

THE NEW TESTAMENT OCCULTISM

OR

MIRACLE WORKING POWER INTERPRETED
AS THE BASIS OF AN OCCULT
AND MYSTIC SCIENCE.

BY

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SPIRIT," "THE OPEN DOOR, OR SECRET OF JESUS," "THE DAWNING DAY,"
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"Behold I give unto you power to tread on serpents, and
scorpions, and over all the power of the enemy; and nothing
shall by any means hurt you."—LUKE x : 19.

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TO ALL WHO WOULD BE TRUE AND LOYAL SONS
OF GOD AND BROTHERS OF CHRIST, THIS
BOOK IS LOVINGLY DEDICATED
BY THE AUTHOR.

Anon. 9, 74

1-61

There is an art, known only to a few, by which the purified and faithful soul of man may be instructed and illuminated, so as to be raised at once from the darkness of ignorance to the light of wisdom and knowledge. . . . If the soul is perfectly purified and sanctified she becomes free in her movements, she sees and recognizes the divine light, and she instructs herself, while she seems to be instructed by another. In that state she requires no other admonition except her own thought, which is the head and guide of the soul. She is then no more subject to terrestrial conditions of time, but lives in the eternal; and for her to desire a thing is to possess it already. . . .

Man's power to think increases in proportion as this ethereal and celestial power of light penetrates his mind, and, strengthening his mental faculties, it may enable him to see and perceive that which he interiorly thinks, just as if it were objective and external. Spirit being unity and independent of our ideas of space, and all men having therefore essentially the same spirit, the souls of men existing at places widely distant from each other may thus enter into communication, and converse with each other exactly in the same manner as if they had met in their physical bodies. In this state man may perform a great many things in an exceedingly short period of time, so that it may seem to us as if he had required no time at all to perform it. . . . Such a man is able to comprehend and understand everything by the light of the universal power or guiding intelligence with which he is spontaneously united.

—CORNELIUS AGRIPPA.

From Selections in MYSTIC KEY.

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INTRODUCTORY.

THE present wide and rapidly-extending interest in occultism in its various phases is something more than a morbid curiosity in the mysterious, or an abnormal desire for the unattainable and unreal. There is, no doubt, plenty of abnormalism and superstition connected with thought and effort in this direction, and men's ideals of their possibilities through these channels may be distorted and extravagant, as have been ideals, thoughts and efforts connected with every form of religious faith and practice. Nevertheless, the yearning of the human soul for a more penetrating and far-reaching vision than the senses give, and a greater mastery of the conditions of environment than physical science under the limitations of strictly sense-relations, and the sense-consciousness held to these limitations can achieve, is a real and legitimate demand of the soul; and it is this which constitutes the basis of both these phases of human desire and effort.

Had this innate and inextinguishable demand for a wider vision and larger freedom been fully met in any of the prevailing forms of religious faith and effort, or in the possibilities of physical science, there would have been no occasion for this seeking after the

occult and supersensuous, outside and independent of religion, which seeking to many seems morbid and illegitimate. But suppose careful examination should show that religion and occultism belong together, and that a genuine occultism is both possible and legitimate, and has its real and only basis in religion ; then the study and development of one as a science, and of the other as an inspirational experience, would fully meet this innate demand of the soul, save from abnormalism and superstition and advance the race in rapid strides toward its destined earthly fruition. The bare suggestion of this possibility is sufficient to awaken thought in this direction, and prompt to a serious consideration of the question. At all events, it offers sufficient excuse for the appearance of a book of this character at the present stage of the occult interest in our western thought, and is the only apology we have to make for its production.

The extraordinary claims set forth by students of the Oriental doctrines and life, for an occult science and thaumaturgic power among the initiates and adepts of that eastern cult, and the reports by travelers of the marvels they have witnessed at the hands of these remarkable people, have done much to awaken and intensify the curiosity and interest in the occult and theosophical, now spreading through the western world. Too many well-authenticated accounts have been published of the wonder-working power of these eastern adepts for us to lightly dismiss them as illusion or legerdemain.

Among the witnesses of these extraordinary feats of magic or miracle, have been men of science and letters,

and some of the shrewdest of our western magicians, all experts in their line, who have given much time to a scrutinizing investigation of the nature of the skill or magical power,—whatever it may be,—of these wonder-workers. Some of these investigators gained the friendship and confidence, as they believe, of prominent adepts, who professed to disclose to them some of their secrets, and these men seriously declare to us that they witnessed feats that were beyond the scope of trickery and utterly unaccountable by any process known to western science or art. Some of these witnesses felt compelled to believe from the disclosures of the adepts and what they saw wrought by them, that they possessed a knowledge of and wielded a power over the secret forces of nature and life by a direct act of will, which seems truly miraculous, but which the adepts claim is really the application of an occult science they have experimentally established and perfected. In view of such testimony, many are beginning seriously to ask, is there or can there be a genuine occult science by which we may come into the possession of, and wield at will, a true thaumaturgic power? If so, what bearing will it have on the Christ and Apostolic miracles recorded in our own New Testament?

In the Appendix we give some of the recent reports of western experts who have carefully studied the eastern occultism, in order to set the real claim now being made for it, clearly before our readers. We have also selected some of the striking scenes from the New Testament, recorded of the Christ and Apostolic ministry, and grouped together for a brief connected story of

a few of "the miracles and wonders and signs" wrought by them as they went about doing good and preaching their gospel of the kingdom. By thus having a condensed and connected account of some of these scenes, separated from much in the gospel narrative which diverts attention from them, we get a more vivid and impressive picture of this striking feature of that wonderful ministry which it will be profitable for us all to consider by and for itself. If for no other reason, however, such a connected account of the New Testament "miracles" should be presented with that of the Orientals, that the striking contrast in the specific character of the two may be fairly seen and appreciated.

