TRIUNE MAN

HIS ORIGIN AND DESTINY

IMMORTALITY PROVED

THE

MESSAGE

OF

KA-RA-OM

RECORDED BY

NOVUS HOMO

PSYCHIC

TORONTO

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Rabah The Patriarch

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Salutation

"BISMILLAH! Salem Aleikoum: Aleikoum Salem."—"In the name of God! Peace be with you: with you be peace." The salutation of Rabah, Patriarch of the Brotherhood of Oriental Wisdom, sent forth from the threshold of the sanctuary of Sublime Silence, to all devout searchers for Truth throughout the world. Blessed is he that unveileth the priceless pearl of immortal Truth from beneath the debris of shattered idols. Let no "Wul-wullah" be chanted for the departure, dethronement, and death of false prophets.

The dogmas and doctrines of uncharitable systems of theology are but the bubbles and brambles floating upon the turbulent sea of human superstition and despair: bubbles bursting into nothingness in this age of unrest and dawning intellectual fearlessness: brambles yielding no living flowers and fruits to

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promote the spiritual inspiration or satisfy the undying appetite of the human soul.

The moss and mould clinging to man-made altars afford no satisfaction, no nourishment, to the soul in whom the appetite for the true manna has not become extinct. Living facts alone can feed a starving human soul into a state of radiant joy and spiritual robustness.

The attempt to feed the soul upon theories and traditions may be likened unto an endeavour to feed the body upon imaginary food.

Christian reader, what do you know concerning the great hereafter? Have you received any evidence whatever of the post-mortem existence of the human soul? The question is not what do you believe, but—"What do you actually know?" Look the question squarely in the face and answer it honestly. Of what avail would it be to tell you that beautiful flowers and fruits adorned earth's fair carpet thousands of years ago, if none existed at the present time?

It is true that your Bible records many supramundane happenings to the ancient Jewish people, also to Jesus and His disciples. What

was the exact nature of these supernatural occurrences? A careful study of the Old Testament will conclusively prove that the goal of the Jew was the grave, his hope of happiness exclusively earthly. In harmony with the substance of ancient Jewish belief, every recorded instance of the conveyance of holy men from the earth to some other sphere, represents them as being carried away bodily, thus escaping death and consequent extinction. Angelic messengers, though spoken of as men, were evidently regarded as a special order of beings, not as disembodied humans. They ate and drank, required rest and sleep, and after delivering their messages, vanished no man knew whither. No effort was made to establish their identity with human beings who formerly lived upon the earth.

These manifestations were interpreted in accordance with the materialistic notions of the recipients.

"Search the Scriptures," good reader, and you will find only two recorded instances of post-mortem communications from human beings whose identity with former inhabitants of the earth was established: one in the Old

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Testament, and one in the New Testament. Singularly enough the one was through the instrumentality of "the woman of Endor," reputed a witch and so reviled by interpolated headlines and marginal notes by the modern theologian; the other exactly parallel instance transpired in the presence of Jesus Christ, who is acclaimed as the Son of God.

Samuel the prophet appeared after the death of his physical body and gave a communication to King Saul through the instrumentality of the "woman of Endor," truthful in every detail. This was not a materialization nor yet the rising of the reanimated corpse of Samuel from the grave. If either had been the case Saul would have seen the form of Samuel. The woman only saw and conversed with Samuel. It was a spiritual manifestation through the agency of a benevolent and gifted woman. This form of communication was, in those days, called "seeking to the dead." Samuel appeared to be very much alive. The Law of Moses forbade this form of spiritual converse, under the penalty of death. The spirit of the holy

prophet Samuel so communicated notwithstanding the Mosaic veto, and that through the mediumship of a woman reputed to be a heathen. It was at night that Saul sought his interview with the feminine seer of Endor. It was beneath the veil of night that Elijah and Moses are said to have appeared to and conversed with Jesus on the mountain, many centuries after their disappearance from the earth pl . Thus Moses abrogated his own statute after centuries of silence. Had he grown wiser? Jesus merited instant death, according to the Law of Moses, for thus conversing with the reputed dead; yet, according to the narrative, Moses himself returned from beyond the grave to take part in and encourage this form of conversation.

The modern Jew consistently regards Jesus as an apostate, denies that Moses appeared to Jesus, and firmly holds the belief that converse with the dead is profane and worthy of death.

The Christian cannot logically adopt this attitude. Yet, this is the mental attitude unconsciously assumed by the modern Christian who condemns his brother for seeking

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to unfold his latent spiritual perceptions for the purpose of establishing direct converse with the inhabitants of the spiritual universe.

The reader of this volume is fraternally invited to shake himself intellectually free from the clamour of conflicting creeds, and enter the heaven-illumined path that leads to actual knowledge of the origin and destiny of man. Then, freed forever from the fear of death, rejoicing in the glorious fact of immortality incontestably proved, conversing face to face with the arisen host, shall he exclaim with beatific rapture and unmeasured joy:—

"El hamdulillah bis salaam."[1]

[1] "The praise be unto God I see thy face in peace."

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Spirit Hassan Ancient Sage

II

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ALL nations possessed of an intelligible oral tradition or written history of bygone centuries enshrine in their conceptions of the great heroes, teachers, and sages of the past the possession of supramundane or miraculous qualities and powers.

They speak of a Golden Age in which the environment of man was paradisaical. Innocence, peace, and happiness reigned supreme in that most joyous period of man's existence on this planet.

Whether this universal conception, colored by variations in local, tribal, or national conditions, be regarded as founded upon myth or fact, it must ever be of transcendent interest to the student of the natural constitution of man to seek for the cause or causes of a tradition so grand, indelible, and world-wide.

It will be found, moreover, that the vivid

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hope, sometimes the fervent prophecy, of a restoration of lost happiness and glory is woven into the thought-fabric of all great systems of religious belief.

Though some spiritual visionists place the goal of this sublime expectancy in an ethereal and supramundane sphere, and others in a realm mundane and material, the grand central idea is ever the same.

The analogy may be carried with equal truth into the arena of physical science.

The most eminent advocates of the theory of physical evolution are most optimistic in their belief pertaining to the possibility of the ascension of the human race to an altitude of mental, physical, and moral excellence vastly superior to the standard already attained.

Man is socially, physically, and intellectually upon the up-grade. From the materialistic standpoint man is the product of purely physical causes: the varying degrees of his mental, physical, and moral attainments being due to the influences of heredity and environment.

Like causes produce like effects. It is

therefore evident that, given the same conditions, the man of the future will regain all powers, physical, mental, and psychical, possessed by his ancestors: powers temporarily checked or warped through the influence of adverse conditions in his environment such as astronomical disturbances, geological upheavals, and climatic changes.

The finger of history points moreover to undeniable instances of the temporary degeneracy or check in the upward trend of nations already unfolded to a high degree of civilization, through conquest by other branches of the human species characterized by superior mentality and brute force.

To the superficial observer and shallow reasoner, the apparent repetition of the same or similar mundane conditions as presented by history and tradition from cycle to cycle of human experience will present an obstacle to the conception of the idea of eternal progress. The rise and fall of empires as recorded in history and as symbolized by colossal ruins of bygone civilizations will seem to emphasize the truth of the time-worn aphorism —"so far and no farther shalt thou go."

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The theologians have sinned greatly through the persistent inculcation of this pessimistic notion.

The man of science has raised the veil from the countenance of human superstition and priest-begotten fear. The crude and lazy thinker of ready-made ideas and the non-progressive theologian alike stand confronted by magnificent refutations of the infantile theory of an universe moulded in a fixed and unalterable form, and of a human being endowed only with the capacity or right to think or believe as commanded by representatives of an egotistical and irresponsible authority.

The pessimist of yesterday is being transformed into the optimist of to-day; the moral and intellectual giant of to-morrow.

Science is performing this natural miracle for man.

The watchword of man in a state of intellectual serfdom was,—"I know what I believe, and I accept as truth, with unquestioning faith, all that my priestly tutors command me to believe." His mental area was bounded by the circumference set for

him by the sovereign authority of human priests and kings. The crude imaginings of frenzied zealots stood for Divine Revelations in an age of superstition and intellectual decadence. A king who could sign his own name was lauded as a scholar.

Written symbols devoted to religious dogma were regarded by the illiterate multitude as magical images of the miraculous thought of an omnipotent Deity. "It is written," pronounced "ex cathedra" through priestly lips, was regarded as an unanswerable retort to all enquiries proceeding from the feeble minds of creed-bound slaves.

With a clamp as of iron encircling the instrument of thought to prevent its growth; ears stopped to the myriad voicings of the natural universe; eyes hooded by a thick veil of mystery woven of the fabric of priestly assumptions; hands and feet metaphorically shackled to prevent his straying from the province of superstition into the realm of reason, and there grasping for critical examination nature's own symbols of Truth, man knelt, stood, and bowed alternately, according to an ordained ritual, offering

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prayer or timorously chanting the praises of a Deity having the power and disposition to save or damn the human products of his creative power by omnipotent and irresponsible choice. In such periods of human ignorance self-evident facts in nature were seized upon by priestly arrogance and set forth to gaping multitudes, in language of bald and superficial assertion, as Divine Revelation.

The palpable fact that the sun gave light by day and the moon by night afforded an opportunity for a grandiloquent revelation:—

"And Yaveh made two great lights, the greater light to rule the day, and the lesser light to rule the night." "He made the stars also."

Scribbled upon stone or scratched upon the skin of a slain animal and handed down from an age of primitive barbarism in which all writings having the sanction and seal of priestly authority were regarded as Holy Writ, such products of infantile intelligence were regarded for centuries as comprehending the limit of man's possible knowledge of the glorious facts of the visible universe.

"And Yaveh set them in the firmament of the heaven to give light upon the earth."

Now every educated child in civilized countries knows to-day that the sky is not a firmament; knows that the sun, moon, and stars are not set like gems in a solid blue substance or firmament; knows that the countless millions of suns and worlds are suspended in space in obedience to an universal law even yet but partially understood by the scientist in these modern days, and never even suspected by the self-appointed rulers and teachers whose puerile imaginings appealed with the presumed force of profound wisdom and Divine Revelation to the puny intelligence of a primitive and mentally undeveloped tribe of human beings. These barbarians were taught that the earth had four corners, that it was built upon foundations: it did not move; nor did the brains of these primitive people move; they remained stationary by command of the tribal God.

A shower of edible fungi scattered by a whirlwind in the pathway of a tribe of hungry nomads was regarded as a miraculous inter-

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vention of Yaveh: bread hurled down through the sky!

The convenient happening of a volcanic eruption, a phenomenon not previously witnessed by these nomads, was utilized as presenting the psychological moment for a proclamation of the law. God was in the mountain, shaking it in his wrath, and belching forth smoke and flame.

Modern research demonstrates beyond a peradventure that, at the time of these local happenings to a mere handful of the world's population, great nations existed upon other portions of the earth's surface. Nations that could trace their origin to a vast antiquity, that had advanced to a high degree of excellence in mechanical, artistic, and literary power, that possessed excellent codes for the guidance of human conduct, and whose conceptions of the Great Power behind the visible universe were expressed in religious ceremonials of superb and imposing form.

In thus contrasting the crude intelligence and abject superstition of one race of human beings with the higher status attained by another race or nation, it must not be assumed

that the intention is to express contempt for the former, nor yet to bow in adoration before the superior excellence of the latter.

The ceremonial worship of a tribal deity enforced under the awe-inspiring influence of natural phenomena, doubtless served a useful purpose. Some semblance of discipline was thereby established for a small section of the earth's inhabitants that had advanced but a small degree above the status of the lower animals.

What were the vital factors that led to the upbuilding of the greater nations of mankind, with their characteristic legal codes and coincident systems of dogmatic be[illegible]

The voices of the centuries [illegible]wer:— The triumphs of the strongest resulting in the intermingling of the blood of master and slave, victor and vanquished, thus producing an amalgamation of physical and mental traits, the absorption and interblending of the dominant ideas of rival races during the process of domestic and tribal assimilation; the consequent establishment of improved regulations for the control of human conduct; the idealistic blending of the attributes of rival

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gods, and coincident changes and augmentations in the forms of religious worship, and the broadening of racial sympathies by commercial intercourse between neighboring peoples in times of enforced or prudential peace. Thus it is possible to solve the problem presented by the multiform varieties in individual and collective forms of human life and expression. But what of the "Great Mystery of Mysteries" hidden in the "Realm of Invisible Causation" behind, beneath, and above the arena of physical forms? Is it possible for man in this deeper sense to solve the riddle of his being?

Is the mentality of man the product of purely physical causes?

Is man's sphere of knowledge limited by the exercise of his five external senses?

Were the supramundane or spiritual powers claimed by the founders of great religious systems real, assumed, or imaginary?

Is man immortal?

If man is immortal is he subject to only one or to several physical embodiments?

Is there any satisfactory evidence of the

existence of psychical faculties in the man of the present era?

What is the explanation of the fact that the most eminent scientists of to-day declare that the nearer they approach to a solution of the problem of life, the stronger becomes the evidence that the most potential forces of the universe are invisible and impalpable to the grosser perceptions of man?

The object aimed at in the writing of this volume is in some measure to impart definite guidance to assist the earnest searcher for knowledge in his endeavor to solve the tremendous problem of life and being presented by the questions herein enumerated; so that he may no longer be a slave to doubt, nor yet to unreasoning belief, but shall be able to realize in his own consciousness the truth of the Arabian proverb:—

"The Wise Man *knows*, and *knows that he knows*."

Jalâl-Ud-Dîn and Darwin

Jalal ud Din

III

Jalâl-Ud-Dîn and Darwin

Jalâl-Ud-Dîn and Darwin

THE year 1207 of the Christian era will be ever memorable in the history of oriental thought as signalizing the birth of Jalâl-Ud-Dîn, Persia's greatest mystical poet, philosopher, and seer.

This great prophetic genius antedated the scientific conclusions of the modern school of evolutionary science by a period of seven centuries.

He did even more than this.

He combined the sublime conception of a spiritual with a physical evolution; predicating, moreover, an immortal existence for the human soul after its temporary sojourn in an organic form of mundane expression.

Thus the Bard of Khorassan discerned by a flash of inspired genius the true solution of the problem presented to the theologian by

Jalâl-Ud-Din and Darwin

the stupendous discoveries of the great Western scientist Charles Darwin.

The man of the nineteenth century witnessed the spectacle of "a grapple to the death" between the advocates of two great opposing hypotheses pertaining to the origin of the human race. The researches of the physical scientist of the Darwinian school were pursued in a spirit of undeviating diligence and profound reverence for truth.

The accumulation and tabulation of facts as revealed by the uncovering of the vast museum that had lain hidden for ages in the bosom of the earth filled the mind of Modern Ecclesiasticism with horror.

The discovery of countless millions of fossil remains of organic creatures, illustrating by their peculiarities of structure and relative positions in the earth's strata the influence of environment, and the self-evident fact of a gradual unfoldment of organic life, from stage to stage, versus the theory of instantaneous and miraculous creation, was not welcomed by the theologian, who pinned his absolute faith to the Mosaic account of the origin of all things. Adam did not name any

of these creatures: Noah did not save any specimens in the Ark: there was none living at that time; they had been dead and buried for billions of years.

What then was to become of the sacred fable that Noah, who lived about four thousand years ago, saved, in a wooden ship, living specimens of all creatures created by God at the beginning of time?

As a last desperate resort the theologians announced that the Devil had buried those bones to hoodwink man concerning creation: that the myriads upon myriads of wonderfully constructed fossils were all counterfeit!

The apostle of evolution maintained that man, like unto all other organized physical beings, was the product of a gradual process of unfoldment from a primordial germ.

The Christian theologian just as stoutly fought for the infallibility of the dogma of a special creation for man and for all living creatures.

The materialist defined man as a progressive physical and mental entity: the theologian declared him to be the physical embodiment of a lost soul: a being incapable of redemption

Jalâl-Ud-Din and Darwin

or moral advancement apart from a miraculous intervention of God. To delve in the strata of the earth, in search for facts, was declared by the Church to be infamous and profane. How singularly the history of bigotry repeats itself. Two centuries ago it was pronounced equally sinful to gaze at the physical heavens through a telescope. To-day a certain class of theologians of antiquated and unprogressive mental mould would place a ban upon conversation with immortal spirits, or indeed upon seeking to know anything concerning the great hereafter not stated in certain Hebrew and Greek manuscripts. So narrow is this modern survival of ecclesiastical despotism that a man is even forbidden to seek for confirmation of what measure of truth is contained in the scriptures. He must believe what he is told or be doomed.

The "it is proved" of the scientist was met with the "it is written" of the ecclesiastic. The doctrine of the spiritual origin and immortality of man seemed to be jeopardized.

The scientist conducted his researches and announced his discoveries in a spirit of philosophic calm: the theologian utilized the

weapons of invective and denunciation; until, confronted by facts too stupendous and irrefutable to be reconciled with the acceptance of a literal interpretation of the Hebrew story of creation, he turned his priestly back upon the whole question, threatening with excommunication all who dared to lend an ear to the voice of the "Infidel."

