motive-grinders, and Mechanical Profit-and-Loss Philosophies, with the sick ophthalmia and hallucination they had brought on, was the Infinite nature of Duty still dimly present to me.’”

The simple events in the life of the ordinary man can bring knowledge as much as the complex vicissitudes of the great world. For the purpose of reading the grand volume of the world, “‘What matters it?’” asks Teufelsdröckh, “‘whether such Alphabet be in large gilt letters or in small ungilt ones, so you have an eye to read it?’”

Carlyle tells us of the direct and intimate connection of karma and duty. The duty of the present moment is that into which all the karma of past ages is focussed and from which the karma of the future radiates. The duty of the moment *must* be performed. It may be that a man can shirk its performance, but he shirks it for the present only. The future will again bring him into a position where the same duty, the performance of which he delayed, will confront him. This time the call will be more urgent. Man may succeed in evading his duty again. No matter how often he may disregard the duty, there comes a time when his own higher nature will attempt to compel him to the performance, and if that be not enough: all the forces of the universe, the readjustment of which demanded long since the performance of that duty—the smallest duty if not attended to appearing infinite because of its connections—will marshal themselves against him and ultimately compel the performance, with heavy penalty, of that which he has so long delayed.²⁴

²⁴Bhagavad-Gita, ch. xviii. “‘And if, indulging self-confidence thou sayest ‘I will not fight,’ such a determination will prove itself vain, for the principles of thy nature will impel thee to engage. Being bound by all past karma to thy natural duties, thou, O Son of Kuntī, wilt involuntarily do from necessity that which in thy folly thou wouldst not do.’”

The Ring of Necessity, as Carlyle calls it with the ancients, begirts us all. But only the wise can see how the right performance of duty will break the Ring of Necessity, will solve the Riddle of the Sphinx. This subtle connection of karma and duty is in his mind when speaking of the Ring of Necessity, he says: "Happy he for whom a kind heavenly Sun brightens it into a ring of Duty, and plays around it with beautiful prismatic diffractions; yet ever, as basis and as borne for our whole being it is there."

Indeed the duty of the moment is the Path to liberation. The philosophy of the East is translated to the West:

"The Situation that has not its Duty, its Ideal, was never yet occupied by man. Yes here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal: work it out therefrom; and working, believe, live, be free. Fool! the Ideal is in thyself, the impediment too is in thyself: thy Condition is but the stuff thou art to shape that same Ideal out of: what matters whether such stuff be of this sort or that, so the Form thou give it be heroic, be poetic? O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, "here or nowhere," couldst thou only see!

✓ "But indeed Conviction, were it never so excellent, is worthless till it convert itself into Conduct. Nay, properly Conviction is not possible till then; inasmuch as all Speculation is by nature endless, formless, a vortex amid vortices: only by a felt indubitable certainty of Experience does it find any centre to revolve round, and so fashion itself into a system. Most true is it, as a wise man teaches us, that 'Doubt of any sort cannot be removed except by Action.' On which ground, too; let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service: '*Do the Duty which lies nearest thee,*' which thou knowest to be a Duty! Thy second Duty will already have become clearer.' "

To be continued.

Karma is thought: spiritual, mental, psychic, physical thought.
Mental thought is of atomic life-matter in the mental zodiac.

THE ZODIAC.

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KARMA.

VII.

MENTAL KARMA.

Continued from page 198.

A FEATURE of the mental karma of a person who allows his mind to be drugged into a belief which opposes his reason, is that he is unhappy and restless. He becomes a mental weather-cock. His mind no longer has a direction of its own, but turns in the direction given by any prevailing influence. Such a weather-cock will accept the belief of the person or body with whom he is, and also take the belief of the next one. He drifts from one belief to another and is never sure which is right.

We remember such a person. He was a "joiner." He had become identified with different religious and mildly philosophic bodies in different places where he had been. His faiths became too numerous for him to reconcile them. He could not decide which one was right. In a letter to a friend, he described his mental state as being unsettled and unhappy, because, he said, he did not know just what he did or did not believe. Each of his faiths seemed right while thinking of it, but as he turned to the next, that, too, appeared right. Having no assistance in this dilemma, his thought began to brood successively over his faiths. Then his mind whirled madly from faith to faith until he did not know which one to rest upon. Finally he resolved upon an

original plan. He said that he found that his mind changed so often and as he was not able to prevent its changing from one belief to another he must get somebody to change his mind for him, so that it would stay changed. So he wrote and later went to a "scientist" who he was sure did know—and the "scientist" changed his mind for him. But did that help him any?

These false "scientists" stand as obstacles to progress. Though their beliefs appear amusing, and unworthy of serious thought, and though they and their claims seem harmless enough, yet they are more dangerous than any physical foe. They are enemies to mankind. They prevaricate and speak falsely concerning existing facts. They make front against facts. They subvert the reasoning faculty by training it to deny the facts which are known, and affirm as facts theories which are untrue alike to sense and reason. Their existence would seem unjust, and it would seem that they should have no place in the world; but they are a part of the mental karma of the age. Those who become of these "scientists," of whatever branch, and feel themselves as such, have come into the inheritance of their past mental karma.

The karma of the "scientist" who denies facts and affirms falsehoods, is the karma of the mental liar who becomes inoculated with and the victim of his own lies. Having deceived many, he at last deceives himself. This state is not reached quickly and at once. At first a "scientist" attempts to deceive or delude others in a mild form, and finding success in his attempts, he continues. The recoil is sure and he becomes the victim of his own practice. Many who are unable to determine a thing for themselves are receiving their just deserts.

The "scientist" thought is the mental karma of the thought age. These scientists are karmic agents. They interfere with and make mental progress difficult because they confuse the minds and beliefs of the people. Seizing on a fact, they beat it out of shape and parade it in a dress of illusions. However, their work is not without service. They are acting as horrible examples to Religions and Science of what might become of them if they do not follow truth for its own sake, instead of insisting on authoritative dicta and the bigotry of authorities. They are of value in demonstrating to religion and to science that neither can rest on past traditions, nor initial efforts, but that they must grow out of the traditions.

Another class of people are those who speak of a "law of

opulence." They declare that all things are contained in the Universal Mind, that they may demand of the Universal Mind anything they wish and that if their demand is made properly and strong enough they will get what they demand, be it a piece of cloth or millions of dollars. The rule by which they work is to make a clear cut picture of the thing that they wish, then to desire that thing earnestly and with persistence, and then to believe positively that they will get it and that it will surely come to them. Many have had remarkable success in thus obtaining what did not rightfully belong to them. This method of demand and supply is as unlawful as any act of highway robbery. All things are of course contained within the Universal Mind. Each individual mind is a unit within the Universal Mind, but no one unit has the right to demand of other units what they possess, nor to demand of Universal Mind (God) what it, the unit, has not already. Universal Mind or God should have as much intelligence as the little unit, man, and should know what he is entitled to. Acting from intelligence, Universal Mind will give to the little man, what belongs to him, without his demanding it. When man makes his mental picture and attracts or takes the object after the method of the believers in the supposed law of opulence, he is acting on the principle of a burglar or a highwayman. Learning that a carriage is to pass along a certain road, the highwayman arms himself, awaits the arrival of the carriage, stops the driver, and demands the purses of the passengers, who, because of the advantage of his arms, comply with his demands; and so he gets what he demands. The demander of opulence forms the picture of what he wishes, uses the ammunition of his desire, and the object of his desire comes to him. But some one has to supply his demands. As he takes the money which he is advised to demand by those who champion this plan, he deprives those who supply his demands just as the highwayman plunders his victims. But the law of justice rules, notwithstanding all opulence and its demanders. Everyone must pay for what he gets and the mental culprits and thieves and vagabonds and outlaws will as surely pay for their stealings as the highwayman does for his in the end. They will be found out by the law, the memory of which does not fail. The highwayman at first rejoices in his lawlessness, and glories in the exercise of his power of depriving others of their possessions. But he must live apart from men, and as he grows older he feels and regrets his isolation from mankind. He sees that what he gets does not bring

him happiness and his deeds of outlawry haunt him in visions of the night. He begins, at first unconsciously, to feel that the law will overtake him; at last it does and he is incarcerated behind prison walls, forced to abstain. The opulentist outlaw is not so very different. When he discovers that he may wish for a thing and get it, he derives the same pleasure from his act as does the thief. Then he becomes more daring and confident and is a bold highwayman in his mental world where he demands opulence and gets it, but as time wears on he feels an isolation, for he is acting against the law of the mental world. He is taking unfair advantage; his deeds in which he first exulted begin to recoil upon him. Though he uses all his specious arguments to the contrary, he feels and knows that he is acting against the law. The law of the mental world is just in its inexorable operation on all such criminals and mental sharks, and the opulentist, too, is overtaken by the law. The law may affect him physically as well as mentally. All possessions may be swept away from him and he may be reduced to penury and utter poverty. He will be haunted by mental creatures who constantly pursue him and from whom he cannot escape. These visions often end in insanity. The karma of such actions will in another life, according to the height to which he carried his practice, either endow him with the same tendencies of mental theft or it will make him a prey to others who take from him what he has. When one comes with such tendencies, he carries over what has been engendered in the past. If these practices are continued they will usually make of the practitioner a mental wreck.

Those who follow what they consider the law of supply and demand, and attempt to make demands on nature without working according to legitimate methods for what they demand, are not all impostors. Many begin in good faith and act on the advice of others. When they so begin they may be honest enough in their practice, but as they continue, experience will teach them that the practice is unlawful. Those who attempt to enter consciously into the world of thought will be subjected to more rigid lessons than the ordinary man of the world. One who attempts an entrance into the world of thought is given the lesson that he should not wish for anything related to his personality or from which he will receive personal advantage, until he knows the nature of his thoughts, is able to discover his motives, and to distinguish between right and wrong action. Conscience will warn them that they are treading on dangerous ground. Conscience

will say "stop." When they listen to conscience, they will have one or two experiences which will show them the error; but if they try to make a bargain with conscience or heed it not and continue in their practice, they then become outlawed in the mental world, and will receive the lessons which are given to outlaws. Wishing for a thing will bring that thing, but instead of being a help it will prove a burden and will precipitate on the inexperienced wisher many things which he did not expect.

Besides him who thinks with the view of profiting by a supposed law of opulence, there is the ordinary person who knows of no such term, but who simply wishes for and desires things. The philosophy of wishing is important to the student of mental karma. The act of wishing sets in motion many forces and the one who wishes and continues to think and wish for some particular thing will obtain that thing. When he gets the thing he wished for, it is seldom had in the manner he wished for it, because he could not see all of the factors with which he was dealing when he wished, nor could he see all of the things which were connected with the object of his wish. This is the experience of many who have been successful in wishing. This is so because, while he does see mentally the thing which he wishes for, he does not see the things which are attached to and which follow it. He is like one who sees and desires a silken scarf hanging from the top of a shelf, and who reaches up, takes hold and pulls, and as he does he gets the scarf and with it are precipitated on his head many things which had been placed upon and near the scarf. One such experience should prevent the rash wisher from committing the same blunder again, and in the future cause him to work for the scarf and then make sure that nothing else will come with it. So should the wisher first negotiate for the object of his wish, that is to say, work for it. Then he can obtain it by complying with the laws which will make it his.

If one pays attention to the facts he will find that he may get what he wishes, but that he never gets it as he wished for, and he will often be glad to be without it. Of course, there are those who like the "scientists" will never admit the facts and who will always try and persuade themselves and others that it all happened just as they wished it, but in their hearts they know better. It is not wise for one who would enter the mental world of thought to long or wish for any object which has to do with his personality. The only thing which he may long for wisely and without any ill effects to anyone is to be divinely illumin-

ated as to how best to act. But then his longing ceases for he grows upward and expands naturally.

The different "scientists" have demonstrated that certain cures are effected. Some effect their cures by denying the existence of that which they cure; while others accomplish the same result by insisting that the cure already exists, until it seems to be actually effected. The results are not always what they expect; they can never tell just what will occur in the treatment, but they do occasionally appear to effect their cure. The one who cures by denial of that which he treats removes the trouble by a vacuum process of thought and the one who effects cures by insisting that there is no trouble where the trouble is, removes the trouble by a pressure process of thought. The vacuum process lifts the trouble above the victim, the pressure process forces it below.

All that the "scientists" do for a sufferer is to remove the trouble by supplanting it with the force of their own thoughts. The trouble remains to the debit of the victim, and when the next cycle for its reappearance comes it will precipitate itself with the accumulated interest that it has drawn. What these "scientists" have done to their victim is similar to what a physician does to his suffering patient, if he gives morphine to relieve suffering. The "scientist" gives a mental drug, the effect of which is that it takes the place of the trouble, which he has temporarily removed. The morphine is bad, but the mental drug of the "scientist" is worse. Neither of the drugs will cure, though each will make the victim insensible to his complaint. But the drug of the "scientist" is an hundred-fold worse than that of the physician.

The cures of the vibrationists, mental doctors, trouble doctors, worry doctors, opulentists and the like, all have to do with the lower world of thought. All interfere alike with the process of the mind in relation to disease and all alike will reap the mental disorders which they have caused to be set up in their own minds and in the minds of others, if their doctoring opposes the eternal principle of light and reason, justice and truth.

A lesson of great value which the Christian, Mental and other "scientists" of the so-called new schools should teach to the Christian Church is, that the miracles of the Church and the cures of Science may be performed without the authority of the Christian Church or the science of the scientists. This is a bitter lesson for the Church and Science; but unless the churches learn

their lesson, they will be superseded by another faith. Unless the scientists admit the facts and propound new theories to explain, their theories will be discredited by facts. The lesson of particular value to the church and science is that there is a power and reality in Thought, which had not before been understood, that thought is the real creator of the world and of the destinies of man, that the law of thought is the law by which the operations of nature are performed.

The power of thought is being demonstrated by the "scientists," by each according to the character of his cult. The "scientists" will compel science to recognize the facts demonstrated. When clear and unbiased thinkers intelligently enter the mental world of thought they will see and explain the relation of cause to effect and effect to cause in physical appearances, psychic phenomena and mental disturbances. Not till then will it be possible for people to become acquainted with the facts concerning the power and proper use of thought in the curing of diseases and other troubles. The causes of disease will be clearly seen and the claims of "scientists" will be shown to have no place. It will then be seen that more harm has been done by them to themselves and others than can be remedied in one life.

At present, the minds of men may be prepared for the use and knowledge of such power by each living up to his present knowledge of the laws of health, by a control of his desires, by living as clean a life as he understands, by purifying his mind of the intensely selfish thoughts which now fill it and by learning the proper use of money. If men now could become acquainted with the laws governing the different processes by which thoughts are regulated in their dynamic effect on other organisms this knowledge would bring disaster to the race.

One of the crazes of the time is "Yogi" breathing exercises which consist in the inhalation, retention, and exhalation of the breath for certain periods of time. This practice has most injurious effects on the nerves and mind of those in the West who follow it. It has been introduced by some from the East who know little of the nature of the Western mind or of the psychic constitution of our people. This practice was outlined by Patanjali, one of the greatest of Oriental sages, and is intended for the disciple after he has qualified in certain physical and mental degrees.

It is taught to the people nowadays before they have even begun to understand their physiological and psychic nature and

while they know practically nothing about the mind. Full of desires and with many active vices, they begin breathing exercises which will, if persisted in, shatter their nervous system and throw them under psychic influences which they are ill prepared to understand and combat. The avowed object of the breathing exercises is to control the mind; but instead of gaining a control of the mind they lose it. Those who now teach this practice have not yet explained what the mind is, nor what the breath is, nor how they are related and by what means; nor what changes go on in the breath, and mind and nervous system. Yet all this should be known by one who teaches the inhalation, retention and exhalation of the breath, called in Sanskrit pranayama, else both teacher and pupil will meet with mental karmic results according to the extent of the practice and the ignorance and motives of each.

He who attempts to teach breathing exercises, is either qualified or not fitted himself. If he is qualified, he will know whether an applicant for discipleship is also qualified. His qualification should be that he has passed through all practices he teaches, has developed all the faculties of which he teaches, has attained the state which he claims as the result of the practices. One who is qualified to teach will not have as a pupil one who is not ready; because he knows, not only that he will be karmically responsible for his pupil during his instruction, but he also knows that if the pupil is not ready, he cannot go through. One who attempts to teach and is not qualified is either a fraud or ignorant. If he is a fraud, he will pretend to a great deal, but can give little. All that he will know will be what others have said and not what he himself has proved, and he will teach with some object in view other than the benefit of his pupil. The ignorant supposes that he knows what he does not know, and who, having a desire to be a teacher, attempts to teach what he really does not know. Both the fraud and the ignorant are answerable for the ills inflicted on the follower of their instruction. The teacher is mentally and morally bound to the one whom he teaches, for any wrongs coming as the result of his teaching.

The "Yogi" exercises of breathing consist in the closing of one nostril with one of the fingers, then exhaling through the open nostril for a certain number of counts, then in closing with another finger the nostril through which the breath was exhaled; then in stopping the breath for a certain number of counts, after that the finger is removed from the nostril first held and through

which then the breath is inhaled for a certain number of counts, then in closing that nostril with the same finger and holding the inhaled breath for a certain number of counts. This makes one complete cycle. The breather continues the operation. This out-breathing and stoppage, in-breathing and stoppage is continued uninterruptedly for the time set by the would-be-yogi. This exercise is usually practiced in some posture of the body strikingly different from postures usually assumed by Western people in their meditations.

To one who hears for the first time of this exercise it will seem ridiculous, but it is far from being so when one is acquainted with its practice, observes its results, or has a knowledge of its philosophy. It is considered silly by those only who are ignorant of the nature of the relation of the breath to the mind.

There is a physical, a psychic and a mental breath. Each is related to and connected with the other. The nature of the physical and mental breath is related by the psychic breath. The psychic breath is that which arranges and adjusts life in the physical body by the physical breath, to and with the mind and its mental operations, by the processes of thought. The physical breath, strictly, consists of the elements and forces acting on the physical world. The mental breath is the Ego incarnated in the body, the psychic breath is an entity which exists within and without the physical body. It has a center outside and a center inside the physical body. The seat of the psychic breath in the body is the heart. There is a constant swing between two centers. This psychic swing of the breath causes the air to rush into the body and to rush out again. The physical elements of the breath, as it rushes into the body, act on the blood and the tissues of the body, supplying it with certain elemental food. The physical elements which are breathed out are those which the body cannot make use of and which cannot be well removed in any other way than by means of the physical breath. The proper regulation of the physical breath keeps the body in health. The psychic breath establishes the relation between these physical particles with the desires of the organic structure, and between the desires and the mind. The relationship between the desires and the physical with the mind is made by the psychic breath through a nerve aura which nerve aura acts on the mind and is either used by the mind or controls the mind.

The intention of the would be yogi is to control the mental

by the physical breath, but this is unreasonable. He starts from the wrong end. The higher should be master of the lower. Even if the higher is mastered by the lower, the servant can never become master of itself by dominating that which should be its master. The natural result of the mental, being controlled by the physical breath is the lowering of the mind without a raising of the breath. The relationship having been severed, confusion follows.

When one holds his breath he retains the carbonic acid gas in his body, which is destructive to animal life and prevents the outflow of other waste products. By holding his breath he also prevents his psychic breath body from swinging outward. As the motion of the psychic body is interfered with, it in turn interferes with or suppresses the operations of the mind. When one has exhaled all the air from the lungs and suspends the breath he prevents the inflow of the elements needed as food for the tissues of the body and for the use of the psychic entity in the body, and he prevents the inswinging of the psychic breath. All this has a tendency to suspend or retard the action of the mind. This is the object aimed at by the "yogi." He seeks to suppress the functions of the mind in connection with the physical body in order to control it and to pass into a psychic state usually called spiritual. The result is that the heart action is seriously disturbed and injured. Of those who follow this practice persistently, the great majority will become psychically unbalanced and mentally deranged. The heart will fail to perform its functions properly and consumption or paralysis are likely to follow. Such is the karma of the majority of those who persistently do their "yogi" breathing. But not in every case is this the result.

Occasionally there may be among those who practice pranayama one more determined than the others and who has some power mentally, or one who is possessed by fierce and steady desire. When he continues the practice he learns how to become consciously active, as the psychic action increases. He becomes at last able to act on the astral plane, to see the desires of others and to know how to use them for his own ends; if he continues he will bring about his own destruction, being not freed from his desires, but controlled by them. The only difference between his former and later states is that he is able to sense things more intensely than before and to have more power over others. He will finally fall into excesses of the sex nature and he will commit crimes and become insane.

Hatha Yoga, or breathing exercises, require a long and severe discipline which few Westerners have either the will or endurance to follow, and so, fortunately for them, it is only a fad for a little while and then they take up with another fad. One who does adhere to the practice receives his karma as the results of his motive and acts and so does the one who attempts to teach him.

In the thought of the day are teachings of persons who appear and collect a following by the strange claims of mahatma cults, cults with themselves as heroes, claiming to be God's anointed and the reincarnation of a savior, archangel, or prophet of old. Some even claim to be God incarnate. We cannot say that these claimants are insane, because of the many followers whom they have. Each seems to vie with the other in saintliness and recklessness of his claim, and each has his devout crowd about him. It would appear that heaven has become depopulated by the recent incarnations on earth. Each of the incarnations is strictly up to date, in so far as his price is as high as his followers will stand. As to the cause of their accepting coin, these teachers cheerfully give the double reason: that the pupil cannot value and benefit from instruction unless he pays, and, that the laborer is worthy of his hire. These teachers are the karma of the time and of the people who are deceived by and believe in them. They are living examples of the weaknesses, credulity and shallow-mindedness of their followers. Their karma is that of the mental liar, explained previously.

One of the signs of the times is the Theosophical Movement. The Theosophical Society appeared with a message and a mission. It has presented Theosophy, old teachings in modern garb: of brotherhood, of karma and reincarnation, giving with them as a basis the sevenfold constitution of man and of the universe and the teaching of perfectibility of man. The acceptance of these teachings gives man an understanding and a grasp of himself as nothing else does. They show an orderly progression through all parts of nature, from the lowliest and seemingly most insignificant of her forms through all her kingdoms and beyond, into the realms where the mind alone may soar in its highest aspiration. By these teachings man is seen to be not a mere puppet in the hands of an omnipotent being, nor to be driven by a blind force, nor the plaything of fortuitous circumstances. Man is seen to be himself a creator, his own arbiter and the decreer of his own fate. It has been made plain that man may and will attain

through repeated incarnations to a degree of perfection far beyond his loftiest thought; that as ideals of this state, attained through many incarnations, there must be even now living, men who have attained to wisdom and perfection and who are what the ordinary man will be in time. These are doctrines necessary to satisfy all parts of man's nature. They possess what science and modern religions lack; they satisfy the reason, they satisfy the heart, place an intimate relationship between the heart and the head, and demonstrate the means by which man may attain to the highest ideals.

These teachings have made their impress on every phase of modern thought; scientists, writers, originators and followers of all other modern movements, have borrowed from the great fund of information, though those taking have not always known the source from which they borrowed. The theosophical thought, more than any other movement, shaped the tendency to freedom in religious thought, has given a lift to scientific impulses and a new light to the philosophic mind. Writers of fiction are illuminated by its doctrines. Theosophy is evoking a new school of literature. Theosophy has largely removed the fear of death and of the future. It has brought the idea of heaven into mundane affairs. It has caused the terrors of hell to dissipate like mist. It has given to the mind a freedom which no other form of belief has conferred.

Yet some theosophists have done more than all others to belittle the name Theosophy, and make its teachings appear ridiculous to the public. Becoming members of a society did not make people theosophists. The charge of the world against members of the Theosophical Society are often true. The greatest of its doctrines and the most difficult to realize is that of Brotherhood. The brotherhood spoken of is the brotherhood in spirit, not of the body. Thinking brotherhood would have brought the spirit of brotherhood into the physical life of the members, but failing to see and act from this high stand, and acting instead from the low level of personal aims, they let lower human nature assert itself. Ambition blinded them to brotherhood, and petty jealousy and bickerings split the Theosophical Society into parts.

The Masters were quoted and messages from them claimed; each side declaring to have messages from the Masters and to know their will, much as the bigoted sectarian claims to know and to do the will of God. The profound doctrine of reincarnation in its theosophic sense has been ridiculed by such theo-

sophists asserting a knowledge of their past lives and the lives of others, when their very claims convicted them of ignorance.

The teaching in which most interest is shown is that of the astral world. The manner in which they approach it would indicate that the philosophy is forgotten and that they are ceasing with its lethal, rather than the diviner side. The astral world was sought and entered by some, and coming under the alluring glamour and hypnotic spell, many became victims of their fancies and of its deceptive light. Brotherhood has suffered violence at the hands of some Theosophists. Their actions show that its meaning has been forgotten, if ever understood. The karma as now talked about, is stereotyped and has an empty sound. The teachings of reincarnation and the seven principles are rehashed in lifeless terms and lack that virility required for growth and progress. Fraud has been practiced by members of the Society and in the name of Theosophy. No different from those in other movements, many of the theosophists have incurred the karma which they have taught.

The Theosophical Society has been the recipient and dispenser of great truths, but such honor entails great responsibility. The karma of those who have failed to perform their work in the Theosophical Society will be greater and reach farther than that of those in the other movements, because members of the Theosophical Society had a knowledge of the law. Great responsibilities rest on those who know the doctrines but fail to live up to them.

Judging from present action, the split factions of the Theosophical Society are in sad decay. Each, according to its human weaknesses is drifting into the little pools of decaying forms. Some prefer the social side, where meetings are for favorites and friends. Others prefer the arts and kindergarten methods. Others prefer to live in the memories of the past and fight over again the Society's squabbles they have won or lost. Others again prefer the ceremonial, the homage due a priest and the authority of a pope, while others are attracted by astral glamour and are becoming deluded and ensnared in chasing its elusive lights. Some have left the ranks and work the divine teachings to get money and an easy life.

The social side will last as long as social fads do last. The karma of such members is that they who knew of Theosophy will be in future kept from it by social ties. Those following the kindergarten method will be absorbed by petty duties of life

when their work in the world is begun again; the petty duties will prevent them from entering upon the duties of a larger life. The karma of those who live in the memories of the past strife of the Theosophical Society will be, that their strife will prevent them from taking up the work again and benefiting from its teachings. Those who desire to build up a theosophical church with its priest and pope, will in the future be born and bred and bound to ritual and a church where their minds will yearn for freedom, but where education and conventional forms will restrict them. They must work out that terrible price which they are now preparing as their future debts. Preaching against priestcraft and authority while practicing the very opposite of what they preach, they are making prisons for their minds in which they will be bound until they pay the debt in full. Those who seek Theosophy in the astral world will incur the karma of weak and impotent psychics who put themselves under control to gratify sensation. They will become moral wrecks, lose the use of mental faculties or become insane.

The karma of these different sects may not be put off to the future, much of it will be suffered here. Should it be experienced now, it will be their good karma—if they can rectify their wrongs and get on the true path.

The Theosophical societies are dying slowly. They will pass away, if they refuse to awaken to and realize the doctrines which they teach. There is yet time for the different leaders and members to awaken to the present truth of brotherhood, and to reunite their forces. If this can be done, much of the karma of the society in former ages will be worked out. Old debts will be paid and a new work entered upon which will excel anything which has as yet been done. It is not too late. There is still time.

✓ Claims of authority as outer heads or commissions from Masters must be put aside. The feeling of tolerance is not enough; the love of brotherhood must be yearned for and experienced before results will become apparent. All those who would have the Theosophical Society as one again, must first begin to long for it and to think about it and be willing to see and rid themselves of their self-deception, willing to give up their personal claims and rights to any place or position, and to put aside all prejudices for or against those engaged in theosophical work. ✓

If this can be done by a large enough number, union of theosophical societies will be effected again. If the majority will so

think, and desire the union on principles of right and justice, they will see it an accomplished fact. One or two or three cannot accomplish this. It can be effected only when it is desired by the many who think, and who can free their minds from personal prejudice long enough to see the truth of things.

Those who sanction these faiths, beliefs and systems which the present cycle has brought out, will be responsible for the ill and harm which their sanction does to the faiths of the future. The duty of everyone interested in religion, in philosophy and in the sciences, is to sanction only such doctrines as he believes true, and to give no word of approval to those he believes to be false. If each is true to this duty, the welfare of the future will be assured.

Out of the tumult and chaos of opinions will develop a philosophical, scientific religion, such as history does not record. It will not be a religion, but rather an understanding of the inner myriad forms of thought, reflected or expressed in nature's outer forms, through all of which divinity will be perceived.

Such retirement alike from the tumults and the pleasures of busy men, though it seems to diminish the merit of virtuous conduct in Schiller, is itself, as hinted above, the best proof of his virtue. No man is born without ambitious worldly desires; and for no man, especially for no man like Schiller, can the victory over them be too complete. His duty lay in that mode of life; and he had both discovered his duty, and addressed himself with his whole might to perform it. Nor was it in estrangement from men's interests that this seclusion originated; but rather in deeper concern for these. From many indications, we can perceive that to Schiller the task of the Poet appeared of far weightier import to mankind, in these times, than that of any other man whatever. It seemed to him that he was "casting his bread upon the waters, and would find it after many days"; that when the noise of all conquerors, and demagogues, and political reformers had quite died away, some tone of heavenly wisdom that had dwelt even in him might still linger among men, and be acknowledged as heavenly and priceless, whether as his or not; whereby, though dead, he would yet speak, and his spirit would live throughout all generations, when the syllables that once formed his name had passed into forgetfulness forever.