As the following pages are devoted to a specific study of the New Testament Occultism, the reader is asked to give this condensed sketch we have taken from the record and presented in the Appendix, a careful consideration. An impartial study of this feature of the gospel story, in connection with a thorough study of the psychic and spiritual nature of man in the light of the Christ and Apostolic example, and the new light which modern psychical research throws upon the super-sensuous powers of the soul, make clear the possibility of an occult SCIENCE.

The following extract from an opening lecture of a course on "Psychical Research," recently given in Boston, is so appropriate and suggestive in this connection that we venture to quote it. The lecturer said, according to the report, "that Skeptical arguments against the reality of the miraculous powers ascribed to Jesus and the Apostles as well as to saints of the early

Church, are now being combated by a new line of evidence, strictly scientific in its character.

“We have found that many of the powers ascribed to the early apostles of the Church exist in human nature to-day in a more or less developed form; and that, so far from being incredible, the miracles of healing reported in the gospel record are rendered extremely probable by the actual experiments of French and German physicians in the practice of healing by suggestion. The fact that these alleged powers of Jesus and his disciples are possessed in some degree by persons living to-day, is to scientific thinkers the most satisfactory proof of the authenticity of the gospel records. The study of psychical science will place Jesus in the category of nature, so far as the exercise of miraculous powers is concerned; but it will leave him still the same divinely-illuminated soul, living and moving and speaking on a plane of spiritual life not realized by any man of our acquaintance. His words will gain a new authority to rational minds when it shall be proven by psychical science that he was not simply a good man and an ethical teacher, as most Unitarians assert, nor a mere pretender to marvelous powers, as is asserted by many skeptical writers. This line of experimental evidence will take its place in the literature of the Church to supplement the evidences of Christianity now taught in our divinity schools, and to many minds will be the most conclusive evidence of the genuineness of the gospel records and the reality of that wondrous character, Jesus of Nazareth.”

The following study, epitomizing the New Testa-

ment Occultism and Theosophy, is designed to be of the most practical character. No claim is made for scholarship or its methods, either in the line of historical research or of philosophical analysis and exposition. The object of the book is not to develop or defend any special theory or philosophy of life, and its development as such, but to awaken men to the recognition of their immediate transcendent possibilities, and open to their understanding the sure and unmistakable means and methods of speedy realization. If theory and philosophy are found involved in the effort, they are used only to make the more apparent these higher possibilities, and to illustrate and emphasize the process of bringing them to immediate realization in experience. The reader is asked, therefore, to accept for the time provisionally as working hypotheses, these theories, and test their value by the results reached from the practical application of the method they are used to explain and illustrate. He is asked, also, to lay aside as far as possible all bias of pre-accepted convictions, and make sure that he fully gets the author's meaning.

As the transcendent possibilities of man, and the secret of their immediate realization here presented were opened to us by the independent and unbiased study of the New Testament Occultism, we use this as the best means of opening the same to others. The fatal mistake made by the great leaders and directors of New Testament study, is the direction of thought to the life and teaching of the Christ and his Apostles from the exclusive ethical and religious point of view, to the utter neglect of the higher science involved in the

practical study of the occult or thaumaturgic power belonging to the new doctrine, and exercised by the Master and his Apostles throughout their public ministry. The development and understanding of this science in its practical bearing, is an absolute necessity to the deeper esoteric or spiritual understanding of the life and teaching of the Master.

The exercise of thaumaturgic power by the Christ and his Apostles, has mistakenly been regarded as a supernatural and miraculous gift, bestowed for an exceptional purpose, instead of the working of an occult law to be practically studied, mastered and applied in universal experience. There is not the slightest warrant for the miracle view in the teaching of either Jesus or his Apostles. On the contrary, this power was specifically emphasized by them as the legitimate fruit of the regenerate or higher spiritual life to which they called the world, and in the power and inspiration of which they lived, spake and wrought. Jesus insisted upon the exercise of this power as a necessity to the successful preaching and spread of his gospel through the world. In choosing and preparing his disciples for the preaching of his gospel, we read that he first taught them the use of this power as a necessary condition of successful preaching.

“And when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness, and all manner of diseases.” When he began to send them forth from time to time on preaching and healing tours, he directed them, “As ye go preach, saying, the king-

dom of heaven is at hand." That was the message they were to give, the immanence of the kingdom of God. "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give . . . for it is not ye that speak but the Spirit of your Father which speaketh in you." This was the work they were to do under divine inspiration and power as they preached. In his final commission on the eve of his departure, he bade them go into all the world and preach his gospel of immediate spiritual emancipation and realization to every creature, in the promise that these signs should follow them that believed. Whosoever, he said, "believeth on me, the works that I do shall he do also."

Let us, then, take up the study of the New Testament Occultism, or the Christ and Apostolic thaumaturgy, and give it the attention its importance demands, as something to be understood and applied as a practical and demonstrable science. We urge this study and effort, because of the profound conviction: First, that the fruition of the Christ gospel is impossible without the restoration and exercise of the thaumaturgic power of the Christ-life; since, without it, the professed follower and teacher is shown to be out of direct touch with the spirit and power of his ascended Lord, whose presence in spirit and power was to become manifest "in the signs following." Second, that this is the legitimate work and rightful province of man as a spiritual being and child of God, whose duty as well as privilege it is to stand in relation to his environment, in the image and likeness

of the Father, holding dominion. It was to bring mankind to this realization, that the Christ gospel and ministry was opened to the world. Third, that the time seems especially auspicious, because of the present opening up of Oriental occultism and esoteric philosophy to western thought, and the confronting of the Christian Church by the eastern world, with its mystic orders and brotherhoods of "Holy men," "Yogis," and Hierophants as possessing the miracle-working or thaumaturgic power.