In this, the morning of the twentieth century, a saner attitude is slowly yet surely becoming manifest on the part of many of the more progressive leaders of Christian thought. Luminous thinkers, devoutly believing in the existence of a supreme intelligence behind and above the mask of the physical universe, are honestly and fearlessly endeavouring to reconcile the grand conception of the spiritual evolution and immortality of man with the incontestable evidence of the evolution and gradual unfoldment of all forms of organic life.

Men eminent in the realm of scientific research and discovery go even a step further than the progressive theologian in his endeavour to reconcile the kindred theories of physical and spiritual evolution: they affirm

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a practical knowledge of the *fact*, not only of physical evolution, but of incontrovertible evidence of the existence of a supramundane sphere of spiritual life to which human souls ascend at so-called death. They also affirm that, under certain scientific conditions, it is possible to establish communication between embodied and disembodied human souls.

In the dawning light of a brighter outlook for all mankind, it may be a source of spiritual refreshment and mental upliftment for the reader to peruse the following translation in paraphrase, extracted from the writings of the great sage of Persia:—

EVOLUTION

A Fragment from "The Mathnawi" of Jalâl-Ud-Dîn.

Allah, most great, breathed through the silent dust;
Upward through the bosom of the waking world—
Shot forth the embryo of future man:
Through waving verdure, tree and fruit and flower,

Upward through forms of fish and beast and bird;
Dying to each, stage on stage, ever ascending—
Man! Image of Allah, trod this glorious sphere:
Poised for lofty flight to Angelhood,
Thence to gain his Apotheosis!
Allah's power transcends the mind of man;
Yet this we know—man is immortal!
Death is the shadow of the ascending soul.

The Upward Grade

Spirit Asparda

IV

The Upward Grade

THE sentiment of ideality is an universal attribute of the human race. From the lowest state of savagery to the most exalted standard of civilization, man ever yearns for the attainment of such personal and national qualities and powers as represent to him his most exalted conceptions of intellectual, moral, and physical development.

It will be evident to the careful student of human tradition and history that the dominant elements, whether physical, moral, or mental, as manifested by any special type of humanity, are largely the product of necessity flowing from hereditary and environal causes. Yet, beneath all external forms and conditions of human life, the profound student of mankind will discover evidences of the existence of a mysterious yet universal uplift

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operative in the realm of mind: a wistful yearning and wondering aspiration after a fuller solution of the problem of existence for the purpose of treading the path of life more surely: an intense desire for greater achievement, and a latent, if embryonic and superstitious, desire to conciliate and gain the favor of some Great Power conceived of as controlling the destiny of man.

A glance at the forms of organic life below the human will afford innumerable illustrations of the truth of natural evolution as enunciated so clearly by Persia's sage, Jalâl-Ud-Dîn, and so splendidly confirmed seven centuries later by England's great scientist, Charles Darwin. Thus the sinuous vertebræ of the swift gliding serpent, the gills of the fish, the wings of the bird, and, indeed, all the acquired organs and functions possessed by the countless myriads of living creatures, bear eloquent testimony to the ceaseless activity and unquenchable spirit of Nature, reaching forward and upward perpetually.

The preservation of life and the increase of comfort through the conquest of environment was the evident purpose impelling to ceaseless

effort upon the part of even the most crude and primitive forms of organic life.

Much confusion of thought and erroneous interpretation is manifested by the average occidental mind concerning the oriental view of spiritual evolution.

The popular notion of the western man concerning the teachings of the great apostle of materialistic evolution is equally grotesque and untrue.

It was a source of suppressed astonishment and serene amusement to the writer of these pages to observe the mental attitude of a Christian gentleman when confronted by a Persian savant with the beautiful doctrine of Jalâl-Ud-Dîn.

"The transmigration of souls—hey?"—exclaimed the self-satisfied Christian clergyman with a satirical smirk and scornful shrug indicative of the dismissal of a subject too absurd for further discussion. He then passed on to the discussion of another topic: I believe it had reference to the necessity of collecting funds for the building of a small Christian mission church.

In the words of the venerable Rabah—

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Patriarch of the Oriental Order of Sublime Wisdom,—"The truth or even the consideration of a question leading to fuller knowledge—is always absurd in the eyes of a man who is chained to his idols."

"That mankind descended from monkeys" is the superficial definition of Darwinianism given, not only by the average man, but too frequently by college-bred Christian theologians who are anxious to preserve the antiquated Hebraic notion that the Creator literally took so much dust in His almighty hands and moulded each particular type of organic creature by a process of special creation. Even though the popular definition of Darwinianism could be reconciled with the general trend of the hypothesis of the great evolutionist, would not "ascended" be a more appropriate term than "descended," seeing that the stupendous investigations of the great western scientist serve to demonstrate beyond a peradventure the great natural fact of the gradual yet persistent unfoldment of organic life upward from lower to higher forms?

But after all is said that can be said pertain-

ing to mere appropriateness of terms, or even as to incidental errors in the interpretation of Nature's indelible symbolism by the greatest master of materialistic research the modern world has known, the great question remains for decision by the thinker in this twentieth century of the Christian era:—"Is the theory of the gradual unfoldment of organic forms of physical life, co-ordinate with changes in environal conditions, through a process of natural evolution, based upon demonstrated facts?"

An unhesitating affirmative will be the only reply possible from the conscientious student who will compare the writings of Darwin with Nature's own record.

The same freedom of judgment is legitimate with reference to the metaphysical discernment of the great Jalâl-Ud-Dîn. Was the sublime concept of Persia's great idealist the outflow of a correct spiritual discernment of essential truths?

That is the crucial question to be answered irrespective of fallacies of technical interpretation arising from the intellectual limitations of the great originator.

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The great fact for the modern theologian to digest, if he can and will, and for the free-thinker to frankly admit, is that the prophet of Khorassan announced in luminous and unmistakable language the grand conception of triune evolution—spiritual, mental, and physical, reconciling this sublime conception of the origin of man with the devout recognition of the existence of God and the immortality and future beatitude of the human soul. Is not this exactly what the most intellectual and advanced thinkers of Christendom are endeavoring to achieve in the light of the incontrovertible facts of modern science?

Unless this task be accomplished will not the very foundations of the Christian religion pertaining to creation become absurd? Let Christian bigots beware. It is a fallacy to assume that the relinquishing of a dogma involves the denial of the existence of God.

It is equally fallacious to assert that the acceptance of certain facts pertaining to the unfoldment of physical forms necessarily leads to the endorsement of a materialistic hypothesis concerning the origin and destiny of man —the *real* man—the conscious entity. What

has Darwin done? He has collected and tabulated an exhaustive series of physical facts and, based upon those facts, he has presented a logical hypothesis for acceptance or rejection by rational minds. He goes no further than an analysis of the physical fabric of the universe. He has presented a scientific explanation of the origin and weaving of the physical vesture man wears.

Shall we be content to relinquish our exploration at the point where the materialist ceases?

Such a state of mental inertia is not compulsory.

Spiritual science broadens the arena of human intelligence, pursues its explorations into zones of psychical causation, demonstrates that matter, with its illimitable susceptibility to variety of form, is not the producer of life, but the medium for its expression, discovers the ceaseless operation of the law of evolution throughout the spheres of spiritual consciousness, demonstrates the survival of the human soul after the decease of the physical form, reveals the fact that the status of the individual man in the spiritual universe is

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decided by the degree of his unfoldment in goodness and wisdom, reveals a God-illumined highway of eternal progress, demonstrates that the realities of the heavenly spheres are as solid and substantial to the quickened perceptions of the ascended soul, as were the facts of the physical world to human spirits clothed in flesh.

Triune Man

Zaida-of Atlantis

V

Man: The Soul: and Holy Writ

IT is an undeniable fact that all books, whether sacred or so-called profane, were written by human beings.

What was the constitution of the men who wrote the sacred scriptures of mankind? From whom or what did they descend? According to the materialistic view the writers of all books and documents possessed by men were the descendants of beings who, like themselves, were physically and mentally the product of physical forces alone. Their existence commenced at physical birth and ceased at physical death. Taking this materialistic view the contents of all scriptures advancing the hypothesis of a post-mortem and conscious existence for the human soul would be reduced to the superstitious conception of an idle dream. According to the

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orthodox Christian view, the writers of sacred scriptures were the lineal descendants of Adam, a creature composed of dust, and who at physical death unto dust returned. How the dust man could become the progenitor of a race of immortal souls we are not informed.

The hypothesis advanced by radiant human souls who have survived physical death is that the human body is the temporal vesture of the human soul; they not only assert but prove this fact. They advance the hypothesis to those who prefer to do their thinking by deputy: they prove the fact to all intelligent inquirers who prefer to open up scientific conversation with them.

Their statements concerning matters that admit of immediate proof are found to be wise and truthful.

Concerning the broader and deeper problem of the advent of man upon this planet, they assert that in a prehistoric period mundane bipeds gradually yet surely advanced to an approximation to the human type of organic form. These creatures co-ordinated with the conditions of time and space alone, and were consequently mortal. Being en-

dowed with the procreative instinct like unto all other creatures possessed of the organic function of sex, the reproduction of species was assured. This was the way of the Infinite Weaver in preparing a temporal garment for the coming man. The perpetual inflow of ever-augmenting life-forces into the earth's atmosphere resulted in the eventual production of a superior type of sentient and organic forms fitted to become the mundane instruments or physical tabernacles of an immortal race of finite souls. These sublime souls triumphed over the mortality of the physical bodies selected for their temporal use, because being the offspring of the "Infinite Spiritual Power," they were evolved in the sphere of spiritual causation: their existence preceded their physical embodiment, and consequently survived its dissolution by virtue of divinely created and unconquerable resistance to the condition called death. Death or dissolution applies only to physical forms. The human soul is *naturally immortal.* Is not this the basic theory common to all great religious systems existing upon the earth at the present era?

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If we eliminate the utterly ridiculous dogma that man's felicity in the "Great Beyond" depends upon the adoption of a certain set of theological ideas, we shall discover one sublime truth running through all forms of religious belief, viz., that this mundane life is preparatory to a higher state of existence, and that the immediate state of the individual human soul after the death of the physical body is decided by the relative degree of righteousness and intelligence manifested while resident in the sphere of mundane consciousness. This idea is in perfect harmony with the great truth of universal evolution; but its effect upon a creed-bound mind is absolutely nullified by the acceptance of the ecclesiastical fiction that the unquestioning absorption or obstinate rejection of certain doctrinal notions will inevitably result in a fixed state of happiness or misery hereafter.

Unfettered study of the physical universe and open converse with the ascended souls of humanity who have triumphed over death luminously reveal the pre-eminent purposes of God in the temporal embodiment of finite souls upon this orb.

Through the operation of divine law, immortal souls, evolved in the realm of spiritual causation, seek and obtain incarnation in physical forms best adapted to express their individual and collective degree of spiritual wisdom: thus they are agents co-operating in the universal uplift for the eventual population of the earth by a race of human beings whose triune endowments of spiritual wisdom, intellectual unfoldment, and physical power shall fulfil the prophecy of omnipotent wisdom enshrined in every stage of natural evolution. The relative freedom and personal responsibility of a finite human soul is indicated by the fact that in the selection of an organic form through which to function on this plane, the individual soul is governed by ardent and personal affinity with the type of organization chosen for the purpose of mundane expression. The experience gained by a series of embodiments is disciplinary and informing, until the radiant finite spirit attains an altitude of moral excellence and wisdom prompting to the selection of the highest possible type of organic form for temporal expression. Human

suffering is disciplinary and remedial: not vengeful.

Nature's way is God's way.

You express the same great truth by saying that Nature's way is Allah's way, or by using any other revered verbal symbol whatsoever, adopted by any nation or people to designate a devout recognition of the existence of the Divine Ruler. Supreme Providence operates through the activity of natural law, thus producing unfoldment, growth, progressive evolution. Nature—the finger of God—points to a tree: God has endowed me with the capacity to perceive and positively know that the tree grew.

Shall I be guilty of the blasphemous audacity of contradicting God?

Shall I assert that seed, root, trunk, branch, flower, and fruit were instantaneously created, and base my hope of eternal salvation upon some dogma built upon the platform of so palpable a falsehood?

Take the symbol of the tree as an illustration of the method of divine causation throughout the universe. Unreasoning dogmatism attempts to feed human ignorance

upon shibboleths. Substantial facts are the God-appointed food for the nourishment and upbuilding of the human mind.

To quote texts from a dead book will carry no convincement to the mind of a rational being, unless the assertions or teachings contained in such a volume, whether ancient or modern, can be substantiated by demonstrated facts.

Because a volume is mouldy with age is no argument in favor of its infallibility.

The pages of that book are, in all probability, composed of dead vegetable matter, the letters, words, and ornamental signs imprinted on its leaves are constituted of decomposed vegetable, mineral, or similar substance, and these mute symbols represent the ideas, experiences, and conjectures of men now physically dead and crumbled into dust.

In this age of enlightenment, written or printed symbols of human thought are not regarded by progressive thinkers as magical, nor the authors thereof as infallible interpreters of supreme wisdom, simply because sent forth under the caption—"it is written," or "thus saith the Lord."

Man; The Soul; and Holy Writ

It would be quite possible to impose such a delusion upon the minds of a tribe of ignorant savages.

It is moreover an interesting phenomenon that millions of civilized men and women, slaves to dogma, are afflicted with this phase of modern idolatry. Scientific psychology traces this form of religious monomania mainly to three sources: hereditary bias, irrational fear, and credulity begotten by a false and presumptuous system of theological teaching imposed upon the plastic fibres of the brain from childhood upward.

Under such a system the human brain is apt, from the persistent repetition of ancient delusions, to give automatic assent to ideas that are self-evidently erroneous to a thinking mind.

A collection of ancient documents, often grotesque in literary form, and frequently contradictory in statement of presumed fact, conflicting in doctrinal teachings, yet serving as the setting for tens of thousands of glittering gems of spiritual wisdom; documents written by the hands of men who lived in different centuries; manuscripts that, in many

cases, never came in contact with each other until pasted and stitched together by the modern maker of books; transcribed, translated, and moulded into the form of a modern volume, gilt edged and embossed, and reverently laid upon the altar of superstition to be worshipped as an idol!

Would not it be preferable to follow the precept attributed to Jesus of Nazareth,—"The letter killeth: the spirit giveth life"? Slavery to the stupid idea that any document written by the fingers of man is necessarily infallible in form of doctrine or statement of fact must be fearlessly abandoned by the progressive soul.

The reader has doubtless read in his childhood days many myths and fables commencing with the convenient phrase "once upon a time."

These myths and fables were sometimes of value because of the moral they were written to enforce.

Similarly the stalwarts of primitive peoples in the childhood of nations introduced their adumbrations concerning the creation of the universe and "the making of man" with some

such phrase as "before the sun shone," or, "in the beginning." An ancient Chinese legend commences with the statement—"before the sun came forth all was darkness"; "the sun came forth and all was light." This phrase used to introduce the great drama of creation embodies in language of unsurpassable simplicity the poetic concept of an ancient dreamer of Truth. It is perfectly logical and incontrovertible. It is scientific, yet who in this age of profound scientific research and stupendous discovery will rest satisfied with the cloudy mysticism enshrined in such infantile phraseology as "once upon a time," "before the sun shone," or "in the beginning"?

The sublime idealism of ancient writers who pictured God in poetic symbolism as an almighty magician bringing the sun, moon, and stars, and all living creatures into existence by the waving of His sceptre of power, or literally by a spoken word, thus producing all things miraculously, independent of the subordinate agency of natural causation, was excusable as a veil for the ignorance of man, in an age when the faculty of wonder, in the

absence of unfolded knowledge, transfigured natural phenomena in the dim light of superstitious conjecture.

The study of the genesis of nations and their coincident religious systems, as revealed by history and tradition, presents a wonderful likeness of external expression and interior sympathetic accord, conclusively demonstrating the intellectual and spiritual kinship of all the races of mankind.

But were not our revered ancestors, our inspired prophets, our great teachers, from whom we have inherited our religious systems and sacred books, truly inspired and therefore infallible?

Yes: truly inspired, good brother, devout worshipper of the Divine Power, whether under the banner of Shinto, Joss, Buddha, Allah, or Jehovah: your great teachers were undoubtedly inspired but assuredly not infallible.

Take an illustration from the lower plane of physical life and mental activity.

Are not all human beings inspired by the physical atmosphere which surrounds the orb upon which they exist?

Every human being breathes from the same great fountain of physical energy: the cripple, the dwarf, the giant, the invalid, the idiot, the man of average intelligence, the talented, the genius, the savage, the civilized, the learned, the illiterate. Would you therefore assert that any human being was ever endowed with omnipotent physical power or omniscient comprehension of physical causation?

No: it will be self-evident to the poorest reasoner that a finite creature must be limited in his physical activities and mental concepts.

It is nevertheless an obvious fact that every human being is the constant recipient of life-sustaining energies and brain illuminating influences flowing from the limitless reservoir of Nature into the atmosphere of the planet upon which he lives.

The lowest and weakest shares the effects of these myriad natural sources of life and intelligence with the highest and strongest.