—Carlyle, *Schiller*.

“SAVONAROLA” OF FLORENCE.

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

BY DR. W. WILLIAMS.

Continued from page 281.

“WHAT THE GREAT MYSTICS TEACH.”

THE great mystic teachers in all ages agree in this statement that there are three stages in the higher life that must be attained unto ere we can become divine. They are described and characterized by St. Bonaventura in his treatise, entitled “*Mystica Theologia*,” as purificatory, illuminative and unitive, in their action and operation within the soul or lower nature of every individual who has become the subject of the divine Palingenesis, or New Birth, as it is generally termed. These psychological moments or processes in spiritual development, with their antecedent conditions and states necessary and preliminary to all upward progress, are rarely found, noticed or described in modern theosophical works, which treat more of the marvellous and thaumaturgic element and forces of man’s psychical nature than those essential acquirements and attainments by which alone it becomes purified and elevated in the scale of spiritual existence, and closer approximated at the end of each incarnation to the goal of its high destiny.

Much has been written and said regarding occult science, esoteric doctrines, and the lost mysteries of antiquity, exciting feelings of wonderment and impelling many to take up theosophical studies and seek after secret lore or indulge in magical practices. Few, however, through lack of previous training and discipline, are able to understand and appreciate to any extent their worth and value as aids in the acquisition of the higher and truer knowledge that forms the basis of all moral regeneration and spiritual upliftment and ascension which, if they be not the one great quest, life proves a miserable failure, a lamentable catastrophe, and occultism a worthless possession, a delusive snare, that oftentimes lands its mistaken devotees in a quagmire of spiritual death, or hurls them into a morass of heart-rending sorrow and lifelong regret. If, as Gotama, the

Buddha, proclaimed, ignorance be man's greatest curse and calamity, much more so is the ignorance of spiritual life and the laws of its operation, as also of the astral fluid, of which latter, the violation and ignorant handling of it, produces direful and distressing effects irretrievable and irremediable in their nature and character, and consequently to be endured until they have worked themselves out and their power and force have become extinct. "Woe unto him," says Rabbi Simeon, in the Book of Zohar, "who allows himself to be led on and seduced by the serpent (astral fluid or light), for ruin irretrievable, physically, morally and spiritually, both to himself and others associated with him in his doom, as in the case of Adam, who wished to become expert in nature's secrets and occult science. The soul, or lower nature, placed between the phenomenal and noumenal worlds, is subject to the influences of each, and according as it conforms itself to them, its life is upward or downward, its path a descent or ascent. Everyone, without exception, is keenly sensitive at times of this opposition of influences that involves so great and important results in his or her future life or destiny, and this inward conflict will continue so long as the lower self, ignorant of its true derivation and dependence on its higher self for its very existence, antagonizes it and gives full sway to its animal instincts and propensities. In this long and practised struggle lies concealed the mystery and secret of human evolution and progress, which are accelerated or retarded as the one or the other acquires dominion and control. No evolution without involution is one of the highest facts and truths inculcated by Theosophy, that is, that without the influx and accession of divine life and light within us, no progress is possible for humanity on the upward track, the entering on which is the initial step that leads to the anastasis, or resurrection from the dead, by which we become transformed into children of light, sons of God, born again into a new and higher life, not of blood nor of the will of the flesh, nor of the will of man, but of the Divine Will, when being made partakers of the divine nature in a manner and way never imagined, we are enrolled in the great brotherhood of redeemed and purified humanity, the world's great desire and inward yearning, its ultimate destiny awaiting it, the medium for the consummation of which, in each individual, is the higher self, our true Lucifer or light-bearer, the glorious and divine "Augoeides," the Christ within us, whom not having seen, we learn to love, in whom believing in and obeying his

inward teachings and admonitions, though it doth not appear what we shall be, we know that when he shall appear we shall be like him, for we shall see him as he is with our natures unified and blended together throughout all ages.

It is said that the mills of the gods grind slowly yet surely, and though the process of purification ere entering into the plentitude of the divine life must of necessity be slow and gradual, yet it is surely being carried on in the life of every individual and will ultimately eventuate in our finding and walking in the true path of light, to which an eastern sage refers and describes. "There is," he says, "a path which no fowl (unclean bird or soul) knoweth, and which the vulture's (sensualist's) eye hath not seen. The lion's whelps (animal desires) have not trodden it, nor the fierce lion (animal passion) passed by it." In the mystical writings of Dionysius, the Areopagite, it is fully described and also its three successive stages that must be passed through ere we can enter onto the plane of that higher existence which, when we have reached, we return back to earth life no more. Summarily described, they are: purification of life and thought, mental and spiritual illumination, and final unition of the soul with the divine nature, by which it is evidenced, we have passed from death into life, the one real life, the life eternal. Of the nature and character of its many and various manifestations, we are able to judge and form some notion of them from the records of the lives and deeds of those great and exalted souls who were teachers and guides of humanity in its ages of darkness and ignorance, and who were ensamples of the higher life that will eventually prevail throughout the world, the burden of their teachings being, "Live the life and walk the path of light," in which alone is to be acquired and enjoyed the consummation of human destiny, purity, illumination and unition with the Divine.

FLORENCE AFTER THE DEATH OF LORENZO.

The death of Lorenzo the Magnificent proved to be the prelude of vast and most important political changes, not only in Florence and Italy generally, but also in the position and life of Savonarola himself. After the funeral obsequies of Lorenzo were over, the citizens of Florence found themselves faced with dangers and difficulties they had never dreamed of. A feeling of uncertainty and disquietude became prevalent throughout the many petty states of Italy, giving rise to fore-

bodings and presages of some approaching indefinable calamity that threatened their existence and safety, the more ominous because doubtful and ignorant of the quarter it would come from. In this state of political bewilderment, the Florentine populace turned to Savonarola as the only one they could trust at this time for counsel and guidance. Through the long reign of Lorenzo and his ancestors, that spirit of self-dependence, that readiness to provide against and to meet all emergencies for the protection of the state, had almost become extinct, and now they were like belated sheep wandering forlorn on the mountains, unknowing whither to turn and what to do for the best.

Piero, the eldest son and successor of Lorenzo, soon proved himself utterly incapable of ruling a city like Florence, having neither the political genius and sagacity, nor those artistic and literary abilities of his father, who, whilst maintaining the outward forms of republican government, had undermined and filched away the liberty and freedom of the state. Though handsome in person and able to improvise verses and songs, he had not that intellectual discernment, that knowledge of human nature, which are the greatest essentials in the art of government, and, moreover, did not recognize that though Florence might be inclined and even induced to part with the substance of liberty, it would stoutly and strongly resist the abrogation and annulment of those forms of popular rule that remained as mementoes of its stormy and eventful past. Possessing through his mother, a member of the proud Orsini family, a haughty disposition and an ungovernable temper, Piero, in strange contrast with Lorenzo, was rough and coarse in speech and habits and subject to violent fits of passion and fury, and in carrying out his own wishes paid small or no regard for those of others.

A feeling of disaffection and dissatisfaction against him and his ideas and method of government and policy speedily manifested itself in Florence, causing many of the old adherents and supporters of the Medicean family and its regime to fall away and turn to Savonarola as their only hope for the welfare and preservation of the state. This desertion aroused and gave rise in Piero to a bitter feeling of resentment and impelled him forthwith to invent schemes for sending Savonarola out of the city and thus nullify and destroy his influence and popularity. To this end he arranged with the superior of the Dominican fraternity who ordered him to leave Florence

for a season on a preaching tour through northern Italy. Piero, however, soon realized that his artifices were powerless to diminish the respect and esteem in which he was held. The teaching of Savonarola had sunk deeply into the minds and hearts of the citizens. His fearless advocacy of honesty and probity in civic government, his bold denunciation of wickedness and libertinage amongst the rich and noble, together with his earnest appeals to their higher nature, lifting them out of themselves and raising them into a loftier and purer atmosphere of life and feeling, all these combined and contributed to endear Savonarola to them, so that at this particular juncture in state affairs bordering on revolution and anarchy, all looked to him for guidance and counsel.

Great and widespread, therefore, was the feeling of consternation in the public mind when it became known that their beloved teacher was about to leave them. Though deeply grateful for their affection towards himself, Savonarola was most anxious that their attention and minds should be rather directed and centered upon their own interior spiritual development than upon himself, and therefore in one of his public addresses he told his hearers: "If you are too much cast down, if you begin to think you cannot live without me, your love and affection are yet imperfect, and therefore God is taking me from you for a season."

In these few words we get an inner glance of a truly great soul, of a lofty, unselfish character, as also of the nature of that divine life working and operating within him that made itself observable wherever he went. And this is the distinguishing feature of the New Life when it energizes in the soul of a man. Its action is not contractive, but expansive, both of the mind and heart. It radiates and shines forth in every word, deed and gesture, investing them with a power and influence, irresistible and overwhelming in its effects upon others, making wise the simple and unlearned so that they become the companions and counsellors of kings and princes. This was the case with Savonarola. Step by step, from one degree to another, from grade to grade, he graduated in this New Life, and in proportion as he became imbued with it, he became the center to which gravitated all who were seeking after the *summum bonum*, which so many are searching after, but so few succeed in finding and acquiring. Day by day, mounting higher and higher in the life divine, the currents of Savonarola's lower nature, feelings, inclinations and propensities, were not de-

stroyed, but refined, purified and directed towards making and rendering himself more receptive of that inner light that informs the understanding, brightens and clarifies the intellect, expands the heart with deeper sympathies, strengthens the will in the formation of a loftier character and the building up of a nobler and truer life, and bedecks it with those moral and spiritual graces and embellishments that in a man win respect and admiration, and in a woman are that adornment that commands and excites in all beholders feelings of honor and veneration almost akin to and bordering on worship.

This was the secret of Savonarola's life, of his power as a preacher, of his success and influence as a popular guide and counsellor. The remarks, therefore, of one of his biographers are not extravagant and inflated: "This great father was endowed with infinite and most rare virtues. He was benignant and pleasant with all, humble and gentle with everyone in his convent and universally affable in conversation. The familiarity of his manner produced joy and gladness in others, and those who once came to know him had the greatest desire and avidity for his company, and when he spoke of spiritual things no one was able to withdraw from his presence." Another writer relates of him: "He was scarcely ever known to utter a harsh or rough rebuke, to raise his voice in anger, or to show a trace of passion in his countenance, however much he might be provoked. He was fervent in the denunciation and eradication of vices, but in his public admonitions it was by gentleness of speech, by simplicity of language rather than by vehemence and exaggeration of expression, that he sought to carry conviction to his hearers."

"SAVONAROLA'S VISIT TO BOLOGNA."

The presence of Savonarola was heartily welcomed by the citizens of Bologna, whither he was now sent by the superior of his order to preach the Lenten sermons in the early part of the year 1493. Although large congregations assembled to hear the famous preacher, rumors of whose eloquence and learning had widely circulated throughout the north of Italy, yet his lofty views and teachings of the Christian life, its duties and responsibilities, found no favor or appreciation by the reigning prince and his courtiers, who, with their numerous retinue of pages and dependents, made it their point by going late, to disturb and interrupt Savonarola in the middle of his dis-

courses. This was especially the case with the princess who, regardless of all sense of religious decorum and propriety, used to drive to church in her chariot drawn by six horses, accompanied with her numerous dames of honor, and thus greatly disturb the worshippers at their devotions. Unaccustomed to such extravagant and outrageous conduct, yet unwilling to give offence by rebuking it, Savonarola considerably paused in his discourse until the disorder caused by her abrupt entrance had quieted down. Observing, however, that this was ineffectual to prevent renewed interruption, he took occasion to make a few remarks on the sin of disturbing divine worship. Inflamed the more with rage and anger, the princely dame thereupon continued her disturbances and manifested her haughty disregard of the admonitions of the preacher and the feelings of the congregation by her most irreverent behavior whilst in church.

The climax of it all came at last, and though deeply regretting the occasion, finding on the following Sunday no abatement of the flagitious nuisance, Savonarola exclaimed: "Behold the way in which Satan uses his agents to interrupt the word of God." In a moment there was a terrible uproar, cries and groans resounding throughout the sacred building. In her rage and excitement, the princess shrieked and stormed, calling upon two of her gentlemen grooms to go into the pulpit and strike Savonarola dead, which, however, they refused to do. In a fit of towering fury she quitted the church, hastened back to the palace and at once despatched two of her servants to go at once and kill him in his cell or inflict upon him some grievous bodily injury. On coming into his presence they were so impressed with the calm dignity and composure of mind with which Savonarola addressed them, telling them he knew well their object, and feeling conscious of a power proceeding from him that paralyzed their arms, they retreated abashed and left him uninjured. The termagant princess, after this, did not venture again to disturb Savonarola, who continued his discourses to the end of the Lenten season without further annoyance and interruption, and on the day of his return to Florence he uttered these remarkable words: "This evening," he said, "I set forth on my journey to Florence with my staff and wooden flask, and I shall stay and lodge for the night at Pianorro. If anyone wishes to speak to me, let him come to me before leaving and I will listen to him. Know, however, that my death is not to take place and will not occur in Bologna."

“SAVONAROLA’S RETURN TO FLORENCE.”

On his arrival in Florence, Savonarola found that affairs had greatly deteriorated during his absence and that public animosity and dislike towards Piero generally prevailed, on account of his outrageous efforts to annul the constitution and acquire absolute rule and sovereignty in the state. Circumstances then existing demanded the greatest caution and prudence on the part of Savonarola, whose position as prior of a church and convent that had been built and endowed greatly by the Medicean family was somewhat uncertain and precarious, as it was quite possible that, urged on by Piero, his superior might remove him altogether from Florence and thus render void and nugatory the great mission of his life.

San Marco was one in a federation of Dominican monasteries in northern Italy. Previous to its erection, the convents in which Tuscany, of which Florence was the capital city, had formed a separate and distinct corporation, and now the most propitious opportunity had arrived for recovering and enjoying their former independence, especially as San Marco had risen in eminence and become famed for its learning and piety, as attested by the large and increasing number of applicants from all classes of society who sought admission as members of its brotherhood.

On Savonarola’s proposing and elaborating a plan for the accomplishment of this, it was quickly taken up and favored by Piero, whose thought was to win the minds of the members of San Marco and thus neutralize the influence of Savonarola over them. A deputation of three frati was therefore sent to Rome, but on its arrival there, found the Lombard or northern federation of monasteries was greatly incensed against the project and had succeeded in winning over to their side the authorities at Rome, Venice and Milan. On receiving their report of this, Savonarola, knowing beforehand what would be the result, wrote them. “Fear not,” said he; “remain firm, and you will conquer and overcome.” This forecast was shortly afterwards verified by a brief, signed by the pope himself and sent to Florence granting the Tuscan monasteries their former status as an independent community. On its reception, the frati proceeded at once and re-elected Savonarola as their prior. A number of new convents at this time having applied to be enrolled and admitted into the new congregation, a general meeting of delegates was held for the purpose of consolidating and com-

pleting it. At its close, Savonarola was chosen without a single dissentient as their vicar-general and superior and ultimately appointed provincial of the order in Tuscany by the Dominican general then residing in Rome, a post which he held and discharged onerous and important duties with his accustomed gentleness and urbane humility to the end of his eventful life and career.

“SAVONAROLA AS REFORMER OF CHURCH LIFE.”

After his election as provincial head and superior of the Dominican order in Florence and Tuscany, which made him independent of the control and authority of the heads of the Lombard fraternity and also beyond the power of Piero to trouble him, Savonarola's first object was the reformation of monastic life and discipline, which through various causes had been relaxed, less vigorous and considerably below that standard of moral purity and spiritual excellence originally propounded and enjoined by St. Dominic, the great founder of the order, whose last words of injunction were everywhere, in cloister and cell, written on the walls of San Marco, “Have charity, preserve humility and practise voluntary poverty.” They had, however, through the spirit of the times, become ignored and disregarded since the days of Antonio, and by a new rule passed by the frati, San Marco had acquired considerable property and wealth, which generally and invariably leads to moral laxity and declension of spiritual life and experience.

Savonarola was fully cognizant of this unhappy and deplorable degeneration of monastic life, but, beyond personal example and preaching, had no power to stop its growth nor prevent its continuance. He saw clearly and readily recognized the root of the evil that like a canker was sapping the spiritual life and destroying the vitality of the church as it existed at his time. It was a spirit of worldliness and selfishness, ambitious of preferment and desirous of power and rule that could then be acquired by the possession of wealth, which though in material and earthly things accomplished a great deal, yet in spiritual matters appertaining to the higher life is altogether worthless and valueless and cannot open the Kingdom of Heaven or induce light and peace into the human soul and unify it with the Divine. It can secure for a man titles, position and influence in society, politics and commerce, but cannot impart probity of mind nor purity of thought and heart. It can make him a demon of vice and wrongdoing, but has no power to

transform him into an angel or saint, endow him with honesty of purpose and integrity of character, nor make the soul a hermitage for the divine spirit wherein to dwell.

One of the great objects dear to the heart of Savonarola was the reformation of church and monastic life which at that time had sunk to the lowest ebb. Of this lamentable state he had had a painful experience in his recent visit to Bologna. He looked around and observed corruption and depravity rampant in the church, and a soul less true and attuned to what was pure and upright and holy might well have trembled and hesitated to take up the herculean task of cleansing such an Augean stable of vice and wickedness as the holy mother church had then become. He himself describes some of the iniquities he had to witness going on all around, and no one but he had the courage and fortitude of mind and purpose to lift up the voice and proclaim the truth.

In one of his public discourses, preached in Advent, he says: "If you knew all that I know! things disgusting! things horrible! you would shudder. When I think of all this, of the life that is led by the priests, I cannot restrain my tears. How do they protect their sheep? I will tell you a word, without lacking respect for those who are good. The evil pastors have made themselves mere instruments for leading the sheep into the jaws of the wolf. Oh, ye prelates! oh, ye supports of the Church, ye see, but say nothing to the priest who goes tricked out with his finery and his perfumes. Go to his house and you will find his table loaded with plate like the table of the great, and his rooms adorned with carpets, with hangings, with cushions. They have so many dogs, so many mules, so many houses, so many ornaments, so much silk, so many servants! Can you believe these fine gentlemen will open and lead you into the Kingdom of God? Their cupidity is insatiable hook! in the churches, everything is done for money. The bells are rung from covetousness, resounding only, 'Money, bread and candles.' The priests go into the choir to get money, to vespers and other offices because then money is distributed. But see if they are at matins! No; because there is no distribution there. They sell benefices; they sell the sacraments; they sell the marriage mass; they do everything from covetousness."

These were strong words, but they were true words. His hearers knew they were true. Popes, bishops, archbishops, and selfish, worldly minded prelates knew they were true, and the laity in general, rich and poor also, knew they were true.

(To be continued.)

THE INNER LIFE.

II.

By C. H. A. BJERREGAARD.

WALT WHITMAN, our neglected poet, wrote once:

Surely, whoever speaks to me in the right voice
Him or her I shall follow
As the water follows the moon silently
With fluid steps anywhere around the Globe.

And he continues in the same poem ("Voices"):

I believe all wait for the right voices
I see brains and lips closed—tympan and temples unstruck,
Until that comes which has the quality to strike and to uncloze,
Until that comes which has the quality to bring forth
What lies slumbering, forever ready, all in words.

Like Whitman we all wait to hear the right voice.

Where is that voice to be heard? The voice that can wake "what lies slumbering," where can it be heard? This sentence, "what lies slumbering," means a great deal; much more than its shortness would suggest. That which lies "slumbering" and which is to be awakened is our most essential nature. It is slumbering, viz., it is unknown to ourselves and to others. It is living in the innocence of a fool's paradise and in untried peace. The voices awaken it to activity and to thought. The awakening is sometimes painful and is followed by many trials. We enter upon the Path at the awakening. It is the awakening of the right voice that makes the difference between one man and another and which gives us any value. That is what happens normally. The "right voice" may also speak to us while we are in confusion

or perhaps evil. It is then an awakener in another sense. Of that I shall not speak at present.

I will show you two pictures. Be not surprised that I call them voices. I have good authority for it. Philo-Judäus, in most of his knowledge a good theosophist, and he had the Hebrew Scriptures as his authority, says that Nature is the language in which God speaks, "but there is this difference, that while the human voice is made to be heard, the voice of God is made to be seen; what God says consists of acts, not of words."¹

Let me show you a picture by the Japanese painter, Okio. It represents a sunrise on the coast of Japan. All you see is a long line of surf tumbling in towards you from out a bank of mist; you see the blood-red disk of the rising sun, and over the narrow strip of breaking rollers three cranes are slowly sailing north. You do not see the shore nor the ocean itself, it lies still sleeping under the mist; you see only the borderland of the great unknown, the breakers, the sun and the cranes. The picture is so simple that it would not appeal to most people. But it contains the whole philosophy of the Tao-Teh-King of which I shall speak in the following lectures.

You have perhaps seen such a scene on an early morning. I have seen it (minus the cranes, to be sure), right outside New York, where the Atlantic washes New Jersey's low, sandy shores. The view is weird, to say the least. It makes a desolate shore look more desolate and strikes you painfully at first. In melancholy you begin to realize that you have before you a picture of life. A vast unknown and a misty immensity envelops you, in which you perceive only the heaving breath of the ocean as of a mighty monster, perhaps dangerous. The breakers speak in unknown tongues and the cranes represent the eternal cry of the human soul for rest. And really, such is life in one of its aspects, the most dreadful one! What a blessing that the majority of people do not even suspect the truth! Only strong souls and initiates are allowed to behold the mystery and to see that we are surrounded by just such uncertainty—Uncertainty! The Inner Life begins in such realizations. It cannot begin in any other way. Yet such a negative beginning is most fruitful. All the entangling meshes of a complex life are hindrances.

The Inner Life is, first of all, simplicity; that is, it is un-mixed, homogeneous. Hear a legend. In the glorious days of chivalry, there was a knight brave and bold, but stupid as regards

¹Works. English trans. vol. 2. "Art. on Abraham."

learning. He never learned more of the "Ave Maria" than the words "Hail, Mary blessed among women," but these words he repeated always, in time and out of time. When he died it was discovered that lilies sprouted from his grave, and upon opening the grave it was found that the lilies grew upon his tongue! *Sancta Simplicitas!* Simple enough! Who would follow him? Yet the legend contains eternal truth. A life in simplicity is a free life, a life not in bondage either to desire or the objects of desire, or blurred by intellectual smoke. A life in simplicity has eliminated even the perspectives of the landscape, and stands like Fudji-no-yama with the head above the clouds. A life in simplicity is a strong life, and ignores the clouds that thunder and lighten around its breast, and, it stands firmly on the rock-ribbed cosmos.

It lies so near for anyone that may have been awakened by hearing about such a life, to imitate that which has been seen or heard, or follow some teacher who promises a short cut to the ideals. I would warn such. I would not have anyone copy another who has lived that life. I would have you know it from your own experience. The Inner Life is original. I warn all that "new trees cannot be made of flowers old ones bore," and, that one must not lay withered flowers as offering upon the altar. We live in a new age, and the Inner Life for us must be lived on new lines. It must be, first, natural or true to facts; secondly, it must be human, viz., not ascetic; thirdly, it must conform to all the best results of the lives lived by Mystics and Theosophists in the past. The Inner Life is an original life and mankind today is in as bad a way as it is because there has been copying, imitations. Teachers and leaders have taken their gifts in vain and sold them for money, and smothered their own consciences by the belief that they did mankind good by making it follow them and by making it copy their methods. They conferred no blessing; they hampered the inner life not only in their followers, but in themselves. I need not mention examples; church history is full of them. Prophets turning autocrats, leaders becoming tyrants and heavenly meetings ending in hell, are painted only too frequently in history. If I were offered a high seat in Heaven for organizing a mystic or Inner Life society, I would refuse it. The freedom of a soul is worth more than Heaven. The Inner Life is original. It rests on no authority. The study and exercise of the Inner Life must be as new and as fresh as the morning that breaks in upon that shore in Okio's painting,

and shine in its own light as the sun does in the morning; every morning greeting the mists anew and inviting the cranes to rise. And every soul that aspires to initiation must stand there where it sees no shore, but only breakers and the long indefinite line of possibilities.

I will have no man or woman cling to another's thought, because "a thought that once has been thought, no man can think once more." The Inner, or the Mystic, Life must be and is original; viz., it is a new beginning; it is fresh from the Original; it is something that never was before, either as light, or as power, or motion; it is a new opening into the sanctuary of the Most High; it raises the curtain to new loves and is the genesis of new born worlds. A true mystic, or spiritually minded person, one who lives the Inner Life, avoids all kinds of "systems," be they philosophical, theological, ethical, or anything else. He seeks what the Tao-Teh-King calls Wu-Wei, and Wu-Wei is taught by the seashore of Okio's painting. The more consistent, the more logical the systems appear, the more they are to be shunned. Their very consistency proves their lack of life and spirit. Any and all systems, be they mystic, theosophic, or handed down by angels or otherwise, are only views obtained from one of the approaches to the bridge of life. The middle lies equally remote from either end, and the middle is the Truth. Of that I spoke at length lately. Life is too rich and too full to be forced into a Procastes' bed of thought, no matter whose thought or will it happens to be. History bears witness to all I say on this subject, and, so does Nature. Go into any garden and you shall see for yourself and hear the old Mother Nature laugh at you and your ideas when you want to force her. Your ideas are not hers. She does not work by "system." She is Herself.

We ought to analyze into the mysteries of the New Life that to-day surges upon the shore of existence. The New Age People follow the Stream and they never think of commanding the waves of the ocean to respect the royal feet, as did King Canut of Denmark. What do the waves care about royal feet?

In addition to that which I already have said about Okio's painting, I want to say that the main lesson I would point out in it, is this: In it there is no clamor, no striving of the senses, no lusts, no unreal thoughts. It is Wu-Wei, or the simplicity of life; or as the Tao-Teh-King calls it, relaxation from earthly activity; the simple beauty of life flowing as of itself like a river according to inner law, but not striving in its own will. The

painting is a prayer for stillness; that voice which resounds everywhere in Nature, and everywhere with Nature's passionate intensity. And that voice is "the right voice" to all. It speaks always about mystery. Mystery is but another name for absolute truth, for Originality!

Now let me show you another picture and ask you to listen to another voice.

I have a picture to show quite as powerful as that of Okio and you shall hear a voice from the abyss as rich as that in the Japanese painting. I shall quote a poet, who ought to be the banner bearer for Theosophists with poetic veins. I mean him who understood so well the occult there is in the landscape:

The silence that is in the starry sky,
The sleep that is in the lonely hills,

and who realized more powerfully than anybody else that

The meanest flower that blows can bring
Thoughts that do often lie too deep for tears.

I mean Wordsworth, to whom nature was no puzzling mechanism, but a luminous organism, a personal influx. Wordsworth, of whom Shelley said he had awakened "a kind of thought in sense"; Wordsworth, to whom a sunrise was the time of spiritual consecration; Wordsworth, who liked to stand

Beneath some rock, listening to notes that are
The ghostly language of ancient earth;

Wordsworth, who had communed with

Nature's self, which is the breath of God.

I shall read to you a short passage from the first book of the "Excursion." I am very fond of it. It is a voice that speaks

. . . . truths that wake
To perish never,—
Which neither listlessness nor mad endeavor,
Nor all that is at enmity with joy,
.
Can utterly abolish or destroy.

This is the passage:

. . . . fret for the growing youth
 What soul was his, when, from the naked top
 Of some bold headland, beheld the sun
 Rise up, and bathe the world in light? He looked—
 The solid frame of earth
 And ocean's liquid mass, in gladness lay
 Beneath him:—Far and wide the clouds were touched
 And in their silent faces could he read
 Unutterable love. Sound needed none,
 Nor any voice of joy; his spirit drank
 The spectacle: Sensation, soul and form,
 All melted into him; they swallowed up
 His animal being; in them did he live,
 And by them did he live; they were his life.—
 In such access of mind, in such high hour
 Of visitation from the living God,
 Thought was not; in enjoyment it expired.
 No thanks he breathed; he proffered no request;
 Rapt into still communion that transcends
 The imperfect offices of prayer and praise,
 His mind was a thanksgiving to the power
 That made him; it was blessedness and love!

This is

An Orphic song indeed,
 A song divine, of light and passionate thoughts,
 To their own music chanted,

as Coleridge wrote the night after he had heard "The Prelude." It is a voice that speaks without sound; a voice that does away with the animal being; a voice that does not need thought for translation; it is immediate; without means it transfigures sensation, soul and form. In rapt communion the soul transcends both prayer and praise, and, becomes blessedness and love; becomes one with glory, one with nature. In "The Prelude" where Wordsworth sings of another magnificent morning, he confesses:

My heart was full; I made no vows, but vows
 Were then made for me; bond unknown to me
 Was given, that I should be, else sinning greatly,
 A dedicated Spirit.