If, in the following pages, the author seem oracular and dogmatic, it is because he writes from the standpoint of the seer rather than that of the scholar or philosopher, and depends for the recognition and acceptance of the truth more upon its clear and positive enunciation, than upon its exposition and defence by argument. "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me. . . . And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. 2: 1, 2, 3.)

THE NEW TESTAMENT OCCULTISM.

I.

LAW ? OR MIRACLE ?

1. THE exceptional and extraordinary works recorded of the Christ and his Apostles have been so long and universally regarded as contrary to and in violation of the established order and recognized laws of nature and life, and thus as miraculous or supernatural, few have ventured to assume that, if true, they were wrought not by miracle or the interruption of law, but through a higher law not generally understood. Hence, there are three general points of view in regard to them. First: that of the out-and-out skeptic and materialist who rejects the entire story as either a delusion or fraud, because of these supposed miracles it presents as actual facts of experience, honestly believing such things to be impossible in a world governed by unbending and immutable law. Second: those who accept them as facts, while holding to their miraculous and supernatural character, regarding them

as evidence of Divine interposition and special providence for special ends, and being exceptional and miraculous, should not be expected ever to become a thing of universal and common experience. Third : those who accept the gospel teaching and moral example of the Master as the true ethical basis of religious faith and worship, yet either reject the so-called miracles as legendary, or possible exaggerations of some exceptional experiences not generally understood, or, if admitting their possible fact and miraculous character, still regard them as having no moral significance or practical bearing on the building of character and attainment of truth, since these rest on their own merits, needing no miraculous support, and so place them in the category of unessential and unprofitable questions.

2. But if there be any admitted facts of nature and life that have no moral significance or practical bearing on general experience, because as yet unexplained by any known law, what shall be done with the great miracle of life itself? What scientist or philosopher has yet explained the nature, law, and source of life? And who shall say that life has yet reached its highest level of organic development, or set limits to its achievements in connection with advancing phases of its controlling principle of intelligence in man? Have specialized life and intelligence, either or both, reached their highest level of organic expression in the human race as a whole, or in any of the individual members thereof? If not, who then can assert or maintain on any rational

ground, that exceptional manifestations of the inherent powers of life and intelligence in a few individuals, under what may be regarded as abnormal conditions, are not indications and prophecies of what, under legitimate changes of organic conditions through further spiritual development, shall yet become the normal expression of human life in universal and common experience?

3. Let us ask what life really is, or at least what we know of it and of the law of its manifestation. All that we now know of life, as such, is manifest in and through organism. First: on the physical plane, in the building up and perfecting of organic structures, in which the life itself, with a specific determining principle of control becomes embodied as the soul of the organism. Second: on the higher plane of mind, in which the brain of man becomes the organ of thought and affection. Each structure unfolds and is built up from within by the chemistry of life, taking up elements from without and transforming them into the substance of its own organism, and appropriating them to the building up and perfection of that organism, so that it shall be made the complete external representation and organic expression of the embodied and controlling life.

4. The specific functions and processes of organic life are manifest in the transformation of one form of substance into another, and always into organic identification with itself, thus lifting the elements it uses up to its own level of organic expression.

Whatever then may be its source, life itself is a transcendent energy acting in and upon matter, transmuting and molding it into an infinite variety of forms, each of which, as a living structure, becomes an organic embodiment of certain specific attributes, inherent in life, each differing organism corresponding in structure and function with the specific principle it embodies, and which distinguishes it from all others. The controlling principle of the wheat life differs from that of the corn, so the organism and the action of the living chemistry of each differ in correspondence with its controlling principle. The form and structure of each organism are thus identified with and made to express the specific qualities and attributes of the life and determining principle it embodies.

5. Life from the first, perpetually asserts and maintains its absolute supremacy over the material elements, by transmuting and using them as it will, while the controlling principle of each individualized form of embodied life determines the specific product it shall be. The whole organic world resting upon the inorganic world from which it is built up, is the absolute demonstration of the supremacy, and transforming power of life over matter.

6. Life, and the law of its vital processes in organism are thus seen to transcend the material elements and the chemical and mechanical or non-vital forces of the inorganic world to which they stand related, and within the circle of their activity hold complete dominion over them. In like manner,

also, the vital chemistry of the higher organisms transcends and subordinates to its own higher uses the vital power and the physical substance of the lower structures. Thus the power of life increases, and its dominion over the elements and forces of the physical world extends, as it rises to higher and higher levels of organic individualization in embodiment. Life is, indeed, a miracle-worker from the beginning, that is, it is a law unto itself, and practically puts to naught the laws of the material world, by subordinating them and the elements they rule, to its own service and uses.

7. On the plane of vegetable life, this dynamic power of vitality lifts up and holds millions of tons of matter in the structures of trees and plants, against the law and forces of gravitation and chemical affinity, which would destroy all organisms and reduce them to the common level of inorganic substance in the mineral kingdom. In the higher organisms of animal and bird, the physical forces are still further set at naught, by the locomotion of the animal and the flying of birds. In man the addition of his higher intelligence enables him to still further transcend the material order and overcome its set limitations, by inventions which almost annihilate time and space, defy the chemical order of materiality and the force of gravity itself.