The difference in the possession of physical and mental power is a difference in degree alone; and clearly traceable to physical causes:

the breath of physical life, the fountain of physical inspiration is the same for all finite beings.

Imagine a man of superlative physical and mental endowment, towering above his fellows intellectually and—perhaps—physically; born of a beneficent combination of natural forces operating at the time of his conception. This giant specimen of the human biped, the personal embodiment of a happy commingle-ment of natural forces, born at a period when the tribe of which he is the supreme specimen is just emerging from primitive savagery into a state of semi-civilized barbarism, becomes—by birthright of his superior physical and mental qualities—the recognized leader, law-giver, military despot, and ruler of a small branch of the great human family.

He establishes the foundations of a future nation, and weaves from the substance of his superior imagination the fabric of a religious system, pertaining to the origin and destiny, of man: lays down rigid rules of conduct for his people, conceives of the existence of a divine being, formulates a ritual as a vehicle for the right recognition and adoration of God,

claims supernatural guidance and inspiration, and is regarded by his wondering and obedient subjects as a miraculous being—the mouthpiece of the Deity.

He invents a written language representing his ideas clothed with the vernacular of his tribe: these written symbols, partly the product of his own ingenuity, and partly borrowed from the complex symbolism of a greater nation that had advanced to a higher degree of learning and civilization than his own, he uses to record the traditions of his people; traditions interwoven with the crude conceptions of life and destiny that have been transmitted from generation to generation, in oral form, by a primitive people struggling upward from century to century in response to the God-born desire to emerge from a state of intellectual infancy into a state of broader knowledge and clearer vision. It is of profound interest to note the remarkable similarity of the many old-world myths pertaining to the creation of the world and the origin of man and of all living creatures.

Men born under similar conditions of physical and tribal environment, and conse-

quently affected by similar limitations of intellectual development, naturally formed similar—if not identical—concepts, and expressed themselves in a similar manner. Historic evidence, moreover, points conclusively to the fact of the frequent borrowing and assimilation of ideas by one tribe or nation from another. Moses, the foundling adopted by a daughter of Pharaoh, King of Egypt, was "learned in all the wisdom of the Egyptians."

According to Egyptian mythology, Ptah the Creator, assisted by eight powerful demi-gods, or earth spirits, brought forth the material universe by his powerful word. He then moulded the world and all living creatures, including man, from dust.

Another and perhaps more sublime concept was that of Thoth. The great god Thoth miraculously created all things by his powerful word alone. The name of a thing pronounced by Thoth caused it instantly to be. He commanded light to shine, and light shone forth. "Let the earth come forth," and forth it instantly came. He pronounced the name of man, or its equivalent in the primitive

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Egyptian language, and as a miraculous matter of course, man appeared.

Just the word of Thoth commanding, and all material elements, obedient to his all-potent will, miraculously rushed into organic conformation with the image in the mind of Thoth.

It is quaintly amusing to notice that the deities adored by the human race in the childhood of nations invariably conversed with man, and even with each other, in the primitive language used by the simple tribe or community by whom they were respectively worshipped. Substitute the Anglo-Saxon word God, or the Hebrew word Yaveh, or Jehovah, in place of the names of the so-called heathen deities above mentioned, insert these sacred names in the brief excerpts culled from the mythology of Egypt, as preserved in the hieroglyphics inscribed upon tablets of stone; compare with the record contained in the first portion of the Hebrew Pentateuch—the Book of Genesis; and what do you discover? An exact facsimile in ideal concept and mode of verbal expression. Read Genesis, chap. i.: "And God said let

there be light: and there was light." "And God said let the earth bring forth grass: and the earth brought forth grass." "And God said let us make man in our image and after our likeness." "And the Lord formed man of the dust of the ground."

Thus you will read in these and in many similar texts from the Hebrew scriptures illustrations of the crude yet sublime ideas of primitive man concerning creation.

And God said "let this or that be so: and it was so":—miraculous creation by the spoken word.

And God said "let *us* make" this or that. Here we get the precious record of divine inspiration limited by an imperfect degree of cerebral development, resulting in a sublime and beautiful guess at the origin of mundane life. The term "*us*" indicates a belief in a plurality of divine beings co-operating in the work of creation.

Some biblical scholars say that Yaveh co-operated with the Elohim, a throng of immortal demi-gods or archangels, in the work of world-building: counterpart of the Egyptian Ptah and attendant demi-gods.

Man: The Soul: and Holy Ghost

The gods of antiquity made clay models in male and female form, and breathed into them the breath of life. Being set upon their feet, these creatures of animated clay were sent forth upon their mundane perambulations. Modern spiritual science reveals the fact that man is something more than animated dust. He is an immortal soul clothed in a temporal garment of material atoms.

Mutazalaism

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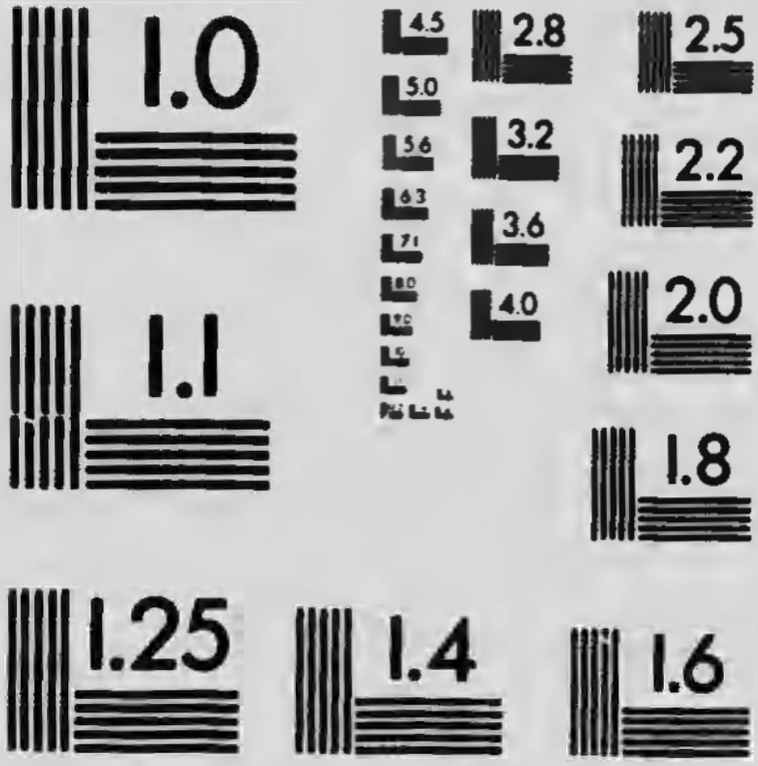

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VI

Mutazalaism

Mutazalaism

A TRUE story:—It came to pass that two religious men, the one a learned Moslem the other a devout Christian, sat beneath the shadow of the Sphinx discussing the merits of their respective creeds. Each was a bigot, yet in one idea they were in perfect agreement in principle. Each disputant held most firmly the belief that to please God and attain salvation it was absolutely necessary to accept as infallible certain theological notions. So earnest did they become that mutual anger supplanted the spirit of good-will.

The Christian gentleman shouted the claims of his God and Saviour, kicked the sand at his feet hither and thither, sprang to his feet, walked up and down, glared with baleful indignation: his monocle tumbled from his right eye. He quoted text upon text from the

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Christian's Bible, sneered at Mahomet, denounced the Koran, and otherwise conducted himself in an insane and ridiculous manner; bringing a long harangue of vitriolic invective to a climax by shaking his fist at his Moslem brother, finally sitting down from sheer physical exhaustion, choking with inarticulate anger, and mopping the perspiration from his heated brow.

The worthy Moslem unrolled the folds of his turban, tore at his robe, and raved of Allah and Mahomet. His hands were, alternately, clenched, as indicating a desire to strike down his profane antagonist, or raised aloft in solemn protest and appeal to the Almighty; a deathly pallor suffused his countenance; his teeth were audibly crunched and rattled; his eyes rolled upward until the pupils were hidden; an awful choking and gurgling sound was emitted from the throat; moustache and beard were bitten with the rabidness of a mad dog; foam appeared upon the lips.

After a few moments devoted to these startling cerebral and physiological phenomena, the eyes were opened wide with a glare

of uncontrollable anger; the face was flushed with the scarlet hue of flame; the brows were lowered and drawn together, expressive of demoniacal cruelty; the canine teeth were exposed.

Advancing upon his opponent with the attitude of a wild beast about to tear his victim to pieces, this devout follower of the great Arabian shot forth just one word:—"Giaour!" (Infidel).

The impassive Sphinx, symbol of tranquil wisdom, remained unmoved, gazing across the great desert.

At that very moment a Wellee (Holy Man) stood before them and spake thus:—"My brothers, why distort ye the countenance of Reason by insensate rage?

"Know ye not that thy forms of religious observance, even as thy outward raiment, are but the products of temporal circumstance and national environment?

"Know ye not, moreover, that many nations, now no longer existent, adored the Divine Power, ages before thy nations were born, and when the terms Allah and God would have been unmeaning sounds? Are

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ye not both monotheists worshipping the 'One Great Divine Spirit' by a different local name?

"If ye be truly devout—what mattereth it —Allah or God?"

And, lo—as the holy man, who had learned wisdom in the "Sanctuary of Sublime Silence," ceased speaking, his countenance being transfigured by the glory of the rising sun—the two disputants, grotesque representatives of modern fanaticism, with heads bent low, walked slowly away—abashed and ashamed.

The holy man, who thus exorcised the evil spirit of religious intolerance, was an exponent of Mutazalaism. What is Mutazalaism?

This will be the most natural question for the average Christian reader to ask upon reading, in all probability, for the first time, the word Mutazalaism at the head of this chapter.

It is the policy of Christian theologians to keep western people in total darkness as to the marvellous progress made by oriental people during the past century. It is more convenient to impose the fiction upon Christian communities that people of other faiths are

barbarians in a state of spiritual darkness.

Mutazalaism is a system of progressive Moslem theology and philosophy: the exact counterpart of the Higher Criticism of the Christian world.

Briefly stated the tenets of the Mutazalaistic school may be defined as follows:—

"The Koran is not the final revelation of Allah to mankind. It was divinely inspired but is not literally or verbally perfect.

"Man is a progressive being, and as such should and must exercise the gift of reason. All sacred writings should be analyzed fearlessly. What is not applicable to the larger vision of modern thought should be rejected.

"The true resurrection is a spiritual, not a physical one.

"Religious observances, such as prayer or worship in the mosque, are useful and desirable as a means to purify the soul and lift it to a fuller recognition of the supremacy of Allah.

"Men in the life hereafter will be rewarded according to the goodness of their deeds: they will not be rewarded or punished upon the basis of their doctrinal beliefs.

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"Allah has imparted human reason as an instrument to guide us into a fuller knowledge of the universe and of His will.

"Though the present races of mankind descended from Adam, there were pre-Adamite men.

"The gates of heaven are not closed: revelation has not ceased.

"Man is approaching the dawn of a fuller revelation in harmony with the unfoldment of his larger intellectual growth.

"Religious teachings and sacred writings of the past have served a beneficent purpose appropriate to the people to whom they were imparted.

"Let us therefore go forward, looking for the dawn of a fuller, grander revelation, always exercising reason."

It should be the welcome endeavour of every progressive thinker of this twentieth century of the Christian era to seek for the source of the sublime central point of agreement enshrined in all phases of religious belief pertaining to God and human immortality.

It must be evident to the candid observer of the most conspicuous systems of dogmatic

religion in the world to-day, that reverence for mere forms of ritualistic observance, and abject faith in the infallibility of this or that peculiar dogma, are gradually but surely dying.

The conversion (psychologizing) of a few hundreds, or even of a few thousands, of human beings of the emotional type to this or that form of religious belief proves nothing whatever as to the reliability of the doctrines accepted as Truth under the spell of religious hysteria or mental subjectivity superinduced by the cunning use of material accessories for the production of mental somnolence, whether by beating of tom-toms and drums or blaring of trumpets, or by the more refined methods of cultured rhetoric augmented by the imposition of solemn liturgies and priestly vestments. True knowledge can only be obtained as the result of sedulous observation and untrammelled reflection.

The breaking up of the soil is essential to the intelligent sowing of the seed in the expectancy of a future harvest. Deep earth boring and even blasting of seemingly impenetrable rocks is often essential to the discovery of precious metals hidden for ages beneath the

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accumulated strata that compose the crust of the world.

Is it not so likewise in the realm of religious thought?

Looking around in the sphere of theological speculation, we behold the spectacle of the breaking up of colossal systems of religious belief into innumerable sects. The recognition of the principle of self-interest arising from the upbuilding of rival nations, coincident with national systems of religious belief, may be said to have resulted in the establishment of systems of poly-sectarianism akin to the polytheism of bygone ages.

The Shiah church and Sunni church of the Moslem faith with their manv sects, such as the Asnâ-aasharia, Hanafism, Hanabalism, Malikism, etc., and the two great contending schools of Mahometan theology, viz., Ashaarism and Mutazalaism, or literalism and progressive idealism, compare exactly with the various sects and schools of theology prevalent in the Christian world, such as Roman Catholicism, Protestantism, Puseyism, Wesleyanism, Unitarianism, Universalism, etc.

Similar comparisons could be made between other conspicuous systems of oriental and occidental religion and philosophy.

The subjects of discussion amongst the contending schools of Moslem and Christian theology exhibit a remarkable identity. They are mainly upon such questions as apostolic succession, the rite of baptism, the authority of the priesthood, the true interpretation of certain passages of holy writ, the literal or figurative interpretation of certain ancient dogmas, whether the doctrine of the resurrection should be interpreted in a literal or in a figurative sense, etc.

What will be the outcome of this universal unrest, this shattering of idols, this blasting of the granite rock of dogma by the dynamic demand for proof of the validity of the claim for infallibility: this persistent boring through the accumulated strata of the centuries with the sharp instrument of critical investigation, this harrowing of the garden of the human mind for the purpose of replanting the seed of some imagined truth, and waiting and watching for the harvest?

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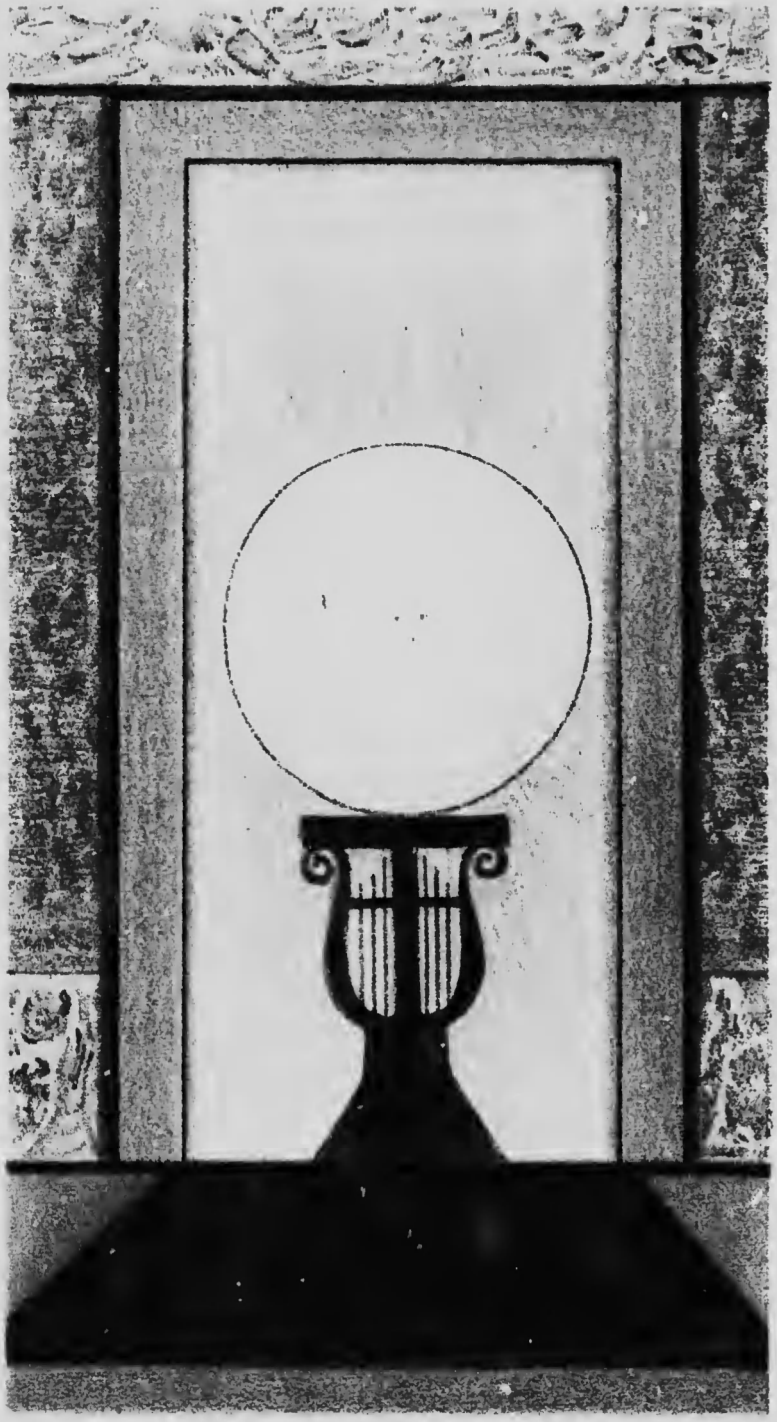
There is only one possible alternative: either the discovery or recovery of the glittering and indestructible diamond of Heavenly Truth, and the reblooming of the celestial flower of "immortality proved"; or doubt and despair: Atheism for the world.