How mean does not the every-day treadmill seem in the light of such solemn experiences? And how contemptible the waste most people are guilty of; they waste the golden moments in bed and neglect the morning on the mount. Hence they do not expand and know not its beatitudes. A traveller once asked a Hopi Indian, whom he saw praying half an hour as he stood at his door looking over the mesa, what he said. The Indian answered: "Nothing!" He said nothing—but something filled him. What? the Great Spirit filled him with bright presence and a calm sank down into his heart; a calm in which he perceived the eternal, and the horizon of his heart widened. He felt something akin to himself. And such is true prayer. He heard "the right voice."

Now you have heard what Whitman called "the right voice," and, these two, Wordsworth and the Indian, "followed as the water follows the moon silently"; Wordsworth, the man from the sea of the nations, and the Indian, the power of the mountain fastness and the Open. Do you know the soul of either of these? or their experiences? Did you ever go out into the free, the Open, where "the right voices" may be heard? or did you fear and hide in the great city with its confusion of tongues, or, did you, perhaps, lose the key to your own heart?

Hear "the right voice":

"Love thy God, and love Him only,
And thy breast will ne'er be lonely.

In that One Great Spirit meet
All things—mighty, grave and sweet.

Mortal, love that Holy One,
Or, dwell forever alone—alone!

It is not necessary that you or I should retire to the jungle, the hermit's cell, or forsake kith and kin, in order to listen to "the right voice." Nay—the sea, the mountain, and your own heart, speak in the right voice, if we but listen. The sea and the mountain we have always with us. Every woman is a sea; every man is a mountain, and the heart throbs in both. As I said, it is not necessary that we should retire to the jungle, as they do in India and elsewhere. A large city like New York is a jungle, and as full of all the dangers, horrors and sublime opportunities

as any mountain fastness. As for myself, I live in it and look upon New York City as a jungle. I can testify that I do not listen to the chattering monkeys; and the wild animals, though they growl and threaten, never hurt me. I let great popular excitements pass by like an electric storm in the forest, and I stay unaffected in my meditations. I have my solitary room and there I find myself undisturbed in my spiritual exercises. Yet, I am no recluse. I do my duty as a citizen and hold men's fate in my hands as much as any ruler of states. I do not wear the mendicant's robe, nor do I carry his bowl, nor do I affect the manners of a pietist. Of what use? Why should you not do likewise? The "right voice" tells you to do likewise!

To return to the voices:

Of mountain splendor and the mobile sea,
Which are most Mother Nature's in soothe I cannot tell, (after
Chadwick)

but this I know, female souls seek the mountain and masculine
souls seek the sea.

Two voices are there; one is of the sea,
One of the mountains; each a mighty voice (Wordsworth).

The one, that of the sea, surges and sinks back again—a sublime continuance! And thus it has been since time was. The others—the mountains—were ploughed up one day in an earthquake and "made the haunts of beauty; the home elect of grace; Nature spreads mornings on them, and sunsets light their face," and that is why masculine souls love the sea and female souls seek the mountains. And by drawing these souls to the mountain and to the sea, Mother Nature speaks in the "right voice" to each; but alas! how often does not the female soul become restless and cry

Away! I will away, far away,
Over the mountains high:
Here I am sinking lower each day.
(Bjornson).

Alas! I have also heard unfaithful masculine souls complain that they never fully understood the mystic song of the

sea and that dreams enervated them. They wearied of seeing the sun retire and of sleeping behind his purple skirted robe. . . . And why is this? Ah! unfaithfulness! The masculine is as restless as the feminine. They are both unwilling to listen to Wu-Wei, to "inactive absorption into Tao." They fear to be lost. They will rather trust themselves. They have no faith, though Tao, which is faith, constantly speaks assuringly. Have no fear! The Inner Life does not kill either sense, understanding, feelings or anything human! Only shadows vanish and false activity is as naught. Will you not try to practice thinking without doubting; speaking without duplicity; acting without attachment?

Again:

I have heard of the wonderful mountains, Fudji-no-yama, of Alborgi, of Kaf and Meru, and other heaven-towering mountains, real and mythical, and I have felt the uplift and I have heard a female voice sing rejoicing:

I stand on high,
Close to the sky,
Kissed by unsullied lips of light;
Fanned by soft airs
That seem like prayers
Fleeting to God through ether bright.

(C. G. Ames.)

And I have heard the heart's meditation and triumph:

All alone on the hilltop
Nothing but God and me!

* * * * *

And things immortal cluster
Around my bended knee.

Ah, yes! So I have heard the song—but silence and I have also heard the same heart fret and fume, wishing for the absence of desire; crying for a light that did not burn, and asking that the voice would cease to urge—as if the flame which the Mother had started was not a holy flame! What of it, if the heart burned away! It is so the Mother's way. Does she not know?

Again:

Masculine souls have exhausted their strength in lyric songs to the sea, its mighty breasts and the refreshing baths and the wild waves' ecstasy—but they, too, have been ungrateful and with tears repented and said "illusions dwell forever with the wave." Some have later on seen their folly and come back to the waters of life. Those that did not throw their repentance to the winds and return to the ocean of love will lose their life if they ever come near the shore. Such renegades are never taken back. They have sinned against themselves and must be made over.

This is what I have heard on the mountain and on the seashore and I have translated my visions and the voices as best I could. But there is much mystery left. You must understand that there are other seas besides the ocean; and other mountains besides rocky prominence. They all have voices—some to be heard, others to be seen. Perhaps you have read other inscriptions on the mountains, and heard other musical notes scored on the staff of the shore. If so, we understand each other! How shall we teach the others to hear and to see?

Okio's picture speaks in low and solemn voice. Wordsworth's in high and triumphant notes. To those who seldom commune with nature, they will appear so remarkable that they will talk about them and write about them in the dailies and magazines. And they will consider them something special they have been lucky enough to see. But to those who live with Nature, these visions and voices are not exceptional; they are common, i. e., they lie open to the perception and enjoyment of all, and always, because Nature is not exclusive, but quite lavish in her goodness. A youthful and poetic mind would be apt to misinterpret the symbolism and richer glory of these two pictures and miss their real significance. A prosaic and materialistic mind will, of course, remain ignorant of the spiritual values of such experiments. To a lover of Nature, who is one with her, they will be resonant with the deep things of Divinity; and such a lover will feel an interpenetration of all Nature with his or her own being, and he or she will come out of the experience feeling transformed and knowing that something transcendental has visited them. And this is Tao's work. I cannot define it any clearer, but you can experience it and thus know it better.

When I now turn from objective nature to the subjective nature within, I also find two voices and they speak loud in the

halls of the learned. And these voices are called Idealism and Realism, or Platonism and Aristotelianism. You have all heard them, though you may not have named them as I did. But having heard them, have you in their voice—either the one or the other—heard the note of your own mind? It is imperative that you should hear that note, otherwise the voice is not to you any right voice, but merely scholastic dust and noise. Which of the voices speaks pre-eminently to the masculine soul and which to the feminine, I leave you to answer for yourself. You have a guide in what I have said about the voices of the sea and the mountain.

Those two voices I just now called Idealism and Realism; Platonism and Aristotelianism, were heard at an earlier day in Greece and expressed by Fire-Philosophers on one side and the Eleatics or Philosophers of Being on the other. I mention these because they are two voices which are heard wherever and whenever men try to form their ideas of the surrounding world, and, there is an affinity between the Fire philosophy and some minds in this audience, and, there is an affinity between the philosophy of Being and other minds in this audience. Some of you can understand the mystery of existence if you consider it under the aspect of eternal change, a coming and a going, a breathing in and a breathing out. And such an understanding is most valuable and most necessary for the formation of character. Others here cannot understand what Not-Being is and how loss, decay and death can be necessary and valuable elements in the cosmos. They demand, according to the voice that speaks in them, permanency and rest. They, too, need to learn all details about their voice in order to build character, different as they are. I need not elaborate or say any more about these two voices. They will readily be seen to correspond to the sea and the mountain voices which I have described in detail. If it is as Aristotle has it, that some men become good by nature, others by training, others by instruction, then I say, that those who are good by nature always and spontaneously hear those voices of the sea and the mountains and the other voices. The others learn in the course of life to listen to them, and both become one with the voices, when they have understood them.

Now about the voice within. The "right voice" speaks also in our Inner Man. And that voice is called by many names and described, as is natural, very differently, but we never have any difficulty in knowing what is meant, when we hear the name.

This many-named voice, or power, or degree, of the Inner Man, which we aim at getting hold of; that degree which we desire to open and which we wish to develop, is described in various ways, and some of these descriptions I will now give you.

First of all I will give my own description. I call it the eternal pattern or plastic power in us and mean by that, that it is the rule and regulation inborn or given to all men. According to it, we know the eternal ways and methods. It always speaks as "the right voice" and we are happy when we listen. I came originally to the understanding of it by pondering upon the meaning of the statement in Genesis, that we are made in "the image of God." I therefore also call it "the image of God." Everyone of you have it in you. It is that ideal you carry in you and which you wish to come up to. That ideal you judge by, when you occasionally admit to yourself and others that you do not come up to the standard. It is there and nobody can plead ignorance as an excuse for disobedience or for not attempting seriously the Higher Life. It may not be wide awake, but it is there and admonishes us, even if we will not admit it. Plato's description of *ἀνάμνησις* (anamnesis) or reminiscence is in part a very good analysis. You know Plato perhaps. I will not speak of it in detail. But Plato's description is defective in my opinion, in this, that it only recognizes ideals of a former existence, and that is a limitation. I think that this pattern, I mention, is much more than a reminiscence; it precedes anything that can be called so; it is eternal, and, moreover, it not only quickens us, as Plato says, but it commands us; that is, it is or becomes a constitutional part of us, and as such it is or becomes ourselves. It is not a sunset, but a sunrise and a perfect day. It is not a longing; it is a realization. It is a compelling voice. It is a voice, which, when we hear it, we follow readily and in joy, because we know we cannot go astray. How could we? Am I not my own voice, aim and purpose? Am I not myself? I am; at least when I am on the Path!

I will now give some descriptions from various sources.

Schelling was a German philosopher of modern times and full of theosophical and mystic element. It was he who said, that the Divine sleeps in the stone; rises up in the plant; moves in the animal and opens its eyes in man; Schelling said: "In us there is a secret and mysterious and wonderful power, by means of which we may retire from the mutations of time, and into our inner self, stripped of all that which comes to us from the out-

ward things, and, there under the form of unchangeableness, gaze upon the Eternal. This vision is the innermost and most genuine experience and upon it depends and from it flows all we know or imagine of the supernatural world." Next to Schelling's expression I will place the Greek philosopher, Heraclitus, also full of theosophy and mysticism. And he put it down as his experience: "Though you trod every path, you could not find the limits of the soul, so deep in its essence."

Well, is that sense of the Infinite wide awake in you? has it become thought in you as it did in Wordsworth? Does it sound as a voice you would follow like the voice Whitman spoke of? Have you perceived it as the sound of your soul, as did the mediaeval mystics?

Schleiermacher, a preacher, akin to those already mentioned, in speaking of the intuition said: "In it there is contact of the universal life with the individual life. It is the holy wedlock of the universe with the incarnated reason. . . . It is immediate, raised above all error and misunderstanding; you lie directly on the bosom of the Infinite. In that moment you are its soul. Through one part of your nature you feel, as your own, all its powers and its endless life." With this power we see into the nature of things, and, to borrow phraseology from Platonism, it describes the true home of the soul to be the supra-sensible, supra-celestial, world of true Being, where, pure, incorporeal and without passion, the soul leads a holy and eternal life, contemplating the beauty and the excellent harmony of ideas, and, where the soul beholds the indivisible and immutable archetypes of the fleeting phenomena, that flow in multitudinous commingling before the dazzled senses.

Ah! For such experiences "the true home" of the soul—"to contemplate the beauty" of eternity—"the archetypes" or the essence of things—is it not worth while? Shall we not now begin, those of us who have not yet realized this "pure incorporeal world," which is "without passions"—those of us who still live in those terrible earthquakes that rend this fragile frame of ours to pieces?

Well, friends, "while the eternal ages watch and wait" for some of us to come up higher, let me quote from others who, in "high seriousness," have felt and spoken of that "awful shadow," of the "unseen power, which floats among us" visiting us "as summer winds that creep from flower to flower."

Legends and Folklore are full of picturesque tales and symbolical narratives. Here are a couple of examples:

Boëthius (about 470 A. D.) tells us in his book "Consolations of Philosophy," how he, while in prison and in exile, was visited by a woman of reverend countenance, with glowing eyes, penetrating beyond the common power of human eyes, of brilliant complexion, and inexhaustible strength, though full of years. Her stature was difficult to describe; sometimes she appeared to retain it within the common human measure, sometimes she lifted her head so high that it looked into the very heaven and was lost to the gaze of the beholder. This visitor was Wisdom. Who would not like such a visit, even though she should speak reprovingly as she did to Boëthius, because she found him busy with classical poetry, neglecting heavenly Wisdom. What business had Boëthius (or have we) with anything else than the eternal? Yes, such a visit would be worth a whole life's study as it was to Boëthius. The moment he realized who she was, he knew instantly that all his studies had not revealed to him what Man was, and he had to confess it to her. But, humble he was and his confession was rewarded. In free and lightsome song she bids him cast away grief, and, from that moment she is his good genius, teaching him the true philosophy and the mystic union with God. She was his own Soul.

In a Shawnee tale, from our American plains and told by Schoolcraft, I find a parallel to this story. The story is called "The Celestial Sisters" and treats of a celestial sister, a daughter of the stars, who comes down to see "how the game is played by the mortals" and is captured by Waupee, "the White Hawk"; she becomes his bride and thereby his regenerator. She brings him in upon the starry plains, where his second or celestial marriage is celebrated. I cannot here give more of the story. I have elsewhere told it and commented at length upon it. It is a marvelous story and richer than the Greek of Apuleius about Cupid and Psyche.

Of course, Folklore contains many other similar stories. They are all poetic renderings of the same truths which I have spoken of. In numerous Folklore stories do we hear of celestial or mystic visitors that come to free a soul in bondage. In some of them we also hear warnings to the one who receives the visit, and these warnings are to beware of rudeness and curiosity. I will give you an illustration, not Folklore, however, but just as good and to the point. It is a little story once told by a teacher

of mine, Professor Rasmus Nielsen, of Copenhagen University. The story is about a student, a lady. We see her at her study table. She has ink on her fingers; surely a proof that she is literary. She is not yet a graduate, but soon she will be. See how she arms herself. Look at this table of studies; seven foreign languages, history, geography, music, singing, drawing, painting, natural history and physics, mythology, perspective and mathematics, fortification and astronomy. For a moment she rests and takes her attention from an essay in astronomy on which she is at work. Suddenly it occurs to her that there is something wanting on the study-plan. Says she: "There must be something they call the Inner Life. I can learn so much else, surely I can learn that, too. It would be well to do so; it is always well to know something that others do not know. I wish I could find a teacher in the Inner Life. As suddenly as this soliloquy had sprung up, as suddenly there appeared in the door an elderly sage-looking man, who smiled upon her with compassion. "Well, who are you?" He was, he said, a teacher in the Inner Life and offered to give her lessons. What are your terms?" He teaches without money or compensation and is always at service. "What?" says she, "without money or compensation," and "always at service?" She is astonished; looks out of the window and—when she turns back, he is gone! "Hah! what is that like? He teaches "without money or compensation" and is "always at service" and can't even wait while one looks out of the window. Wonder if the Inner Life is logical? By the way, I forgot to ask about recommendations. The incident was soon forgotten and our student turned to the astronomical essay. What she later found out about the teacher and the Inner Life is not known. But this, my listener might learn, that the Inner Life is immediate, sudden, spontaneous and free of cost. Do not look out of the window; do not hesitate! Do not ask for recommendations.

Not individuals only make such grave mistakes. Western humanity has made them again and again. I can supplement my teacher's, the Professor's story by showing you the parallel to his story in history. The history of philosophy furnishes it. Greek Thought degenerated into materialism in Democritus and his successors, and, in Socrates and the Sophists it lost itself entirely in self-conceit. A reaction set in with Plato, and in the Post-Aristotelian thought Greece almost recovered itself. Neo-Platonism was full salvation. Neo-Platonism was mystic and

theosophic wisdom, that destroyed all self-sufficiency and taught men how to find release from the world and the flesh by an innermost activity of soul and in ecstasy. (Down and up!)

Men lapsed. Night set in again, and, in the next and following ages the transcendental period established by Plotinos and his school lost entirely its vital force and became mere scholasticism in the Church's theology, and transformed itself into a doctrine of will, such as is manifested in St. Augustine. These two represent a new fall and degeneration once more. The Dark Ages, the Middle Ages, follow and the Inner Life is lost sight of. But redemption comes at last. It breaks forth in the Renaissance and Reformation and comes to its full power in theosophists like Jacob Boehme and all those wonderful men, such as Eckardt, Suso and Tauler, who all live entirely in the depths of the soul. (Again down and up!)

Once again after a time delusions blind the human mind and conceit gets the upper hand. The supremacy of mind and spirit in men like Descartes becomes mere rationalism. English empiricism crops up as an antidote, but on the same low level and, between the two, the human mind is again darkened and comes near its death. A revival begins in Emanuel Kant's reassertion of the spiritual principle, and in the works of the so-called Faith-Philosophers, Lessing, Jacobi and Herder. But the real resurrection takes place when the mystics and theosophists once again come upon the scene. Reinhold asserts "the principle of Consciousness" and lays emphasis upon the fact that, thought always points beyond itself. He therefore demands a higher unity than thought can furnish, and that opens the door for mysticism. Fichte and Schelling both end in Theosophy and become the saviors of many. Finally comes Schiller with his mystic doctrine of art as the redeeming element from all scepticism and materialism of the age. At the same time such Romanticists as Novalis dream and talk only about the innermost essence of things. All this, together with that vigorous protest we call the French Revolution, shake off all trammels; and from now on the individual is free again to pursue its own course. Thus once more did the mystic powers that lie at the root of the human tree revive it and give it new growth. (Down and up again!)

Has it continued to grow according to the promises of the beginning? Nay, it must be admitted that the negative forces, the selfish powers of the knights, kings and priests and their

servants, have succeeded only too well in strangling the new growth. And science, which ought to have been a liberating angel, has only too often and too well furnished the gross and stupid parts of man with indulgences and physical means for enjoyment. Everywhere we again see decay and indifference. Here and there only, and, in isolated cases, have theosophists and mystics arisen with healing on their wings, and upon them depend a revival and restoration as it has depended upon them in the past, as I have just shown you. Will you, all of you, each one individually, come to the rescue? There is no better way to promote one's own welfare than by working for others. All the voices, that are "right voices," all call upon us to do something for the neighbor, and, they all say that we can accomplish nothing of ourselves, nothing in isolation. The future belongs to us if we will work! And, now, this morning, you have heard two voices in the pictures I have shown. The first voice speaks in two ways, by the melancholy note of the sea and by the joyous triumph of the mountain. The second voice is that of the human heart. All three are voices of Tao, of which you shall hear more in other lectures. All three are One voice, and that voice speaks without sound, and, that One voice is also Tao. Of that you shall also hear more later. To the three spiritual voices answer four mundane voices, and of these I shall speak at the end of this course of lectures. Some of you will understand that I refer to the Triad and the Quaternary. Tao is The Word or "The Silent Speaker," and the little book, "The Voice of the Silence," says, on page 3, that the soul must be "united unto the silent speaker" before she can comprehend "the mystery." This teaching applies to all I have said to-day. And to hear the voice of the silence that speaks without sound, it is necessary one should learn what it is to fall away from the phenomenal and into the Higher Self, and thus become one with the "Silent Speaker."

I have to-day spoken about voices, such as they come to us in Nature and in the Mind, and my words may possibly have been pleasant to some of you, and my illustrations may have been interesting, but I shall have missed my object entirely if my words have not translated themselves into soundless voices, and if the "Silent Speaker" in you has not united with you.

Let me hope!

THE FIRST OF THE GOSPELS.

BY ALEXANDER WILDER, M.D.

“That which the divinely-inspired Power in man has revealed is a Revelation unto us.”—S. F. Dunlap.

OFTEN it is not easy to distinguish historic verity from legend and tradition. What is marvellous becomes invested with a glamour of venerableness and even of sacredness as it grows old. Where myth and miracle constitute part of the statement, much is left to be conjectured. It will hardly do in such case to set all aside as sheer fabrication, for if somewhat of fact had not existed from which these extraordinary relations took form originally, they would not have come into existence at all. We may apply this rule to the extravagant stories of ancient classic literature, and it should be extended with equal candor to religious narrative. While we are careful in regard to what we accept, it behooves us to be strictly conscientious in relation to what we would exclude. This is alike a question of justice to ourselves and to those whom we may influence, and to others who may be accountable as authors and promulgators.

More is required than mere scientific criticism. That is too arbitrary and technical, too far from what is vital and discerning. There is a ken, a faculty of mind which transcends the reasoning powers, by which many of the more important questions may be more satisfactorily solved. Much that may not be explainable to limited knowledge becomes often easier when more has been learned, and of such matters we shall take account. Of that faculty which is superior we may receive much and even vast advantage, but it is never to be made a matter for boasting.

In the perusal of the Canonical Scriptures we are to be guided by the same principles. We shall, so far as lies in our power, depolarize them, removing from the imagination every notion of sacredness which would exalt them beyond questioning. As literary compositions they are open to criticism like other publications, in relation to genuineness, authenticity and truthfulness of statement. They were the productions of authors who lived at periods widely apart from each other, under divergent social conditions, and entertaining different convictions. They likewise bear the marks of having undergone verbal changes at the hands of copyists and editors, interpolations and perhaps even the eliminating of important statements. Such practices were common in former periods and do not appear to have been regarded as seriously objectionable. These facts lead the writer to somewhat of hesitation even when feeling very certain of the accurateness of which he affirms.

The beginnings of Christianity are involved accordingly in much of this perplexity. In the accounts which we possess, there is indefiniteness in regard to dates, and uncertainty likewise in many of the traditions on which the historic narratives are based. The records now existing of occurrences in the first century of the present era will hardly bear the test of critical scrutiny. As we know concerning Gautama chiefly from the development of Buddhism, so the strongest evidence of Christianity at that period is afforded by its existence. The Canonical writings generally known as the "New Testament" contain the accepted version of its history and characteristic doctrines. Perhaps these will appear more clearly defined as to their scope and purpose when we recall to recollection the circumstances under which they were promulgated.

The Roman dominion extended over the whole region of Western Asia, and was felt to be oppressive by the subject populations. Nowhere was this condition more acutely felt than by the Jewish people. Their history and traditions abounded with instances in which their ancestors had been subjected by an alien despotism, and a chieftain had come to their aid. They were now cherishing the expectation that a new leader like Judas Maccabaeus would arise for their deliverance. Hence their enthusiasm when John the Baptist appeared at the river Jordan and proclaimed "the Kingdom of the Heavens at hand." Recognizing themselves as the "elect," whom God had chosen in preference to other nations, they were ready to consider it a

message specifically to themselves. John was a priest like the Maccabee brothers, who had formerly achieved their national independence, and they accounted him a prophet—a man inspired of heaven. “And the people were in expectation, and all men mused in their hearts of John whether he was the Christ or not.”¹ So general was the confidence, it is represented, that “Jerusalem and Judea, and all the region about Jordan” flocked to him to be included among his followers. This would be certain to attract attention, and we read that Herod, the tetrarch, soon afterward cast him into prison. Directly after this Jesus began to make the same proclamation in Galilee. He was engaged in this manner when Herod executed his prisoner.² Word was carried to Jesus, warning him that he was in similar peril. “Then came certain Pharisees, saying: ‘Get thee out and depart hence, for Herod desires to kill thee!’” The caution was heeded and Jesus went away privately to a “desert place.” But the popular indignation at the execution of John appears to have checked any further violent procedure.

The apostles themselves whom Jesus instructed appear to have always believed that the coming of the “Kingdom of God” signified the rehabilitation of the Jewish nationality. Hence, as they were journeying with him to Jerusalem, they were eager to ascertain the rank which they would hold when he should be enthroned. The entry into Jerusalem is also described after the manner of a conqueror, or at least of a royal procession. It is equally difficult to comprehend why there was not an uprising of the populace to place him in sovereign power, or else why the participants in the demonstration were not punished severely for their temerity. Perhaps, the description, as is very common in Oriental compositions, was exaggerated.³

The collection now included in the “New Testament” gives

¹Gospel according to Luke III, 15.

²The story of how he was led to do this is hardly credible. Royal women did not dance.

³It has been suggested that the whole story of Jesus was made up from the current mythologies, particularly in its astronomical features. The date of his birth, the twenty-fifth of December, was the fabled birth-day of the Sun-God, from which period the days in the northern hemisphere begin to become longer. His habitual association with twelve apostles corresponds with the apportioning of the year into twelve months, the last of which, like Judas Iscariot, expends their substance for necessities and delivers the Divine Master to the death of the year completed at the vernal equinox. Thus the Christ is crucified when the sun following in the ecliptic comes to the point where it crosses the equator. So many of the festivals and other observances now engrafted upon Christian usage were adopted from the other worshipers that they afford plausibility to such suppositions.

In India there is a legend of Sali-Vahana (the cross-bearer), and an era closely corresponding to the one now employed by Europeans as “Christian.”

what information we possess respecting the earlier history of Christianity. Unfortunately, there is no connected narrative, and it is far from easy to get over the discrepancies of the various writers. Not till the Second Century was well under way are we able to ascertain many things of grave importance with reasonable approach to definiteness. The principal literary productions relating to the subject were the epistles of Paul, the Catholic Epistles, the anonymous Letter to the Hebrews and the Apocalypse. They do not appear to have been regarded as being the compositions of men who were working in harmony. The apostles and their adherents had made Jerusalem their headquarters till its destruction, and had not separated from the Jewish body and customs, while those of other nationalities regarded Antioch as their principal center of influence. Besides these, there were the Gnostic believers of Alexandria and Ephesus who taught that the Christ was a superhuman being, and intermingled the lore of India and Persia with philosophy as a part of their various systems.

Paul appears to have been prominent at an early period in the community of believers at Antioch. His reputed birthplace was at Tarsus in Cilicia, and he is generally acknowledged to have possessed superior learning, and he wrote with great power. Unfortunately, his epistles have been sadly adulterated by additions from later pens, as well as misconstructions read into what he wrote. Longinus, the Neo-Platonist, classed him among the great men of Greece. He had been known as a persistent adversary, active beyond measure, even undertaking a commission from the high priest to Damascus to uproot the new heresy there. But his sentiments underwent a radical change which he described as a revelation from Heaven. He was of a nervous temperament and vividly susceptible to influences of an entheast character. This change in his views was too overwhelming to permit of hasty action. He must yield all former ambitions and surrender every advantage which he had obtained from his zeal and proficiency in Rabbinical learning. What this all implied can be comprehended only by those who have made a similar sacrifice. Where he had been popular he was henceforth to be shunned and hated. He had received a shock through his whole moral and intellectual nature from which he must take time to recover. He was certain of no one to help in the new experience, and did not venture to consult with any one. Instead, he went into Arabia, and after a period of retirement and se-

clusion, returned to Damascus. Here he remained till the ethnarch under Aretas, the King sought to apprehend him. Undoubtedly his zeal and endeavors to disseminate his new views had brought him into this peril. He made his escape successfully, and soon afterward visited Kephias at Jerusalem. He stayed but a few days, and had no intercourse with others, except with James, "the Lord's brother." He appears then to have made his home at Antioch. Here the disciples had formed a separate community and for the first time received the designation of "Christians." From this point Paul journeyed over Syria and Asia Minor, everywhere promulgating the new gospel with gratifying success. The communities in Judea only knew of his labors by general report, that he was now laboring to establish the faith which he had before sought to destroy.

It does not appear that the apostles at Jerusalem and their fellow laborers had attempted or contemplated a rupture with Judaism. "The Scribes and Pharisees sit in the chair of Moses," were the words of Jesus; "What they command you, that observe and do." There was no new system of doctrine promulgated, but simply an announcement of the second coming of Jesus to establish anew the kingdom of God. The message as they regarded it was for the elect, the chosen people only, and such as might become converts to Judaism. But Paul in his ministrations had made no distinction of race or nationality. In the various places where he labored there were groups of Jews, some of whom had accepted the new faith, but were reluctant to yield to a breaking down of the distinction, race and nationality. The breach finally came. Representatives of the stricter Judaism, who visited the community at Antioch, declared it absolutely necessary to conform to the requirements of the Law of Moses. This demand Paul resisted with characteristic vehemence. He denounced them as "False brothers" seeking to bring them into bondage. Finally he went with Barnabas to Jerusalem to find out the views with which his work was regarded. He also took Titus, a member of the community of Antioch, and when it was insisted that he should conform to the Hebrew rites, the demand was stubbornly refused. Paul made known to the leading men in private conference the gospel which he had promulgated, expecting some possible criticism or counsel. On the contrary, they uttered not a word. In consideration of what he had accomplished, and the influence which he

⁴Gospel according to Matthew, xxiii, 2,3.

had acquired, they were content with acquitting themselves of all participation. They divided the fields of labor. Paul and Barnabas were duly recognized as apostles to the other nations, while they themselves continued as they had been, apostles to the Jews only.

The comity or truce thus established, does not appear, however, to have been of long duration. Kephas came to Antioch, and for a time fraternized with the congregation of Christians, living and eating with them as one of their own people. All was going on peacefully when there came others from Jerusalem, from James. Fearing for his standing with his colleagues he at once severed his relations with the community at Antioch, as being impure and alien. The other Jews in that congregation immediately followed his example. Even Barnabas was carried away by their hypocrisy and participated in the movement. He no longer associated with Paul in their labors.