8. It is true that man's control of the elements and forces external to himself is as yet but second hand ; that is, he gains his mastery through contriv-

ances which bring one force to counteract and overcome another by mechanical and chemical processes. The next step, however, will be the extension and exercise of the dynamic power of his own life-force, now supreme within his organism, directly and at first hand over the elements and forces of the world external to himself, through the occult relation of his soul-life to the soul of things, grasped by a deeper insight, a higher intelligence, and corresponding supremacy of will.

9. The first step in this higher development of dynamic power and intelligent control of the life-force, will be the holding of the physical body as the soul's organic instrument, absolutely above the power of the most fatal poison, and of every destructive agency of the physical world. Then will follow the reaction upon the world of environment, and every element and force of the world external to man will be brought into complete subjection to his enlightened understanding and commanding will.

10. The evolution of life, and the specific development of its inherent attributes and powers in and through organism, have culminated in the individualized and embodied dynamic power, directive intelligence and controlling will of man. The further evolution of life and its powers will, therefore, be not in the production of higher types of organism, but in the development and perfection of the specific powers of life in the human organism, which involves

the perfection of the organism itself. Hence the higher steps and phases of specific action suggested above are inevitable. Let us look a little closer at the question of life, and see if this conclusion is at all extravagant.

11. Life is not born of matter, nor of any combination of material elements or conditions. It is itself the organizing, transmuting and controlling power over the material world. If life has not its origin in matter or material conditions, it then belongs to and proceeds from that which is not matter, and which transcends matter, an inner and higher realm of an invisible something for which we have no better name than Spirit.

12. Matter in its original or primordial and elementary condition to which physical science can reduce it, is invisible substance in the form of diffused and indestructible elements. There is, therefore, no violence to clear thinking in conceiving of Spirit as invisible but imparticled Substance or Essence, which, because it is imparticled, an eternally indivisible oneness of substance, cannot become visible to any form of sense as external substance.

13. Let us then recognize Spirit as that original, invisible, and living substance of Universal Being, which underlies and over-arches all existence, and is forever behind and above all material creation, the inward and primal fount and spring of all intelligence, creative action and external manifestation.

We must recognize and give some name to that which is manifest, whether we comprehend the real nature and source of the manifestation or not. There is no straining of the facts of observation relating to the manifestation of life, in the unhesitating recognition of life itself as a spiritual creative energy which transcends the material elements and all other forms of force connected with matter, since its constant manifestation is as a creative power in the perpetual transformation of the material elements and the subordination of all other forms of force, to the building up and development of the organic world and its infinitely diversified forms of embodied life, use and beauty.

14. The evolution of life and its inherent attributes through ascending steps of organic embodiment, has reached its highest level of individualized or organic expression in man. In this culmination of unfolding life in organism, the life itself came to self-consciousness in man, making of him an individualized embodiment of self-conscious intelligence and dynamic power. But man, as man, has not yet reached his highest level of development in the exercise and sway of his organic intelligence and power over the elements and forces of the material world.

15. From the beginning of organic life on our planet, and before the dawn of specialized intelligence in organism, the chemistry of life demonstrated its absolute supremacy over the material

elements, by transmuting one form of substance into another, and appropriating the elements to its own specific uses in organism on each plane, converting them into any kind and quality of substance needed for the infinite variety of structural forms which make up the organic world. This is the first great fact to be remembered and emphasized in our thought. The second is, that in every organism there is a specific, controlling principle which determines the form and character of the structure, and the kind and quality of substance the transforming life-force shall produce and appropriate to the construction, repair, and perfection of the organism itself. The third is, that this determining principle rises at length to self-consciousness in man.

16. In these three things we see first, the supreme power of the life-force over the material elements with which it is brought into vital relations and contact ; second, we see the supreme power of the controlling and determining principle over this living transforming energy in holding it to the complete subservience of its own specific ends and uses ; and this before it has become self-consciously intelligent. Third, we see that the range and sway of this transforming energy of life extends, as the life itself unfolds and mounts through advancing organisms up to its final culmination in man, where it becomes self-conscious, an individualized embodiment of intelligence and dynamic power. When, therefore, organic life has thus risen to the level of self-conscious intelligence and power, it cer-

tainly loses none of its supremacy and transforming power over the elements, but is bound to extend and wield that power to the full extent to which the ever advancing intelligence shall realize the dynamic power at its command, and understand or grasp the law of its control.

17. There is no extravagance then in believing, that as the living embodied soul of man rises or expands to that deeper insight and higher wisdom which characterized the Master of Galilee, that it shall possess and wield that God-like and commanding power ascribed to him. Indeed we should be inconsistent and illogical not to anticipate and expect this very thing. Hence the wisdom of the Master's formulation of the law, "According to your faith be it unto you!" "All things are possible to him that believeth!"

18. The faith of which the Master here speaks is not a blind credulity or an over-zealous fanaticism; but the calm and serene confidence of a clear-seeing intelligence, recognizing the absolute supremacy of embodied spiritual being and dynamic energy over the material elements and conditions, and the commanding power of its intelligence to wield that energy as it will, to the full extent to which it grasps the occult law of its relation to the elements. "Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also!" To believe on the Christ in the sense he taught, is to believe not only that he lived the transcendent life

of wisdom and occult mastery recorded of him, but that *in* this he truly represented the immediate possibilities of every one of us. The secret of entering into that higher wisdom and mastery was his message to the world.

II.

THE THREE FACTORS INVOLVED.