Which shall it be?

May the Mutazalaism of the orient and the Higher Culture of the occident combine to dissipate the fogs of craven superstition from the atmosphere of human thought; thus clearing the way for the acquirement of exact knowledge concerning the origin and destiny of man.

Axioms



Wisdom

VII

Axioms

TO the profound student of esoteric wisdom the ensuing affirmations will have axiomatic force: to the casual reader they are presented as propositions worthy of respectful consideration.

No salvation or perdition is assumed as resulting from their acceptance or rejection. They may nevertheless serve a useful purpose in stimulating a desire for the acquirement of facts in proof or disproof.

1. The recognition of the inborn right to the exercise of intellectual freedom is the stepping stone to the unfoldment of the grandest possible measure of mental and moral power.

2. Any claim for absolute infallibility on behalf of any document or book written by

Axioms

human hands is fictitious, blasphemous, and absurd.

3. All documents and books, however sacred, possessed by man, were the product of finite intelligence, and are therefore fallible.

4. The universe is the thinking brain of the Infinite Mind.

5. The human physique is the temporary garment of an immortal soul.

6. Immortal souls can and do communicate, after the death of the physical body, with their relatives and friends who are still incarnate in flesh.

7. Existence without substance is an unthinkable idea.

8. Finite existence implies the necessity for the possession of a substantial form through which to function upon any plane of expression upon which an immortal soul may be temporarily placed.

9 The solar system and all that it contains was gradually evolved—not instantaneously created.

10. The process of evolution is still proceeding.

11. The wedding of western realism with

oriental idealism will establish an invulnerable foundation for the grand world-faith and knowledge of the future centuries.

12. In primordial ages, the operation of spiritual causation, resulting in the commingling of physical forces, evolved positive and negative conditions in physical substances.

13. Behind, above, and beneath the operation of natural law was, and is, a divine purpose, exemplified in the evolutionary preparation for the advent of the highest type of organic creature—man.

14. Viewed from the materialistic standpoint, all suns, worlds, planetary systems, and organic creatures are the product of universal physical force—infinite motion.

15. Oriental philosophy affirms that infinite motion is coincident with infinite consciousness.

16. The physical sun is mani stly the most potent procreative fountain of life to the planetary system of which this physical world is an integral orb.

17. The visible sun is the external symbol and physical agent of the spiritual sun—the great supreme and conscious cause.

Axioms

18. All planetary and interplanetary forces, mingling with the solar rays, and penetrating the earth's atmosphere, modify the expression of organic life upon this planet.

19. The positive forces of nature represent the masculine principle: all negative or receptive conditions represent the feminine principle.

20. The co-ordination of positive forces, in atomic relationship, resulted in the development of the masculine type.

21. The crystallization of atoms into a receptive and conceptive mould resulted in the evolution of the female type.

22. The pre-caused force of mutual attraction created the capacity for the reproduction of species.

23. A series of re-embodiments of the same individual soul, upon this or any other world, illustrates the divinely created Law of Progress.

Gods and Iron Chariots

Rabshaka An Arab Psychic

VIII

Gods and Iron Chariots

TO the superstitionist whose training and mental habit have been such as to dwarf the God given faculty of reason, constraining him to accept as infallible truth assertions too ridiculous for acceptance by a healthy brained and properly instructed infant, this treatise will not appeal. Such an one is apt to be susceptible to intellectual fright—a phase of mental derangement—upon the presentation of irrefutable facts contrary to his acquired beliefs. He is affectionately advised to abstain from perusing this volume until he has acquired sufficient mental soundness to enable him to investigate Truth without fear. To the professional theologian of the non-progressive type this warning does not apply. His salaried position is that of a special pleader whose business is to assert—

Gods and Iron Chariots

not prove—that a colossal mass of fact and fable, truth and error intermingled is the infallible word of God. He is moreover sworn, or solemnly pledged, to the pronouncement of certain doctrines or interpretations of ancient documents peculiar to the phase of superstitious belief that he professionally represents. The theologian of the more brilliant, progressive, and intellectually robust type will welcome this, and every other, contribution to the cause of human enlightenment.

Millions of spiritually awakened and mentally capable members of the various religious sects of the world are intellectually ripe for the reception of just such a healthful stimulus to rational unfoldment and fearless investigation as this volume is honestly designed to promote.

Tens of thousands of intellectually righteous and moral living atheists and agnostics will enlist in the very near future, as fearless intellectual warriors under the glorious banner upon which Knowledge shall inscribe, in heaven-illumined letters of golden truth, the words:—"Immortality Proved," "The Pathway of Eternal Life Revealed."

Now—to use the analogy of physical warfare—what are the elements conducive to success in the strife between nations? Assuredly—superior generalship, physical strength, courage, military training, and superiority in munitions of war. Add to these superiority of numbers, and it will be perfectly safe to affirm that all great victories in physical warfare between one nation and another are thereby explained.

Yet in ancient times success in arms was usually attributed to the favour of the god or gods adored by the triumphant host; defeat to the anger of the god or gods.

Greeks, Romans, Goths, Persians, Turks, Jews, were all afflicted by this delusion. Even Christian nations of to-day are not free from the cultivation of this fiction. Prelates arrayed in priestly robes, and surrounded by the pomp of ecclesiastical, arrogance, go through the mummery of blessing the banner that shall wave above a modern army engaged in a war of brutal aggression.

How much more transcendently farcical it is when two Christian nations at war with each other supplicate the same deity for victory!

Gods and Iron Chariots

How much has the man of to-day advanced beyond the superstition of his primitive ancestry, judging from his actions when his credulity and greed are mutually aroused?

Is not the modern savage who "kowtows" before his fetish, whether of fishbone or block of stone, on the eve of battle, equally as pious as his Christian enemy who prostrates before his crucifix for a blessing when setting out to slaughter and despoil his weaker brother? It is exceedingly interesting to the fearless and progressive student of human nature to contemplate the unfoldment of the God-Idea as exemplified in the traditions and histories of different races of mankind.

The traditions and sacred writings of the Hebrew race will serve the purpose of illustration as well as any other.

"I, the Lord thy God, am a jealous God."

Will any sane man of these modern days have the effrontery to assert that the Almighty Ruler of the universe could ever be capable of jealousy of any other person or power?

But we must make a charitable allowance

for the puny ideas of a tribe of nomads existing in a state of barbarism: a people who were taught to believe that the worship of Yaveh was compatible with the houghing of the horses and cattle of other tribes, the wholesale massacre of innocent children, the carrying off of thousands of desirable virgins to be the concubines of the conquerors, the slaughter of all feeble and aged men and women captured in war, and even of young men who refused to submit to the yoke of slavery.

We shall be told that this is merely history. As history let it be accepted, but the point to be considered by the honest and fearless student is that all these barbarities and attendant obscenities, many of which are too awful and disgusting for quotation, were perpetrated under the direct sanction and command of Yaveh according to the proclamation of the ferocious leaders of a great mob of bloodthirsty and ignorant marauders.

In their career of rapine and slaughter the Jewish people discovered that other tribes and nations had their own particular gods, and that, fighting under the banners of their gods, these so-called heathens often gained

Gods and Iron Chariots

victories when in conflict with the hosts of Yaveh.

There was danger that the children of Israel would imitate the practice of their warlike neighbours and emerge into a state of polytheism. This would have jeopardized the authority of Moses, therefore "the jealous God" commanded,—"thou shalt have none other God but me." The existence of other gods was recognized at that time. "There be lords many and gods many."

It was a master stroke of diplomacy on the part of the prophet of Yaveh to produce the flower of sage reflection in the announcement that Yaveh was the God of the whole earth and that all other gods were myths or dumb idols.

Now let us consider a quotation from the annals of Hebrew warfare and compare it with a modern parallel. "And the Lord was with Judah; and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley because they had chariots of iron." (Judges: 1st chapter, 19th verse.) What naïve candor! Is it necessary to advance further argument?

Judah was a brave warrior, his standard the Lion; he was urged forward and supported by his God Yaveh; yet the combined forces of the Lord and of Judah were utterly defeated by the inhabitants of the valley. Why? Because the children of Israel had sinned against or offended their God? No: the text is plain. It was because the inhabitants of the valley had superior munitions of war—"chariots of iron."

An exact parallel to the defeat of the host of the Lord and of Judah by a so-called heathen nation fighting under the banner of a heathen deity is presented in the annals of modern warfare. Modern Russia engaged in a war of ruthless aggression went down to utter defeat and disaster before the superior prowess and military skill of modern Japan.

The forces of Russia, carrying their ikons and other religious symbols in the forefront of the battle, waving their banners, blessed by the modern priests of Jehovah, were utterly routed by the Japanese, a nation who worship at the shrines of their ancient gods, and who before and after the conflict burn incense for and converse with the spirits of their ances-

Gods and Iron Chariots

tors. What gave the victory to so-called heathen Japan over the forces of a professedly Christian power? "Chariots of iron": superior military skill; but most of all, "chariots of iron"; ironclad chariots of the sea, manned by brave warriors whose personal bravery was augmented by implicit faith in the gods of their forefathers, and devout belief in the overruling beneficence of the spirits of their ancestors. What a stupendous object-lesson for Christian nations who, upon the occasion of victory over the forces of weaker nations, and altogether aside from the justice or injustice of their cause, so unctuously prate and preach of Jehovah as the "God of Battles."

Will the ultimate dethronement of tribal gods disguised in the raiment of modern conceptions of the Divine Power, whether raised as mental effigies or visible idols, leave mankind without hope, without God, and in mental darkness concerning the destiny of the human soul? Most assuredly not. An avenue of scientific proof has been reopened in these modern days, whereby man may learn beyond a peradventure that this glorious

universe is governed by Divine Providence, aye, truly by the spirit of supreme love and wisdom, infinitely greater than all the idol-gods of human construction.

Jesus and Mahomet

Fatima

IX

Jesus and Mahomet

Jesus and Mahomet

"OUT of Egypt have I called my son" might be quoted with equal appropriateness as applicable to the traditions of Islam and Christendom respectively.

Moslems and Christians both trace the lineal descent of their great Prophet or Saviour from the same paternal ancestor, Abraham the Patriarch, but through a separate maternal ancestress, Hagar the slave or bondwoman and Sarah the wife of Abraham respectively. Abraham sojourned within the borders of Egypt. Hagar the bondwoman was a native of Egypt. She was raised to the dignity of a secondary wife by Abraham; his first wife Sarah being childless up to that time. Jehovah sanctioned and blessed the prudential amour of Abraham and Hagar. The

Jesus and Mahomet

Old Testament scriptures, regarded as sacred by Jew and Christian alike, so assert in language of the most unequivocal nature. Ishmael, the son of Abraham and Hagar, took as his wife an Egyptian woman.

Moslem, Christian, and Jewish scholars agree that from this Egyptian source arose the Arab race from which the great Mahomet sprang. The religion founded by the great Arabian is now the state religion of Egypt and of a vast proportion of the entire orient.

Abram and Sarai, afterwards called Abraham and Sarah to mark an advancement in their destiny as the ancestors of the Jewish race, were a very interesting old couple. They were centenarians at the time of these remarkable happenings. Abraham and Sarah mutually arranged the intercourse of the Patriarch and Hagar, with the direct approval of Jehovah. Christians and Jews who object to the emphasizing of this biblical fact should expunge it from the record. It is a portion of ancient literature regarded as sacred by Jew and Christian alike.

The angel of the Lord, speaking to Hagar in the wilderness, said, "I will multiply thy

seed exceedingly, that it shall not be numbered for multitude."

Thus, according to this ancient story, Hagar the Egyptian woman, bond slave of Abraham and Sarah, received encouragement from "the angel of the Lord," who moreover commanded that the son that should be born to her should be called Ishmael, which meaneth "God shall hear." "And Ishmael was born unto Hagar even as the angel had foretold." But God Himself talked face to face with Abraham concerning this very matter.

"And the Lord appeared to Abram, and said unto him, I am the Almighty God." (Genesis xvii., 1).

"And Abram fell on his face, and God talked with him, saying—And as for Ishmael I have heard thee: Behold I have *blessed* him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." (Genesis xvii., 20).

Will any modern commentator favor us with a justifiable reason for the exclusion of Ishmael from the devout appellation—"The God of Abraham, Isaac, and Jacob"? Was

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not Jehovah the God of Ishmael? The de vout Mahometan so believes. He firmly believes moreover that the coming of Ma homet, Servant of Allah, Prophet of Islam was the fulfilment of prophecy.

"Let brotherly love continue." Every devout Moslem reveres the memory of Jesus.

How many Christians reverence the memory of Mahomet?

Not one in one million.

Why not?

What manner of man was Mahomet?

It is a fortunate fact that the advent of Mahomet occurred at a period near enough to our own time and far enough away from the age of myth and fable to enable us to form an accurate conception of his life and character

His flawless integrity, absolute piety, superb magnanimity, profound wisdom, and invincible courage must ever command the admiration of every unprejudiced student of human history. Strange that there should have been theological quacks capable of stigmatising Mahomet as an anti-Christ. No criticism could be more foreign to the truth. To be

anti-Christ a man must be anti-God. Mahomet was God-serving and God-like in character and conduct from earliest infancy up to the last moment of his earthly career.

His great work for God and humanity was not the product of personal reformation, not the result of conversion from a life of sinfulness to one of piety and religious zeal; it was the logical unfoldment and natural expression of a character imbued with the spirit of sweetest piety, purest love, and invincible courage, from earliest childhood upward to full-orbed and magnificent manhood.

Truly, though separated by a period of five centuries, Jesus of Nazareth and Mahomet of Arabia were, in all sublime spiritual essentials, kindred souls.

But—Jesus was "The Prince of Peace" Mahomet was a "Man of War." Quite true my Christian brother, but a little unprejudiced study of the character of Jesus, as delineated in the scriptures, will serve to reveal him as a warrior too, though he fought not with a sword of steel. Jesus said "blessed are the peace-makers," but he also said, "I come not to bring peace but a sword." How prophetic

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in the light of history, during a period of two thousand years! Though martyrdoms by blood and fire, in vindication of innumerable creedal metamorphoses of the beautiful teachings of Jesus, have ceased in the light of a larger civilization, it is not uncommon, even at the present time, to witness the pitiable spectacle of professing Christians mentally and verbally consigning to unspeakable torture, unending perdition fellow human beings who do not agree with them upon points of doctrine. Men, otherwise good, stand up in Christian pulpits and weave this horrible notion into their sermons and even into their prayers.

The devil of persecution dies slowly. God save humanity!

Jesus, as we understand him, was not a wrangler concerning creeds and dogmas; he was a sublime spiritual teacher and exhorter to righteousness. So truly was Mahomet.

Jesus was a perfect master of invective. He lashed the enemies of righteousness with his tongue, threatening them with excruciating torment in the future after death. Mahomet drew the sword for the vindication of

the same principles, inflicting swift and present punishment.

The mission of the great Prophet of Islam is easily epitomized.

It was the establishment of the worship of "The One True God": the suppression of idolatry with all its attendant obscenities and horrible sacrifices of human life; the promulgation of the gospel of universal brotherhood, the sanctification of human motherhood, the salvation of the bodies and souls of tens of thousands of innocent children, the denunciation and chastisement of tyranny and hypocrisy, and the ultimate establishment of Islam—Universal Peace.

Was not the mission of Jesus identical in spirit with that of the great Arabian?

In order to form an unprejudiced comparison of the characters and work of these two Sons of God, it is essential to take into consideration the differences of their physical temperaments and national environments.

Jesus was a hero characterized by a predominance of the mental and spiritual qualities over the physical. He fought oppression and unrighteousness with the sword of the spirit.

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His compatriots, the Jews, were a conquered people fawning and grovelling at the feet of Cæsar.

Mahomet was of more rugged and virile constitution, a born soldier endowed with the physical and mental qualities essential to success in the use of physical force for the furtherance of the great reformation in human affairs to which he devoutly believed himself to have been called by the voice of Allah.

Mahomet achieved all that he set out to achieve. He established law and order where social and moral chaos had hitherto reigned supreme. He snatched tens of thousands of wailing infants from the murderous clutch of idol-worshipping and God-dishonouring priests; and constituted his triumphant army the bodyguard of bereaved and insulted motherhood. Little children loved him as he loved them: joyous mothers trained their offspring to revere the venerable Prophet as their physical and moral saviour. To the many bickering sects of Christians and Jews round about him, he set the splendid example of supreme charity, commanding that no com-

munity of God-serving and peaceful people should be molested. Thrown into concrete form, the life, character, and work of Mahomet may be briefly defined in successive stages of natural unfoldment. The orphan child, precocious in mind and superbly pure and noble in all his moral tendencies; the pious youth communing with God in the desert; the man with a mission, preaching the gospel of love and righteousness, braving the hatred, ridicule, and persecution of his fellow-men; finally—the prophet, soldier, and social reformer leading his triumphant hosts, in the name of Allah dethroning tyranny and casting the protecting mantle of his superb and benevolent manhood over the meek and lowly victims of cruelty and superstition.