Paul quickly perceived this abandoning of the essential doctrine of the gospel which he had promulgated. They were not walking uprightly and he did not scruple to arraign Kephas in presence of the whole assembly for his duplicity. He followed the rebuke by stating anew the point of distinction.

(To be continued.)

In this shipment "into the unknown land," there lies, for the more penetrating sort of commentators, some hidden meaning and allusion. The destruction of the unreturning Ship, as of the Ship Argo, of Aeneas's Ships, and the like, is a constant feature of such traditions: it is thought, this ferrying of the Nibelungen has a reference to old Scandinavian Mythoses; nay to the oldest, most universal emblems shaped out by man's Imagination; Hagen the ferryman being, in some sort, a type of Death, who ferries over his thousands and tens of thousands into a Land still more unknown.

—Carlyle, *The Nibelungen Lied*.

SKY MESSENGER DIOGENES TEUFELSDRÖCKH.

AN ESSAY ON THE SPIRITUAL TEACHINGS OF CARLYLE AS GIVEN IN
"SARTOR RESARTUS."

BY BENO B. GATTELL.

Continued from page 256.

WORK.

THE foregoing explains the value the Professor places on *Work*.²⁵

"Two men I honor, and no third. First, the toil-worn Craftsman that with earth-made Implement laboriously conquers the Earth, and makes her man's. Venerable to me is the hard Hand; crooked, coarse; wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the Sceptre of this Planet. Venerable too is the rugged face, all weather-tanned, besoiled, with its rude intelligence; for it is the face of a Man living manlike. O, but the more venerable for thy rudeness, and even because we must pity as well as love thee! Hardly-entreated Brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed: thou wert our Conscript, on whom the lot fell, and fighting our battles wert so mar-

²⁵See the similar beautiful passage in *Past and Present*, book 3, Ch. 12.

"All true Work is sacred; in all true Work, were it but true hand-labor, there is something of divineness. Labor, wide as the Earth, has its summit in Heaven. Sweat of the brow; and up from that to sweat of the brain, sweat of the heart; which includes all Kepler calculations, Newton meditations, all Sciences, all spoken Epics, all acted Heroisms, Martyrdoms,—up to that 'Agony of bloody sweat,' which all men have called divine! O Brother, if this is not 'worship,' then I say, the more pity for worship; for this is the noblest thing yet discovered under God's sky. Who art thou that complainest of thy life of toil? Complain not. Look up, my wearied brother: see thy fellow Workman there, in God's Eternity; surviving there, they alone surviving: sacred Band of the Immortals, celestial Bodyguard of the Empire of Mankind. Even in the weak Human Memory they survive so long, as saints, as heroes, as gods; they alone surviving; peopling, they alone, the unmeasured solitudes of Time! To Thee Heaven, though severe, is not unkind; Heaven is kind,—as a noble Mother; as that Spartan Mother, saying while she gave her son his shield, 'With it, my son, or upon it!' Thou, too, shalt return home in honor; to thy far-distant Home, in honor; doubt it not,—if in the battle thou keep thy shield! Thou, in the Eternities and deepest Death-kingdoms, art not an alien; thou everywhere art a denizen! Complain not; the very Spartans did not complain."

red. For in thee too lay a god-created Form, but it was not to be unfolded; encrusted must it stand with the thick adhesions and defacements of Labour: and thy body, like thy soul, was not to know freedom. Yet toil on, toil on: *thou* art in thy duty, be out of it who may; thou toilest for the altogether indispensable, for daily bread.

“ ‘A second man I honor, and still more highly: Him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of Life. Is not he too in his duty; endeavoring towards inward Harmony; revealing this, by act or by word, through all his outward endeavors, be they high or low? Highest of all, when his outward and his inward endeavor are one: when we can name him Artist; not earthly Craftsman only, but inspired Thinker, who with heaven-made Implement conquers Heaven for us! If the poor and humble toil that we have Food, must not the high and glorious toil for him in return, that he have Light, have Guidance, Freedom, Immortality? These two, in all their degrees, I honor: all else is chaff and dust, which let the wind blow whither it listeth.

The impulse to work, to do, to change and work again is in-born and lasts from earliest childhood, where it manifests itself in the sport even of children, through the “mighty billowy storm tossed Chaos of Life,” until the last breath is drawn and the night of life comes with its death sleep and rest.

“ ‘In all the sports of Children, were it only in their wanton breakages and defacements, you shall discern a creative instinct (*schaffenden Trieb*): The Mankin feels that he is a born Man, that his vocation is to work. The choicest present you can make him is a Tool; be it knife or pen-gun, for construction or for destruction; either way it is for Work, for Change.’ ”

Even the inscription on the Apollo temple at Delphi means to him “Know what thou canst work at.”

“ ‘A certain inarticulate Self-consciousness dwells dimly in us; which only our Works can render articulate and decisively discernible. Our Works are the mirror wherein the spirit first sees its natural lineaments. Hence,

too, the folly of that impossible Precept, *Know thyself*; till it be translated into this partially possible one, *Know what thou canst work at.*

“ ‘Be no longer a Chaos, but a World, or even World-kin. Produce! Produce! Were it but the pitifullest infinitesimal fraction of a Product, produce it, in God’s name! ’Tis the utmost thou hast in thee: out with it, then. Up, up! Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called Today; for the Night cometh, wherein no man can work!’ ”

“What,” asks the Editor, “is the use of health, or of life, if ~~not~~ to do some work therewith?”

The right performance of duty is obedience; a subordination of our free will as manifesting in selfishness to the demand by circumstances of the doing of the duty to which point these circumstances—always of our own making, be it remembered. Hence says Teufelsdröckh:

“ ‘Obedience is our universal duty and destiny; wherein whoso will not bend must break: too early and too thoroughly we cannot be trained to know that Would, in this world of ours, is as mere zero to Should, and for most part as the smallest of fractions even to Shall.

“ ‘ . . . the God-given mandate, *Work thou in Well-doing*, lies mysteriously written, in Promethean Prophetic Characters, in our hearts; and leaves us no rest night or day, till it be deciphered and obeyed; till it burn forth, in our conduct, a visible, acted Gospel of Freedom.

“ ‘Our Life is compassed round with Necessity; yet is the meaning of Life itself no other than Freedom, than Voluntary Force: thus have we a warfare; in the beginning, especially, a hard-fought battle.’ ”

KARMA.

Strange, indeed, were it if the sky messenger, having these conceptions of duty as being infinite, should not also bring us some philosophy on the law of Karma.

His alleged biographer, claiming to have gathered the facts from the Professor's diary and paper bags with their zodiacal signs, says of Teufelsdröckh:

“Experience is the grand spiritual Doctor; and with him Teufelsdröckh has now been long a patient, swallowing many a bitter bolus.”

While philosophizing on color, he suddenly breaks out with statements of the complex working of cause and effect, showing how even the apparently least important events in our lives are the temporary manifestations on this plane of eternal and omnipresent forces of which we on the invisible sides of our nature are the movers, if not even the forces themselves:

“Again, what meaning lies in Colour! From the soberest drab to the high-flaming scarlet, spiritual idiosyncrasies unfold themselves in choice of Colour: if the Cut betoken Intellect and Talent, so does the Colour betoken Temper and Heart. In all which, among nations as among individuals, there is an incessant, indubitable, though infinitely complex working of Cause and Effect; every snip of the Scissors has been regulated and prescribed by ever-active Influences, which doubtless to Intelligences of a superior order are neither invisible nor illegible.”

“For neither in tailoring nor in legislating does man proceed by mere Accident, but the hand is ever guided on by the mysterious operations of the mind.”

We are the makers of our destiny, hard and fast fate, iron-bound destiny; we have made the present; we are now shaping the future, which in turn will be then as adamant as it is now pliable and easily fashioned. The “invisible interior penman,” writing with indelible ink the decision of Teufelsdröckh's destiny, what is he but the recorder of all our thoughts and deeds? He is humorously mentioned in a description probably purloined from Teufelsdröckh, when Councillor Heuschrecke writes to the English editor of the Clothes Philosophy, preparatory to delivering to the editor the famous six considerable

paper bags with the symbols of the six southern zodiacal signs referring to Teufelsdröckh, as follows:

“ . . . he has been, and is, a Pilgrim, and Traveller from a far Country; more or less footsore and travel-soiled; has parted with road-companions; fallen among thieves, been poisoned by bad cookery, blistered with bug-bites; nevertheless, at every stage (for they have let him pass), has had the Bill to discharge. But the whole particulars of his Route, his Weather-observations, the picturesque Sketches he took, though all regularly jotted down (in indelible sympathetic-ink by an invisible interior Penman). . . . ! ”

Karma, is the law of cause and effect. It works alike on the physical, the psychic and the mental planes. We observe with our five senses direct connection of physical effects with their preceding immediate physical causes, such as the sprouting of a seed and its growing into a tree and producing other seeds, the boiling of water when placed over fire, the carroming of a billiard ball when moved against a cushion, the destruction of an animal organism when exposed to fire or upon the consumption of poison. That these causes will invariably produce these effects we know, and therefore we say that the world is governed by law, meaning the physical world only. However, these physical laws are subservient to a greater law, the law of moral cause and effect. Here we do not see the immediate connection between the act and its effect. The reason is that time and space and the necessity of a universal adjustment of all causes with all effects often delay the manifestation of the effect. So a man may acquire wealth through cheating helpless relatives and unprotected minors and yet enjoy his ill-gotten gains; another may lead a double life and successfully conceal the fact; another may, while in a position of power, commit outrageous cruelties without being called to account; and again, if any of these be called to account in legal proceedings he may successfully defeat them. On the other hand, the virtuous often have an uphill struggle in life; some with best intentions reap unfair censure; honesty, simplicity and integrity may go down to defeat. We see that, in this world at least, deeds are not always connected with their rewards according to their merits. True, but we do not see all.

This physical world is on all sides carried, reached into and surrounded by invisible worlds. This physical world is the precipitation, the sediment and solidification of worlds of finer matter, and of the activities in them. We see physical effects, but not *all* the causes that combined to produce them. This is especially true as to the moral causes that produce physical conditions. Therefore a materialist may well doubt that justice rules the world and that every thought, word and act is a cause which will be followed by an exactly compensating effect. However, the connecting links are all there, only—we do not see them, inasmuch as they are psychic or astral and mental.

Do we see desires? Only in their manifestations. Or do we see thoughts? Yet thoughts are there, are real, as the one knows to whom they come and who entertains and nourishes them before they leave him to return more powerful when their cycle brings them around and they again force themselves upon him. All we notice of these inner worlds are the clothes, as the Professor calls the forms which hold these forces and beings in visibility for a time, and then let them disappear when the forms dissolve.

As, however, these subtle forces, operating unseen by us and which are at work unceasingly and around us at all times, are forever producing their effects and precipitate themselves into the physical world, they cannot be entirely disregarded. We give to their effects a name, the strange name of "accident." Some people call them, equally meaningless, the "ways of Providence." So our lives are encompassed on all sides, and the main events in them arranged according to the ways of Providence or by accidents. And yet if a man looked closely and saw the world, as we were shown it above by the Professor from his Wahngasse watchtower, there would be the assurance that the words "chance," "accident," "it just happened," have no room in our philosophy and connote the most erroneous of all foolish notions. An accident is an effect which is separated from its cause by time and space, and in such a manner that we do not see the connecting links. There are some born of a woman drunk with bad liquor, some born into the fourth generation of a family of millionaires with insanity, consumption, degeneration, staring them almost inevitably in the face, whereas some are born into families with clean bodies and minds, some into the families of farmers or humble working-

men in which strong brains have lain fallow for generations and are ready to furnish a body and early conditions for a great man. Why are some born with diseased and cursed bodies, or a predisposition which will from early infancy make them permanent victims to a destroying ailment? Why are some born with the nature of a thief, some with that of a spendthrift, some with the instincts of a sensualist, while some are naturally simple, noble, virtuous, thoughtful, unselfish? Why have men these characters which predicate how they will act under certain circumstances in their lives, and why, again, are these very circumstances of temptation insuperable, veritable traps and pounds and purse-seines into which they are forced apparently against their will and from which there is no escape, or why are conditions which will develop their noblest tendencies, placed along the paths of different people? Why do some love and marry and lead a mutually complementary existence in happiness with their consorts, while others seem to be led under some glamour into unions from which sprout at once hatred, deception and misery? Why? There is nothing of chance in this.

The characters they have are the characters they have made; the conditions into which they are born are the conditions which they have prepared; the mates they marry are persons with whom they have had previous karmic connections: the invisible interior penman keeping the records of the past and also mapping out the plan of the future, so that gradually a balance may be established

Of all the clothes which the spirit weaves, the most important is the character. The character is the form which the spirit has built for its individuality, that is, the ray it sends to earth. The spirit is forever working to perfect the character, to make of it a body immortal, by which process of building the spirit not only gains a certain experience and develops into self-knowledge, but also raises the matter with which it worked, so that it will continue to exist in an imperishable form, the body immortal. This work can be accomplished in one way only, and that is by having each cause connected with it appropriate effect. As there are so many millions of men, and they dwell together in space and time, where not more than one event can take place in any one life at any one moment of time, and where presence of one body in a portion of space excludes the presence there of a similar solid body, and where

this vast turmoil of forces must also be ultimately arranged in harmony with a past of incalculable duration, in which all these forces worked on the superphysical planes as well as on the physical, and must be arranged with a view to a final unravelling of some sort in order that the world may continue to exist—as we know it has existed and does exist—how can a 'man who first observes carefully, "looks upon clothes until they become transparent," doubt that it is law and nothing but law that rules the world?' The law is the law of cause and effect, that law of divine justice, though it may be inscrutable to us, of which an inner sense, a memory of our own divine past, continues to whisper to us that it does exist, no matter that at times the events in the world seem to point the other way. The statement which contains as much as is intelligible to us of the mystery, why we are here on this earth, is probably the explanation that the mind descends upon earth to get experience; that alone by contact with matter it can get that experience; that the experience it seeks is all possible experiences which the many-colored, multiform, thousand-voiced play going on in the world can furnish us who are at once the authors, actors and spectators of the play, and even the builders of the theatre, stage mechanics and scene shifters; and, finally, that the manner in which we get the experiences is by finding out the results which spring from causes we set in motion.

In the superphysical worlds the effect is *in* the cause, there being there no space nor time limitations; but in the physical

²⁵In Past and Present, book 1, ch. 2, Carlyle says:

"Foolish men imagine that because judgment for an evil thing is delayed, there is no justice, but an accidental one, here below. Judgment for an evil thing is many times delayed some day or two, some century or two, but it is sure as life, it is sure as death! In the center of the world-whirlwind, verily now as in the oldest days, dwells and speaks a God. The great soul of the world is *just*. O brother, can it be needful now, at this late epoch of experience, after eighteen centuries of Christian preaching for one thing, to remind thee of such a fact; which all manner of Mahometans, old Pagan Romans, Jews, Scythians and heathen Greeks, and indeed more or less all men that God made, have managed at one time to see into; nay which thou thyself, till 'redtape' strangled the inner life of thee, hadst once some inkling of: That there *is* justice here below; and even at bottom, that there is nothing else but justice! Forget that, thou hast forgotten all. Success will never more attend thee: how can it now? Thou hast the whole Universe against thee. No more success: mere sham-success, for a day and days; rising ever higher,—towards its Tartarian Rock."

"In this God's world, with its wild-whirling eddies and mad foam-oceans, where men and nations perish as if without law, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew forever not to be. I tell thee again, there is nothing else but justice. One strong thing I find here below: the just thing, the true thing. My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing; and infinite bonfires visibly waiting ahead of thee, to blaze centuries long for thy victory on behalf of it,—I would advise thee to call halt, to fling down thy baton, and say, "In God's name, No!"

world, where the balancing is done, the effect is often not directly connected with its cause because the conditions of time and space force a separation of that which in the over-world is a unity. Of experience, therefore, Carlyle says, in his quaint way, that it is the grand spiritual doctor.

The eternity of all thoughts and words and deeds, as well as the eternity of the thinkers, speakers and actors, is often insisted on. Nowhere plainer than here:

“For not Mankind only, but all that Mankind does or beholds, is in continual growth, regeneration and self-perfecting vitality. Cast forth thy Act, thy Word, into the ever-living, ever-working Universe: it is a seed-grain that cannot die; unnoticed to-day (says one), it will be found flourishing as a Banyan-grove (perhaps, alas, as a Hemlock-forest!) after a thousand years.

“I say, there is not a red Indian, hunting by Lake Winnipic, can quarrel with his squaw, but the whole world must smart for it; will not the price of beaver rise? It is a mathematical fact that the casting of this pebble from my hand alters the centre of gravity of the Universe.

“Necessity urges him on; Time will not stop, neither can he, a Son of Time; wild passions without solacement, wild faculties without employment, ever vex and agitate him. He too, must enact that stern Monodrama, *No Object and no Rest*; must front its successive destinies, work through to its catastrophe, and deduce therefrom what moral he can.”

(*To be continued.*)

POSSIBILITY.

TOWNSEND ALLEN.

All may immaculately conceive and bear
The holy Christ within their virgin souls.
This is the privilege vouchsafed the race,
But few the opportunity embrace.

THE SEPPER HA-ZOHAR—THE BOOK OF LIGHT.

BY NURHO DE MANHAR.

FURTHER KABBALISTIC EXPOSITIONS OF THE SIX DAYS OF CREATION.

(Continued from page 189.)

SAID Rabbi Isaac: "It is written, 'And God said, let there be light.' (Gen. 1-3). This was the primeval light that illuminated the world on all sides and which the Holy One withdrew and hid, that it might not be enjoyed save by the righteous—"

Said Rabbi Simeon: "By the words, 'And God saw the light that it was good' is signified that the divine light in itself is a source of joy and delight; the word 'good' being the same used in connection with Balaam, thus, 'When Balaam saw that it pleased,' in that it was both (good) in the eyes of the Lord to bless Israel' (Num. 24-1); and therefore at the end of the verse, 'And God divided the light from the darkness' in order that the upright might live in the light and the wicked in darkness. Note that it is from this primal celestial light emanates the light which shineth and illumines the world and becomes a source of joy to every living creature. It was with this higher light that the Holy One with his right hand formed and engraved crowns as we have formerly described. It is written, 'How great is Thy goodness which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee, before the sons of men.' (Ps. 31-19.) 'How great is thy goodness' refers to the primal light the Holy One hid and reserved for them that fear him, even the righteous in life. It is written, 'and the evening and the morning were day, one.' The evening arises out of darkness and the morning from light and from the conjunction the day is formed."

Said Rabbi Jehuda: "Wherefore is it written of each day, 'It was evening and it was morning?' It was to show that there is no day without night, and no night without day and therefore are not to be separated."

Said Rabbi Jose: "'The primal celestial light of the first day is that which lightened the other days of creation,' and therefore the word YOUR day is repeated."

Said Rabbi Eleazar: "For the same reason, the scripture uses the word boqer (morning) in connection with all the days of creation, as it designates the primal light."

Said Rabbi Simeon: "The first day of the creation is the synthesis of all the other days, for as there is really no separate fractional moment in time, they only formed part of the whole. It is written, 'God said let there be light' meaning angelic beings who are emanations from the light on high that shineth forth on the world below and were created on the first day and took up their position on the right hand of the Holy One. 'And God saw the light that it was good.' The word ath before good, refers to the luminous and non-luminous mirror, the one being the light by which the Beatific Vision is acquired by prophets, the other that which enlightens the mind of man for the perception of truth."

Said Rabbi Eleazar: "The word ath indicates that in the light that God called good, are comprehended and included all the angelic hosts that emanated from it and also when perfect harmony prevails amongst all orders of beings, will regain their pristine splendor."

Said Rabbi Jehuda: "It is written, 'Let there be a firmament in the midst of the waters,' by which is meant the interior man who is receptive of the knowledge of spiritual truths (the waters above), and of earthly things or scientifics (the waters below)."

Said Rabbi Isaac: "On the second day, Gehenna was formed whilst the work of creation was yet incomplete; the term 'good' is not applied and used until the third day, when it is repeated twice, as then all discord and clashing of elements ceased and the lot of the wicked in Gehenna became alleviated through the decreased intensity of its fiery heat. Wherefore the second day is considered an incomplete period until junction with its complement, the third day, took place."

Rabbi Hiya was sitting before Rabbi Simeon and said: "Light coming from the right appeared on the first day, but darkness from the left attended with division of the waters and discord amongst the primary elements, why did not the first day contain and make up what was wanting in the second?"

Said Rabbi Simeon: "Because as there existed no harmony between the first and the second day, the third was necessary to equilibrate them and cause union between them. It is written, 'Let the earth bring forth.' It was by the green herb that

the waters above and below had become blended and made fruitful, representing thus the union of male and female principles; therefore is it true that what is above is as what is below."

Said Rabbi Jose: "That being so, there must be a God above and a corresponding God below. If you affirm this, I should say that the God on high is called the living God, whilst the God below is Ahhim, designated in scripture by the term toldoth (productions), as it is written, these are the products of the heavens and the earth which are created (Behibaram). Now we learn from the secret doctrine that this peculiar word should be divided and read thus, behi-baram; meaning that God created the heavens and the earth by He. Now He who is above is the universal Father, who created all beings. He made fruitful the earth so that it brought forth toldoth (products), in the same way that the female is made fruitful by the male."

Said Rabbi Eleazar: "All the fruitifying powers were present in the earth, potentially, at the time of its creation, but only became manifested in the various productions of the six days; as it is written, 'And God said let the earth bring forth the living creature.' If, however, it be said, the words of the scripture are 'Let the earth bring forth grass,' our reply is that the earth from the third day was then imbued with generative forces that remained dormant and hidden until the appointed time for manifestation. The earth was void and empty, as it is affirmed, of all life, as the targum renders the meaning of the words 'tohu vabohu,' but it became adapted for the reception of those generative forces necessary in the production of grass, herbs and trees, that manifested their existence on the sixth day. This was the same with the light created on the first day of creation, but did not become visible only at the appointed time, viz., on the third day. It is written, 'Let there be lights in the firmament of Heaven.' The word Meoroth (light) is here written defectively, indicating by this that the evil serpent is the author and originator of discord and separation of what should always be united and blended harmoniously together viz., the sun and the moon. This word also denotes the malediction by which, through the serpent, the earth became cursed, as it is written, 'Cursed is the ground because of thee' (Gen. 3-17), and being found in the singular, signifies that the moon, designated by the words, 'Let there be light,' and the sun by the words, 'In the firmament,' were originally created together and formed one, in order to give their united light upon the earth,

but through the serpent they became separated; hence it is written, 'Let them be for lights in the firmament of the Heaven,' to give light upon the earth, instead of 'Let them enlighten the earth,' and therefore we conclude that both in heaven above and on earth below, time is measured by the courses of the moon."

Said Rabbi Simeon: "By the moon's courses, the solstices and days are reckoned and determined."

Rabbi Eleazar objected to this statement and said: "Is not frequent mention made of fractions of time in the world on high?"

Said Rabbi Simeon in reply: "Only in the angelic world is there no need of the lunar courses as elements for calculating time, and when any mention is made of them it is by way of accommodation to the understanding of the dwellers on earth."

Again Rabbi Eleazar made objection and said: "It is however written, 'Let them be for signs and seasons,' that is, for the measurement of time, and these words being in the plural, we may infer that they apply to both worlds having the same unit of measure."

Said Rabbi Simeon in reply: "The word othoth (signs) is written defectively to show that divisions of time exist not in the world above as in the world below."

Said Rabbi Eleazar: "Why then is it written, 'Let them be for signs and for seasons,' and from which we may gather that the sun and moon together were to be used for this purpose that the moon is only needed."

Said Rabbi Simeon: "The moon is designated by a plural term, as it resembles a casket filled with various jewels that is ofttime spoken of in the plural. Observe that every numerical calculation begins with unity, whatever its value and worth may be or whatever it represents. Now the Divine Unit is that in which everything is included and therefore beyond and above all mathematical calculation. It is the basic unit from which all things in the world take their origin and beginning, and its analogy in the phenomenal material world is the moon, which is the base of all calculations in connection with the solstices, feasts, sabbaths; and therefore it is that Israel, who belongs to the Holy One, begins the division of time from the various phases and aspects of the moon, symbol of the divine point or unit; and therefore it is written, 'Ye are attached or joined unto the Lord your God' (Deuter 4-4). It is written, 'And God said

let the waters bring forth abundantly the moving creature that has life' (Gen. 1-20)."

Said Rabbi Eleazar: "The occult meaning of these words has already been unfolded. They refer to the waters below that signify the lights above, which are both alike fruitful and generative, 'and fowl that may fly above the earth.' Why is it not written, 'who fly?'"

Said Rabbi Simeon: "The esoteric meaning of the word bird refers to the archangel, Michael, as it is written, 'And one of the seraphim flew towards me' (Is. 6-6). The word 'fly' refers occultly to Gabriel, as scripture saith, 'And the man Gabriel which I saw at first in vision, being caused to fly swiftly' (Dan. 9-21). The words 'above the earth' refer to the prophet Elijah who descends from on high, reaches the earth in four flights or steps; of him it is written, 'The spirit of the Lord shall carry thee whither I know not' (Kings 18-12). The first step is indicated by the words 'The spirit of the Lord,' the second by 'shall carry,' the third by 'whither,' and the fourth by 'I know not.' Moreover, the scripture adds, 'in the open firmament of heaven,' referring to the angel of death who, as we learn from tradition, is sometimes on earth and sometimes present in heaven, to seduce and tempt men or accuse them of their misdeeds."

Said Rabbi Abba in reply: "The angel of death was created on the second day, whilst the words just expounded are written of the fifth day. The fact is that the angel Raphael, who is appointed to heal the earth of its evil and affliction and the maladies of mankind, was created on the second day; the words, 'In the open firmament' denote the angel Uriel, as indicated by the words that follow, 'And God created great whales or fishes.'"

Said Rabbi Eleazar, "The words 'great fishes' refer to the seventy rulers appointed to rule over the seventy nations of the world, but the words 'Every living creature that moveth' signify Israel whose souls (nephesh) proceed from 'hahaya' (the living), and therefore is it that in scripture they are termed, 'The only nation or people.' The words, 'Which the waters brought forth abundantly after their kind,' signify those who devote themselves to the study of the secret doctrine. 'And every winged fowl after his kind,' are the righteous in Israel, because they are really 'The living creatures' (living the higher life). Another exposition of these words explains them as referring to the messenger angels sent on earth."

(To be continued.)

CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

THE LOGIC OF FACTS.

ALL wisdom must be derived from careful observation of facts. With facts, in every department of thought, must it begin; and yet not with these terminate. "Those," says Bacon, "who have handled science have either been men of experiment or men of theory. The men of experiment are like the ant—they only collect and use. The theorists resemble spiders, who make cobwebs out of their own substance. But the bee takes a middle course; it gathers its material from the flowers of the garden and the field, but transforms and digests it by a power of its own. Not unlike this is the true business of philosophy."

We must then gather the material for our decisions from facts, yet not rest indolently in them. Facts have their meaning, and this meaning must be evolved from them. The relations which they bear must be noted. The suggestions which they furnish must be followed out. Newton indeed said: "I invent not hypothesis." Yet Newton refused not to admit the widest inferences from the simplest facts. He began with the falling apple, but he stopped not till he reached the universal law of gravitation.

The process of philosophy is a putting of nature to the question in order to extract from her the secrets of which her surface facts awaken some suspicion.

"What's sought for may be found,
But truth unsearched for seldom comes to light."

It is not only allowable, but indispensable for us, beginning with facts as our data, to proceed to such conclusions as they

themselves point out. We must travel, warily yet hopefully, from the known to the unknown, assured that this unknown is contained within things known, as certainly as the corn in the husk, the kernel in the shell, the rich fruit in the hard rind. But the things known which are the most immediately before us and of which we are the best assured, are the facts of our own consciousness as Men. Of the two existences, that of mind as independent of matter is more certain than that of matter apart from mind. As Descartes truly says: "Our knowledge of the soul is more intimate and certain than our knowledge of the body."

These facts include in themselves intimations of a Something, whose existence can alone explain them and whom we recognize as The Divine. And then arises the inquiry: What correlation is there between the Divine and us? So that we fall naturally into the course of thought prescribed to himself by the Roman Emperor and philosopher, Antoninus: "Beginning with 'things human' we rise thence to 'things divine,' and end with the connection between the two."

And thus we accomplish what the great mediæval mystic, St. Bernard, prayed for: "*Ab exterioribus ad interiora redeam et ab interioribus ad superiora ascendam*: May I gather myself in from things outward to things inward, and then ascend from things inward to things upward."

(*To be continued.*)

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KARMA.

VII

SPIRITUAL KARMA.

Continued from page 271.

IN the preceding articles, karma has been presented in its physical, psychic and mental aspects. The present article deals with spiritual karma, and the manner in which other kinds are included with spiritual karma.

Spiritual karma is active and operative in the lower half of the circle, from the sign cancer to the sign capricorn (♋-♑), breath-individuality.