19. GRANTING the essential truth of the gospel narrative concerning the life, works and teaching of Jesus, we have presented in them three fundamental things, which, in their distinguishing characteristics, are entirely unique and exceptional in the history of human experience. These are, specifically, a perfect and full-orbed personal life and character ; a doctrine in perfect correspondence with that life, and of which the life itself was a complete exemplification ; thus proving its perfection and divinity, and so its power to effect corresponding results in other lives ; and, finally, a perfect thaumaturgic power corresponding with, and the legitimate and inevitable fruit of, the doctrine and the life, each depending upon, necessary to, and inseparable from the others. These three factors in their perfection, are essential to the perfect man, the fulfilling of the Divine Ideal in man, and are therefore possible to him. "And God said, Let us make man in our image, after our likeness, and let them have dominion." Man will not stand in the image and likeness of God, until he has dominion over himself, the material world, and over all his relations to environment.

20. The personal life and character is a necessary expression of the ideal that dominates that life; and the ideal which any man holds, is a necessary product of the doctrine he entertains concerning the nature, limitations and possibilities of his own being, or of man as man. This doctrine of man and his possibilities will, in turn, be determined by the conception which one has of the nature and providence of God and His relation to men.

21. The basic doctrine held and promulgated by Jesus concerning the nature of God and His relation to man, and of man and his duties, privileges and possibilities under this Divine relationship, was in its fundamental conception and practical presentation, original with himself and differed in sharp contrast with the conceptions of God and of man, which lie at the basis of every other great religious system of the world. The connection of this doctrine of Jesus with his transcendent and perfect life, and hence its possible power to effect corresponding results in other lives, renders it of the utmost importance that the world should have at least a true, appreciative understanding of what that doctrine was. But this is impossible unless we repudiate the authority of the traditions of the elders, and go back of all the speculative theories of interpretation formulated in earlier and darker ages, to the direct teaching of the Master, and re-study his life and words in the better light of to-day, free as possible from all bias of dogmatism, whether of science or religion. This

epitome is meant to be an earnest and honest step in this direction.

22. The unique and exceptional life and character of Jesus was the legitimate fruit of his doctrine practically applied, and so the complete vindication of its all-embracing truth and divinity. The thaumaturgic power exercised by him on all suitable occasions (always and only to beneficent ends) was identified with and inseparable from the exceptional spiritual wisdom and all-penetrating insight attained by him, and which enthroned him on a plane of life vastly transcending the sense level of our common humanity, and above the spiritual attainment of all other men of whom we have authentic record. The real nature and source of this thaumaturgic power and higher wisdom, is the specific question considered in these pages.

23. The transcendent personal life, moral perfection, spiritual insight and thaumaturgic power, recorded of the Christ, go together. To drop out one of the four would sadly mar the picture of a perfect, divinely human personality presented in the Christ character of the New Testament story. Combined, they constitute the actualized, embodied, ideal man, the true type of a perfect humanity, wanting nothing.

24. Surely it will be conceded that whether the story be an ideal creation, or a veritable fact of history, if by any means all men could at once be lifted to the plane of divine realization it presents, every

evil would vanish from our earth. All antagonism and hatred would be turned to harmony and love, and mankind universally would dwell together in "the unity of the Spirit and the bond of peace," as sons of God and brothers of Christ. Poverty and crime, disease and vice, insanity and sorrow, would be no more. Courts of law, prisons, reformatories and asylums no more needed would be converted into temples of learning and art. Churches needed no longer for the preaching of a saving gospel, since all would "know the Lord from the least unto the greatest," would become consecrated centers of praise and worship in music and song. The armaments and weapons of war would be turned into implements of peaceful industry, and the non-producing hordes of standing armies, navies and police, now held for the protection of the personal and property rights of cities, states and nations, and resting so heavily for support on the scarred necks of the toiling, sweating millions, would be turned into corresponding industrial armies and organized co-operative bands of productive labor, to the complete abolition of oppressive toil, and the making of productive industry a recreation and delight.

25. Then would follow the glad, exultant achievement of developing and utilizing the limitless resources of earth and air for human use and service, and the creation of that universal abundance and common wealth which must characterize the final and perfect civilization. The very earth under the transforming touch and magic skill of the Christ-

man's higher wisdom would be redeemed. Every waste place, stagnant pool, desert and wilderness would be turned into fruitful gardens, productive fields and flowering parks of beauty and delight, and the entire earth become an enchanting world of happy homes vastly transcending in loveliness and perfection the symbolic Eden of primeval days. The golden age of millennial glory and blessedness, foreseen and foretold in prophecy of long ago, would be here, and the veritable kingdom of God which Jesus preached, and for which he wrought and gave his martyred life a holy and willing sacrifice, would be enthroned in human life and society throughout the earth. The Lord's prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," would be answered, and his great swelling hope for man fulfilled and realized in the universal experience of a redeemed and glorified humanity. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write, for these words are true and faithful."

26. To bring in and establish the reign of this millennial blessedness, then, it is only necessary that

each individual become imbued with the spirit of the Master, and enlightened with the same practical wisdom. Is this too stupendous a feat to be readily accomplished? The achievement is indeed stupendous, but is it so very difficult a matter? Let us re-study the revelation and promise of the Christ, and see if we do not find a door therein, divinely opened for the speedy realization of this very result. Enter heartily with us, dear reader, into this examination, and see if it is not clearly shown that this is not a matter of long ages of progressive development as many suppose, but rather an individual awakening and birth into the kingdom of spiritual light, freedom and power, here and now, by a divinely provided process as simple and certain as the birth of a plant from a seed that was planted. Be assured the immediate opening of the spiritual consciousness, which is possible to all, is secured by the quickening, transforming and illuminating touch of the Divine Spirit, in response to a specific co-operative attitude of the individual soul toward the Divine, or planting of the soul in God by an act of choice and volition, in faith.