Dying—he forgave his personal enemies, commanded that all his material debts should be paid fourfold, and in the devout attitude of prayer breathed forth his soul to his Maker. Thus ended the mundane career of a God-inspired man, whose life-work, whether judged from a physical, mental, or moral standpoint, was a magnificent success.

The life and work of Jesus of Nazareth,

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judged by the results that accrued during his earthly career, was a tremendous failure.

"He was despised and rejected of men," and most bitterly by his own people, the Jews, to whom he was professedly sent as a teacher and saviour. From the moment of his birth until the hour of his death, Jesus was a veritable storm-centre of human strife and bloodshed.

His birth was signalized by the ruthless massacre of thousands of innocent and helpless babies, by command of the murderous King Herod.

The ways of Providence are indeed mysterious: scripture Providence, if accepted as literal fact, often presents an inscrutable enigma. In many of the sacred scripture narratives God Himself is apparently represented as the infinite sponsor for awful deeds of cruelty and injustice. In others the servants of God are made to be the direct and indirect agents in the perpetration of terrible deeds that might have been avoided by the exercise of a little intelligence and ordinary cautiousness.

A benevolent finite soul is filled with a senti-

ment of shuddering horror upon reading the account of the massacre of the innocents, set forth in terms of brief brutality in the second chapter of the Gospel according to St. Matthew.

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem and in all the coasts thereof from two years old and under, according to the time which he had diligently inquired of the wise men." (Matt. ii., 16.)

Herod the King of Judea was a believer in astrology. He would not be considered superstitious on that account in those days. Astrology was then the study of kings and the grand science of men of learned eminence. The great Jewish prophet Daniel was chief of the astrologers in his day.

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men [astrologers] from the east to Jerusalem, saying—Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. ii., 1, 2.)

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Herod was troubled by the tidings of the coming of a new-born king to supplant him.

He conferred with the wise men, "inquired of them diligently what time the star appeared." In other words, King Herod cooperated with the wise men in calculating the astrological nativity of Jesus. Herod sent the wise men on to Bethlehem in search of the child Jesus, commanding that they should return to him with information as to the child's whereabouts, so that he (Herod) might also go and worship Jesus the new King of the Jews. The context shows that by worship Herod meant murder.

Just men revere the memories of righteous kings but they execrate the atrocities of a Herod or a Nero.

Moses perpetrated several similar massacres of the innocents in vindication of his personal despotism, according to the scriptures which Christians professedly revere as sacred and historically true.

It will not satisfy modern reason and benevolence to excuse such ancient deeds of cruelty by saying that they were committed under "the Old Dispensation." It is not

conceivable that God ever dispensed injustice and wholesale slaughter. Is it not more sane and equitable to believe that rampant human egotism has often misinterpreted and misquoted the mind of God? Why excuse in Moses or David, or in any modern potentate or king, the perpetration of awful deeds such as you condemn in Herod? Herod was "a man of blood," yet history records that he posed as a religious man: he rebuilt the Temple at Jerusalem.

King David, the accredited ancestor of Jesus, was denied the privilege of temple building because he was "a man of blood," yet modern metrical versions of the Psalms of David are sung with fervour in Christian temples to-day.

The scriptures of different nations and different periods exhibit vastly different conceptions of human morality and divine justice.

Let us consider two exactly parallel illustrations of this fact, one culled from the Bible of the Christian and the Jew, the other from the writings of the modern dramatist Wm. Shakespeare. In the tragedy of *Hamlet*, the usurper King of Denmark is represented as

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having murdered his brother in order t
possess himself of sceptre, crown, and queer
In a moment of remorse the guilty King i
made to exclaim:—

"What if this accursed hand
Were thicker than itself with brother's blood
Is there not rain enough in the sweet heavens
To wash it white as snow? . . .

"But, O what form of prayer
Can serve my turn? Forgive me my foul
murder?
That cannot be; since I am still possessed
Of those effects for which I did the murder,
My crown, mine own ambition, and my
queen.
May one be pardoned and retain the offence?"

The context shows that in the conception of the modern poet there was no forgiveness possible under such circumstances: no forgiveness nor future honor for the murderous King of Denmark.

Now consider a parallel case recorded in the ancient Hebrew scriptures. King David contrived the murder of Uriah the Hittite in

order to possess himself of Bathsheba, the beautiful wife of Uriah.

Nathan the prophet rebuked King David, in parabolic language, for his foul deed.

David in wrath exclaimed—"That man shall surely die!" "Thou art the man!" thundered Nathan. Did David slay himself or give an order for his own execution? Certainly not. What happened? David wept bitterly; he repented and was punished by the death of a little innocent baby, the offspring of Bathsheba through her adulterous alliance with the King.

King David retained the woman. Another son was born to Bathsheba Solomon the Wise, who, according to the New Testament, was the ancestor of Jesus Christ, by direct lineal descent. Solomon counted his wives and concubines by the hundred. We are not told the name of the particular favorite of King Solomon chosen to perpetuate the line that should result in the advent of Jesus of Nazareth, but the writer of the Gospel according to St. Matthew makes it quite clear that Bathsheba, the mother of King Solomon and stolen wife of poor murdered Uriah, was a

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maternal ancestor of Jesus Christ! Th sixth verse of the first chapter of St. Matthew a chapter devoted to a record of "the genera tion of Jesus Christ," and professedly tracin his lineal descent from Abraham down t Joseph in an unbroken line, reads thus:— "And David the King begat Solomon of her that had been the wife of Uriah."

The compiler of the genealogy of Jesus Christ which appears in the Gospel according to St. Luke is more ambitious than St. Matthew. St. Matthew starts with Abraham and works forward to Jesus through Joseph. St. Luke commences with Jesus and works backward to Adam, concluding with these words—"which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." So the first man Adam was "the son of God"! Jesus in this genealogical tree is not so defined.

The modern theologian asks you to believe that Adam had no mother and that Jesus had no natural father. In favour of this theory of an immaculate conception, the translators interpolate a supposition thus:—"And Jesus himself began to be about thirty years

of age, being (*as was supposed*) the son of Joseph." (Luke iii., 23.)

There was no such supposition in the minds of Joseph and Mary when Jesus was twelve years old: to them it was a fact. When Jesus seemed to suggest otherwise, they did not know what he was talking about.

Joseph and Mary went up to Jerusalem, taking Jesus with them, to the Feast of the Passover. Jesus strayed away from his parents, being lost for three days. When they found him, "his mother said, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them." (Luke ii., 48, 49, 50.)

If it had been a literal fact that Joseph was not the father of Jesus, would not Joseph and Mary have understood him instantly? Yet they did not know what their son was talking about; so that, accepting the stupendous theory of an immaculate conception, Joseph and Mary had been entirely in the dark for a

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period of twelve years. How can this be reconciled with a literal acceptance and interpretation of the story that Joseph and Mary were both informed of the miraculous origin of Jesus before he was born?

The character of Jesus is usually depicted as being of crystalline transparency. It was in reality exceedingly complex. If his own earthly parents could not understand him, why wonder that the multitude misunderstood him? Even his most intimate disciples failed to grasp the esoteric meaning of his metaphorical utterances. He spoke in parables, sometimes condescending to interpret his inner meaning to a favored few.

He was a social and religious revolutionist, perpetually prodding the Pharisees with the spear of his unstinted scorn.

He instructed his disciples to "resist not evil," and if struck upon the one cheek to turn the other also to the smiter, yet his own attitude during the three brief years of his public propaganda was that of a constant challenge to verbal combat. He is most frequently spoken of, in these days, as the meek and lowly Nazarene. He was truly gentle,

meek, and mild, in his attitude towards the poor, the sick, and the afflicted; but he exhibited the antipodes of these peaceful sentiments in his speech and demeanour towards all who did not accept his message.

A message to Herod:—"Go tell that fox!" Was there anything meek or non-resistant about that?

His delineation of the Pharisees:—"Whited sepulchres, wolves in sheep's clothing." Was there anything timorous or forbearing in the use of such humiliating epithets? Remember that Jesus hurled these verbal weapons of biting irony, soul-scorching sarcasm, and vitriolic wrath right into the faces of his enemies.

"Depart ye cursed into everlasting fire prepared for the devil and his angels!" Was there anything meek and mild about that form of denunciatory speech?

Speaking to Peter:—"Get thee behind me, Satan!" According to the conventional code of the modern Christian, or even of the cultured Moslem, such forms of verbal violence would be considered impolite, particularly so if aimed at potentates, priests, or

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kings. But who shall say that Jesus was n justified under the conditions of the enviro ment in which he moved? We believe th he was. "He spoke as one having authori and not as the scribes."

He spoke with the authority of a Go inspired man and not as a slave to writte texts, the only resource of the scribes. A anthropomorphic deity, or man-god, w reject him. As god-man we accept an revere him. In this attitude we obey him a having the divine right to speak of himsel with authority; as when he said,—"Wh callest thou me good, there is none good bu God, worship ye him"; or—"I come not t do mine own will, but the will of my heavenl Father."

No modern materialism of oriental symbolism, attributing miraculous birth and absolute God-head to Jesus, can move us from the wholesome doctrine which inspires us with unfeigned admiration for the magnificent naturalness and supreme spirituality of Jesus Christ revealed by the many spontaneous and irresistible flashes of illumination, showing Jesus as he truly was, bursting

through the great mass of contradictory literature written by men concerning him.

"He went about doing good." It only took three brief years of this kind of work to seal his fate at the hands of sinful men, the supporters of law and order, and enforcers of rigid rules for religious observance.

He could and did expect no other consummation to his fearless advocacy of truth and righteousness. Modern bigotry would have given him even shorter shrift.

He denounced the unrighteous rich, outpoured a lava-tide of scorching irony upon such as sought to please God by the mere observance of religious forms and ceremonies: he healed, blessed, and comforted the poor and downtrodden, promising them paradise hereafter. He blessed the man, possessed of material wealth, whose heart was right with God and man, with equal fervour. He was a supreme psychometrist discerning the inner motive with unerring accuracy.

He did not despise academic culture: this was shown by his discussions with the learned doctors in the Temple: but he made it equally clear that the simple village maiden or un-

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learned labourer who communed with G and the angels was nearer to the Kingdo than a mitred priest who did not so commun

When the modern Christian Church lear and applies this great truth, then—not un then—shall we have a modern Penteco under the banner of orthodox Christendom

The writer of the Gospel according to S Mark (chaps. ii. and iii.) gives a vivid an concise description of Jesus' teaching an method of work, showing also what his friend and relatives and the scribes respectivel thought of him. He preached to the multi tude and healed the sick, and rebuked th Sabbatarians who objected to his disciples helping themselves to growing corn on the Sabbath day. He entered into the synagogue, argued down the objections of the Pharisees, and healed the sick in spite of their opposition. He grew enthusiastic, selected his apostles, and organized them for spiritual service. A great multitude thronged round about him.

His friends feared for his safety: they honestly believed that he was crazy. "And when his friends heard of it they went out to

lay hold on him: for they said, *He is beside himself.*" (Mark iii., 21.)

How like this was to the attitude of some modern religionists towards any relative or friend who cultivates a spiritual gift. They "seek to lay hold on him," say "he is beside himself," and, perhaps, send him to an asylum.

The modern scribes say, "He hath Beelzebub," or is possessed of a devil. Are not these modern facts with ancient parallels?

"And the scribes said, He hath Beelzebub." (Mark iii., 22.)

"His mother and his brethren were anxious; they stood outside the house calling him." (Mark iii., 31.)

"And the multitude sat about him; and they said unto him, Behold thy mother and thy brethren seek thee. And he answered them, saying, Who is my mother and my brethren? For whosoever shall do the will of God, the same is my brother and my sister and my mother." (Mark iii., 32, 33, 35.)

Who is my mother! He ignored Mary as his mother. Taken literally this would imply that Mary was no more his mother than

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was Joseph his father. Jesus was an enigma to friends and foes alike.

He need be no enigma to the man who will enter into the sanctuary of sublime silence; spiritual communion. There was, of course, never any doubt that Mary was the mother of Jesus. Now, according to the narrative of St. Luke, "Joseph also went up from Galilee out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed, with Mary his espoused wife." (Luke ii., 4, 5.)

During this tax-paying visit to Bethlehem Jesus was born.

Jesus, according to prophecy, and according to the only genealogical tables of his natural descent, was of the house of David. Wherever you find this matter referred to in plain prose, Joseph is indicated as the father of Jesus and direct descendant of King David. How can this be reconciled with the fascinating stories, variously told, of the immaculate birth of Jesus? One is poetic symbolism, the other plain fact.

The weavers of the mystic fabric of poetic

symbolism gave free scope to imaginative genius in describing the nativity of Jesus. Why not? There is a deep esoteric interpretation that cannot be recorded in print.

We journey, in imagination, with the wise men to Bethlehem. According to St. Luke we go straight to Bethlehem as directed by an angel; but according to St. Matthew we go first to Jerusalem to inquire of King Herod where to find the child Jesus. Herod consults the priests and scribes who indicate Bethlehem as the city of prophecy. Thus the massacre of the innocents was instigated by our blunder in calling upon Herod.

Even according to St. Matthew our visit to Herod was quite unnecessary, for—"lo the star which they saw in the east went before them, till it came and stood over where the young child was." We see the infant Jesus, descendant of a King of Israel, cradled in a manger, witness the presentation of gold and frankincense and myrrh, and go upon our way rejoicing. Being warned by God in a dream, we do not return to Herod. One might well be forgiven for expressing the devout wish that we had been warned not to

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go near Herod in the first instance. Thousands of innocent infants were ruthlessly butchered; but Jesus was saved to be crucified in the end. He preached the gospel of the Fatherhood of God and of the equality of all men in His sight; he healed the sick, conversed with angels, denounced hypocrisy and religious formalism, and was therefore murdered. To him we tender the homage of our soul-deep reverence. May we, through communion with God and the angels, unfold a measure of the spirituality and splendid heroism of Jesus the Christ.

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Christian Worship on Sun-God Day

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Christian Worship on Sun-God Day

Sun-God Day

IT was a glorious Sunday morning. The lord of the day—the sun—flooded the atmosphere of the luxuriant and smiling world with beneficent and life-sustaining forces.

A throng of devout Christian people wended their way, slowly and sedately, to worship in a Christian church. A peal of bells in the tower of the church edifice sent forth, in dulcet note and rippling cadence, a musical invitation to divine service.

We joined the throng, and, entering the building, gazed reverently around upon the modern machinery elaborately constructed for the purpose of superinducing a mental condition of religious awe in the minds of the assembled congregation.

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A screen of latticed iron of distinctl Moorish design marked the entrance to th sacred chancel. This ornamental tribute t the genius of the orient might well b regarded as an imitative replica of some ex quisite piece of art work adorning the en trance to the throne room of some Mahometan potentate.

The architectural design of the building, as a whole, was characterised by a tasteful combination of patterns drawn from many sources, the Grecian, Norman, and Gothic types predominating. Windows adorned in painted loveliness, pictured scenes in illustration of Hebraic tradition and biblical history.

Over the high altar, upon which shone the golden cross—symbol of divine sacrifice,—rose a magnificent coloured window, a veritable poem in lineal symmetry, and in exquisite contrasting and interblending of colour tones: a song of the sun, representing the ascension of the Lord of Glory from earth to heaven before the eyes of his adoring disciples.

A magnificent organ, cunningly constructed of breathing bellows, obedient pedals, brazen

pipes, and tremulous reeds; its keys manipulated by the dexterous fingers of a master of the art of musical expression, breathed forth a sweetly soft and soothing welcome to the house of prayer.

White surpliced choristers with noiseless footsteps, as though shod with sandals of velvet, slowly filed into the chancel. Kneeling for a few brief moments in silent prayer, these ministers of sacred song seated themselves in reverent silence awaiting the signal to arise and pour forth their prelude of praise to "The Most High."

The congregation having slowly entered, and gradually filled the sacred fane, a voluntary from the organ breathed forth a message to the human soul in the magical language of tonal sublimity: sobbing notes of sorrow for human sinfulness, murmurous chords of prayer for forgiveness and absolution, sweet whisperings, as from the lips of seraph messengers, breathing words of heaven-sent hope, a thunderous burst of mighty sound, like unto the voice of the Almighty, exhorting man to a life of righteousness; a solemn hush while one might count seven beats of the

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human heart; then a gathering up of all the sweetest, purest, holiest, harmonies of sound, seeming to be poised for a moment in the empyrean, then descending in a cascade of ineffable melody; the benediction of God, falling like heavenly dew upon the contrite human spirit: discord-hushing sweetness sighing into silence, the last grief-lulling notes sounding like unto the cooing of doves, heaven-sent messengers of perfect peace.

The atmosphere is redolent with the perfume of the flower of spiritual reverence.