Spiritual karma is action from knowledge, or desire and mind in action with knowledge. Such action either reacts on the actor, or leaves him free from the effects of the action. Those who act with knowledge, but who are interested in or affected by their action and its results, are under the law of their action and its results. But those who act with knowledge and because it is right, without other interest in the action or its results, are free from and unaffected by the law. ✓

All persons in possession of the ordinary faculties of the mind create and are subject to spiritual karma. Though some persons may on occasions act without interest in the results of the action, he only who is beyond the necessity of reincarnation because he has fulfilled and is above the law, he alone can act at all times without being interested in or affected by action and its results. Though results will follow acts performed by one who is above the law he will not be affected by the acts. For our practical purpose, spiritual karma may be said to apply generally to

all beings for whom incarnation and reincarnation is still necessary.

Not all who have knowledge act always according to their knowledge. Knowing is distinguished from doing. All results with their consequences are caused by the doing or the not doing of what one knows to be right. /He who knows what is right yet acts not accordingly, creates karma which will cause suffering. /He who knows what is right and does it, creates spiritual enjoyment, called blessedness.

One who has knowledge sees that the effect is *in* the cause and the result indicated in the action, even as the oak tree is contained in the acorn, as there is a potential bird in the egg, and as an answer is indicated and suggested by a question.

He who acts what he knows to be right, will see and know more clearly how to act and will provide the means by which all actions and results of actions become clear to him. He who acts against what he knows to be right, will become confused, and still more confused, (in the measure in which he refuses to act ^{on} what he knows,) until he will become spiritually blind; that is to say, he will not be able to distinguish between true and false, right and wrong. The cause of this lies immediately in the motive which prompts the action, and remotely in the knowledge of all past experience. One cannot judge at once as to his sum of knowledge, but one may summon before his conscience, if he so chooses, the motive which prompts any of his acts.

In the court of conscience, the motive of any act is judged to be right or wrong by conscience, which is a gathering of one's knowledge to a focus. As conscience pronounces the motive to be right or wrong, one should abide and be guided by the ruling, and act accordingly for the right. By a questioning of his motives under the light of conscience, and by acting in accordance with the dictates of conscience, man learns fearlessness and right action.

✓All beings who come into the world, have ~~each~~ their deeds and thoughts and motives to their accounts. The most far reaching is that thought and act which is from knowledge. These accounts can not be gotten rid of except by working them out, paying them off. The wrong must be righted and the right continued for the sake of right rather than for the happiness and reward which come as a result of doing right. ✓

It is a mistaken notion to say that one should not make

karma in order that he might escape from it, or be free from it. ✓ One who endeavors to escape from or rise above karma by intending not to make it, defeats his purpose at the outset, because his desire to get away from karma by his not acting binds him to the action which he would escape; the refusal to act prolongs his bondage. Work produces karma, but work also liberates him from the necessity to work. Therefore, one should not be afraid of making karma, but rather should act fearlessly and according to his knowledge, then it will be not long before he has paid all debts and works his way to freedom. ✓

Much has been said about predestination and free will, as opposed to karma. Any disagreements and conflicting statements are due to a confusion of thought, rather than to contradiction of the terms themselves. The confusion of thought comes from not understanding fully the terms, each of which has its own place and meaning. ✓ Predestination as applied to man, is the deciding, appointing, ordering or arranging for, the state, environment, condition and circumstances in and through which he is to be born and live. In this is also included the idea of destiny or fate. The notion that this is determined by a blind force, power, or an arbitrary God, is revolting to all moral sense of right; it contradicts, opposes, and violates the laws of justice and love, which are supposed to be the attributes of the divine ruler. But if predestination is understood to be determination of one's state, environment, condition and circumstances, by one's own previous and predetermining actions as causes (karma), then the term may be properly used. In this case, the divine ruler is one's own Higher Ego or Self, who acts ✓ justly and according to the needs and necessities of life.

Numerous and long arguments have been waged for and against the doctrine of free will. In most of them it has been taken for granted that people know what free will means. But the arguments are not based on definitions, nor does it appear that fundamentals are understood.

To understand what free will is as applied to man, it should be known what the will is, what freedom is, and also known what or who man is.

The word will is a mysterious, little understood, but commonly used term. In itself, will is a colorless, universal, impersonal, unattached, dispassionate, self-moving, silent, ever-present, and an intelligent principle, which is the source and origin of all power, and which lends itself and gives power to all beings ac-

ording and in proportion to their capacity and ability to use it. Will is free.

Man, the Mind, is the conscious light, which is the I-am-I thinker in the body. Freedom is the state which is unconditioned, unrestrained. Free means action without restraint.

Now as to the free will of man. We have seen what the will is, what freedom is, and that the will is free. The question remains: Is man free? Has he freedom of action? Can he use will freely? If our definitions are true, then the will is free, in the state of freedom; but man is not free, and cannot be in the state of freedom, because, while thinking, his thoughts are clouded in doubt and his mind is blinded by ignorance, and is bound to the desires of the body by the bond of the senses. He is attached to his friends by the ties of affection, driven to action by his covetousness and lusts, restrained from free action by the prejudices of his beliefs, and repelled by his dislikes, hatreds, angers, jealousies and selfishness generally.

Because man is not free in the sense in which will is free, it does not follow that man is unable to use the power which comes from will. The difference is this. The will in itself and acting from itself is unlimited and free. It acts with intelligence and its freedom is absolute. The will as it lends itself to man is without restraint, but the use to which man applies it is limited and conditioned by his ignorance or knowledge. Man can be said to have free will in the sense that the will is free and that anyone has the free use of it according to his capacity and ability to use it. But man, because of his personal limitations and restrictions, cannot be said to have the freedom of will in its absolute sense. Man is restricted in his use of the will by his sphere of action. As he becomes freed from his conditions, limitations and restrictions he becomes free. When he is free from all limitations, and only then, can he use the will in its full and free sense. He becomes free as he acts with the will rather than in using it.

What is called free will is simply the right and power of choice. The deciding upon a course of action is man's right and power. When the choice has been made, the will lends itself to the obtaining of the choice which has been made, but the will is not the choice. The choice or decision of a given course of action determines one's karma. The choice or decision is the cause; the action and its results follow. Good or bad spiritual karma is determined by the choice or the decision made and the action which follows. It is called good if the choice is in accord-

ance with one's best judgment and knowledge. It is called evil if the choice is made against one's better judgment and knowledge.

When one chooses or decides mentally to do a thing, but either changes his mind or does not carry out what he has decided, such decision alone will have the effect of producing in him the tendency to think again and again about what he had decided. The thought alone without the action will remain as a tendency to act. If, however, what he had decided to do is done, then the mental and physical effects from the choice and action will surely follow.

For example: A man needs a sum of money. He thinks of different means of obtaining it. He does not see any legitimate way. He considers fraudulent methods and at last decides to forge a note for the sum needed. After planning how it shall be done, he executes his decision by forging the body and signature and then attempts to negotiate the note and collect the amount. The results of his decision or choice and action are sure to follow; whether immediately or at some distant time will be decided by other of his previous thoughts and acts, but the result is inevitable. He is punished by the law provided for such offences. If he had decided to forge, but had not put his decision into effect, he would have set up the causes as mental tendencies to consider fraud, as a means for obtaining his end, but he would not then have put himself under the law of the accomplished act. The decision made him liable on the plane of his action. In the one case he would be a mental criminal because of his intention, and in the other an actual criminal because of his physical act. Therefore the classes of criminals are of the mental and actual type, those who intend, and those who put their intention into action.

If the man in need of money had refused to consider, or after considering refused to act fraudulently, but instead endured the suffering or hardships imposed in his case and instead met the conditions to the best of his ability, and acted for the principle or right according to his best judgment, then he might suffer physically, but his choice and decision to act or refuse to act, would result in moral and mental strength, which would enable him to rise above the physical distress, and the principle of right action would eventually guide him into the way of providing for the lesser and physical needs. One who thus acts according to the principle of right and fearless of results, arouses his aspiration to spiritual things.

✓Spiritual karma is caused and results from the choice and action with or against man's knowledge of spiritual things.

Spiritual knowledge is usually represented in man by his faith in his particular religion. His faith and understanding of his religion or of his religious life will indicate his spiritual knowledge. According to the selfish uses or unselfishness of his religious faith, and his acting according to his faith, whether it be narrow and bigoted or a broad and far-reaching understanding of spiritual things, will be his good or evil spiritual karma.

Spiritual knowledge and karma are as varied as are the religious beliefs and convictions of man, and they depend on the development of his mind. When one lives entirely in accordance with his religious convictions, the results of such thinking and living will surely appear in his physical life. But such men are exceptionally rare. A man might not have many physical possessions, but if he lives up to his religious convictions, he will be happier than one who is rich in physical goods, but whose thoughts and actions do not accord with his professed faith. Such a rich man will not agree to this, but the religious man will know it to be true.

Those who think and act for God under whatever name that is known, always do so from a selfish or unselfish motive. Each one so thinking and acting gets what he thinks and acts for, and gets it according to the motive which prompted the thought and act. Those who do good in the world prompted by the motive of being considered pious, charitable or holy, will earn the reputation which their acts deserve, but they will not have the knowledge of the religious life, nor know what true charity is, nor the peace which is the result of a righteous life.

Those who look forward to a life in heaven and live according to the dictates of their religion will enjoy a long or short heaven after death, in proportion to their thought (and acts) in life. Such is the spiritual karma as applied to the social and religious life of mankind.

There is another kind of spiritual karma which applies to every type of man; it strikes into the very vitals and roots of his life. This spiritual karma is at the base of all actions and conditions of life, and man will become great or little as he performs the duty of his really spiritual karma. This karma, as applied to man, dates from the appearance of man himself.

There is an eternal spiritual principle which is operative

through every phase of nature, through the unformed elements, throughout the mineral and animal kingdoms, within man and beyond him into the spiritual realms above him. By its presence the earth crystallizes and becomes hard and sparkling as a diamond. The soft and sweet smelling earth gives birth and brings forth the vari-colored and life-giving plants. It causes the sap in trees to move, and the trees to blossom and bear fruit in their season. It causes the mating and reproduction of animals and gives power to each according to its fitness.

In all things and creatures below the state of man, it is the cosmic mind, *mahat* (ma); in action (r); with kosmic desire, *kama* (ka); thus all nature in her various kingdoms is ruled by karma according to the universal law of necessity and fitness.

In man this spiritual principle is less understood than any of the principles which go to make him man.

Two ideas are present in the individual mind of man beginning with its first emanation from the Deity, or God, or the Universal Mind. One of these is the idea of sex, the other the idea of power. They are the two opposites of duality, the one attribute inherent in homogeneous substance. In the earliest stages of the mind, these exist in idea only. They become active in degree as the mind develops gross veils and coverings for itself. Not until after the mind had developed a human animal body, did the ideas of sex and power become manifest, active and did they fully dominate the individual incarnated portion of the mind.

It is quite in keeping with divinity and nature that these two ideas should be expressed. It would be contrary to nature and divinity to repress or suppress the expression of these two ideas. To stop the expression and development of sex and of power, were it possible, would annihilate and reduce all the manifested universe into a state of negation.

Sex and power are the two ideas by which the mind comes into close relationship with all the worlds; it grows through them and attains through them the full and complete stature of man immortal. These two ideas are translated and interpreted differently on each of the planes and worlds in which they are reflected or expressed.

In this our physical world, (\triangle), the ideas of sex ^{Sex} represented by the concrete symbols of male and female, and the idea of power has for its concrete symbol, money. In the psychic

world ($\mu\eta$ - $\mu\eta$) these two ideas are represented by beauty and strength; in the mental world (Ω - \mathcal{F}) by love and character; in the spiritual world ($\sigma\delta$ - $\nu\mathcal{F}$) by light and knowledge.

In the earliest stage of the individual mind as it emanates from Deity, it is not conscious of itself as itself, and of all its potential faculties, powers, and possibilities. It is being, and possesses all that there is in being, but does not know itself as itself, or all that is included in it. It possesses all things, but does not know of its possessions. It moves in light and knows not darkness. In order that it might demonstrate, experience and know all things which are potential within itself, might know itself as distinct from all things and then see itself in all things, it was necessary for the mind to express itself by the putting forth and building of bodies, and learn to know and identify itself within the worlds and its bodies as distinct from them.

So the mind, from its spiritual state and moved by the inherent ideas of what is now power and sex, gradually involved itself through the worlds into bodies of sex; and now the mind finds itself ruled and dominated by the desire for sex on the one hand and by the desire for power on the other.

That which is thought to be the attraction between the sexes, is love. True love is the underlying principle which is the secret spring of manifestation and sacrifice. Such love is divine, but such real love cannot be known by one who is ruled by the law of sex—though he must or should learn of that love while in and before quitting his physical body of sex.

The secret and cause of the attraction of sex for sex, is that the mind longs and yearns after its original state of fullness and wholeness. The mind is in itself all that is expressed in man *and* woman, but because either of the sexes will allow only one side of its nature to be shown, that side which is expressed longs to know the other side of itself, which is not expressed. Mind expressing itself through a masculine or a feminine body seeks that other nature of itself which is not expressed through a feminine or masculine body, but which is repressed and concealed from its sight by its particular body of sex.

Man and woman are each a mirror to the other. Each looking into that mirror sees reflected in it its other nature. As it continues to gaze, a new light dawns and the love of its other self or character springs up within itself. The beauty or strength of its other nature takes hold of and envelops it and it thinks to realize all this by union with the reflected other nature of its sex.

Such realization of self in sex is impossible. Therefore the mind is confounded to find that that which it thought to be real is illusion only.

Let us suppose that a being had from infancy lived apart from mankind and that with all latent human emotions it should stand before a mirror in which its own figure was reflected and with which reflection it "fell in love." As it gazed upon the reflection of itself, the latent emotions would become active and without having any reason to prevent it, it is likely that that being would at once endeavor to embrace the object which had called forth the strange feelings that it now experiences.

We may fancy the utter loneliness and dejection of that being, in finding that with the too earnest effort to embrace that which had called forth its affection and hopes and vague ideals, it had disappeared, and had left in its place only shattered bits of glass. Does this seem fancy? Yet it is not far from what is experienced by most people in life.

When one finds another human who reflects the inward and unspoken longing, there spring into his or her life the tenderest of emotions as he gazes at the reflection. So the mind without guile, acting through youth looks on its beloved reflection in the other sex and builds great ideals of happiness.

All goes well and the lover lives in his heaven of hopes and ideals while he continues to gaze with rapt admiration into his mirror. But his heaven vanishes as he embraces the mirror, and he finds in its place the little bits of broken glass, which will show only parts of the image that has fled. In memory of the ideal, he pieces the bits of glass together and endeavors to replace his ideal with the pieces. With the shifting and changing reflections of the pieces, he lives through life and may even forget the ideal as it was in the mirror before it was broken by too close contact.

The truth in this picture will be seen by those who have memory, who are able to look at a thing until they see through it, and who will not allow their gaze to be taken away from the object by the tinsel and sidelights which might come within the range of vision.

Those who have forgotten or who have learned to forget, who have learned or taught themselves to be content with things as they are, or who naturally content themselves with the senses, after experiencing their first disappointment, which may have been mild or simple or intensely severe, or those whose minds hanker after and are saturated with sensuous joys, will deny the

truth in the picture; they will laughingly reject or be annoyed by and condemn it.

But that which seems to be spoken truly should not be condemned, even though it be unpleasing. If the mind's eye can look calmly and deeply into the matter, annoyance will disappear and gladness will take its place, for it will be seen that that which is really worth while in sex is not the pain of disappointment nor the joy of pleasure, but the learning and the doing of one's duty in sex, and the finding of the reality which stands within and beyond the fact of sex.

All the misery, excitement, restlessness, sorrow, pain, passion, lust, indulgence, fear, hardship, responsibility, disappointment, despair, disease and affliction, which are entailed upon sex will disappear gradually, and in proportion as the reality beyond sex is seen and the duties are assumed and done. When the mind awakes to its true nature, it is glad that it was not content with the sensual side of sex; the burdens entailed by duties become lighter; the duties are not chains which hold one in bondage, but rather a staff on the road to greater heights and loftier ideals. Labor becomes work; life, instead of a harsh and cruel school-mistress, is seen to be a kind and willing teacher.

But to see this, one must not grovel on the ground in the dark, he must stand erect and accustom his eyes to the light. As he becomes accustomed to the light, he will see into the mystery of sex. He will see the present sex conditions to be karmic results, that sex conditions are the result of spiritual causes, and that his spiritual karma is directly connected with and related to sex.

To be continued.

For, indeed, vital action everywhere is emphatically a means, not an end: Life is not given us for the mere sake of Living, but always with an ulterior external Aim: neither is it on the process, on the means, but rather on the result, that Nature, in any of her doings, is wont to intrust us with insight and volition.

Boundless as is the domain of man, it is but a small fractional proportion of it that he rules with Consciousness and by Forethought: What he can contrive, nay what he can altogether know and comprehend, is essentially the mechanical, small; the great is ever, in one sense or other, the vital; it is essentially the mysterious, and only the surface of it can be understood.

Carlyle, *Characteristics*.

THE INNER LIFE AND THE TAO-TEH-KING.

III.

BY C. H. A. BJERREGAARD,

THOUGH I have spoken twice about the Inner Life, introductory to my lectures on the Tao-Teh-King, there is still a great deal to be said about it, all of which will be helpful in the study of that book. Upon some points most important in that respect, I shall touch now and hope you will be as happy to hear them as you were with the two other talks. It is especially about the Inner Life in its relationship to Mysticism that I would speak. The two are not identical as some might think. I can define their relationship very readily. If I divide mystics in two large groups and include in the first all pillar-saints, hermit-fakirs of the deserts, Harpokrates and his kind, epileptic miracle-mongers, flagellants, mendicants and other beggars who pretended to sanctity, but really were suspicious characters, not to say criminals, then—these are not Inner Life people. They ought never to have been called mystics. The other group will be composed of saints, yogis, and all those who come under the category of Inner Life people, such as I have defined the Inner Life in the two other talks, and, as I shall define it now.

In beginning a study of the Tao-Teh-King and Taoism it is well to emphasize that all Inner Life takes its color and terms from its environment. The Inner Life is always Mysticism, but its forms vary according to the soil in which it grows, the atmosphere it breathes and the geographical zones in which it finds its home, and it is always adapted to the historic period in which it appears. You will remember from my last lecture the periods I pointed out and how the mystics came in as the saviors. The reason for the variation of form is this, that the Mystic Life is always more or less of a protest against existing conditions of

the actual life in the midst of which it appears. It is only in forms of expression that it varies so much. Its core is always the same, and mystics of all ages and climes understand each other even if they do not speak each others languages. Thus in Brahminism, Mysticism is ritualistic and must be studied in its symbolical actions. In Buddhism, it is nihilistic and must be guessed from its hyper-transcendental forms. In Mohammedanism it is forbidden and hides behind Koranic doctrines or in poetic and naturalistic lyricism such as found among the Sufis. In Christianity it indulges in extravagant ascetic practices and monastic enthusiasm. In Judaism it has revealed a wonderful philosophy, the Kabbalah, which is a transcription of the divine life as it flows in human arteries and veins and as it reveals itself in the cosmic order of the universe. In our own day Hasidism or Jewish pietism in the form of sentiment and emotional faith is Mysticism of purer water. In China, Mysticism is closely connected with the social-political order of the democratic forms of the empire. Something which the future lectures will show.

In connection with the various forms of it which I have just mentioned, many individuals and books come before us and require close attention. In Brahminism the Upanishads claim it. In Buddhism it is the person of the Buddha. In the Kabbalah it is the Zohar and the Sepher Jetzirah we go to. In Hasidism we realize that when we look on material things, we really gaze at the image of the Deity. In China it is the Tao-Teh-King and its author Laotzse, and, in Christianity it is the master-mystic, Jesus, and his disciple Paul. These general remarks are sufficient to show, that the Inner Life is not an abstraction or an airy nothing, but something historical and real, though at the same time it is entirely removed from history and the actual world.

In studying Mysticism or forms of the Inner Life under any of these conditions, we repeatedly come in upon the ground occupied by philosophy and religion, because these two together with mysticism are the three mental, moral and spiritual factors in human life,

These three on men all gracious gifts bestow.

But their fields are nevertheless distinct and the three must be kept part in our studies. Philosophy will grasp the Universal in a conception. Religion will devote itself to the service of the

Universal. Mysticism, or the Inner Life, includes both and transcends both because it lives in the Whole, not in any part. It will, as Echaradt put it, have Divinity, not merely God. It must also be borne in mind throughout our studies, that Mysticism is The Inner Life, and of the Inner Life I have already spoken. Being the Inner Life, Mysticism is not Occultism, nor anything that comes under that heading in the catalogue of the learned societies. To be sure, numerous occult subjects constantly come up and crave our attention for the time being and their relation to The Inner Life must be settled. Occultism, properly understood, is a science of the hidden workings of Nature's powers and Nature's methods. The majority of people do not need occult studies, and such studies would be injurious to most. But all people need the Inner Life, the development of soul powers. Of what use in the bettering of life is a knowledge of manvantaras and pralayas, or, the ebb and flow of divine life, if the student does not live according to such knowledge; if he does not live as Shamsy, who cried out: "From the bosom of Self, I catch continually a scent of the Beloved."

Mysticism or the Inner Life is not the same as Spiritism; in fact it stands sharply over against the delusions that hide under that name. But we meet again and again mystics who have been in some relationship or other to angels and devils, and their records about such intercourses must be carefully sifted.

There is Mysticism or Inner Life in Art and in much of our literature, in poetry, for instance. The artist feels it as the plastic power of his art; the writer works by it as his formative energy; to the scientist it is the mystic fire in his test-tube, that subtle cosmic power which he neither can weigh nor measure.

Here a warning against bias is needed. An artist and a scientist may be good Inner Life people though they do not speak in the customary language of most mystics. Do not condemn anybody because they do not use the same terminology as you do. I see a most exalted Nature-Mysticism in Michael Angelo's so-called "Aurora," the figure on the monument over Lorenzo di Medici. They did not bury Tyndal in Westminster Abbey, as they ought to have done. When he advocated "imagination" in his famous Belfast address, he spoke from out of the Inner Life. In my opinion, in the Alps he had discovered what the image-making power is. He had seen, what Frederick Robertson called so beautifully, "God's feeling and imagination."

Friends! There is much more Mysticism and many more elements of the Inner Life in the world and in you, than you know.

Asceticism is rampant in the history of Mysticism, but a mystic or a theosoph is not necessarily ascetic. Buddha found that the ascetic method was a miserable failure, as regards the attainment of the freedom and knowledge he sought. Jesus may in his youth have lived among Essenes and Therapeutae and applied the ascetic method, we do not know. But this is certain, in the Gospels he is no ascetic, and is blamed by his enemies therefore. Here are two mystics, two who lived the Inner Life, and whose likeness none of us have reached. Neither of them teach asceticism. They teach self-conquests; they preach overcoming; they give examples upon living not swayed or dominated by passions—all of which we must learn, and learn to practice. They teach especially against making bad Karma; against fatal entanglements, and they advocate the simplicity of the lilies and children. ✓ Though Buddha and Jesus denied asceticism, both Buddhism and Christianity, however, have upheld asceticism in its worst forms. ✓ Such master Mystics and Inner Life men as Buddha and Jesus are not denying the cosmic energy there is in life, both objectively and subjectively. On the contrary they work in harmony with that cosmic energy, and it is for us to learn to do likewise. ✓ Most people must, however, overcome much and fight many battles against themselves before they are ready for that simplicity which these two represent or even before they are ready to acknowledge these two as types of the Inner Life. Buddha and Jesus deny the irrational workings of that energy when it appears in our human frame, when it flames like fire broken loose, or like a raging tempest, or as a subtle poison in envy and hatred. Cosmic energy can be a savor of life and a savor of death; it is a savor of life to the strong, to him who is not working for self; it is a savor of death to him who lives only for self, and, to him and all who are ignorant of the nature of cosmic energy.

The mystic is no finished product; he is simply a traveller on the Path, and as such he is learning to "overcome." And what is it we must overcome? To what extent must we all be ascetics? I give as an answer in part the following: The mystic, in Western terms, "seeks union with God" and nothing else. To translate this phrase, "union with God" into the lowest terms, I say, it means "to come into order," "to live rationally." To attain such "order," such "reason," we must over-

come all our crotchets, desires and idiosyncracies, whatever they may be. Not the power which misapplied or run wild becomes crotchets, desires and idiosyncracies. ✓The power is all right, but our application is wrong. ✓This is the simplest way to indicate what it is to "overcome." The subject can not be stated in lower terms. Of course, "overcoming" thus far defined is only a beginning. It is followed by numerous other degrees, but of these I need not speak at present. I will, however, touch upon some features of "overcoming" which are of primary importance: of total resignation, of self-denial, carrying the cross. In one word, and in a mystic phrase: we must stand naked in the presence of Self before the real mysteries will reveal themselves. ✓We must be "naked" in order to enter the Path to the Inner Life; free from all those irrational and passionate forms which hinder us. Nakedness means freedom, truth, soul-reality. We must be "naked" because we cannot enter the sacred fire with clothes on; they burn, and thus we will be scorched. Self cannot burn. Do you remember the story from classic mythology about Demeter, who is the Goddess Isis, who placed the little Demophaon, son of Metanaia, in the fire, that he might become immortal? The mother interfered and the boy was burned! Remember also Ishtar of Babylonian legend, who had to drop one garment after another on each of the seven steps in her descent into hell to recover her other half, Ishtubar. At last she stood naked and the doors opened. She returned unscathed. In clothes we burn, but not without them.

The same truths come out in the Sufi legend about the soul, which came to the gate of Paradise and asked for admission. Upon inquiry from within: "Who is there?" the soul answered: "It is I," but the door was not opened, and, remained closed for three times thousand years, each time the soul returned with the same request. At last when the soul had learned what the Inner Life is and answered not "It is I," but "It is We," then the door opened at once. When the soul has learned that separateness or clothes are in the way, then it enters into joy; never before.

Did not the cry of Jesus on the cross: "Father, why hast Thou left me?" signify the same? They did! The proof is, that immediately after that cry of nakedness, he exclaimed: "It is accomplished!" (his work.)

What can we do in nakedness and not otherwise? In nakedness, we are like Thor. Thor is the spiritual giant, who is not

attached to "these" things and who therefore unlike anybody else, can break through Helas Kingdom and make even Hell shiver, shake and tremble. Asa-Thor is the God of rejuvenescence; his beard is as red as his fiery nature; he has the Mjölner, the belt of strength and the marvelous mail, all symbols of purified or "naked" humanity. Once he rode into Hellheim and brought consternation. Never before had living men entered where the ground was only fear, the walls nothing but pain and the roof made of the stench of death. No wonder Thor's companion Loki advised him to leave. But Thor would not till he had lectured the contemptible shades that stood in rows along the walls and shivered clad only in shadows and pained at sight of so much health; health, they had lost because of fear and the Negative. Only nakedness accomplishes such deeds! No man loaded down with merchandise or in fine clothes comes back out of Hell, or is able to lecture the shades. He is rich, too rich!! Now you see the meaning of nakedness and will understand why anchorites almost always are naked. It is a symbolical help.

Enough of pictures! After what I have now said about Mysticism and the Inner Life, it will not be surprising, that I say that Mysticism or the Inner Life is a protest against the actual conditions of its surroundings. The Inner Life is not necessarily so radical as Mysticism, but rather inclined in the same direction. Mysticism is always in its beginning a protest against the traditional and against the actual. It is in conflict with the traditional because it demands originality. It is in conflict with the actual because the actual is usually brutal and of itself in conflict with the Inner Life, a conflict which roots in the usurpation of leadership by the actual. The Inner Life cannot and will not recognize the actual for more than a passing show, a necessary face of life. The actual is made by man, not by the Eternal, hence its ephemeral character.

But Mysticism and the Inner Life people have not always been in the right. Let me show a couple of mistakes. Mysticism has in the past condemned the senses. One of the mystics has said: "The senses resemble an ass, and evil desire is the halter"—that is the general idea of the mystics, but the Inner Life as I understand it does not necessarily take that attitude; at any rate not always.

Let me try to say something in favor of a rational view of the senses, the flesh. I may possibly meet with opposition in some of you; may I therefore ask you to listen and follow my

explanation till the end and wait with your judgment until I am through with my exposition? Mind is the interpreter and the fashioner of the music that the Divine plays upon us, and I may say without fear of contradiction, that the senses are the mechanics, who mould the divine fire into acts, into deeds. They are the hands of the mind. Can you realize what our world would be if we had no senses? Have you ever thought of it? If mind only existed and no senses, the Word might be spoken, sounds might thrill the vacant spaces and colors might dash from pole to pole or illumine the night, but there would be no human world. The human world is made by the human hand or which is the same, by human deeds and there can be no human deeds without the senses, the flesh! That is a fact! Without the arts man could not utter himself, much less discover himself. He would remain mute and blind. In his desire to speak and to see he evolved them; he demonstrated his desire by the arts. That is the origin of the arts. If there is anything at the bottom of you, you will develop a sense for its manifestation and an art that proves your value!