27. Could those who now call themselves the followers of Christ be so fully awakened to their stupendous privilege and opportunity as to rise at once and enter into their rightful inheritance, they would immediately become endowed with sufficient power of influence to complete the awakening and regeneration of the entire world in a single century. But will they do it? Are they willing to

throw aside their effete and crippling ecclesiasticism for the living, glowing armor of a present inspiration and spiritual power? Are they willing to cast off the absurd and fictitious authority of tradition, and consign to the tomb of the dead past its long outlived creeds and dogmas, for the divine authority and emancipating power of an immediate illumination and Christ anointing from on high?

28. Most certainly under the present ecclesiastical and theological incrustation and spiritual darkness of the Church, the millennium will be held in the womb of the future for twenty centuries longer, without one true step towards its realization, unless, outside her sectarian walls, the real work is begun and the new wine is put into new bottles from which all who thirst may drink, and they who drink shall live. "I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God and he shall be my son."

III.

THE GOSPEL AUTHENTICITY.

29. THE four gospel narratives give us the story of the Christ and all that we know of his life, words and works. The "Acts of the Apostles," which follow, give a sketch of the immediate results of the personal ministry of the Christ in the life and experience of his first Disciples, in their efforts, after his departure, to follow in the Master's footsteps.

30. The remaining books of this unique collection of inspired teaching are fragments, preserved, of the direct teaching of the Apostles themselves in their efforts to interpret and apply to others the life and teaching of their ascended Lord. This, doubtless, is essentially and fairly represented in the Epistles. To properly understand these Apostolic Epistles, however, we must remember that they were written long before the gospel narratives were penned or planned, and for a very different purpose.

31. The Gospels were written with direct reference to the needs of after generations, to put into permanent form and send down to future ages as authoritative history, the story of the life and

words of the Master, unmixed with the theories and explanations of his historians.

32. The Epistles, on the other hand, were prepared with special reference to the specific, mental, moral and social conditions of the class to which they were severally addressed, and therefore contain much that was transient and local in character, phraseology and significance. There is not the slightest evidence, external or internal, that when written their authors had any thought whatever of their being handed down to future generations as authoritative Scripture.

33. It is plainly obvious that had the authors of the Epistles been sufficiently inspired with prophetic vision to have foreseen the specific mental, moral and social conditions of life in our modern western world, and written the several Epistles to the different classes of this age and people, they would have used very different phraseology, especially when making significant reference to things local and special connected with the class to which they were writing. For this reason, the absurdity of any appeal to the phraseology of the Epistles as a basis of authoritative dogma is too apparent to need more than mention, since they were adapted and written, mostly, to classes of semi-barbarians, whose minds were yet dark from the bias of the old paganisms out of which they had recently been gathered by the missionary work of the Apostles.

34. Nevertheless, these Epistles necessarily con-

tain graphic statements of fundamental principles which are of universal application and significance, and which meet the spiritual needs of our common humanity under every conceivable condition of life and stage of development. When thus discriminately studied and applied, they will be found a priceless treasury of spiritual wisdom and truth. But to do this perfectly they must be studied and interpreted in the light of the life and teaching of the Master, since it was in that light and spirit they were written. The parables of the Master and his Sermon on the Mount, when considered in the light of his own life, furnish the true key to the proper interpretation of the entire New Testament teaching.

35. The direct story of the Christ-life was not written, as all searchers of the history agree, until many years after his ascension to the higher world. No present historian can positively determine either the exact date of the writing or specific personality of the writers. We have, however, without doubt, the story of the life and teaching of Jesus as rehearsed by the original Disciples who were witnesses of the same, written out by devout and faithful scribes of the time, in strict accordance with their authoritative testimony. This testimony being given from memory many years after the events thus reported had transpired, and the gracious words of the Master had been spoken, it is obviously improbable that in all respects we have a literal rendering of his discourses, or language. Still,

the sacredness with which the memory of the great Teacher's life and words were cherished by them, and the unmistakable inspiration these had led them to experience, enabled them to give the essential truth of the matter, and that was really all that was needed to help others to a corresponding realization.

36. The Master had taught his Disciples to look within for the true Teacher, the Teacher that taught him, and would also teach them, and all men who recognized and listened to his voice: "Even the Spirit of truth which proceedeth from the Father; the comforter which is the Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." According to the record in the "Acts of the Apostles" and hints in the Epistles, there is unmistakable evidence that this promise was practically fulfilled in their experience. We may, therefore, rest assured that in the New Testament presentation we have an essentially correct picture of the real life of Jesus and the substance of his teaching.

37. What if the record of that life be fragmentary and incomplete, and the actual writers of the story never historically verified, even then to the unbiased and enlightened mind who can read between the lines, the internal evidence sufficiently vindicates the story, and behind the broken and imperfect record is unmistakably discernible the majestic and inspiring personality of the God-man and the man-

god, the most divinely influential personality our world has known.

38. The transcendent genius of spiritual insight, who, without an actual objective model to suggest it, could invent that story with its marvelous appreciation of what constitutes the true character of a Son of God, a man in the full consciousness of his own divinity and identity of nature with the Father, would himself be a Christ.

39. To believe that this divine ideal was wrought out and foisted upon the world a fiction, or mere invention through the uncultured brains of a handful of Galilean fishermen, or any subsequent romancer, requires a stretch of unreasoning credulity, which the claim of the historic verity of the story as it stands does not demand of the rational mind. "For we have not followed cunningly devised fables," says the Apostle Peter, "when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory: This is my beloved Son, in whom I am well pleased."

IV.

THE NEW TESTAMENT.