The congregation wait patiently, radiant, motionless, or tenderly caressing gilt-edged Bible, hymnal, or Book of Common Prayer.

Genius of the occident! Soul of the orient! Could one imagine a more perfect and smoothly working piece of modern machinery constructed for the purpose of promoting a condition of mental hypnosis and emotional receptivity to the promulgation of any religious dogma whatsoever?

The officiating clergyman appears, clad in his priestly vestments of silk and lawn. The congregation, standing for a few moments, reverently regard the venerable minister with

an attitude and expression indicative of a profound recognition of him as the representative of Divine Truth.

He goes through a series of gestures and genuflexions in accordance with the orthodox routine in which he has been trained, and leads his obedient people through an elaborate system of ritualistic calisthenics: thus they stand, sit, or kneel, sing, pray from the book, ejaculate responses, are voluble or dumb, in accordance with a fixed programme which by constant repetition has become almost automatic. Two passages, called lessons, are read from the Bible; one from the story of creation, another enunciating the necessity for unquestioning faith as the only means of salvation. At a signal from the uplifted hand of the good clergyman, the congregation bow their heads with machine-like unanimity, waiting in silent reverence to be regaled with a great sermon, announced to be delivered as an unanswerable refutation of the modern theory of natural evolution.

During the progress of these interesting preliminaries let us take another glance at the consecrated surroundings of this ordained

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and surpliced preacher of one influential anc sectarian phase of the Christian religion.

Behold the grand organ, marvellous product of modern mechanical genius! It is truly an evolution from the musical aspirations and crude mechanical endeavours to express the language of harmony as evinced by an ancestry stretching back into the cloudy aura of an age preceding the beginning of present day civilisation. Drone of the sackbut, rhythmic throb of the tabor, tinkle of anklet bells, bird-note of the panpipe, silvery voice of the gasba-flute of the orient, whispering sweetness of the murmurous kanoon, mingling with the monotonous throbbing of the deep-toned oud, shout of the horn, song of the trumpet, rippling and tinkling cadence of the harpsichord, love-note of the lute, dulcet and tremulous melody of the sweet-toned lyre, boom of the drum: all these voices of the past, often devoted to the praise of so-called heathen deities, may be said to be enshrined in the grand organ of to-day.

Speaking figuratively, it may be said that the man of these modern days has called forth

the spirits of the choristers who sang the praises of so-called heathen gods in olden times, and—by the power of supreme mechanical genius—has provided them with an avenue through which to chant the praises of the Infinite in mutual concord. Religious sects enunciating dogmas as antipathetic as black and white avail themselves of the skill of the modern musical mechanic. There is therefore nothing miraculous, original, or holy in this beautiful yet artificial means for the superinduction of a state of religious awe.

Look around again at the architecture of this modern edifice devoted to Christian worship. Is there anything original about it, or anything that could, in any true sense, be claimed as essentially Christian?

Nothing whatever. It is composed of an exquisite blending of artistic designs borrowed from ancient sources, mostly pagan—so-called.

This modern Christian building, magnificent from a modern point of view, sinks into insignificance, as a puny toy or child's rattle box, as contrasted with the colossal grandeur

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and architectural perfection of many a temp. builded by ancient people, and devoted t the adoration of so-called heathen gods Who that has gazed—for instance—upon th stupendous ruins of the Temple of the Su at Baalbek, will presume to contest thi fact?

Will any modern man dare to place himself in the seat of the Almighty and affirm that those ancient people who worshipped God under the symbol of Life, rather than of Death, were not accepted of Him?

Now concentrate again for a moment upon the benevolent, if deluded, Christian clergyman.

Upon what is his claim for acceptance as a dogmatic teacher founded?

Unquestionably upon his scholarship, mainly consisting of his linguistic ability to read the Gospels and Epistles in the original Latin and Greek tongues; and to read into them the doctrinal interpretations peculiar to his part lar branch of the Christian Church.

The language of ancient Greece and Rome, the vehicles used for many centuries in the

worship of pagan deities, indispensable to the modern theologian!

What a debt of gratitude he owes to his pagan brethren!

In order to re-create a vivid mental picture of this interesting religious service, we will, with the reader's permission, present an epitome of the sermon, with such reflections and criticisms as naturally arise.

The clergyman enters the pulpit. "Holy men of old spake as they were moved by the Holy Ghost." The disciples of Jesus were commanded to "take no thought" what they should say upon great occasions, being promised that appropriate thoughts and words would be inspirationally imparted. Judge then of our disappointment and amazement when the preacher produced a roll of manuscript, evidently the product of hours of study and mechanical arrangement of ideas under stereotyped headings: firstly, secondly, and so on, up to sixthly, seventhly, etc.

The entire performance savored of the study, the lexicon, and the lamp. There was no evidence of inspiration, but just a careful

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compilation of quotations and ideas, largely borrowed from various sources, for use in support of certain sectarian dogmas, versus Nature, and, therefore,—unconsciously,—versus God. "In the name of Osiris, Horus, and the Holy Sa." (We ask the reader's pardon: we were thinking of Egypt at the moment.) "In the name of the Father, the Son, and the Holy Ghost," announced the priest with uplifted hand.

"In the beginning God created the heavens and the earth": this was the text selected as the basis for a long and wearisome disquisition in refutation of the theory of natural evolution. Let us indulge in a general survey of the arguments advanced in this remarkable sermon; dealing with its trend and salient points; avoiding a labyrinth of irrelevant assertions.

Great emphasis was placed upon the word "God" in the text; thus the adroit suggestion was made that the decision upon the question at issue involved the acceptance of Atheism or of a belief in God.

This was a self-evident fallacy.

The question is not whether God was the

author of the physical universe: but,—"through what natural process did God work?"

Whether is it a more sublime and logical conception to regard God as an Almighty Modeller, or as an Infinite Weaver, working through the operation of natural laws, which He has established for the evolution of finite forms?

The sermon—and the manner of delivery—in brief:—

"My dear brethren: it fills me with joy to see so many faithful Christians assembled in God's house on this lovely Sabbath morning. The Lord rested from his work of creation on the seventh day. "And the Lord blessed the seventh day and hallowed it: in it ye shall do no manner of work." "Ye shall keep it as a Sabbath to the Lord forever." "Remember the Sabbath day to keep it holy." Thus, with a countenance beaming with approval, did the good clergyman greet his congregation. We are the descendants of Adam and Eve. God made us all. Then, in a burst of exuberance and with a challenging attitude—as who should say, I defy contradiction,—

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"I did not spring from an ape, I sprang from God!" Darwinianism is repulsive, it dishonours man and contradicts God's word The Holy Bible is the word of God.

"According to the promise of our Saviour, God has sent His holy spirit to guide us into all truth. To no other Church, but unto the Church of Christ, has this guidance been promised or imparted. God is an Infinite Trinity. Man is a finite trinity. You cannot learn God's mode of creation by digging into the strata of the earth, nor by classifying skeletons. God's own way of creation is plainly stated in the Bible; also, the only way of salvation for fallen man.

"My dear brethren: shall we, Anglo-Saxons, lineal descendants of many noble races, through the mingling of the blood of our ancestry, stoop to acknowledge congenital relationship to the ape and ourang? God forbid!

"Now, dearly beloved, lest some of the younger members of my flock should have lent an ear to the voice of the enemy, I present a simple fact in refutation of the absurd theory of natural evolution: a scientific fact before which the citadel of the

materialist must totter and fall. I refer to the well-known natural phenomenon of the laying of an egg by a hen. The feathered creature produces the beautiful ovoid we call an egg: from it is hatched the chick, which in its turn grows up to be an adult fowl. No bird—no egg: no egg—no bird. Do not you see, beloved, that God must have specially created one or the other "in the beginning"? Why not accept that which the holy scriptures affirm, and reason confirms: that God made the fowls of the air and all living creatures and endowed them with the wonderful qualities manifested by them and their offspring even unto this day: endowing man only with an immortal soul, and the gift of reason? But, why argue further, dear brethren? Satan is contending with God for possession of your immortal souls! Thus exclaimed this benevolent Boanerges. Listen not to the babbling of science falsely so-called. But no; I feel well assured that you will hold fast to the Faith once delivered to the saints and accept the truth of God's Word, from lid to lid."

Here followed the benediction.

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For a period of nearly four centuries, all Christians observed the seventh day of the week as the Sabbath, or day of rest, and devoted it to the performance of religious duties. Why? Because the scriptures commanded it.

In the year 366 of the Christian era the Holy Fathers held a council at Laodicea, and absolved all Christians from keeping the seventh day as the Sabbath, or Holy Day. Why? Because, forsooth, the Jews observed the same day as the Sabbath, in strict obedience to the scriptural command. It would never do to permit this mutual bond of sympathy to exist between Jew and Christian: never do to allow Christians to offer special worship on the same day of the week, and to the same God, and for the same scriptural reason. Therefore the exact extreme was adopted. The first day, or Sunday, was substituted for the seventh day, as the Sabbath or day of rest and worship, for all Christians. One day is doubtless as good as any other for the worship of God. "Pray without ceasing" is a good admonition.

St. Paul said "one man esteemeth one

day above another; let every man be fully persuaded in his own opinion." Sunday, consecrated by name to an orb worshipped as a deity by ancient people, and even adored as a symbol of the Almighty, by nations of advanced civilisation, but non-Christian, chosen as a substitute for the biblical Sabbath by the Christian Church! We rejoice in the fact, love the day, and reverence the symbol. Sun-God-Day would be an appropriate title for the Christian Sunday. It is sometimes called "the Lord's day." Jesus of Nazareth is sometimes spoken of as "the Sun of Righteousness": the visible physical sun was the lord of the first day of the week, as originally indicated by the word Sunday. It was borrowed from the nomenclature of so-called heathen people. Every day of the week, as named in the Christian calendar of English-speaking people does honour to a heathen deity: thus—Sun-day, Moon-day, Tiw's-day, Woden's-day, Thor's-day, Frigga's-day, Saturn's-day. Judging from the stentorian denunciations indulged in by our good Christian clergyman, Thursday, named in honour of Thor, the

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God of Thunder, would have been most appropriate for the preaching of this sermon.

Is the Bible the "Word of God"? We have no evidence that Jesus ever said so. It is well to have in mind also that Jesus never wrote any document embodying his teachings. Doubtless, as a Jew, and honestly believing himself to be inspired with a sublime spiritual mission, he reverenced the sacred writings of the Jewish people—the so-called "Old Testament" of the modern Bible. The various pamphlets and epistles comprising the New Testament were not written until after the death of the Christian Saviour.

These Gospels (really attempts at biography) and Epistles (or letters) differ very materially in statement of facts, and in doctrinal teachings. The disciples of Jesus indulged in doctrinal debates, and "withstood each other to the face" upon matters of Church discipline and dogmatic opinion: this did not prevent them from embodying their divergent views in written documents.

They would have been assuredly astounded at the bare suggestion that their biographical efforts and private letters would ever be

bound together and published to the world as a portion of "the infallible word of God."

The numerous sects of Christendom had their rise from the conflicting dogmas of men concerning God and the hereafter. The flaying of human flesh, the martyrdoms, the burning at the stake of Zealots—by Zealots—can be directly traced to the insane hatred engendered by the evil spirit of fanaticism in the bosom of theological dogma. The idea of the devil wrestling with God for the possession of the human soul did not originate with the advent of the Christian religion. Many so-called heathen religions antedated Christianity in the enunciation of this figurative representation of the conflict of good and evil. An apt illustration may be taken from the teachings of Zarathustra, founder of the Parsee religion. Ahurô Mazdaô—the Good Spirit—fought perpetually with Angrô Mainyush—the Evil Spirit—for the possession of the human soul. God and the devil under other names. So of all other important dogmas of the Christian faith, it can be incontestably proved that they were just as clearly taught by other

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great religious systems, thousands of years prior to the advent of Christianity.

The Jewish people, suffering under the rule of Cæsar, moved in the mental atmosphere upon which these ancient and anti-Jewish doctrines impinged. Jesus appeared amongst them, and taught these ancient doctrines of the immortality of the soul, rewards and punishments after physical death, the resurrection, the impartation of the Holy Spirit, the triune nature of man, the divine trinity, and kindred doctrines.

None of these doctrines—save, perhaps, vaguely that of the physical resurrection—were believed in or taught by the writers of the Old Jewish Testament.

Are they any the less or more true or false on that account? Does it seem reasonable to suppose that any nation, or system of religion, can ever, or did ever, monopolise the truth of God?

Jesus passed his early childhood in Egypt as also did Moses. Moses presented to the Hebrew race a monotheistic and materialistic replica of the Egyptian religion. Jesus spiritualised, and raised to an altitude of

transcendent sublimity, ancient doctrines fervently believed by the ancient Egyptians. "Can any good thing come out of Nazareth?" was asked by the Jews concerning Jesus. In the same spirit it might well be asked, "Can any good thing come out of Egypt?" Why not?

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In the Egyptian mythology the triune nature of man—body, soul, and spirit—was expressed thus: the Khat, the Kahu, and the Ka. The Holy Spirit was called the Sa (the divine breath or heavenly influence imparted by the laying on of hands). The doctrines of the great judgment day, rewards and punishments in accordance with the measure of good and evil manifested by the human being during his mundane life, and indeed every other doctrine held as sacred by the modern Christian was just as fervently believed and taught by his brother the ancient Egyptian. The legend of Horus, the divine child miraculously begotten by Osiris the Sun-God, and of Isis, Queen of Heaven, the favoured Madonna, had penetrated Europe prior to the establishment of the Christian Church of Rome. Altars were raised to Isis

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and her divine son. Altars, images, and legend were appropriated by the Christian Church, and utilized under other names. The first Christian monk was Pachomios, an Egyptian priest of Serapis, who, in the reign of Constantine, being converted to Christianity, founded monastic orders, and introduced the rosary and other ritualistic practices, grafting them upon the Christian tree. But, in imitation of our friend in the pulpit, why argue further?

What is Christian Protestantism but thinly diluted Roman Catholicism in all essential doctrines? What was, and is, Roman Catholicism but a reclothing and adaptation of ancient paganism so-called?

What were the beautiful teachings of Jesus but the lofty spiritualisation of religious doctrines old as human history and tradition?

Humanity is one great tree, the nations its branches. The flowers and fruits thereof are very similar, modified in degree of growth, beauty, and lusciousness, by the influences of mundane heredity and environment, They all draw their nourishment from the same source. Why should one branch wave itself

audaciously in the countenance of mankind, and say, I alone am the favoured of God: I, and I alone, bear good fruit? It is not true. All human beings are immortal spirits clothed with mortal bodies.

Their immediate state after so-called death will depend upon their degree of intellectual and moral development, and that irrespective of their ecclesiastical peculiarities: at least so say the radiant ones who return with positive proofs of their post-mortem survival, and surely they should know.

This broad and generous conception of the goodness of God was emphasized by the "man clothed in shining raiment" who, according to the New Testament, appeared to and conversed with Peter, rebuking him for hesitating to show fellowship to a good man, though a heathen. Of course there are other passages that conflict with the truth embodied in that luminous text, but surely the fault does not lie with God or the angels.

"In the beginning was the Word, and the Word was with God, and the Word was God," wrote the author of the Gospel ac-

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cording to St. John. If this be true, how can the Word of God be a book? This conception of God as the "Word" was enunciated by a Greek scholar, possibly by a Greek. He comprehended the truth enshrined in the Greek conception of the true Logos, or Divine Word. Jesus claimed to be a manifestation of the Word, yet he emphatically forbade men to worship him as God. Son of God truly in the spiritual sense, but there are millions of other sons; and, truly, the history of mankind demonstrates the fact that God has blessed humanity with other great teachers who, in a very special and lofty sense, may be reverently regarded as manifestations of "the Word." Glorious Sons of God. "That ye may also become [consciously] the sons [and daughters] of God."

I sprang from God, said the preacher. Doubtless, but where did the ape spring from? Surely not from the devil. This spiritual pride that balks at the recognition of our anatomical and physiological relationship to the lower animals is unconsciously an insult to the wisdom of the Creator.

Personal repugnance is no legitimate argu-

ment against actual facts of Nature. The preacher knows, or should know, that, viewed physically, bone for bone, muscle for muscle, nerve for nerve, organ for organ, the ourang bears an exact, if grotesque, likeness to man. He also knows, or should know, that the facts pertaining to procreation, conception, birth, breathing, digestion, circulation, physical life and death, in man and the lower animals are identical.

The simian lacks the heel bone, and has a caudal appendage: man possesses the former and inherits but the rudimentary remnant of the latter. These differences are accountable upon a basis of purely natural causation.

Man's reason resulting from the possession of a more fully developed brain establishes his superiority. The preacher glorifies the fact of human reason but forbids us to exercise it freely. If reason is an index of immortality, why should we be debarred from the free exercise of this greatest of all human endowments?

The mythical Adam and Eve were composed of dust, nothing but dust; they became living beings—or living souls—not

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immortal souls—by being endowed with the capacity of breathing. All animals were endowed with the same function. Forfeiting the right to physical life through disobedience, Adam and Eve died, returned to the dust, were annihilated, ceased to exist. Genesis is very emphatic on this point. "*Thou* shalt return to the dust from which *thou* wert taken." "Dust *thou* art, and unto dust shalt *thou* return." From whence, and when, did mankind become possessed of immortal souls, if Adam and Eve were the parent pair?