We have the choice: a human world and the senses, the flesh, or, Death as Death will be if we leave out the senses, the flesh. In that case, Death will then be the end of life and not as it really is, an event merely. The denial of the senses, the flesh, means that we declare that all our doings, all our acts, are weavings of smoke, are puppet plays, are perishable time-illusions and not the manifestations of that wonderful existence which Silence reveals. What Divinity is, esoterically, we do not know, but to us Divinity becomes something by our acts. In our doings Divinity is unfolded in us. The Greater Life, the Inner Life, cannot admit limited views. In the Greater Life, the five senses (to limit the question to these) are the five fingers of the human hand, and, the human hand is the most marvelous organ (none other excepted) we have. Without a hand, no human society! Think it out and you shall see! Let us learn to honor the senses, the flesh, and, be done with absurd asceticism. The senses are nature's personification in man. "In the senses of the body, Nature mirrors herself to the mind" (Krause), and in "the formation of the human body, Nature authenticates herself as one living whole." (Krause.)

True, the senses drag us frequently over the ragged edges of sorrow! But it is rarely in the open sea that our ship is wrecked. Good sailors run out into the Open when the storm

overtakes them, and they avoid the shore. The gale throws the catboat and the timid sailor on the rocks, or on the shoal that he hugs in his fear of the Open. The dangers on the sea are chiefly those of shore and shoal, not in the Open. Keep the rudder true! Run out into the Open! True, the senses are for many fall and destruction. With regard to the senses, the old accusation which Adam raised against Eve holds good. Because fools have used and abused the senses they accuse the senses of undoing them. The accusation is as cowardly and unjust as that of Adam's. True, the senses often leave us empty and forlorn, but it is also true that it is first when the trees are leafless and reach the bare arms up in the cold air towards a bleak sky, that we discover the secret of the forest! Have you seen that! It is so! There is a wonderful symbolism here! When the forest is overloaded with leaves it is intoxicated with life and its mystery simmers away. When a human being is drenched in passionate streams, the senses adjust the exuberance and the pain of the drain reveals their real nature. Never does conscience speak clearer than through the senses and their ravages! The cure of life is more life! Do you see how the senses minister to the redemption of the whole man? I say all this fully conscious of what I say. I glorify the senses, but I will not subscribe to Keat's famous exclamation: "Oh, for a life of sensations rather than thoughts." The senses must always be "spiritualized" and that not merely in Keat's sense. To "spiritualize" to him had only an aesthetic sense and no moral significance. Degeneration is an economic factor in the life of the individual; and, Deity and Nature are not at strife.

I will say, that the Inner Life works with the senses, the flesh, as a gardener does with the soil. He uses the soil to grow his flowers in, and, has no other ground to plant in, and, this is the point, the soil he plants in is organic matter with slight intermixture of inorganic material. Just how the plant appropriates and assimilates the elements we do not know. We see it grow, sometimes very well; but we also see the plants make mistakes and die. Apply this to ourselves. We grow in organic matter, in flesh, which we renew daily, and, if we do not do so, we die. We cannot grow without it any more than a plant can. How we appropriate and assimilate the elements we do know to some small extent, but we certainly do not know how it is that we can flower spiritually and can blossom heavenly on account of this organic life. But we do flower and blossom and

some blossoms are very sweet smelling. We know that we make numerous mistakes—probably more than the plants—in our endeavors to appropriate and assimilate food both for the organism, the flesh, for brain and heart, for soul and spirit. Rather than condemn the life of the senses, Inner Life people study them and one result Inner Life people have attained and that is, that they have realized that the senses are poor rulers but excellent servants when trained. It must not be charged against the senses, the flesh, that weeds and poisonous growth spring up and overrun everything. They are not generated by the soil or the senses, but are sowed there. The soil and the senses are simply passive tools to bring them forth, and no more. Yet, the senses have been condemned because of these growths; nobody seems to have seen the irrationality and the absurdity of the charge. The whole absurdity must be laid at the door of the fanatics, and we must in the future acquire more sense. Let me advise my hearers when they next time hear some fanatic in unqualified talk condemn the senses, the flesh, that they ask him what he means. Ask him for instance if his harangues are not of the senses? Ask him where he gets his violence from? Ask him if his God gave him his senses in order to betray him? His answer to these questions will prove what sort of senses he has, and, whether he has any sense. If he does not see the point, you will. In our day we cannot afford to live in the foolishness of the past, nor to be led by maniacs; let us have truth everywhere.

Like the gardener we must engage in the study of soils, and find out how to plow our sense-soil; how to loosen it for the roots of the plants; how to water it and drain it, and, keep it free from weeds; how to manure with the right ingredients, and, how to do it in right proportions; how one soil of our sense-nature is suitable for art-cultures and another for wisdom-cultures. Common sense seems to me would advise this. But as it is, in the past when people awakened spiritually, they turned most unnaturally against themselves; they cut away all balancing roots, became top-heavy and were thrown over by the storms. Read any life of any of those people and you shall see it is as I have stated. Now, New Mysticism has profited by study and will avoid these mistakes. This is what I at present will say about the senses, the flesh. You may now pass judgment upon what I have said and make up your mind what you will do with the subject. The future is yours if you will take it. This I will

say, do not misunderstand or misconstrue my words, I have not advocated the free play of desires. I have not recommended license. I have in no way given anybody an excuse for any crime, or liberty to break with common sense morality. I have asked for a more dignified attitude to yourself. I have suggested a revision of old ideas, ideas that have proved unhuman and unnatural. As I said, the Future belongs to you! The Future, even as we now can see it, is vastly different from the Past. To own the Future you must endeavor to find out the tendencies that sway the moment you now live in, and the tendencies, I say, are in the direction of a thorough revision of our ideas about the senses, the flesh.

It is not only our ideas of the senses, that need recasting. Our attitude to Reason is also false, and must be corrected. I think you can see that by a reform of our sense ideas and by deeper understanding of Reason, we shall rise to a higher level than the mystics of the past, and, we shall be much richer in our existence. Browning wrote, "man is not man as yet," but, I say, we may now become man. And how? In the first place by cultivating immediacy of the feelings. By feelings, the mystics and Inner Life people do not understand perceptions as they are defined in psychology. They mean divine gifts, graces, spiritual intuitions, the Holy Ghost and the Image as I defined it in my last lecture. Secondly, "man may become a man" by learning from the Mother! Or to put it in a phrase more familiar to people in the West. We must learn "to live according to Nature." "To live according to nature" is a terribly hackneyed phrase, and its modern originator, J. J. Rousseau, was far removed from a life according to nature. Nevertheless, that phrase would express the highest philosophy were it but understood rightly and practiced correctly.

In the West, the stoics were high and worthy examples of what a "life according to nature" ought to be. They were very near to the truth. If you have no better plans for your conduct, try to live up to Marcus Aurelius' "Thoughts" and you can see for yourself. "To live according to nature" is sublime existence, but to live a "natural life" is undesirable, and, it is that life which all Inner Life teachers oppose. At first appearance the difference may not be discovered, but it is there and the difference is radical. I shall come back often to this subject in future lectures and fully explain the difference between the phrases.

I think that I shall here and now meet Mathew Arnold's onslaught. In a poem entitled "No Harmony with Nature," he wrote

"In harmony with Nature? Restless fool
 Who with such heat dost preach what were to thee,
 When true, the last impossibility—
 To be like Nature strong, like Nature cool!

I will meet this onslaught with the remarks made by Chwang-Tzu, a Chinese commentator on the Tao-Teh-King. Chwang-Tzu wisely said, "You cannot speak of the ocean to a well-frog, the creature of a narrower sphere; you cannot speak of ice to a summer insect, a creature of the season. You cannot speak of Tao to a pedagogue; his scope is too restricted." I think Mathew Arnold, the schoolmaster, has been fully answered by that, and, moreover, a couple thousand years before he was born. The same Arnold went on in the same poem slandering Nature. Like Tennyson, who wrote so many false lines on Nature, he was influenced by some of the misconceptions that inhaled in the first presentation of the doctrine of Evolution. Both charged Nature with being "cruel" and exonerated Man, whom they claimed was "sick of blood." A stupid and ignorant boy may be kissed and petted by a fond mother and the rude world blamed for not taking kindly to her darling. Nature does not care for such a boy. So these men, small as they were made by class room and boudoir, found the sympathy and help they called for in clubs and conventional drawing rooms and claimed that Nature was heartless and cruel. None of them ever told us how they had followed the sun across the sky for a day, or seen the moon shine upon Diana in the bath in some secreted lake in the woods. Guess they had no such experience! Nature would never sympathize with them! How could she? They never had watched the opening and closing of a flower; the blowing of the bud; the movements of a star fish or the formation and re-formation of clouds. Such people do not perceive Nature's Inner Life, or man's eternal longings. Nature is Spirit visible and Spirit is Nature invisible.

They both maintained that "Nature and man can never be fast friends." Both of these two are like the prisoners in Plato's cave, who sit chained to the rock and with their backs to the very small opening that leads into the cave and through which comes the only ray of light that ever comes to the eyes of these

prisoners. Being unable to turn round, the little they see are faint shadows on the rocks in front of them. As a matter of course, in such people we can find no cosmic emotion, no yearning to feel the pulses of the great heart of the universe. They know neither visible spirit, nor invisible Nature. They are forever strangers to the Mother's voice and have never felt her Presence. I need not say any more; your own acquaintance with Mathew Arnold and Tennyson's poems has told you that they were not Nature lovers. I am sure you will not fear a study of a life "according to nature" because these two did not live according to nature, but in an atmosphere filled with phantasms of human greatness.

I trust that my hearers will not misunderstand my words about a "life according to Nature" to mean a recommendation of that which in modern literature and philosophy goes by name of Naturalism. I mean nothing of the kind. Naturalism in this sense means perverted and degenerate human nature. By "life according to Nature," when I use the phrase, I mean Nature-Mysticism, and of that you shall hear more in later talks. Naturalism I condemn in all its ways and forms. It is the cause of the moral decay of to-day.

Quite often some say, to compliment another: "he is a strong nature," or "he is a strong man," but the phrase is a very doubtful one. Its value depends upon whence this man derives his strength. A strong man may be a "big stick" and as such have his way and will, a way and will that the community may need, because the community develops on selfish and natural lines. But that very man is in all probability a weak man and a man of desires, and a mere baby in the Inner Life. Such a man may possibly be a tool in the hands of cosmic energy, but for all that not create any spiritual force for others or for himself. On the other hand, there are in the world the so-called "silent in the land;" those of whom you never hear till by accident you come across them; those who so "empty" (Kenosis) themselves, that really they do not live, but somebody else lives upon them and in their stead; those whose only motto is "not as I will." These are the strong people, because their silences are eternal work; their "emptiness" prevents strife, and their non-assertions of will establishes Unity, and thereby they become patterns for all the world.

To be continued.

SKY MESSENGER DIOGENES TEUFELSDRÖCKH.

AN ESSAY ON THE SPIRITUAL TEACHINGS OF CARLYLE AS GIVEN
IN "SARTOR RESARTUS."

BY BENO B. GATTELL.

Continued from page 313.

THOUGHT.

THAT which distinguishes mankind from the animal kingdom, is thought. Not that some animals have not some qualities which go beyond the mere animal characteristic of desire—and which mind-like qualities, as in the case of certain elephants, parrots, dogs, are like an aroma that hangs on to them because of their long association with friendly man—or qualities which are a manifestation of instinct, that is, the divine spirit guiding and controlling directly certain actions of animal life without the intervention of the human feature of mind, but thought as a whole and in its fullness distinguishes man from the animal. Thought marks a condition where the spirit is using another set of garments, superior vestures, woven out of a higher degree of matter, than it clothes itself in while dwelling in forms of the vegetable and animal kingdoms. Matter having—through experience of the spirit in clothes, or bodies, or forms composed of such matter—become more refined while in such forms and under the influence of the spirit, is in the course of evolution fit to be woven into these superior vestures; out of mere animal bodies there evolve animal bodies which are beginning to be lit up by the indwelling principle of mind.²⁷

²⁷See Blavatsky, Secret Doctrine, 2nd ed., Proem, page 45: "In other words, no purely spiritual Buddhi (Divine Soul) can have an independent, conscious existence before the spark which issued from the pure Essence of the Universal Sixth Principle—or the Over-Soul—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, checked by its Karma, thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest Archangel (Dhyāni-Buddha). The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

Under the influences of this new principle of mind, upon the hitherto developed principle of animal desire, thought is generated. Now the mysterious law of cause and effect takes on its human aspect of thought-causation, that is, a man's thoughts are his karma, his thoughts make further karma and through his thought must he free himself from their material effects. The universal spirit individualized itself as mind, or clothed itself in mind. The mind clothes itself in thought and works through thought. Thought clothes itself in life garments, life forces, life currents, and operates them into the forms or clothes of a world of somewhat grosser matter, which, however, is still so fine and so far above the dense physical matter that it seems almost spiritual to those who do not look upon the long line of clothes from a proper perspective. This state of matter, sometimes called astral matter, has as its chief characteristic that it preserves the life forces in forms lasting for a greater or shorter period of time. The astral body is like a ray of light let into a darkened room through an opening in a shutter. While floating through the limits of that ray, all motes otherwise invisible become visible, and then after leaving the ray pass into invisibility. So does the astral garment hold life-matter in form, and then we speak of physical, visible, tangible bodies.

This is how the spirit designs and weaves and wears its clothes, and how our seemingly so solid world is the precipitation of matter of finer nature, which is held bound in astral forms; and when these astral forms dissolve our physical forms disappear or die.

“ ‘Whatsoever sensibly exists, whatsoever represents Spirit to Spirit, is properly a Clothing, a suit of Raiment, put on for a season, and to be laid off. Thus in this one pregnant subject of CLOTHES, rightly understood, is included all that men have thought, dreamed, done, and been: the whole External Universe and what it holds is but Clothing; and the essence of all Science lies in the PHILOSOPHY of CLOTHES.’ ”

But in a physical body the spirit seeks to gain the experiences—all the experiences—which contact will bring with all the other physical forms with which the spirit has clothed itself, and while in which it does no longer know itself, having forgotten its spiritual past and its identity and true nature as the universal spirit.

For the purpose of gaining experience in the physical worlds, the spirit builds itself more clothes; the senses. Through the sense-clothes it can experience desire. Desire is also matter, and out of it the spirit further weaves its clothes and wears them. This marks the animal state of the evolution of matter. At this point the mind begins to contact the animal bodies and further guides their evolution. From the woof of mind with the warp of desire is textured thought. The desires constitute a definite principle. Desire does not see nor hear nor feel. It uses the senses, which work through their organs, to satisfy itself. It is a blind force, without intelligence. It has the power to attract mind, as into a vacuum. At present mind is the slave of desire, and if it struggles, mind is worsted in the struggle. The divine qualities of mind, like memory, judgment, imagination, inventiveness, are used for the purpose of fulfilling desires. But the struggle between Diogenes and Teufelsdröckh, between the beast and the god, is going on, adjusted and balanced by karma, until man will be satisfied that the objects he strives after are transitory, perishable, and do not satisfy him when he has reached them. So he turns from one to the other only to find that the vacuum remains unfilled, a state beautifully presented by the Teufelsdröckh's parable of the "Infinite Shoe-black" whom all the prime ministers, nay God Almighty's universe cannot make happy, and nothing will give him peace until he is conscious as God and as that universe. This state can be attained only if the blind force of desire is subservient to the mind, instead of as at present being the master of the mind. In the meanwhile the struggle goes on, and the tailor shop where the vestures of the physical world are fashioned is the plane of thought, thought being the great designer, cutter, fashioner and sewer of all clothes: life currents, astral forms, physical universe, desire-force and new thought-forms ever springing from the old ones. The results of thought are seen on the physical plane. Here is where they come to full fruition, in space and time. Here their value is ascertained. Here is where the balance is struck, here in the consolidation and crystallization of the thought world. From the result come new desires, new thoughts, new conditions, until man grasping the moment of defeat and weakness, when physical conditions have exhausted desires, decides to fashion a garment that shall be immortal. Many of these clothes will be torn in the struggle, for desire though defeated once is not and cannot be annihilated. The battle be-

tween mind and desire is renewed many times. Like the Giant Antaeus who was rejuvenated and strengthened whenever he touched his mother Gaea, the earth, desire is strengthened whenever it can get the mind to remember the past and thus give desire a chance to touch the great reservoir of its strength. But once the immortal clothes have been decided upon, they will be made ultimately. Immortality—as the end and which can be reached by the mind only when it has fashioned through thought and out of subjugated desire an immortal garment, the body immortal—is clearly stated by Carlyle as the ultimate purpose for which the spirit fashions and weaves its clothes. It is often hinted at, so where he lets Diogenes Teufelsdröckh write:

“Mysteriously does a Holy of Holies build itself into visibility in the mysterious deeps.”

The spoken words and actions in the physical world are the condensation, the precipitation, the revelation from the more ethereal thought world, through the astral world and thence into the physical world, of our thoughts.

This philosophy of thought, its power, influence, reality, was known to Carlyle and is in its essential parts given through the strange medium of Teufelsdröckh and under the vivid word pictures he could thus avail himself of.

Whatever man does in the physical world is it not

“a revelation to Sense of the mystic god-given force that is in him; a “Gospel of Freedom,” which he, the “Messias of Nature,” preaches, as he can, by act and word? Not a Hut he builds but is the visible embodiment of a Thought; but bears visible record of invisible things; but is, in the transcendental sense, symbolical as well as real.”

Men are too apt at times to see facts, facts as they appeal to the senses, but fail to see the causes which preceded these facts. Carlyle saw in facts, no matter how plain and insignificant, hieroglyphs, and through the hieroglyphs links which connected them with their causes. To Carlyle any fact was a window through which he saw into eternity.

“What are your historical Facts; still more your biographical? Wilt thou know a Man, above all a Man-

kind, by stringing-together beadrolls of what thou namest Facts? The Man is the spirit he worked in: not what he did, but what he became. Facts are engraved Hieroglyphs for which the fewest have the key.' "

Carlyle saw the uses and power of the imagination. He employs the word *fantasy* in the place of *imagination*, the image making faculty of the mind. This is to be distinguished from *fancy*. *Fancy* is a distortion of things as they are—false imagery—castles in the air built up from suggestions and desires. *Imagination* is the power and faculty of the mind which builds images with thought. The building is rational to the mind though it may not be according to the facts of the senses. In this way Carlyle speaks of *fantasy*, the mental eye, a god-like eye, capable of looking into the deepest hell and into the farthest heaven. Man builds with the imagination from world to world and thereby he ascends by successive stages into the interior and highest worlds, from which he may look into the invisible, the infinite.

“ ‘Nay, even for the basest Sensualist, what is Sense but the implement of Fantasy; the vessel it drinks out of? Ever in the dullest existence there is a sheen either of Inspiration or of Madness (thou partly hast it in thy choice, which of the two), that gleams-in from the circumambient Eternity, and colours with its own hues our little islet of Time. The Understanding is indeed thy window, too clear thou canst not make it; but Fantasy is thy eye, with its colour-giving retina, healthy or diseased.’ ”

“ ‘Fantasy being the organ of the God-like; and how Man thereby, though based, to all seeming, on the small Visible, does nevertheless extend down into the infinite deeps of the Invisible, of which Invisible, indeed, his Life is properly the bodying forth.’ ”

“ ‘Fantasy I might call the true Heaven-gate and Hell-gate of man: his sensuous life is but the small temporary stage (*Zeitbühne*,) whereon thick-streaming influences from both these far yet near regions meet visibly, and act tragedy and melodrama. Sense can support herself handsomely, in most countries, for some eighteen-

pence a day; but for Fantasy planets and solar-systems will not suffice. Witness your Pyrrhus conquering the world, yet drinking no better red wine than he had before.' ”

Further he says :

“As palpable life-streams in that wondrous Individual Mankind, among so many life-streams that are not palpable, flow on those main-currents of what we call Opinion; as preserved in Institutions, Politics, Churches, above all in Books. Beautiful it is to understand and know that a Thought did never yet die; that as thou, the originator thereof, hast gathered it and created it from the whole Past, so thou wilt transmit it to the whole Future. It is thus that the heroic heart, the seeing eye of the first times, still feels and sees in us of the latest; that the Wise Man stands ever encompassed, and spiritually embraced, by a cloud of witnesses and brothers; and there is a living, literal *Communion of Saints*, wide as the World itself, and as the History of the World.”

He speaks of the “final undisputed prostration of force under thought,” and of the thaumaturgic art of thought.

“Thaumaturgic I name it; for hitherto all Miracles have been wrought thereby, and henceforth innumerable will be wrought; whereof we, even in these days, witness some. Of the Poet’s and Prophet’s inspired Message, and how it makes and unmakes whole worlds, I shall forbear mention. . . .”

The thaumaturgic art he speaks of, shows that Carlyle saw into the secrets of the alchemist and the magician. The magician changes matter from one state to another, and causes matter to appear in the forms in which he wills. Alchemy is the process by which the baser metals of man’s nature are transmuted into the gold of his higher nature. Thought is the means by which the great work is done. Thought is the miracle worker. Thought, though unseen and intangible, yet brings about all physical facts in human experience. It is the maker of hell and of heaven. Truly, all miracles have been wrought thereby.

Akin to this are the remarks :

“And what work nobler than transplanting foreign Thought into the barren domestic soil, except indeed planting Thought of your own, which the fewest are privileged to do.”

He further says:

“For Matter, were it never so despicable, is Spirit, the manifestation of Spirit: were it never so honourable, can it be more? The thing Visible, nay the thing Imagined, the thing in any way conceived as Visible, what is it but a Garment, a Clothing of the higher, celestial Invisible, ‘unimaginable, formless, dark with excess of bright?’ Under which point of view the following passage, so strange in purport, so strange in phrase, seems characteristic enough:

“The beginning of all Wisdom is to look fixedly on Clothes, or even with armed eyesight, till they become transparent.’”

This and other passages—like that quoted above relating to the mysterious ME which is surrounded by a garment of the senses contextured in the loom of heaven, whereby man is revealed to his like and sees and fashions for himself a universe with azure starry spaces and long thousands of years—show that Carlyle was able not only to speculate about thoughts in general, but that he did know of and did live in the thought world. He saw thoughts. He could see them transformed from the world of thought into their astral coverings and thence into the material dress and physical forms.

By thought then is man, his destiny and his world fashioned, or in the quaint conceit of our book, by thought is the spirit clothed for temporary manifestation, and therefore by thought must these clothes be made transparent so that their texture may be discovered. This will explain the enigmatical action of the philosopher in his *Wahngasse*, or thought-world.

“Here, perched-up in his high *Wahngasse* watchtower, and often, in solitude, outwatching the Bear, it was that the indomitable Inquirer fought all his battles with Dullness and Darkness; here, in all probability, that he wrote this surprising Volume on CLOTHES.’”

To be continued.

METAPHYSICS IN MEDICINE.

VI.

FRANZ HARTMANN, M. D.

THE WORD AND ITS CREATIVE POWERS.

AN old doctrine has it that the powers in the macrocosm, or universal nature, are reproduced in the microcosm, or man. Man is the storehouse of all spiritual, psychical and physical forces; if he but knew the powers hidden within his body, he would be able to protect himself against all ills and cure himself of all diseases. It is therefore of great importance to his welfare, to know these powers and how to use them, and thus gain a true knowledge of self.

There are two ways by which one may attain such knowledge. By studying the laws of nature and observing their result, we may understand the quality of the powers within ourselves, and by examining the principles of which we are composed and developing them, we will understand the creative powers in nature.

The spirit of man is a creator within his own kingdom, just as the universal spirit is a creator within the realm of universal nature; he is himself the life of his body just as the universal spirit is the life of all nature.

Life, according to the teachings of occult science, is identified with sound. Not necessarily sound which may be heard, but spiritual sound, the emanation of which is only a manifestation. The "Secret Doctrine" says: "The Principle of Life emanates from the eternal Absolute One Life in a descending and re-ascending scale of hierarchic degrees, a true septenary ladder, with *Sound*, the *Logos* at the upper end and the inferior *Pitris* at the lower."¹

There is a magical power in sound, in speech as well as music; we do not fully realize and know how to use it or we could create things in this material visible plane as readily as we create thought forms on the mental and astral planes. The

¹Vol. 1, p. 588.

power of sound rests in the efficacy of *Mantrams*. It is said that "God hears the prayers of the heart." Why should he not hear them? Is he not the seat and innermost consciousness of the heart and brain?

According to Eastern philosophy, all things in the material universe originate from Sound. "*Sound is life*; it is the first and only attribute of *Akâsha*; namely, that spiritual essence and primordial substance which pervades all space, and wherein lies hidden the eternal idea of the universe, of which all things are produced." Sankaracharya says: "From the *Tamas* portion of the five *Tattvas* originate the twenty-five combined elements, which make up the material body (*sthula sharira*) of this universe.² The five *Tattvas* or forms of existence are:

1. *Akâsha*. Space or Sound. (Appeals to the sense of hearing).
2. *Vayu*. Motion. (" " " " " touch).
3. *Tejas*. Expansion. (" " " " " seeing).
4. *Apas*. Concentration. (" " " " " taste).
5. *Prithivi*. Cohesive virtue. (" " " " " smell).

These five *Tattvas* are represented by the five vowels of our alphabet; from their combinations, as described in Sankaracharya "*Tattva Bodha*," are produced the twenty-five elements of our material world, constituting the divine alphabet of nature. All numbers originate from the *One* and cannot exist without it. According to the great mystic Jacob Boehme, the twenty-five letters of our alphabet spring from the *A*.

All great religions teach that the universe was called into existence by the power of the *Logos*, the *Word*. It is taught, "God said: Let there be Light and there was Light." This is not supposed to mean that God was a sorcerer or wizard who spoke these words and brought light into existence by some unknown miraculous power, for we are informed by St. John that "The Word" was God and all things were made by him. God was and is the Word; he speaks by expressing himself. His expression is his creation. He is that life in nature which expresses itself in the building of forms, just as man expresses his character by his actions. God in his aspect as the *Word* is the source and father of all things in the macrocosm and microcosm, as the *One* is the father and source of all numbers, and the *A* of the whole alphabet. Subba Row in his "*Lectures on the Bhagavad-Gita*" says: "The *Logos* is the one source of en-

²Sankaracharya. "*Tattva Bodha*."

ergy, wisdom, spiritual enlightenment. All that is great, sublime and noble in this phenomenal world, or even in the other *lokas*, has its outcome from the Logos and in some way or other is the manifestation of its wisdom and power." Why then should we seek for the remedies of our ills in external things if we have the greatest of all powers, the light of the Logos, divine Consciousness, within ourselves?

The divine Word is the foundation of the language of nature and all things in nature represent the language in which the Word speaks to us. Each natural thing by its very presence speaks to us, saying: "I Am!" Each is a letter or symbol, expressing the qualities constituting its character; each represents a truth. It is said that we are living in a world of illusions; but nature does not delude us; we do not understand the language of nature; we do not see the truth which those forms represent; we are mistaking the form of the letter for the spirit and are thus deluding ourselves.

Language is thought expressed by acts, be it by speaking, writing or growing. Each living thing is a letter in the book of nature, each a symbol of an expressed truth; each is a vehicle of that life which caused it to exist; each sound an expression of the spiritual power it contains. It is claimed that the five vowels of our alphabet represent the five creative powers in the universe. They are therefore the letters in the "name of God" and in his aspect represented as the creator in the word *Jehova*; the *h* in the middle being added to them as a symbol of the divine breath of life.

H

I E O U A

Thus the name *Jehova* signifies the living All, universal space, in which is acting the law of *Karma*, creating forms. It represents the "dark deity," the kingdom where rules the law of necessity without free will; where the individual is subject to the law of nature, without the power of wisdom.

Each letter in the Hebrew language has a certain numerical value. It is said that if we count together cabalistically the numbers of the letters composing the word *Jehova*, we obtain the well known mathematical formula expressing the relation of the diameter of a circle to its circumference. Thus we may regard *Jehova* as infinite space, a circle whose circumference is without limit and whose dark center is everywhere. If we now insert the Hebrew letter *shin* in the midst of that circle, the

aspect changes, because that letter signifies *fire* and from fire arises light. From the fire of divine love arises the light of divine wisdom. Now the dark world (the field of which and in which we are conscious) becomes lighted up by true knowledge; the name Jehova is transformed into *Jehoshua*, from which word originates the name "Jesus," the light and saviour of our inner world; real self-knowledge becomes our redeemer from darkness, ignorance, sin and death; because, if we follow that light, we become our own masters, free of the law of necessity, we can shape our own destiny and attain immortality in that light. Therefore, the advent of that light is the advent of love; for from the love to the Highest arises the recognition of the Highest and the realization of the divine ideal in humanity.

All things are personifications of the powers which they contain and which caused them to grow. "The (dead) letter kills, but the spirit gives life." A symbol can tell us nothing if we do not recognize the truth which it represents. Each of the vowels has a certain signification, each contains a tremendous spiritual power, whose presence we will become conscious of if we pronounce it correctly. The nature of these powers is indicated in our Latin letters by their shapes.

A (pronounced as in all) has the form of a compass. From one point (the invisible center), the *One*, springs the duality; darkness and light, good and evil. The A encompasses the All, without limit; it comes from the heart and is the symbol of universal life.

E (as in stem). Its sound produces an inner feeling of uplifting and extension which, as indicated by the shape of the written letter, seems to represent three different planes of life.