40. THE New Testament as a volume of inspired teaching, the teaching of pure spirituality, the higher wisdom, and the things which pertain specifically to the nature and kingdom of God, stands at the head of the inspired literature of the world. Not that it contains the revelations of any special truth of the spirit not taught or hinted at in other sacred writings, but that in its pages the Divine wisdom and deeper things of the Spirit are more fully and clearly focalized in specific revelation, and separated from the husks and chaff of speculative philosophy which so greatly cumber and blur the truth in most of the Scriptures of the world.

41. God is here brought down from the supposed inaccessible heights of His Being, and out from the impenetrable depths of mystery in which His nature has been shrouded to human thought, and from the throne of arbitrary power on which some have placed Him, as a despotic king to be approached and placated only by costly offerings and priestly mediation, from all the mystery and inaccessibility of the past He is here brought in touch with men as their Heavenly Father and unchangeable Friend. His pure Spiritual Being and Omnipres-

ence are here seen to be the immediate life and light of our being, as He is the light and life of the world, and a door of free access is opened unto Him for all men, in the inner sanctuary of their own being, through which He becomes a direct and familiar Counselor, Teacher and Guide.

42. The entire New Testament teaching is based upon this conception of the "One God and Father of all, who is above all, and through all, and in you all ;" blessed and blessing forever, "Our Father in heaven" whose all-perfect providence embraces the falling sparrow, "the grass which to-day is and to-morrow is cast into the oven," and saving all who call upon His name—Our Father. This presentation of God makes the book a New Testament indeed, a New Testimony from the Spirit, which differentiates it from, and lifts it vastly above, every other body of teaching the world has yet received.

43. The supreme value, however, of this priceless treasury of spiritual revelation, is its story of the Christ, the one perfect human life of divine realization,—through this inner direct communion and fellowship with the Father—in whose example the door and the way are opened through which all may rise to the level of the same experience, and by which, as the first-born among many brethren, he became the Elder Brother and Spiritual Leader of his race. And, again, the demonstration of this in the transfiguring influence of the Master's life and teaching upon his immediate followers, illustrating its

saving power for all who will thus closely follow him.

44. The Christ and his Apostles, in their spiritually endued life, character and work, stand out unique, distinct and exceptional in the world's history. In the moral grandeur of the life they thus lived, the radical character and stupendous sweep of the spiritually awakening and transfiguring work they wrought in the lives of other men, and its far-reaching influence on the life of the world, bringing to birth as it has the new and latest civilization, they stand the most influential band of moral heroes our world has known.

45. The imperishable testimony and revelation which their divinely inspired life and work give of the nature and supreme reality of the higher spiritual life and power possible to man, not only in a future world, or a future age of this world, but the ever present here and now, is a "New Testament," or Testimony, worthy of the glad recognition and most reverent study of mankind.

46. To every age and people prophets have risen to proclaim a higher and better life for man, and some in anointed vision have foreseen its ultimate realization in a state of millennial blessedness, with every evil forever banished from our earth, and the individual and social life of man universally made complete, wanting nothing.

47. Five centuries before the advent of Jesus, Buddha had given his testimony and instruction to

Asia. Before him Moses and the Hebrew prophets had sought to enlighten and spiritually exalt the tribes of Israel. And long before Moses, and outside the Hebrew nation, inspired teachers had done the same for Egypt, India and all the great nations of both historic and pre-historic times. These shining lights of the ages, constitute a mighty Brotherhood of divinely inspired and enlightened souls, who were in very deed and truth Sons of God and Brothers of Christ.

48. Previous to the Christ, each people had received and appropriated the measure of the message from the Spirit for which they were prepared, by which the spiritual life of the race was progressively unfolded and advanced, until "in the fullness of time" the world was ready for the advent of "him that should come" in response to "the Desire of all Nations," as a Universal Messiah and Deliverer, the world's Redeemer.

49. A full-orbed embodiment or incarnation of spiritual life, illumination and power was needed to open the door of universal and complete redemption, and proclaim the everlasting gospel of immediate Deliverance, the "good tidings of great joy, which shall be to all people."

50. It is claimed that in essence, all the systems of religion the world has known are one and the same; and the claim is true. But different degrees of inspiration and spiritual insight have characterized the founders of these religions, and the entire

class of the world's seers and prophets, so that their apprehension and deliverance of the message spiritually received by them, has been more or less partial, fragmentary and imperfect, and this, in turn, has been still more imperfectly apprehended and applied by their followers.

51. Nevertheless, these have all served to prepare the way for the final deliverance of the perfect Word, which should bring immediate and full salvation to all who receive it. Until the fullness of this time had come, that Word could neither have been apprehended nor received.

52. The Old Testament (the previous testimony of the ages) at its best offered but a partial and incomplete salvation, because the race-life was not sufficiently unfolded in any of its branches to be able to apprehend, appreciate or receive the full message and power of complete spiritual deliverance and divine realization. Even the promised kingdom of Israel in its final glory was held by the Jews and children of the prophets to be for them alone.

53. That which was specifically and gloriously new in the testimony and message of the Christ, contrasting it with the proclamation of the great spiritual Teachers preceding him, was the promise of immediate and full salvation, which he presented not as a growth, but a birth into the perfect life here and now, to all who in faith should receive his message and follow his counsel and example.

54. It was new again, in that he was himself the living demonstration of this possibility to all, inasmuch as by the means of the full secret he had been enabled to receive from the Spirit, he had been lifted at once from the lower level and sense limitations of our common humanity, into the full freedom, illumination and mastery of the spiritually emancipated and perfect life, the life of divine realization and supremacy in and over the flesh, and all its relations to environment through the senses.