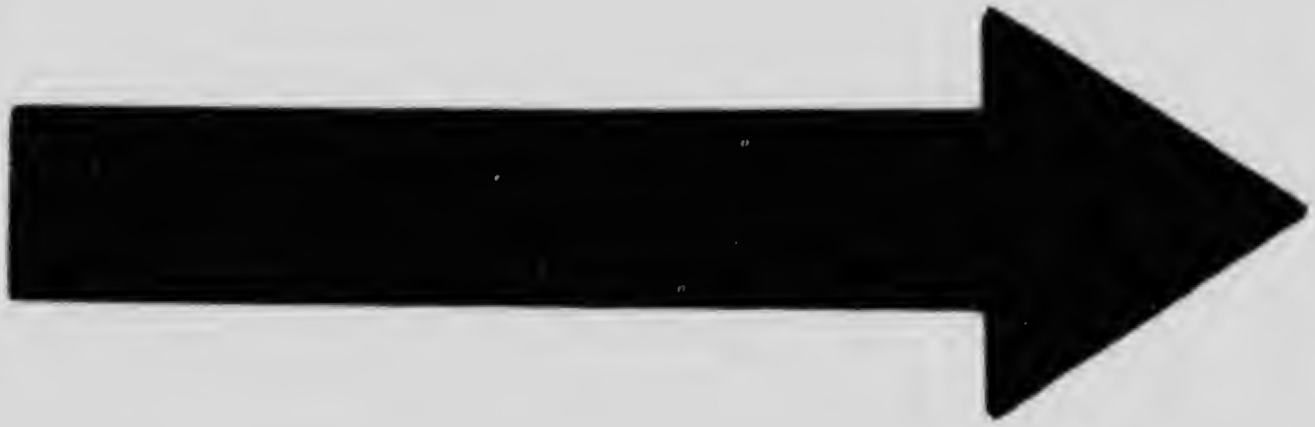
Christian theology gives no satisfactory answer to this question.

The preacher glories in his more immediate descent from the Norman, the Dane, the Viking, the Roman, and so forth. Doubtless his hereditary predispositions and physical characteristics can be traced to these sources, just as truly as the peculiarities of his creed can be traced to many sources. Looking a little further back, we shall find that some of his ancestry were unclothed savages, possibly cannibals. The theologian should never pose as a scientist unless he is willing to be amenable to the mental impact of facts.

That the ancestors a myriad generations removed from the feathered creatures of today were egg exhibitors is a gratuitous assumption, and a puerile evasion of the question at issue.

The sublime principle and fact of the production of the ovum by the adult feminine runs through all species of organic life.

The answer, therefore, to the question as to which arrived first, the first egg or the first adult fowl, would be—neither. They were coincident. The evolution of the adult fowl would be coincident with the possession of the elements which, through the process of generation, creates the capacity for the exhibition of the ovum as a means of reproduction, the shrine of a new life. In the fruit world the ripe fruit with its seed illustrates the same principle. It is not logical to assume that in the beginning God created a full-grown tree, or the seed for its production. As the tree illustrates the principle of natural growth, fruitful maturity and seed production being *simultaneous*, so, through the operation of the law of universal evolution, the elements constituting the tree and its



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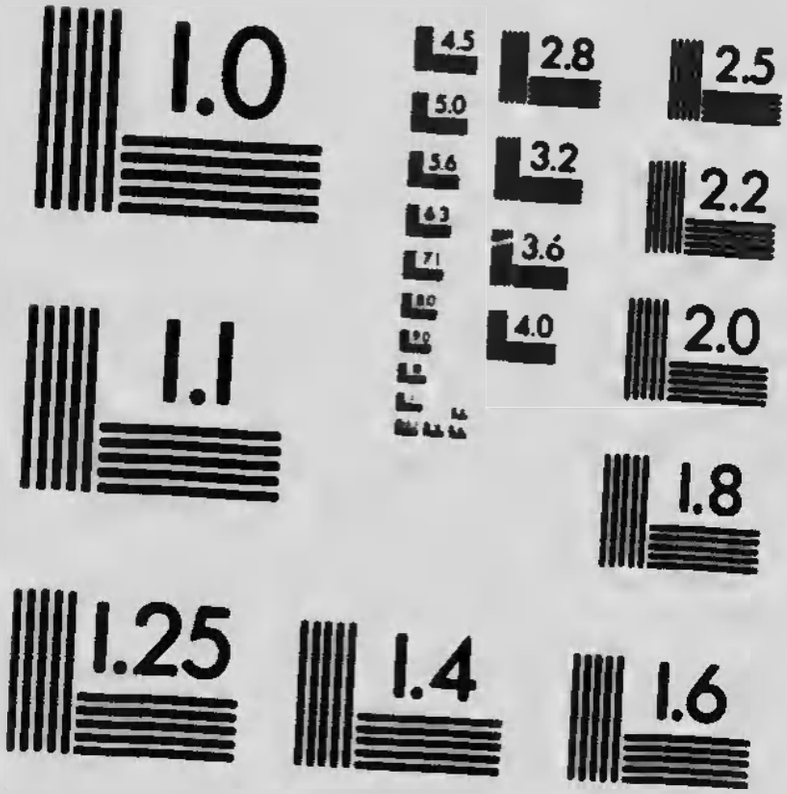

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reproductive power existed in embryo, ages prior to the bursting forth of the thought of God in the myriad forms of verdure, tree, and flower. The same principle and fact in physiological form applies to the production and reproduction of the human species. God does not perform miracles upon the mundane plane in contravention of natural law. Man is a spirit: his physical body is a temporal garment.

If a man wears a beautiful robe composed of silk, a fabric supplied by a worm: is he therefore a worm? Or a bear, because he is comfortably clothed with a coat manufactured from the skin of that creature? What, then, can there be dishonouring to God or man in the hypothesis that the beautiful vesture man wears is an evolution through Nature's loom, from lower forms upward to its present beauty and adaptation for his temporal use?

Many radiant human spirits, evincing marvellous goodness and intelligence, express a fervent belief in this rational theory. Others of a still more lofty type of unfolded intelligence, spirits who have ascended to the Realm of Deific Causation, affirm a know-

ledge of the fact of natural evolution, and express profound reverence for the divine method. They witness the processes of human incarnation and transition at the present time, and, further, they affirm that when the primal host of Kas, or immortal spirits, sought embodiment upon this planet, they were attracted to finite physical forms that had, through beneficent influxes directed by the divine will, attained to a status of physical superiority fitting them to be the tabernacles of immortal entities evolved in the divine ether. At that sublime moment the peopling of the earth with heaven-born children of God commenced.

Reader—would not you rejoice to be brought into direct conversation with the sublime inhabitants of spiritual worlds, who enunciate the glorious facts (or theories, if you will) outlined but faintly herein? The object of the publication of this volume is to open the way for the attainment of this sublime privilege for you.

Your ascended friends and relatives of this temporal embodiment will come to you from spheres supernal with tidings of great joy,

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imparting advice and counsel in your hour of need. They will stimulate you to a zest in the unfettered reading of God's open bible—the universe—and prove beyond a peradventure that physical death is not the door of doom, but the open gate leading to illimitable realms of progressive evolution in goodness and intelligence. What joy to prove, beyond doubt, that your salvation hereafter does not depend upon a cringing endorsement of some other man's printed or spoken dogma! Brother come up higher.

So may it be!

Qualifications and Conditions for Investigation

A Spirit Seer

XI

Qualifications and Conditions for Investigation

Qualifications for Investigation

IT will be readily conceded by the most superficial thinker that every important subject of scientific inquiry necessitates special qualifications on the part of the investigator.

It is equally certain that special conditions in the environment are absolutely prerequisite to insure success in the exploration of a field of inquiry so vast and intricate as that presented by experimental research into the realm of occult forces.

It is safe to affirm that no person of even average intelligence will seriously dispute these two propositions.

Serious mistakes are nevertheless often made, by well-meaning persons, as to exactly what are the requisite qualifications for

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success in the investigation of phenomenal spiritualism. This, perhaps, is not surprising, seeing that the entire subject is so foreign to ordinary experience and belief, in this Age of Doubt. "Age of Doubt"—did we say? The thousands of intelligent people who have proved the fact of communion with the spirits of the so-called dead will feel disposed to contest our definition of this period in the world's history as "the Age of Doubt." They will define it as "the Dawn of Universal Belief": belief founded upon the solid rock of demonstrated facts. This is perfectly true, from the view-point of their convincing experiences, but we speak of humanity as a whole.

The majority of religious men and women of the present time relegate to the bibo of delusion or fraud all records of spiritual manifestations produced in these modern days. These minds have been so saturated with the erroneous notion that proofs of immortality are impossible and unnecessary at the present time, that their unbelief is automatic, whenever the subject is presented for consideration. Fear is another great obstacle to a rational attitude of mind upon this sub-

ject. How often do we hear the expression —"Oh, I am not afraid of ghosts." Now, why should any one be afraid of ghosts? Who are these ghosts? Whenever a person meets the question of spiritual manifestations with the ejaculation that he is not afraid, rest assured that he is trying to persuade himself of their unreality, or is giving automatic expression to a cultivated condition of scepticism. In all probability he is moreover giving unconscious evidence of the fact that if he should see a spirit or ghost he would be terribly agitated. A little calm reflection as to who these spirits are—if they truly exist and do communicate—would supply an antidote to unreasoning fear. They are human spirits. Why should it be assumed that their transition to the spiritual world has transformed them into devils? Whether they do communicate, and whether their intentions are good or bad, can only be tested by conversation with them. It is an occult law that we largely attract our own spiritual company, and that they surround us whether we communicate verbally or visually with them or not. It therefore follows that direct

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spiritual communion will clearly inform a man as to what spiritual company he is keeping: thus he will get an incentive to the elimination from his own mental and moral conditions of all elements calculated to attract the "not good." Having achieved this desirable condition, he will be in a position, through aspiration, to attract luminous spirits who have attained to an altitude of wisdom and spirituality vastly superior to his own. Thus mental and moral expansion and upliftment of inestimable value will result. The banishment of the barrier of bigotry, whether begotten of personal egotism or confirmed materialism, the dispersal of the fog of fear, the cultivation of a receptive state of mind actuated by definite observation and calm reflection: these are the prerequisites for success in the investigation of psychical phenomena; without these conditions, no success whatever worth having can be obtained.

There is no room for the professional conjuror in this domain, seeing that, under the conditions through which the scientific proofs described in the ensuing chapter were obtained, he would place himself in the ludicrous

position of shutting himself in a room alone, and conjuring for his own edification, or outconjuring some other person less skilled than himself. Under the necessary environment his chances for successful trickery would be exceedingly slight, and, moreover, it would be impossible for a trickster to duplicate the intelligence conveyed coincidentally with the genuine phenomena, such as expressed through clairaudience, the direct voice, clairvoyance, prophecy, and the like. The domain of the conjuror is the stage, fitted with the requisite paraphernalia to facilitate deception: the arena of the genuine medium and scientific investigator is the laboratory. While it may be gratefully admitted that the many men of scientific eminence who have proved the reality of spiritual phenomena have also added prestige to the modern movement in the direction of the acquirement of actual knowledge pertaining to the destiny of man, it must be admitted that they have but added their quota of confirmation to credibility due to the revelations imparted through thousands of humble and often illiterate, yet God-born mediums.

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Scientific luminary and inspired psychic alike have confirmed the truth of the spiritual voicings of the centuries past. The law of the spiritual universe is progress. The same law operates in the region of psychical exploration on this plane: therefore there remains much yet to be accomplished in the direction of rendering the positive discoveries of the past stepping-stones to still greater achievements.

Progress can only result from patient study, clear and systematic observation, tabulation of results, and reverence for Truth: setting apart appropriate hours for the purpose of quietude, meditation, and clearness of mental vision, in an atmosphere of complete retirement from the din of the outside world.

The noisy demagogue, the bigot, the creedal serf, the moral coward, the trickster, and the constitutionally prejudiced are alike incompetent to achieve success in the investigation of a subject so intricate as that of phenomenal psychology: an investigation calling for an absolutely unbiassed mental attitude as the main essential for the acquirement of facts.

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The hypercritical investigator will clutch at any fantastic theory to explain away the supra-mundane or spiritual origin of phenomena termed psychical or mediumistic.

Take, for instance, the theory of the subconscious mind as explaining away the reality of spiritual communications.

No one, who has given more than a casual glance at the subject under consideration, can for one moment doubt that the zone of subconscious activity exists in the realm of human thought. It is the arena of memory, telepathy, and kindred faculties and forces of the human mind.

Men think and act not only as units but in battalions. This is a fact as old as the history of human intelligence. It is not new. It is prehistoric, perfectly true, as ancient as time. The untutored savage or the barbarian, unhampered by conditions of commercialism and sordid materialism, may be, and doubtless is, frequently more vividly conscious of the activity of subliminal faculties such as clairaudience, clairvoyance, telepathy, and the like, than is his more civilized brother. The simple child of Nature grasps the hands

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of the most exalted seer of the centuries in spiritual kinship. The true searcher after Truth wherever discoverable, and he alone, is morally qualified to recognise this great fact.

The cultured man of science may be of incalculable service to humanity in this field of sublime research, but his position becomes fantastic, illogical, and ridiculous, at the moment when he attempts to enclose the whole ground of psychical exploration within the circumference of his sceptical limitations.

The popular memory would appear to be very vague concerning the origin of theories presumed to be new when advanced to minister to human prejudice.

Only a few years have passed since an eminent man of science endeavoured to cover the whole field of mediumistic phenomena by a theory which he termed "Unconscious Cerebration." The theory of the "Subconscious Mind," now hailed as new, is the same theory under another name. To the man who knows, as the result of patient and persistent investigation, that not only can and do human minds intercommunicate

through the avenues of sub-mental vibrations, but that, moreover, human souls have given positive proof of post-mortem survival, the attempt to explain away the validity of such proofs by the advancement of some metaphysical theory based upon a sceptical and foregone prejudice would resemble an attempt to cover an acre of ground with a square yard of cloth.

Such a miracle cannot be performed. Not to foster unfounded credulity, but to stimulate scientific investigation, is sent forth, "The Message of Ka-Ra-Om."

Phenomenal Proof

Dr Q. Spirit-Scientist

XII

Phenomenal Proof

Phenomenal Proof

TO a rational mind there are mainly two sources of positive belief, personal experience in the demonstration of facts—this is the stronger source of positive knowledge—and the secondary source of belief based upon the consensus of positive assertions made by reputable men who have demonstrated exceptional capacity in some special line of scientific research.

This latter source of human belief is sometimes put forth as a specious argument in favour of the acceptance of this or that phase of ancient religious faith concerning God, man, and the hereafter.

A religious enthusiast will remind you that you daily accept with unquestioning faith many things, that you have not proved or seen proved, upon the authority of learned

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men; and that therefore you should accept without question the dogmatic assertions of modern theologians who claim erudition as to what certain ancient dogmatists knew, did, believed, or taught.

This attitude, though superficially plausible, is a flimsy pretext to justify the substitution of crass superstition in the place of real knowledge.

It is an illogical application of a perfectly logical principle.

It is true that the bulk of civilized mankind accept the authoritative dictum of men of learning concerning the intricate problems of astronomy, geometry, geology, electricity, and many other branches of human knowledge. But there is just this difference between the attitude of the man of science and the man of creeds towards an earnest seeker after truth: the one gives proof upon request, or, better still, puts the inquirer in the way of proving facts for himself: the theological zealot denies the possibility of proof, and commands belief without evidence.

What would be thought of a professional

astronomer who should say that sun, moon, and stars exist, that they were seen in past ages by dwellers upon the earth, but that it was impossible to see these glorious luminaries at the present time, and yet command that every man should believe, as a religious duty, in the infallibility of astronomical theories recorded by men who lived thousands of years ago, men who scanned the heavens and made scientific deductions therefrom?

Suppose that the majority of mankind were wholly or partially blind as the result of fixedly gazing downward upon the earth during a period of several generations, and that man should be commanded to wear a hood over his eyes to prevent the possibility of looking upward, and that to unbandage the eyes for the purpose of looking upward at the sources of physical light, or to scan the heavens through a magnifying-glass for the purpose of making an astronomical calculation, should be regarded as a sin against the Almighty!

Would such a command, or obedience thereto, be considered scientific or even rational?

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No: the scientific expert in every branch of human knowledge places the fruits of his experience at the disposal of all mankind.

The many doors leading into the temple of human knowledge respond readily to the touch of human hands. Whosoever will may enter.

This is just as true of spiritual as of physical science. It is recorded of Jesus that he said "believe me for the works' sake," and "these things and greater shall ye do." To doubters the invitation was given "come and see." This is the true scientific attitude. In reverent recognition of the right of every human being to the possession of that measure of truth which individual willingness to acquire and capacity to comprehend imparts, "The Message of Ka-Ra-Om" is sent forth in the devout belief that it will serve as "a strong right hand" leading the honest inquirer into the path of mind-illuminating and soul-uplifting knowledge.