I (as in stick) penetrates the heart, like an arrow from above downward. Jacob Boehme says: "It is the center of supreme love." The pronunciation of the I is an assertion of individuality, self-consciousness, egoism, but to him who recognizes its true spirit, it is a manifestation of the universal Self and the infinite spirit in man.

O (as in God) is expressive of comprehension, encompassment, which also is shown in the formation of the letter. Man filled with the spirit of God is a complete being; without his god he is an empty shell.

U (as in full) indicates the power of the soul to receive the

the comprehension (retention), U the outgoing of the holy spirit. Thus the word AOU represents the holy Trinity." If we add to it the M vibrating through space, representing the macrocosm, we have the holy syllable, pronounced either O M, A U M, or A O U M, the Trinity, forming with the M the sacred quaternary, the number of Truth.

Such and similar mysteries are difficult to explain and they will be incomprehensible to those who try to grasp them by the mere application of their intellect, without calling to aid the power of intuition, but it is easy to recognize the magic power in sound, as will be conceded by everyone who has experienced the charm of some delightful music, or knows the difference between the singing of a mocking bird and the croaking of a crow.

Voice expresses and indicates character. H. P. Blavatsky says: "No adept has ever been known to have a squeaking voice or a nasal twang." By means of sounds and words a man may call celestial influences to his aid or attract devils.³

How can the magic power of sound for the production of forms be explained? The answer is, by the law of vibration and the correlation of forces which they produce. We know that in a ray of white light, the seven colors of the solar spectrum are contained. Likewise sound or *Akasha*, being the origin of the other *Tattvas*, contains all these elements within itself. A metaphysician knows that every sound has a corresponding color. There are people who can see these colors in sound and hear sounds in colors. Not only light and color, but all other principles, such as produce the sense of touch, taste and smell, are contained in sound. If a person's inner senses are opened, his soul may not only see, but touch, taste and smell sounds as well; colors may impress him as tastes and odors, or odors as colors and tastes. Moreover, each ray of light has a definite physiological effect upon the human system; red is exciting, orange is warming, yellow animates the nerves, blue is cooling, green has the qualities of yellow combined with blue. The effect of these vibrations upon the mind is similar; red irritates, blue tranquillizes, violet gives a melancholy impression, black is used for

³I do not know whether the reader has ever experienced the magic power which the sounding of the big bell in the tower of some cathedral or church exercises over the heart; but it seems to me that this ringing of the bell, which sounds like the O M, reverberating in space, does more to uplift the soul, elevate the mind, fill it with noble aspiration and produce a deep religious feeling, than all the sermons preached for the purpose of removing doubts of the intellect.

mourning and despondency. Similar remarks might be made in regard to the actions of the varieties of odors and touches and tastes; the soul has its senses for contact, as well as the body; it cannot realize the presence of spiritual powers unless it comes in contact with them. We can neither bodily nor mentally grasp a thing which we are not able to feel.

The senses are based upon feeling; as we can only hear, see, touch, taste or smell that with which the mind is in contact, so to listen to a sound is to feel it with the sense of hearing; to see it is to be conscious of its touch by means of our sense of sight; to taste or smell it is to get its vibrations by means of the sense of taste or smell. And in a similar way, as motion may produce heat, light, electricity, magnetism, the above mentioned states of feeling may likewise bring about consciousness of one another. The odor of a rose will call forth its mental image, the sight of food will conjure up the taste in a famished person, or its odor produce a vision of it. Mental impressions will reflect themselves on the material plane; grief, joy, pain, melancholy, will cause like expressions in the face and bearing of the body, as the position of the body influences the mind.

This goes to show the power of mind over matter and its faculty of creating forms, but mind itself can accomplish nothing without the power of the spirit which causes it to move. If our spirit were powerful enough to move and mold at will mental substance and physical atoms, we would be able to create material things by our will.

What we call "matter" is only a form of motion of something substantial. There is nothing, not even mind, without substance. Sound is substantial; every force is substantial, otherwise we could not come into contact with and feel it. "Matter" and "force" are essentially the same; they are only two aspects of the one "substance" or "understanding" (from sub-sto) of all that exists; for this substance we have no better name than "God." It manifests as spirit and all things are a manifestation of it.

Sound is a vibration of Aether (*Akâsha*). From *Akâsha* originates *vayu tattva*; from sound originates tangibility, touch. Thus sound is the creator of forms whose contact we may feel, see, taste and smell, be it with the inner senses or with those of the physical organism. A sound or a word, rendered alive by the power of the spirit and spoken within us will make a deeper impression on the mind than that which reaches us through the

ear. The voice of the soul in its own kingdom is more powerful than the voice of the mouth. The speaking of God is a creative act, in the microcosm of man not any less than in the macrocosm of nature. His word is the life of all things, on the material and spiritual planes; it causes the generation of visible growths and in the heart of man his spiritual regeneration.

In the "Secret Symbols of the Rosicrucians" of the 16th and 17th centuries, there is the following description of the creative power of the *Word*:

"There is a Word, speaking eternally. It speaks itself from within, but not in itself, and yet it can never be spoken. This Word is I, the All, everything and nothing; heaven and hell, light and darkness, good and evil, spirit and matter, will and desire, joy and sadness, the real and the illusive, time and eternity, angel and devil, life and death, sound and stillness, something and nothing, man and god, all in all, called the Christ."

It is the "lost Word" which the masonic fraternity seeks to discover; but cannot be discovered by any one, except by him who has awakened to the consciousness of his divine Self and the indivisible universal Self in all beings. If anyone suffering under the delusion of self imagines that he is God, he is believing a falsehood; but the word of God is truth. Not within the region of fancy, but in the innermost sanctuary of our being resides the imperishable principle the *I Am that I Am*, the divine ideal, whose powers we cannot know and whose nature we cannot realize unless it becomes itself realized in us. God is the light in man, the personality is the shadow; no one can truly say: "I Am!" if he is not conscious of his real existence in an imperishable state in the Divine Being. Not what the mind of man, but what the voice of the higher Self says in his heart, ought to be listened to as being the truth. Boehme says: "If you could only for one moment keep still and let all your faculties be at rest, you would hear the voice of God."

Sound being such a tremendous power, and the very life itself, it naturally follows that it ought not to be wasted, but preserved and accumulated. Every power grows by resistance. If we resist the impulse to talk and spend our forces unnecessarily, we gather strength and obtain self-control over them. This is the power of silence. Fools talk much, heroes speak by way of their deeds. Great talkers are usually weak-minded people who accomplish nothing, great men know how to act and

be silent. He who by practice has learned to control himself may control others. It is known that Appollonius of Tyana kept absolutely silent for seven years. During that time he subdued an insurrection of the people without speaking a word. His presence told them enough and was sufficient to quiet the rebels.

If men and women had a higher conception of human nature and of the purpose of life, they would avoid wasting their power in idle talk, empty gossip and foolish conversation, and there would consequently be a great deal less nervousness, neurasthenia and insanity. Silence and solitude is nature's law for development. The child grows in the stillness and solitude of the mother's womb; the highest thoughts are born during moments of deep meditation; spiritual regeneration can take place only when the passions are at rest; the seed in the soil needs stillness and the dark for its development; it dies if too much disturbed. But stillness and the dark would be of no benefit if the seed were not nourished by the life-giving influences penetrating it, as the child in the womb would die if it were not partaking of the life of its mother. Persons born dumb have no advantage over those who are able to speak; inability and self-control are two different things; our lower faculties can only be held in abeyance if we take a firm hold of the Highest.

A writer on metaphysics says:⁴ "If we were but animated machines, it would be sufficient if we were supplied with enough food, fresh air and exercise. But we are all conscious of considerably more in our composition than that which is merely apparent. Just as in plant life the living organism shows above ground only a part, as an expression of what is hidden, so these bodies of ours, that we deem of so vast importance, are but the visible evidence of a far greater part below the surface, with which we must reckon. I know that it is inadvisable to press any human simile too far; but may we not learn something from the plant-life, to which we have alluded? Its growth, until a considerably advanced stage, has been attained, is in darkness and silence, and even after that part which is visible has risen above the ground, it is the root which must be nourished and cared for. No amount of attention to the plant will take the place of that which must be bestowed upon the root. May it therefore not be possible that an equally vital part of ourselves is that which is hidden from sight in the invisible; that that which is recognized by our fellow men is but a small part of the real living organism

⁴Rev. Lombard in the "Health Record."

to which we are attached? This then will give us a reason for retirement into silence, where the true being may be fed and nourished. Man has always instinctively recognized by divine intuition the existence of this unseen part of his being, and the necessity of bringing himself into touch with the hidden source of all life."

It is a great art, to be silent if one is tempted to speak. It requires great strength to disregard the voices of the elements in one's own lower nature when they are clamoring for the gratification of their particular desires; but power arises from practice. All true power comes from within, for in ourselves is the center of Consciousness to which are attracted the principles constituting the universe, and in us they can grow into powers. Every natural thing grows from within and not by addition from without; in ourselves is the all-powerful Word, the spiritual life which we call our own.

Our inner life is our real life; but there are comparatively few who know of its existence because the great crowd, instead of resting in the sunshine of divine wisdom, wander about in the moonshine of their fancies; they dream, but they do not yet really live. There are thousands who do not know the real purpose for which they came into this world; they are born and vegetate and die without ever having become acquainted with their own real self.

To aid humanity in its struggle, to awaken to the realization of the true inner life, to show them the way to the finding of their true self, the center from which arises all power, so that they may cure themselves of their ills and not expect salvation merely from external remedies, this ought to be the principal object of the true metaphysician.

The healthy know not of their health, but only the sick; this is the Physician's Aphorism; and applicable in a far wider sense than he gives it. We may say, it holds no less in moral, intellectual, political, poetical, than in merely corporeal Therapeutics; that wherever, or in what shape soever, powers of the sort which can be named *vital* are at work, herein lies the test of their working right or working wrong.

Carlyle, *Characteristics*.

“SAVONAROLA” OF FLORENCE.

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

BY DR. W. WILLIAMS.

SAVONAROLA AS A MONASTIC REFORMER.

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OF the many and varied tests of human life and character, the greatest and most effectual are the touch-stones of wealth and position. On looking abroad in the many grades of political, commercial and religious life and society, their effects are clearly and distinctly perceptible in the lives of individuals who find themselves, after their acquisition, subjects of forces and influences which, increasing in strength and intensity, collide with their moral nature so that it either becomes more eminent and confirmed or gradually and slowly weakened and deteriorated by what is termed worldly mindedness, ambition, lust of fame and renown, in the gaining of which, all consideration of the happiness and welfare of others is disregarded, ignored and forgotten, in the insatiable craving and desire to obtain wealth and the occupancy of elevated public positions of honor. No sooner does one become possessed of a little more wealth than his fellows, or elevated—whether qualified or not to fill and adorn it—to some grade of influence, than he begins to imagine himself their superior and tempted to wield a tyranny over them that eventually becomes despotic, hateful and unbearable. It is a great sign of moral weakness amounting almost to imbecility and a sure indication of the dominance of the lower self or animal nature unenlightened, impervious and unsusceptible to the direct, elevating and regenerating influence and action of the higher self, the only true regenerator and educator that prepares and disciplines and leads into the true path of progress and ascension to higher phases of existence, to diviner spheres of thought and feeling, by which

man approximates nearer and nearer to the goal of human perfection, when the personal self with its ideas of self enjoyment and aggrandizement recedes into the background, and the upliftment, the elevation and welfare of others become the rule of life and action.

This was the case with Savonarola who, on being elected to the position of general of the Dominican monasteries throughout Tuscany, took steps immediately for the eradication of the vices that had crept into them and the purification of convent life and manners—thus making them institutions more conformable to the rules propounded and laid down by their founder, St. Dominic. He began by selling all the property possessed by the society, the almost princely revenues of which had generated laxity of discipline and indulgence in sensual pleasures and delights that greatly mar and impede the progress of the soul onward and upward to higher and purer modes of life. He also enjoined upon the members, the wearing of less costly garments, stripped their cells of all superfluous furniture and forbade the possession and use of gold or silver crucifixes. He also planned that the frati should live by the labor of their own hands and opened a school for the study of painting and sculpture, and the art of transcribing and illumination of manuscripts, thus giving play to and development of the genius and artistic abilities of the lay brethren, and preventing them from falling into habits of laziness and listless inactivity, the attendant evils of a monastic life. He appointed men most trustworthy and esteemed for their genuine piety and good living to discharge all priestly duties, and others distinguished by intellectual abilities and learning, he ordained as teachers of the novitiates. Others advanced in the knowledge and experience of the higher life, he sent forth to preach and journey like the first Apostles, from city to city, each attended by a lay brother whose duty was to look after and provide for his daily wants and necessities so that he might be better able, fearlessly and boldly, to give utterance to unwelcome truths when necessary.

In the origination and elaboration of these plans and schemes of usefulness, Savonarola was himself the first to set the example of the reform he wished to realize in monastic institutions. He imposed no restraints upon others that he did not himself willingly endure, and prescribed no rule of life he did not enforce by his own practice. Though severe to others, he was still more so with himself, his clothes being the coarsest,

his pallet bed the hardest, and his cell the poorest of all. Firm without being despotic, resolute but not authoritative, he discharged the duties of his lofty and onerous position with consummate tact, combined with a knowledge of human nature that was never at fault, and thus won all hearts by his general affability of character and his earnest zeal in raising a higher standard of public morality than had hitherto prevailed in Florence, the effects of which soon manifested themselves and became visible in the spirit of enthusiasm after a higher life that now began to spread and infuse itself in all classes of society, both noble and poor, who flocked seeking admission and enrollment as members of the fraternity in so great numbers that, ere long, the convent of San Marco became too small for their reception.

Students, professors of philosophy, of art and science, and literati of the various academies of learning, all felt and became conscious of a new force or power beginning to operate within them they could not understand nor analyze, and turned towards Savonarola as a focus from which emanated an elevating influence they could neither gainsay nor resist. Chief amongst these were Angelo Poliziano, a poet and famous Latin scholar, and also Count Picus de Mirandola who, with several other influential citizens of Florence, became Savonarola's most strenuous adherents and firmest friends.

To a nature less unselfish, less self-contained and disciplined than his, the high position and the power accruing therefrom, would have proved dangerous in the extreme. Had he been actuated by motives of self-aggrandizement and had worldly ambition instead of devotion and fidelity to his lofty mission been his object and aim, Florence at that time would have readily submitted herself to his control and acknowledged his sway. Acting on the astute maxims of policy as elaborated and laid down afterwards by Machiavelli, in his treatise on the art of governing, entitled "Il Principe," and concealing his ulterior design for the usurpation of state power beneath the cloak of a hypocritical piety and the mask of a feigned patriotism, Savonarola might have easily seized hold of the reins of government and, backed up by the great power and resources of the Tuscan republic, might have made himself respected and feared by pope, ecclesiastics and the many petty kinglets and lords then reigning throughout Italy, a curse and a blight to all national progress and welfare. The history of Italy in his time teems with the

private quarrels and contentions of state rulers whose object was not the betterment and happiness of their subjects, but the advancement and realization of their own selfish and nefarious schemes of aggression and conquest. The general condition of society was fraught with a feeling of restlessness, and a hopeless, despairing yearning and desire to get rid of the grinding tyranny and degrading misrule, both of church and state.

All this was patent to the eye of Savonarola, but instead of this proving a temptation alluring him from the path of duty he had prescribed for himself, it became an incentive to abide faithful in the prosecution of the great career that was now opening out before him. He therefore continued in his role of public preacher, his chief theme of discourse still being the reformation of the church, the correction of the corrupt and dissolute lives of the clergy and the proclamation of the approaching scourge that was about to chastise the vices and wickedness of the age that had become an embodiment of unbridled license and dissipation—men in high positions of authority and rule disgracing themselves and polluting their generation with the commission of sins that would have made a heathen blush with shame and which in their enormity and heinousness equalled those of Sodom and Gomorrah. Amidst all this general national corruption Savonarola remained true to his mission, seeking how best he could and might accomplish it by trying to excite and infuse into the minds and hearts of his audiences his own spirit of love and brotherhood that now shone forth and became more and more conspicuous in the discharge of the onerous duties of his office. Power, authority and position had no influence upon him save in impressing him with the great responsibility now devolving upon him as a teacher and advisor and guide in the path of light. His humble life and earnest devotion in serving others, together with his self-denial, failed not to attract the notice and attention of the masses of Florence amidst whom he lived and moved and who regarded him with all that feeling of loyalty and warm admiration that characterizes the Italian nature, so that, in the words of his old biographer, Buriamachi: "He became loved as a father in the midst of a loving and trusting family, or rather as an elder brother whom all revered and loved. He lived amongst them as one who expected death to come to him suddenly, but this never disturbed his serenity or cheerfulness."

Savonarola, fully knowing what was shortly to take place

and aware of the great changes that would soon occur and ultimately result in a vast upheaval throughout Europe, applied himself assiduously to indoctrinate the minds of his hearers with those principles upon which both church and state institutions ought to be based: that fraternal charity or love, which forms the only true bond of friendship and brotherhood, the only solvent that in its action is slowly and gradually yet surely dissolving and causing to disappear those prejudices and differences in thought, education and color, that have so long divided mankind, and hindered and prevented the comity of nations and peoples in the world—the dream of inspired prophets and seers in all ages. He clearly discerned that this love is a divine affection infused into man's nature from on high, and described it as a fire that kindleth all dry things, and whosoever is disposed unto it shall henceforth find it descends into his heart and sets it ablaze. It is, as he truly said, a great might and power, for it can do all things, and naught can be done save by its impulse. It has subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, converted weakness into strength. It makes all things beautiful and invests each individual, in whose life it predominates, with a charm, a something ineffably lovable and ethereal as the bloom on flowers and fruit. It beams in the eye, it warbles in the music of speech and in the melody of song, and is the one great element in all true and lasting friendships, assimilating minds and binding hearts together with a knot that time with all its changes and death with all its sad and terrible bereavements, are unable to dissolve or unbind. It is the measure and rule of all things—the universal gage and standard of all human actions and deeds. What its effects may be seen in a young mother folding to her heart her sleeping babe. Who hath taught her and what impels her to watch over it so tenderly? Love! See the fatigues she endures by day and night to rear it, and how the heaviest burden seemeth light to her. Observe the ways she hath, the endearing caresses and sweet words for this her first born child! What hath taught her all these things? Love! Take the example of Christ who, moved by the deepest charity, came to us as a little child; in all things like unto the sons of men, submitting himself to hunger and thirst, to heat and cold and discomfort. What urged him to all these? Love! He spake now with just men and now with publicans and sinners, the outcasts of society, and led

a life that all men and women, small or great, rich or poor, may imitate, all after their own way and according to their condition, and thus win for themselves salvation. What made Him lead so poor and marvellous a life? Love! This bound him to the pillar, led him to the cross, raised him from the dead and made him ascend into Heaven on high, that thence he might draw all men unto himself.

“SAVONAROLA’S DENUNCIATION OF ECCLESIASTICAL CORRUPTION.”

Referring to and discoursing upon the corrupt state of the church in his day, Savonarola said: “The church hath many fine outer ceremonies for the solemnization of ecclesiastical rites, with gorgeous vestments and numerous draperies, with gold and silver candlesticks, and so many chalices that it is a great and majestic sight to behold. There too you may see great prelates with splendid miters of gold and precious stones on their heads, and silver croziers in their hands, there they stand at the altar decked with fine copes and stoles of brocade, chanting those beautiful vespers and matins, very slowly and with so many grand ceremonies, so many organs and choristers, that we are struck with amazement; and all these priests seem to be grave and saintly men, you cannot believe that they may be in error, but deem all they say and do should be followed and obeyed implicitly as gospel. But let me tell you that in the early primitive Christian church the chalices were of wood and the prelates of gold, but now in these days the church hath chalices of gold and prelates of wood, who have no belief in God and jeer at the mysteries of the faith they profess.”

From these extracts of the writings and discourses we may form an idea and gather an accurate conception of the great influence held by him over the citizens of Florence and throughout the whole of Tuscany, and which now began to be manifest in its effects by a general striving after a higher and more real life than what had formerly prevailed. They recognized in Savonarola a spiritual leader endowed with extraordinary spiritual gifts and faculties of discerning future events, for had he not foretold the death of Lorenzo and Pope Innocent VIII. Reasoning thus they rejoiced to have him in their midst, feeling assured that in troublous times he would be able by his light and wisdom to deliver them from the evil which they felt was fast approaching, and for which Savonarola now began to prepare their minds

so that it should not fall upon them unawares and find them unprepared to deal with it. He had during the Lenten season of 1494 delivered a course of sermons on Noah's Ark, in which he made sundry obscure references to a coming catastrophe that in its ulterior effects would prove most disastrous and trying to most of the Italian states, including Florence herself. They were realizing the truth of the old saying, "Coming events cast their shadows before," but ignorant of their nature and character and also of the quarter whence they would arise, the popular mind became imbued and distraught with a feeling of fear and dread of a nameless something they could not formulate nor define. This foreboding was universal throughout Italy, and people felt as though standing on the edge of a volcano whose terrible and destructive forces might burst forth on a sudden and overwhelm them in irretrievable ruin. Having a clear conception of what was about to transpire, through the clairvoyant faculty that had developed itself within him, Savonarola was thus able to preserve Florence from falling into that state of panic and alarm that very often are the prelude of revolution and national downfall. His warning and advisory discourses were taken down in a kind of shorthand and were printed and published throughout the whole of the Italian states, then filled with wars or rumors of wars, and men's hearts quaked and failed them through fear of some unknown enemy.

In this state of uncertainty and nameless dread, all eyes were turned towards Florence and her great prophet and preacher, regarded now as a fount of that spiritual light and life after which everyone was yearning and craving. All the historians of that period whose writings have reached us, testify and make mention of the widespread interest that prevailed everywhere in Savonarola's discourses on the Noachic deluge and ark, in which he earnestly and fervidly implored and warned his hearers to prepare for the oncoming flood of waters, to which his allusions, as time passed along, became more specific, clear and cogent. In a previous set of sermons he had spoken in general terms of national chastisement which Fra Benedetto, one of Savonarola's most faithful adherents and a poet of no mean order, has outlined:

Soon shall ye see each tyrant overthrown,
And all Italy shall thou see vanquished
To her shame, disgrace and harm.

Thou, Rome, shalt soon be captured;
 I see the blade of wrath come upon thee,
 The time is short, each day flies past.

My Lord will renovate the Church,
 And convert every barbarian people.
 There will be but one fold and one shepherd.
 But first Italy will have to mourn,
 And so much of her blood will be shed,
 That her people shall *everywhere* be thinned.

—“Sketch of Pope Innocent VIII and Alexander VI.”

About this time occurred the death of the Pope Innocent VIII, the dear friend of the deceased Lorenzo the Magnificent, who, for a consideration, had made his youngest son, Giovanni, a lad just entering into his teens, a cardinal. His death, as also that of Lorenzo and the King of Naples, had been foretold by Savonarola and produced a deep impression on the public mind and tended greatly to enhance the reputation and prestige of the prophet of Florence, as he was now regarded. Of the many popes that had worn the triple tiara, Innocent VIII was one of the most unworthy, the most avaricious and selfish that have arrogated power to themselves and claimed to be God's viceregents in the world. His great ambition was greed and wealth wherewith to endow his illegitimate sons, who publicly passed as his nephews, and raise them to princely status and position. This was his lifelong toil and object, until, at last, he came face to face with death, whom by every artifice and expedient possible he tried to dodge and drive away. Every means for the restoration of his exhausted vitality and the physical regeneration of his worn-out body were tried, but proved in vain. In his eagerness and longing to live, he arranged with a Jewish physician to prolong his existence by the transfusion into his own body, of the blood of a youth by means of an instrument recently invented for that purpose. Thrice was the experiment repeated without success and then he died, vacating the papal chair which became filled by one even more vile and wicked than himself and who proved to be a "*monstrum horrendum*," stained with the foulest crimes of villainy, the most diabolical and unparalleled ever recorded, and known as Roderigo Borgia, the infamous pope Alexander VI.

In the whole range of church and secular history, in the an-

nals of which are recounted the acts of cruel tyrants, unprincipled and flagitious rulers, their lives unredeemed by a single trait or spark of humanity, there is not one more distinguished by the commission of the most awful and unnatural crimes and callous contempt and disregard of everything sacred and human, than this wicked and dissolute occupant of the papal throne. Of all the Roman emperors standing in the world's pillory, and noted for their fiendish and inhuman crimes and atrocities, their horrid cruelties, their enormous vices and debauched lives, such as Tiberius, Nero, Domitian, Caracalla, this infamous successor of St. Peter, this head of the "Holy Mother Church," God's regent upon earth, this "holder of the Keys of heaven and hell" surpassed them all, by crimes the most heinous in their character and villainy. His history is not the history of a christian church, but rather of the kingdom and reign of Satan in the world. Its perusal is most sickening and appalling, for it is the history of a lost soul reincarnated, the philosophy of which Madame Blavatsky has so vividly referred to and sketched. As Alexander was the prime mover and secret instigator of the proceedings which resulted in the cruel death and horrid martyrdom of Savonarola, and as we shall ere long have to mention and refer to transactions that resulted in his downfall and ruin, a brief sketch of this pope's life and character, taken not from Protestant but from Roman Catholic sources, will enlighten the reader as to the difficulties, dangers and obstacles that Savonarola had to face and contend against, in the execution and fulfillment of his great mission.

Alexander VI was the son of a Spaniard who migrated to Venice and took the name of Borgia, for what reason is not known. When a young man, he commenced the study of law and became known throughout the city for his love follies and adventurous intrigues. Becoming wearied with legal studies, he then joined the army, but soon perceived that owing to his dissolute habits no promotion was to be gained, and thinking that through the influence of his uncle, the bishop of Valencia, there was better opportunity of making his way in life and acquiring wealth and position, he entered the church. It was only a change of profession, not in life, for what he had formerly done openly, he now practiced secretly. To give full details of his dissipated life would be most revolting and suffuse the face with blushes of shame; suffice it to say, that by crafty hypocrisy and cunning the most consummate, he succeeded eventually in getting him-

self elected a cardinal of the church. His love intrigues which he still carried on resulted in the birth of five children, four sons and a daughter, the infamous Lucrezia Borgia of history, yet so great and successful was his art of dissimulation, and his real nature and character so clothed and concealed from view, that he was able to feign and surround himself with an aureole of sanctity that, on the death of Innocent VIII public opinion pointed to him as the most adapted and worthy to occupy the chair of St. Peter. Pretending to be suffering from a mortal illness, which he was well aware had great weight with cardinals in determining the election of a pope, he spared neither money nor promises in bribing them, in order to secure their suffrages, with the result that he was elected successor of St. Peter by twenty-two votes against five. Then commenced a career of vice and corruption such as pagan Rome had never before witnessed and endured.

Alexander's first act was the imprisonment of the five cardinals who had voted against him, and the death by poison of those who dared to remind him of his promises. His five children were brought to live in Rome, the sons being enriched by ecclesiastical benefices. Of these, the second, and most infamous, was Caesar, who brought about the assassination of his elder brother, Francis, whom he had discovered to be his successful rival in an illicit love intrigue with a Roman lady. On being discovered as the real murderer, he confessed his crime to his father, the pope, stating in extenuation of the dreadful deed that his mother was his accomplice. Alexander not only pardoned his fractricidal son, but allowed him to put off his sacerdotal robes that he might devote himself to politics, which afforded him a wider field for the exercise and display of those consummate abilities for craft and cunning with which he was naturally endowed. They were exemplifications of the old adage, "*Similes ab similibus gignuntur*," like proceeds from like, poison and the dagger being the instruments of father and son, in the accomplishment of their nefarious designs and schemes of family aggrandizement. One of the means resorted to for getting wealth in order to defray the enormous expenditure of his splendid establishments, was the sale of rich ecclesiastical benefices and prelatical dignities he was able to dispose of as head of the church—that of a cardinal being worth 30,000 ducats. Hence it often happened that the purchasers whom he had created bishops and archbishops and cardinals, lived much too

long to suit his designs and purposes. To remedy this he resorted to his favorite methods and means of despatch in which he was so eminently expert and skilled, that few escaped from falling his victims; on whose death, when reported to him, he was accustomed to say jestingly: "Requiescat in pace," may he rest in peace, and go away laughing.