This chapter upon "Phenomenal Proof" will be devoted to the presentation of facts, not theories.

A very large volume might be filled with

verbatim reports of conversations between Ka-Ra-Om and his confrères referring to previous embodiments: conversations in which Mustapha, Ka-Ra-Om, Dr. Q, Asparda, and other members of "The Oriental Order of Sublime Silence" remind each other of mutual experiences participated in during a series of physical incarnations upon this orb.

Descriptions might be given of civilisations stretching back to Atlantian, aye, to Pre-Atlantian days, civilisations illustrating the highest degree of human genius: human genius to which the most superb manifestations of intelligence in these modern days can only be compared to a feeble echo. But what object would be served? Such writing would savour of romance to the uninitiated. It is therefore proposed to present a brief descriptive epitome of personal experiences in the acquirement of phenomenal facts, excluding everything that might be regarded as conjectural, imaginative, or hypothetical.

These convincing experiences in the acquirement of facts have demonstrated beyond a peradventure to Ka-Ra-Om, and to his honored psychic-secretary, Novus Homo,

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that man is an immortal spirit clothed temporarily with a physical form, that human beings vibrating upon the same plane of aspiration and mental expression can communicate telepathically and clairaudiently with each other, and that the door of communication between the world of embodied humanity and the higher realm of spiritual consciousness is not closed; has never been closed.

THE SÉANCE ROOM

A room of moderate dimensions, scrupulously clean and simply furnished, selected because of its location insuring exclusiveness from the din of the outer world, and used only as a psychical laboratory for the generation of fine forces, thus creating an atmosphere suitable for undisturbed mental communion, and for the tranquil observation of such phenomena as may be superinduced under conditions precluding the possibility of fraud, illusion, or self-deception. A curtained recess symbolizing the Inner Shrine of Spiritual Communion; a small table, four feet square; two chairs; a zylophone and tabor hang upon

the wall; a pedestal upon which is placed a vase containing a bouquet of flowers; a sweet-toned zither rests upon the table; Ka-Ra-Om sits at the table facing eastward, his psychic-secretary, Novus Homo, is seated at the opposite side of the table facing westward. The door is locked. No third person in the physical form is present, nor could any such third person gain admission.

MUSICAL PHENOMENA

Ka-Ra-Om grasps the hands of Novus Homo, over the table, free from contact with the zither. The zither plays! Simple melodies, grand chords, rippling whispers of musical sweetness, bursts of magnificent harmony like unto the voicings of a cathedral organ, float upward from the quivering strings of the zither in car-enchanting and mind-astonishing succession. A voice is heard singing in sonorous grandeur in the air overhead: the zither accompanies the singer, the zylophone hanging upon the wall sends forth an echoing ripple, little glass bells suspended between the curtains of the shrine send

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forth in tinkling sweetness an accordant melody. Reader: who or what was it played the music; who was it sang? The phenomenon faintly described here has transpired, in the presence of Ka-Ra-Om, upon hundreds of occasions. From personal converse with the producers of this heavenly phenomenon he has passed from the region of belief or conjecture. He knows. Through the establishment of similar conditions of mental tranquillity and environal exclusiveness, the intelligent reader can also obtain similar demonstrations of immortal power in this, or in some, or all of the phases of phenomena so briefly and inadequately depicted herein.

LIGHT

Was the phenomenon produced in the light? A very natural question for a sceptic to ask; yet the stipulation of the unbeliever in psychical phenomena that all manifestations of a spiritual nature shall be produced in broad daylight, or in the full glare of some artificial light, is clearly illogical and unscientific. A man can hear in the dark, feel

in the dark, taste in the dark, smell in the dark. His brain is a dark camera equipped with two lenses of vision: he can often think most clearly with his eyes closed, or in the dark; can call up most vivid mental images with eyelids excluding all physical objects. The phenomena of the starry heavens become invisible in the glare of the sun. Seeds are planted in darkness beneath the earth's surface. There they develop for the bringing forth of tree and fruit and flower.

The photographer uses a camera and developes the phenomena of his art—in the dark. A thousand illustrations from the realms of Nature and of Art might be cited to show that different phases of phenomena are dependent upon different degrees of physical light. Why should this rule be ignored in dealing with psychical phenomena? Psychical phenomena should be regarded as a refined phase of natural phenomena. Assuming that the reader is willing to adopt this rational attitude of mind towards a subject so intricate, admitting, as every fair-minded critic must, that a "dim religious light" or even physical darkness may sometimes

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facilitate the unfoldment of certain desirable states of religious or philosophical thought; granting that the solving of intricate problems may frequently be achieved much better with the eyes closed, or even in darkness, than when the attention is attracted or distracted by the observance of objects not connected with the subject under consideration; and granting, further, that the superinduction of the requisite conditions for the manifestation of many phases of natural phenomena undoubtedly necessitates the exclusion of physical light: let us now consider briefly one or two wonderful instances of visible phenomena occurring in the presence of Ka-Ra-Om, presenting an absolute refutation of the prevalent fiction that psychical phenomena of the materialisation phase invariably transpire in the dark. The séance room is well illuminated with gas-light: Ka-Ra-Om is quietly walking around casually interesting himself in the simple arrangements for the usual séance. He is wide-awake and subject to no abnormal condition of mind. Novus Homo is standing at a distance of nine feet from him, the door is closed and

locked; no third person is present, nor could any third person gain access to the atmosphere of this room directly or indirectly.

Unexpectedly, a beautiful illuminated fabric "comes into" the hand of Ka-Ra-Om; "comes into" would seem to be an appropriate phase to designate a phenomenon so mysterious; or one might describe it figuratively as being like unto the floating of a lovely blossom from a tree blooming in an invisible garden

This beautiful fabric, or card, exquisitely tinted and inscribed with a message from an invisible spirit friend, is now in his permanent possession. This phase of psychical phenomena will be more fully dealt with under the heading of "Precipitations"; but just one more illustration of this phase of spirit power may serve to emphasize the point aimed at.

Ka-Ra-Om and his psychic-secretary, Novus Homo, who is honoured by the privilege of recording these remarkable proofs of spirit power, sit in quiet meditation, with perceptions keenly on the alert, in the séance room. The curtains are drawn, the

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door is locked, and the atmosphere plentifully filled with gas-light. A Psychotint floats, apparently from nowhere, into the physical air, falling upon the floor at a distance of a few feet from them. Upon this lovely product of an unseen power is imprinted a beautiful picture of a human eye. This symbol was afterwards explained as indicating the all-watchful presence of spirit friends.

Imagination? It would surely be a peculiar phase of imagination that would leave the permanent souvenir of such a phenomenon in the possession of Ka-Ra-Om.

Two kindred affirmations may be appropriately presented to the reader at this juncture between the records of two distinct phases of psychical phenomena one being the logical counterpart of the other:

1. Physical darkness is not always essential for the superinduction of psychical phenomena.

2. When the exclusion of physical light appears to favour the production of some special phase of phenomena—that is no evidence of illusion or fraud. This brings us to

the consideration of a phase of spiritual manifestation for which the exclusion of physical light is essential—Etherealisation.

ETHEREALISATION

For purely experimental purposes and with no preconceived notions as to what will or will not occur, the gas-light is extinguished and, as far as possible, all rays of physical light excluded from the séance room. After a few moments spent in perfect silence, a dim radiance is perceived. This soft luminousness gradually increases in volume until the entire atmosphere is permeated with a perceptible twilight. Is this an optical illusion, or is it a spiritual manifestation? It most certainly is not produced by mechanical means. What is it?

A few more moments pass in quiet observation. Suddenly and noiselessly a brilliant sphere of light like the full-orbed moon is seen floating overhead. It appears and disappears, making rhythmical motions as though signalising the presence of an invisible intelligence. This is speedily demonstrated as a fact.

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Sometimes this phenomenon of light is varied by the appearance of a star sending forth rays.

Still quietly observing, in an attitude of unruffled calm, the scientific and patient investigator is rewarded by the appearance of human faces. glorified faces transfigured by a resplendent illumination.

These heavenly countenances come and go, again and yet again, through a series of séances held at regular intervals during a period extending over many months.

SPIRIT IDENTITY

The spiritual beings communicating with Ka-Ra-Om have conclusively proved their identities upon innumerable occasions.

They have conversed with him and with each other upon topics of mutual interest. Audibly? Yes, audibly, and each with his or her personal peculiarities of voice and manner. Dear friends who have passed to the "great beyond" have thus audibly and palpably demonstrated their postmortem survival and power to communicate triumphantly across the "great divide."

Names, family relationships according to this present physical embodiment, events of joy and sorrow connected with the "long ago," intelligent knowledge of and sympathy with passing circumstances, have been bountifully supplied by these radiant immortals, thus rendering doubt as to their *bona fides* impossible.

PHYSICAL FORCE

The record of a few instances of the control of physical objects by the disembodied may interest the reader.

A vase weighing about two pounds and containing a bouquet of flowers is carried from a pedestal, situated at a distance of seven feet from the table at which Ka-Ra-Om and his recorder of psychic phenomena are sitting with hands clasped, and placed upon the table.

Who or what carried the vase?

On another occasion a suggestion is made by a communicating spirit that some rearrangement of the furniture might facilitate a change of vibrations. In an incredible brevity of time,

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chairs, table, pedestal, vase of flowers, zither, bell, tambourine, four heavy poles supporting a curtained canopy, and other articles, were seized by invisible hands and piled one upon another somewhat in the figure of an inverted pyramid, the whole supported at a sharp angle by the close juxtaposition of two legs of the four-legged table and two legs of a chair. The law of gravitation was not subverted but so delicately balanced was this pile of furniture that a touch caused it to sway.

CUI BONO?

This query, sometimes put in a spirit of flippant ridicule and sometimes in all sincerity by an honest sceptic, is satisfactorily answered forever by one intelligent glimpse of the stupendous purpose behind such manifestations, viz., to give absolute proof of the presence and power of a spiritual intelligence. Thus, the ringing of a bell by a spirit desiring to communicate is an intelligent means used to attract the attention of the embodied listener, just as truly as is the

ringing of a telephone bell or the tick of a telegraphic instrument. No logical thinker will attempt to evade the point at issue by adopting the shallow subterfuge of ridiculing the *modus operandi*. The importance of psychical phenomena taking a physical form of expression does not begin or end with the mere production of the phenomenal fact. It goes forward to the establishment of intelligent communication between embodied and disembodied human beings.

RABAH THE PATRIARCH

It would be difficult, almost impossible, to attempt an adequate description of the transcendent virtues and stupendous psychical powers of Rabah, the revered Head of the Oriental Order of Sublime Silence, and at the same time to avoid the appearance of hyperbole. To the uninitiated such a description would appear like unto an attempt to delineate the Deity: yet it may be affirmed with all truthfulness that the Venerable Rabah exemplifies, in word, thought, and action, the most perfect blending of profound hu-

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mility with the consciousness of power unfolded through communion with the Infinite Rah. He has attained to perfect finite triunity, absolute equilibrium and harmony of expression throughout the three departments of his being—the physical, the mental, and the spiritual. His religion may be defined as the unceasing adoration of God, having its mundane expression in the shedding forth of the radiance of supreme love for all mankind. He does not advertise his virtues in the exoteric courts of human ambition, yet he is in esoteric communion with the inmost soul of every truly progressive human being.

He deigns to speak with Ka-Ra-Om, in the direct voice, in words of love and wisdom, transcending the space between two continents by the power of Adept Spiritual Volition.

THE BROTHERHOOD

"All men are brothers" is an axiom professedly endorsed by all enlightened people, yet how strangely is this benevolent profession applied by men otherwise sincere and good.

Men, even in this enlightened age, are frequently ostracised by their fellows because of their peculiar religious views or opinions.

It is an aphorism held most firmly as truth by "The Brotherhood of Rabah," that no man is "outlawed by God" because of his belief or disbelief in any doctrine or creed whatsoever. It is held with equal firmness that immortality and progress are the birthright of every human being. If these two benevolent contentions be true, then it logically follows that the anathema of a priest or sect is nothing more than a "*brutum fulmen*."

No brave man will abandon his honest opinions, under threats.

While all men are truly brothers in the universal fact of a common origin as finite children of the one great God, yet it is nevertheless equally true that all men are not constitutionally adapted to vibrate upon the same plane of mental and spiritual expression.

The eternal law of cause and effect is operative in the realm of mind and can never be abrogated at the whim of any man or sect of men. Accepting this proposition as self-

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evidently true, the earnest seeker after truth will surely discover the zone of mental and spiritual expression upon which he is best adapted to vibrate, and with the inhabitants of which he is constitutionally fitted to commune. Not by intruding upon the garden of another man's soul, but by cultivating his own, can any man progress in spiritual unfoldment. There is no other way.

THE BOOK

"The Message of Ka-Ra-Om"

This volume is so named because it is sent forth as an embodiment of the liberal views concerning the destiny of man, held in communal thought by Ka-Ra-Om and the "Brethren of the Order of Sublime Silence."

It is a mediumistic production. Dr. Q and Asparda have constantly superintended the work of the psychic-penman in its production by spiritual impression, inspiration, and clairaudience.

(See the lithographic portraits of these two spirits: the one, Dr. Q, an eminent scientist

before his ascension to the supra-mundane realm, the father Asparda a bright and happy spirit, the ascended brother of Ka-Ra-Om.)

THE POWER

The power for the phenomenal expression of spiritual intelligence, as recorded in this concluding chapter, may be termed *Adept Power* resulting from the blending of the vital-magnetic aura of Ka-Ra-Om with that of his embodied and disembodied friends. Doubtless Novus Homo has contributed his quota of psychical vibration to the phenomenal expression of this power, but his psychical contributions to results achieved would be of the mediumistic order. Dr. Q and Asparda were the dominating spiritual intelligences operating from the zone of supra-mundane spiritual energy.

WRONG METHODS

During his sojourn in the western hemisphere, Ka-Ra-Om has had an opportunity to observe the methods adopted by sceptical

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scientists for the purpose of testing the credibility of phenomenal mediums.

These methods, though well meant, are entirely wrong, unscientific, and usually futile.

The methods adopted for the prevention of fraud are just as likely to obstruct the expression of genuine phenomena. True you may impede the work of a trickster, then again you may not. You may detect a fraudulent medium at his work: but how does that prove that genuine phenomena cannot be obtained? Many instances of discordant results in the investigation of mediumistic phenomena would appear to show that a genuine medium, with a dishonest trend, will, from the mere love and necessity for money, attempt deception under imposed conditions which prevent genuine phenomena. Of course the use of the word "genuine" will be as a foreign tongue to many sceptical investigators when used in this connection. That would merely indicate a flaw in the mental make-up of the investigator. It would show an assumption of knowledge in advance of the fact, pro or con.

The well-meaning yet prejudiced investigator will, perhaps, pardon a little plainness of utterance. You know little, and believe less, concerning psychical phenomena and consequently you introduce tests of a purely materialistic order.

You, perhaps, manacle your medium or tie him up in ropes. What happens? Probably nothing. After creating all discord possible, by implication of dishonesty in advance, and imposing conditions which may be inimical to the genuine equally with the deceptive, you congratulate yourself that you have proved your case. But — have you?

Take a parallel illustration. Suppose an intelligent sceptic from a country where the telephone is unknown should arrive in America. He is told of the wonders of electrical science, but refuses to believe in the existence of electricity, much less to credit the fact that it may be made a means of intelligent communication between man and man. He is invited to witness the marvels of telephonic communication.

He meets the invitation with a sceptical

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sneer, but eventually accepts the invitation.

He insists upon the imposition of his own conditions and is humored in this respect. He stops up the mouth of the receiver, gags the operator, severs the wire, and gets—nothing. Just what he expected—nothing. But what has he proved? Nothing.

The telephonic operator might have been a cheat, his instrument a dummy; in that case deception would be prevented by the methods of our investigating friend. It is equally certain that genuine telephonic communication would be rendered impossible by the imposition of the same obstacles.

There is a better way. Reader: you possess the receiver and transmitter of psychical intelligence in your own mentality.

Sweep your mind clear of prejudice, enter upon this inquiry with the object of discovering whether the faith of all the ages is founded upon fact or fiction.

By adopting this rational course of procedure you will be enabled to answer the question, What is man? with the tremendous affirmative "An Immortal Being—Offspring of God."

PSYCHOTINTS

The term Psychotint was given as an appropriate name for the type of direct psychical precipitation of which the lithographic plates illustrating this book are faithful copies.

Ka-Ra-Om has received a very large number of these beautiful demonstrations of spirit power.

Dr. Q, Asparda, and the spirit of an ascended artist were the presiding geniuses in the production of psychotintic phenomena.

They were instantaneously produced under conditions which the writer will endeavour to describe.

Some of these precipitations took the form of script upon a material similar to soft vellum.

Such communications combined an exquisite design, floral or otherwise, with a sacred and personal communication from an ascended spirit friend, or from some embodied friend capable of co-ordinating with Ka-Ra-Om and his spirit friends.

The larger number were of the nature of psychotintic portraits, or portraits and sym-