But pope Alexander could not escape the law of karma, the fatal Nemesis that eventually and surely overtakes and punishes the perpetrators of all crime and wrongdoing; and in his death was a striking example of the universal aphorisms, "What ye sow, ye shall reap," "What ye do unto others, shall be done unto you." In concert with his son Caesar, he had arranged to give a most sumptuous banquet, at which cardinal Cornets and nine others noted for their great wealth were to be the guests. Caesar undertook to provide the poisoned wine and ordered a trusty domestic to put it in a place apart and watch that no one partook of it except those he named to him. The servant did as he was enjoined and on the regular butler of the pope asking the reason of this, he was told that it was wine of a most extraordinary excellence and used only for most distinguished guests. Alexander arrived earlier than was expected as he wished to speak with his son on some important matters. Finding that he had left in his rooms at the Vatican Palace an amulet consisting of a consecrated wafer enclosed in a locket of gold, the wearing of which he thought would protect him from death whilst he had it on his person, he dispatched the servant in charge of the poisoned wine to fetch the charm as quickly as possible. Feeling somewhat thirsty through the heat of the day, Alexander inquired of the butler whether all were ready and expressed a wish to drink a glass of wine. The butler naturally gave what he considered the very best wine for a pope and, pouring out the contents of one of the bottles so carefully set aside by Caesar's servant into a beaker, placed it on the table before His Holiness, who, without suspicion, filled his glass and drank it off at a breath. His son entering the apartment at that moment and being also thirsty, filled his father's emptied glass and drank also. At the expiration of a quarter of an hour, the guests duly arrived and the banquet began, but ere Alexander could take a mouthful of the rich and dainty viands, he was seized and racked with pains so violent and excruciating that caused him to writhe and wriggle like a worm, and fall on the earth as dead. The same symptoms manifested themselves in Caesar and the terror-

stricken servants carried them home to their own palaces. The doctors were quickly summoned and perceived at once that they were poisoned and administered the proper antidotes, but the poison was so strong that the pope died in a few days. Owing to his youth and his more vigorous constitution, Caesar escaped death, but only after a painful illness of ten months. Thus the career of Alexander came to a finish, his last hours were terribly painful and agonizing, his tongue becoming black as charcoal and swollen, and his body, diffusing a horrible pestilential odor, so deformed that no one could recognize him. Hoisted by his own petard and hurled in agony and pain out of existence, Alexander VI went back to his own place whence he had come, leaving behind a name and memory unadorned and unredeemed with one solitary virtue, and linked and blackened with a thousand inhuman crimes and vices.

To be continued.

It has been said, and may be repeated, that Literature is fast becoming all in all to us; our Church, our Senate, our whole Social Constitution. The true Pope of Christendom is not that feeble old man in Rome; nor is its Autocrat the Napoleon, the Nicholas, with his half-million even of obedient bayonets: such Autocrat is himself but a more cunningly-devised bayonet and military engine in the hands of a mightier than he. The true Autocrat and Pope is that man, the real or seeming Wisest of the past age; crowned after death; who finds his Hierarchy of gifted Authors, his Clergy of assiduous Journalists; whose Decretals, written not on parchment, but on the living souls of men, it were an inversion of the laws of Nature to *disobey*.

—Carlyle, *Historic Survey of German Poetry*.

The Irrefragable Doctor, with his chains of induction, his corollaries, dilemmas and other cunning logical diagrams and apparatus, will cast you a beautiful horoscope, and speak reasonable things; nevertheless your stolen jewel, which you wanted him to find you, it is not forthcoming. Often by some winged word, winged as the thunderbolt is, of a Luther, a Napoleon, a Goethe, shall we see the difficulty split asunder, and its secret laid bare; while the Irrefragable, with all his logical tools, hews at it, and hovers round it, and finds it on all hands too hard for him.

Carlyle, *Characteristics*.

THE FIRST OF THE GOSPELS.

BY ALEXANDER WILDEE, M.D.

Concluded from page 304.

PRIMITIVE Christianity was based entirely upon the belief in the literal coming of the Christ from the world beyond to set up his kingdom on the earth. The theme of every writer in the first century was "the Lord at hand." There was little ecclesiastical organization; enthusiasm was the principal bond of union. "The morality of primitive Christianity," Professor Hoffding remarks, "was determined by the ardent awaiting of the second and immediate coming of Christ."

It was imagined by the Jewish believers who had been taught by the Pharisees, and were still attendants at the synagogue,⁵ that as they were "God's elect,"—the chosen people—that they would be the favored, and perhaps the only participants of favor in the new order of things. Hence, the tenacity in insisting that converts from other nationalities must conform to all the requirements of the Law of Moses, or be considered as remaining "sinners,"—outside of the favored number.

Paul now declared against this doctrine with characteristic vehemence and positiveness of assertion. "We," said he, "we who are Jews by birth and not 'sinners' of the other nations, knowing that a man is never declared just because of having observed the Law, but only through the faith of Christ, we accordingly believed in Christ that we might be declared just through such faith."⁶ This was necessary for the Jew because he was in the same predicament as other men. This, he declared, was not a putting the favor of God out of the matter. If there was justification through the law Christ had died to no purpose.

After this Paul appears to have pursued his labors independently. Taking new companions he made another journey over the districts where he had been before, going through

⁵Epistle of James, ii, 2.

⁶Epistle to Galatians, ii, 14-16.

Syria, Cilicia, and the different countries of Asia Minor, and re-establishing Christian assemblies where he went. He also extended his field of operations into Europe, beginning at Philippi in Thrace, and going thence to Thessalonica, Berca, Athens and Corinth. In this way he spent several years laboring with great success. He would make a place his residence, and engage in work at his trade, thus burdening no one with his support. Meanwhile, he took every opportunity to impart his views, till he obtained hearers and disciples.

Everywhere he encountered hostility from the Jews, who were scattered in great numbers over the different seaports and marts of commerce. The record of his itinerary appears to have been made by one of the men in his company, and is confirmed to some extent by statements in the epistles bearing his name. These were written during his various journeys and afford the principal light which we possess in relation to the gospel which he promulgated. We find them first enumerated by Marcion, who lived in the Second Century. This writer was the principal champion of the Apostle against the Ebionite party, by whom Paul was proscribed as an imposter, and rejected his teachings. The gospel which he mentions is probably the one which Paul denominated his own. As a distinct work it is not now extant, and our information respecting it must be collated from the Epistles which have been preserved.

The first of these was written to the assembly at Thessalonica, while he was at Athens, waiting for his companions to join him. In it he styles them "followers of us," as having received "our gospel," "the Gospel of God," with which he had been put in trust.

He also compares their persecution in Thessalonica to that experienced from the Jews of Judea, who murdered Jesus and their prophets, and forbade from imparting the good message to those of other nationalities, that they likewise might be participants in the coming kingdom of heaven. He now desired to be able to present them blameless on that occasion. He desired them accordingly to live in strict uprightness; to be free from immoral conduct in every form, to abstain from defrauding or overreaching a brother, to live quietly, to mind their own affairs, to work with their hands, to deal honorably with others, and to be in lack of nothing. It was a mode of living from day to day for a brief time that he prescribed. The apostle did not contemplate a period extending through decades of centuries. It was this consideration which led Paul in a later Epistle to declare it

better, to refrain from marrying, to abstain from giving daughters in marriage, or to engage in other movements of the time, or even for slaves to desire freedom.

"The morality of primitive Christianity was determined," Professor Hoffding declares, "by the ardent awaiting of the second and immediate coming of Jesus." This event is briefly described by the apostle as a manifestation in the sky and a resurrection. "We who are alive and remain at the coming of the Lord," he declared, "will not forestall those who are sleeping." Those dead in Christ would arise and appear with him, and those still living would be caught up in company with them to meet the Lord in the air, to be always with him.

It may not be amiss to remark, that despite the apparent literalness of this description, Paul can hardly be understood as treating of any rehabilitation of the physical body. He declared in so many words that "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." In the second Epistle to Timothy, mention is also made that certain persons had taught that the resurrection had already taken place. This could not have been credited, except that in like manner as Jesus described the Kingdom of God, it does not come in a manner to be observed in the external world.⁷

So great agitation appears to have been created in the Thessalonican assembly, that a second letter was written. The day would not come, the apostle assured them, unless that a great apostacy would first take place, and great activity of the Lawless Man, exalting himself even above God.

The animosity against the apostle continued to manifest itself. When Paul was at Corinth he learned of a great defection of his converts in Galatia. They had attached themselves to him with characteristic Keltic enthusiasm and now were adopting the tenets and rituals of Judaism with similar zeal. He wrote them a letter setting forth his claims to their loyalty, and remonstrating with them for their desertion. They had accepted a different Gospel, he remarked, yet it was not really another, but only a perverting of the Gospel of Christ. The Gospel which he promulgated was not invented by a man. He had not received it by a human being, nor been taught it, but it had been made known to him directly by Jesus Christ. God had revealed his Son in him, that he might proclaim Him in the different nations. As they had been reckoned as enemies, having no part in the matter, this condition was now removed. His

⁷Gospel according to Luke, xvii, 20, 21.

was a ministry of reconciliation; there was henceforth neither Jew nor Greek, neither bond nor free, neither male nor female,—one having advantage beyond another. They were all at one; this was the atonement. There was no vicarious sacrifice, or punishing of the innocent instead of the guilty. This was his Gospel as superior to the notions extant at Jerusalem.

At Corinth, which was famous for commerce and luxury, the converts were generally of the humbler population. Paul had met with great favor there and remained many months. He learned now that conflict had appeared among them. There was a party of Paul, another of Apollos, another of Kephas, and another of Christ. "Has Christ been apportioned?" he asks. "Was Christ crucified in your behalf, or were you baptized in his name?" He was glad, he declared, that he had baptized but a few individuals. Christ did not commission him to baptize, but only to preach. The apostle evidently regarded both baptism and circumcision as Jewish usages, to be complied with when external conditions might make it seem expedient, but obligatory on no one. Jesus himself did not baptize, though the disciples did. Paul accordingly states the conditions under which he was laboring. "Since the Jews ask signs which they can apprehend, the Greeks seek philosophic learning, we proclaim a crucified Christ, to the Jews a scandal, to the Greeks an absolute folly, but to those who are called, whether Jews or Greeks, the Divine power and wisdom."

He insisted with great positiveness that the Christian congregation at Corinth was a structure, of which he, as architect, had laid the foundation upon which another was then building. "Now," he declares, "Although you have a thousand schoolmasters, yet you have not many fathers in Christ, for I have begotten you all through the gospel. I beseech you accordingly, become imitators of me. For this reason I have sent Timothy to you, who will bring you to recollection of my ways in Christ."

There are also intimations of esoteric as well as literal instruction. "We speak wisdom among the perfect," he writes; "We speak the occult divine wisdom in a mystery, not in the learned words of human wisdom, but in those of the spirit. The psychic man does not receive things of the spirit, and cannot cognize them because they are spiritually discerned. But he that is spiritual discerneth every thing; * * * and I could not speak with you as spiritual, but as carnal, as being only young children in Christ." He then refers to the partisanship among them as evidence of this infantile condition.

The Epistle to the Romans contains an elaborate statement of the whole question. Paul describes himself as an apostle who had been specially set apart to the Gospel, to proclaim it to all classes of mankind without discrimination. His service was due alike to the Greek, the barbarian, the cultured and the illiterate. All alike are to receive the record of their deeds, "in the day," he affirms, "that, according to my Gospel, God shall judge the secret acts of all men." To this period, he explains, the Jews had enjoyed the advantage of having had the first opportunity. They were inimical now because the Gospel had been extended to others, yet because of their election, because they had been the chosen people, they were still esteemed accordingly. Nevertheless, the real advantage was in the intrinsic character. The Jew is not a Jew because he is so openly, but because he is one in his interior private life.

In this Epistle, Paul mentions that he was going to Jerusalem with a liberal contribution from the Gentile congregations to the brethren there, and trusted that the offerings would be acceptable. This was probably the journey described in the "Acts of the Apostles." If this account is proximately correct, he met with bitter disappointment. He was taken from the temple by a mob of Jews and only rescued by the prompt action of the commander of the Roman garrison. While detained in custody, and accusations were manufactured against him, no effort was made, in his behalf. We are told that when Peter lay in prison awaiting execution, "prayer was made without ceasing, by the church unto God for him." But Paul was held a prisoner for years, and received no attention, except to discredit his work. The Epistle of James was a declaration against the doctrine of faith. In the second Epistle to Timothy there is found the significant statements: "All Asia is turned against me," and a careful perusal of the Letters in the Apocalypse to the "Angels of the seven churches in Asia" will reveal a covert assailing of Paul by whom the congregations had been originally collected.

The apostacy came. The controversies continued into the Second Century with all their bitterness. There had also another element been introduced. The Gnostics of Alexandria had blended together a system, or a variety of systems, in which the Magian and Indian learning was combined with Judean and Christian teachings. "Genealogies" representing the Divine Potencies were constructed, and the beliefs current in the recent centuries engrafted upon them. The Gnostics, as they are

now generally denominated, rejected the authority of the Jewish Scriptures, and taught that the Christ was a superhuman being, the offspring of Achamoth, the Potency of Wisdom; and it is recorded that Apollos, who was an Alexandrian Jew, taught at Ephesus that Jesus was the Christ. This may account for the sensitiveness of Paul in regard to the superstructure which Apollos had been building at Corinth upon the foundation which he himself had laid when teaching there, which induced him to send Timothy to make all right. In the Second Century the Gnostic doctrine was prevalent over Asia Minor, Syria and Egypt. At Alexandria, the divinity Serapis, was revered as the Supreme Being, and Christ as his manifestation in the earth. In older Egypt, when every city had a tutelary deity or triad peculiar to itself, a man was sometimes a priest in different divinities. The Emperor Hadrian observed a similar syncretism at Alexandria—that the Christian bishops were also priests of Serapis, the Patriarch himself worshipping Serapis and Christ. There was but the One God for them all, the Emperor remarked; him the Christians, him the Jews, him the other population worshipped.

During the last years of the reign of Hadrian, the Jews, dropping their prejudices against other nations, made a final effort, aided by Samaritans and neighboring peoples, to gain independence. The Christian communities that did not participate in the movement were severely persecuted. After the overthrow of the ephemeral government of Barcochba in 135, there appears to have been an extensive change of religious conditions. The golden period of the Antonines followed over the Roman world. We now read of various gospels, most of which have since passed out of existence. None of these were regarded as other than religious compositions, with no quality of divine inspiration or infallibility of the text attached to them. In fact the Gospels and Epistles have been written over several times; and as current opinions changed their language has been modified, sometimes added to here and there till it surpasses human ability to distinguish with positive certainty the original matter from the additions and alterations. Finally, as Dr. Aked aptly states the fact: "Men decided which books were 'Bible,' and which were not."

The Gospel which Paul proclaimed among the nations does not appear in the accredited number. We are left to gather up what we can from the Epistles. We have noted already that its leading feature, the one obnoxious to the Jews and Jewish believers, was the admission of the other nations to equal partici-

pation when the Kingdom of God should be established. While he admitted that it was a great advantage to the Jew that he first had "the oracles of God," he insisted that others, without conforming to the rites and usages of the Law of Moses, would by their faith obtain equal benefit.

Zealous as Paul was in teaching this doctrine he by no means inculcated that this was all. He taught Christ crucified, but also that he had risen from among the dead, and he firmly believed that he had himself seen him. Yet he perceived truth that was veiled in symbol and parable. He described the story of Abraham, his wives and sons, as allegoric, and represented the legend of the Israelites crossing the sea as types or figures of speech. The real death he taught was to die to sin, and that to rise with Christ was to live to God unselfishly. He knew an esoteric wisdom which he spoke among the perfect, those who had been duly initiated, but he tells the Corinthians that they were not able to be in it because of their infantile condition of mind.

Yet in the same Epistle he sets forth what may be considered his sublimest teaching. He enumerates the requirements and attainments as shown by Jesus and the apostles—the gift of tongues, prophecy, esoteric knowledge, faith that would remove mountains, the bestowment of goods to the poor and the bodily sacrifice even to burning. All these, he urgently declares, assure no real profit except there be charity. They will all fade and come short. For charity suffers patiently, is kind, he declares; "it is not jealous, it is not proud, it does not act improperly, it is not eager or grasping after what may be owned, it is not irritable, it does not think evilly, it takes no delight in injustice, but delights in the true and good; it sustains everything, believes everything, hopes everything, endures everything. It never fails." Everything else comes short, is incomplete.

Knowing is but in part, prophecy is but in part. "When I was a child," says he, "I talked as a child, I understood as a child, I reasoned as a child, but when I became a man I put away the things of the child; for we behold in enigma as in a mirror, but then it is face to face." Faith, hope and charity, the three superior graces remain, but the greatest is charity, the loving of the neighbor and regarding his welfare in preference to our own.

This is the keystone of the building; all that law can require; it is the higher law in which every duty is merged, and by which every desire has its fruition.

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.

Continued from page 235.

IX.

THE HIERARCHY OF THE [36].

(Continued.)

EACH hierarchy has a special mission in the great plan. Each hierarchy is a center in itself, self governing, directing and distributing, although subject to the influence of the greater center. The double conic envelope serves as the inbreathing and outbreathing channel for each hierarchy or part of hierarchy. Each of the separate cones may be compared to one of the notes of the chromatic scale, and its opposite cone to the complementary or opposite note. To each individual sphere within a cone there are two poles, where the generating or creating processes are concentrated. In the [36] these poles are B and F, or the [3] and the [28], which are then to be regarded as the two complementary aspects of one great hierarchy; the two aspects have each a separate, numerical name, but this is merely to indicate the combination of twin and complementary centers. Figure 63 illustrates this fact in an elementary way. Wherever the forces of the [3] appear, the complementary forces of the [28] keep the balance. The planetary forces governing the planet Earth are penetrated and balanced by the forces of the planet Saturn. Both these planets receive and send out the greatest refining and the greatest condensing force in the planetary system, for B as well as F serve as interchangeable generating poles for the two complementary [36] key-groups D and G'.

Each sun has two similar planetary poles of power, which may be compared to the A and the M of its individual A U M. For instance, the great hierarchy of the [6], the center of which is to be found in a sun belonging to the same universal ray as the planet Mars, has two poles, A and D', which play the same part within the solar system of the sun C, as B and F, Earth and Saturn, do within our own solar system D. *Each such central sun and its higher centers are marked in the sky.* The planet Mars is fed from its own higher sun in another system besides from our own sun, Sol, and the two forces blend; the one from the "rosy sun" and that from our own "golden sun," both governing the work of the "Brothers of the Golden and Rosy Cross." Any other brotherhood of a special ray is in a similar way governed from the radiations of its own planet, the parent sun of that planet, and our sun, Sol. This fundamental principle explains the combined nature which governs the adept lodges on earth, and for judging intelligibly in this matter we may look to the diagrams of Figures 71 and 72. The large letter in a zodiacal key-group then indicates a sun within another solar system than ours; the other notes mean the planets within that same solar system.

The science of colors will be given with the teachings of the Order of the [21]. In this hierarchy, colors are manifested; they mean *character of consciousness*. In the Table XXXI we give

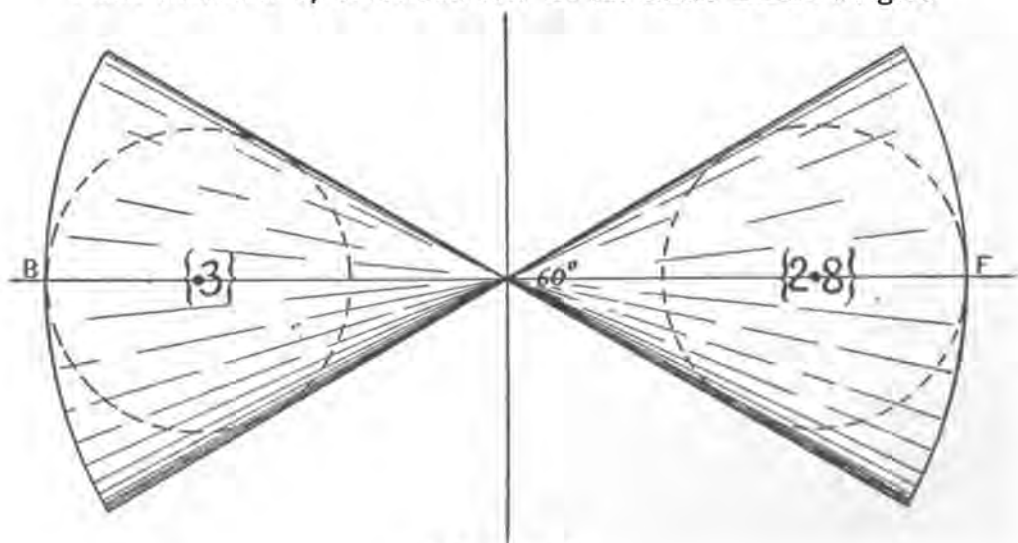


FIGURE 63.

the general outline of the correspondence between notes and colors in the chromatic circle or zodiac, reserving for a later moment a detailed explanation and printing of the true shades of these colors.

TABLE XXXI.

NOTES AND COLORS.

Cold Colors.	}	E Pure yellow
		F Yellowish green
		F' Bluish green
		G Pale blue
		G' Nearly marine blue
		A Indigo violet
Warm Colors.	}	A' Pure violet, lilac
		B Purple
		C Pure red or rosy
		C' Red orange
		D Pure golden orange
		D' Lemon orange.
		E Pure yellow.

The central color is E, yellow, representing *light*, and its complement A', lilac. Between these run two branches on the circle, one negative, cold, bluish, the other positive, warm and reddish. As these are no exact names for the different shades of color, they may be called by the corresponding note on the circle.

The solar spectrum is merely one aspect of the differentiation of cosmic light, hence little real value can be attached to the names usually given to shades of color. The Table given is merely a first outline to serve those readers who prefer to associate a hierarchy with a certain color. It should be remembered that the colors of the inner planes generally are sub-shades of other colors and that most of them have a metallic brilliancy peculiar to a particular shade.

The orange and its complement, blue, are then the two

aspects of the differentiated light within the [36]. At right angles to the line D G' representing these two colors, is the line B F, purple green, and the four colors of B D F G' are then the acting colors of the A U M of the [36]. The neutral line of balance is the line D G', or orange blue, and these two colors express the character of consciousness of the forces within the [36]. Although the [36] is the central hierarchy as regards the Christ principle, the [21] is the central hierarchy for colors and distributes its force of color to all the other hierarchies. In a similar way the [6] distributes heat, strength and other forces which are the attributes of the red ray, to all the other hierarchies and is in this respect a central power.

The two aspects of the work of the [36] may also be compared to the difference between the positions of the cusp of aries (φ) and that of libra ($\underline{\text{—}}$). In the human organism the two corresponding functions are of the head and of balanced sex. The aries quality of the work of the [36] expresses itself in the science of accurate numbers, higher and lower cycles which govern the appearance of Avatars or Saviors, and the libra quality is that of refined love and compassion, which are the prominent features of all these Saviors. The positive and the negative aspect of the Christ together gives the full conception of the mission of the Order of the [36]. In the Temple plan of the [36] the great cross indicates the conception-birth of the Saviors. The D G' line represents the true mission of the Order, and the line B F the generating forces to support this mission.

The peculiar central position of the [36] gives birth to the idea of "pardonment of sins," which is characteristic of the Christian religion. The unconscious imitation of this idea in the state is the pardoning of criminals, to which right the head of the state is entitled. The power of the pardonment of sins as executed by Christ, or by all Saviors, is to be understood as an absorption of karmic debt through the Christ channel. This right, or perhaps voluntary duty, of a Savior is a condition necessary to his existence and growth in voluntarily carrying the burden of others by the great compassion which governs his actions. The general conception of the word *karma*, as punishment for evil deeds committed or as reward for good actions, would be unnaturally hard if there did not exist an absorption or redemption of such karma by the power of compassion and love. Sins are pardoned in proportion to the individual's effort to work out and exhaust a karmic debt. The one who "par-

dons," or absorbs part of the result of another's bad action, is a soul who has reached that height by the very acts of carrying the burdens of others. On the cubic altar stone of sacrifice within the Order of the [36], the karmic debts of others are laid upon the candidate, for it is not the hierophant Christ alone who carries on his shoulders the debts of others; all the younger initiates must take part in this sacrifice ~~and~~ according to their degree and standing in the evolutionary path of attainment. Karma is not a law of cause and effect only; there is a third element which connects the two ends of a karmic tie; part of this third element is the absorption of energy into a channel which is fed by constant sacrifice. The resistance to be overcome on the upward path of a soul is partly due to past karma, partly to voluntary burdens, besides a third part which lessens the burden that is derived from the sacrifice of a higher soul. The resistance between a cause and its effect is a fundamental fact in every science, and the modification of this resistance constitutes the free pardoning of sins. Between the extreme ideas of an easy pardoning, which is characteristic of christian sects, and the hard and unnatural idea of personal punishment for every slight offense, which belongs to some oriental schools of thought, there is free sacrifice, the distribution of karmic consequences through the channel of the [36], when the long chain of initiates takes over the karma of weary souls. ✓ When the individual effort merits it, and where the karma of the candidate ready for an initiation is not altogether exhausted, then only may much of his personal debt be taken away into the Christ channel, towards the great hierophant whose mission of love and compassion makes it possible for the lower candidates to climb the steps to the altar of the cubic stone. So, in turn, each raised candidate turns to help others behind him, and thus prepares conditions for his own progress. This transformation of karmic energy inward to loftier worlds, where cause and effect do not exist in the same sense as in the lower realms, takes place in the mysterious distance between the two D's in music, symbolizing the path of the balanced and liberated karmic energy of the sins of the world, which is the food of the souls emanating through that passage. Here is the crown of the mission of Iesous—Chrestos.

To be continued.

MOMENTS WITH FRIENDS.

"If astral intelligences are capable of seeing through matter, why is it that no spirit control of a medium is able to meet the now famous orange counting test"?

This question refers to a test to which the Psychical Research Society has put its subjects. It is said that it has offered the sum of five thousand dollars to any medium who can tell the exact number of oranges as they are poured out of a bag into a basket or similar object placed to receive them.

Up to the present time no one has been able to either guess or tell the exact number of oranges on the table or in a basket, though many have made the attempt.

If the correct answer is to be given, it must be given either by the intelligence of the medium or by that intelligence which controls the medium. If the intelligence of the medium were able to solve the problem there would be no need of a control; but neither the medium nor the control has solved the problem. The problem involves not the ability to see through matter, but to compute numbers. Both medium and control may be able to see through matter, as a child might through a glass see the people passing on the opposite side of the street. But if the child has not learned the mental operation of counting, it will not be able to tell the number in front of the window at any given time. It requires a mind trained in counting to be able to add up a large column of figures quickly, and still more trained must be the mind which is able to tell how many coins there are in a group or how many people in a crowd.

As a rule, the mentality of mediums is not of a high order, and the controls of the mediums are below the average of ordinary human beings. A clairvoyant or a control of a medium may, like a child in a library, art gallery or flower garden,

see the objects therein. Like the child the control of the medium or the clairvoyant might speak of the strange books in their costly cases, or of the wonderful pieces of art, and of the beautiful flowers, but would be at a woeful loss to deal with the subject matter of the books, to criticize and describe the art treasures or to speak of the flowers in terms other than descriptive. The ability to see through matter does not include the capacity to know what is seen.

A direct answer to the question as to why no medium has been able to qualify for the test is: because no human being has so trained his mind as to be able to compute at a glance the units making up a large number. This is why the medium is not able to clairvoyantly tell the number of oranges in a large bag or basket. A "spirit control" knows no more, where mental operations are concerned, than the mind of that control knew at any time when it was the informing principle of a human being.

If any of those present were able to perform the mental operation of computing the number and would hold the number in his mind, either the control or the medium would be able to give the answer. But inasmuch as none of the minds present can do this, the control is also unable to do it. No control of any medium is able to perform a mental operation that has never been performed by human beings.

"What explanation can Theosophy offer for the terrific earthquakes which so frequently occur, and which may destroy thousands of people"?

According to Theosophy all things in the universe are related to each other. Men, plants, animals, water, air, earth and all the elements act and react on each other. Gross bodies are moved by finer bodies, unintelligent bodies are moved by

intelligence, and all matter circulates throughout the domains of nature. Every catastrophe as an effect must have been the result of a cause. All phenomena attended by good or disastrous results are the outcome and results of the thoughts of man.

The thoughts of a people surround or ascend and form in groups or clouds as it were above and around that people, and the cloud of thought is of the nature of the people who form it. Each thought of each person adds to the general sum of the thought which is suspended over the people. So each country has hanging over it and about it the thoughts and nature of the people who live on the land. As the atmosphere of the earth has forces playing through it which affect the earth, so the mental atmosphere in clouds of thoughts also affect the earth. As the conflicting elements in the atmosphere result and find their vent in a storm, so conflicting thoughts in the mental atmosphere must also find their expression through physical phenomena and such phenomena as are of the nature of the thoughts.

The atmosphere of the earth and the mental atmosphere of men react on the forces of the earth. There is a circulation of the forces within and outside the earth; these forces and their action in any particular part of the earth conform to the general laws which control the earth as a whole. As the races of men appear, develop and decay on different parts of the earth, and as the earth, too, must change its structure in the course of ages, the changes necessary to the general development must be brought about, resulting in change of the inclination of the axis of the earth and of the earth's conformation.

An earthquake is caused by an attempt, by the effort of the earth to adjust itself to the forces which affect it and to equalize and to balance itself in its changes. When large numbers of people are destroyed by an earthquake it means that not only is the earth adjusting itself according to a geographical plan, but that the majority of those who suffer death have met it in this way on account of the karmic causes which they have engendered.

A FRIEND.

The Church no longer rose with its pillars, 'like a venerable dome over the united flock'; but, more accurately seen into, was a strait prison, full of unclean creeping things; against which thralldom all better spirits could not but murmur and struggle. Everywhere greatness and littleness seemed so inexplicably blended: Nature, like the Sphinx, her emblem, with her fair woman's face and neck, showed also the claws of a lioness. Now too her Riddle had been propounded; and thousands of subtle, disputatious Schoolmen were striving earnestly to rede it, that they might live, morally live, that the monster might not devour them. These, like strong swimmers, in boundless bottomless vortices of Logic, swam manfully, but could not get to land.

—Carlyle, *Early German Literature*.