55. From an humble carpenter of Nazareth, the child of Judean peasants, in an obscure province, with no special training from the schools, and no advantages of spiritual culture beyond the synagogue and his humble home, this unlettered mechanic, by the secret he thus obtained, and which no school or synagogue could give, suddenly blossomed into the most completely illuminated man our world has known.

56. That the full message of his life and word has not been apprehended and applied by the mass of his followers does not at all militate against its sublime truth, nor the certainty of the divine power in and behind its promise. It still stands the supreme ideal and perfect word of God to man, and now as in Apostolic days, when rightly apprehended, it is "the power of God unto salvation to every one that believeth."

57. The true message of the Christ-life was its demonstration of the corresponding possibilities of

every man who will truly follow his example and teaching. The substance of his message was the pure ethics of a divine and boundless love, which transfigures and perfects all who enter into and become identified with it. The gospel of that life and word is of priceless value, the most precious treasure yet opened to the world.

58. The matchless character of this New Testament story in which the unlettered peasant carpenter, through a secret unknown to the schools, synagogues, theologies, sciences and philosophies of the world, is transformed into the majestic personality of the Divine Galilean, dwarfing into comparative insignificance the mightiest of the magi, seers and prophets before him, yet actualizing only the inherent possibilities of all mankind, this character and its lesson to the world, is, we repeat, what gives this book of books its transcendent value and exalted position over all other esoteric and inspired literature.

59. In the example and words of this supreme brother and typical man, the door and the way are opened through which all who have eyes to see and ears to hear may rise at once out of darkness into light, out of bondage into freedom, out of weakness into power : from the darkness, bondage and limitation of the sensuous life, into the boundless light, freedom and power of the spiritual life, enthroned in its rightful supremacy in and over the flesh, the senses and the world without.

60. This life of divine supremacy is the real and only true life for man, the life divinely ordained and provided for all men as sons of God and brothers of Christ, to be realized by them through their own co-operation with the divine provision to this end.

61. To all such as hear the message and see the light streaming from the incarnate Word, "the Word made flesh," the proclamation of the Christ appeals with a divine persuasiveness and power: "The time is fulfilled and the kingdom of God is at hand," "Verily, verily, I say unto you: He that believeth on me, the works that I do shall he do also; and greater than these shall he do; because I go unto the Father."

V.

NEW TESTAMENT OCCULTISM.

62. THE very mention of Occultism and Thaumaturgy in connection with the New Testament will be deemed both irreverent and inappropriate by many who hold to the exceptional or supernatural and miraculous character of the book. What is Occultism but the science or knowledge of the secret and hidden things of nature, life and being, and in its deepest sense "the things of the Spirit of God" which the New Testament is supposed to reveal and teach? And what is Thaumaturgy but the wonder-working, or, if you please, the miracle-working power which this higher occult knowledge and spiritual wisdom gives to all who attain thereto, and become identified therewith? And what is this higher esoteric knowledge and wisdom of the Spirit but Theosophy, pure and simple?

63. Whatever the Christ-power was, whether it was miraculous, or the working of a hidden law and subtler energy known to and evoked by the initiate, the Master in the most positive and unequivocal terms promised to all his faithful followers; and as if to emphasize the special importance and directness of the promise, he prefaced it with a "Verily, verily, I say unto you." Now mark the

deliberate and significant words that follow. "Verily, verily, I say unto you: He that believeth on me, the works that I do shall he do also; and greater than these shall he do, because I go unto the Father."

64. It will be observed that the only requisite here suggested as necessary to the fulfillment of this mighty promise, is the proper exercise of *Faith*—faith in the promise, faith in the power involved, and faith in one's own inherent capacity to grasp and appropriate the same. Now there is really no lack of faith itself in the soul of any man. Every one has implicit and absolute faith in some things. Let him learn then to exercise that same faith in those things to which the great Master directs attention. "Have faith in God," he said, or which is the more perfect rendering, "Have the faith of God," the faith born of God through unity of spirit and purpose with Him, "and nothing shall be impossible unto you." "All things are possible to him that believeth," provided always that the thing desired be in conformity with the working forces of the world which is unity with God in them, and God in them directing all things to the ends of wisdom and beneficence.

65. If we remember that the physical universe has been outwrought and all its marvelous processes and activities sustained by an invisible and omnipresent spiritual energy, directed by a Supreme Intelligence, the marvel that man as a spiritual be-

ing and son of God should come into a like supremacy and control within the circle of his activities, will not seem so great. Faith connects and unites man with this Supreme Intelligence and Absolute Power, when the attention and will are centered upon and act in conformity therewith: this was the law of the Master's life.

66. The human mind, however, must have a solid and substantial basis in its understanding of God, for the proper exercise of this Christ-like faith which knows neither limitation nor failure, and which clothes its possessor with invincible power. The Christ labored by precept and example to plant that basis in the hearts and minds of his Disciples, and they have faithfully transmitted unto us the substance of that which they received from him.

67. The sublime faith of the Christ in God and in His perfect economy and providence in nature and life, and in the divine possibilities of man as the child of God, was rooted in perfect love which casteth out all fear and which purifies and makes perfect the life, because it is the nature of God in the life.

68. The object of this little book is to give an analytical epitome of the Christ Theosophy and Occultism, and to briefly show its foundation in the nature of things, and the constitution of man, as a basis of an intelligent and compelling faith, a faith which "speaks and it is done, which commands and it stands fast."

69. The Oriental Occultism and Theosophy, venerable with age, having its origin in antiquity and the far East, and which it is claimed has been handed down from almost pre-historic times, "through generations and generations of adepts," is now being introduced into our western world. By a growing, well-organized and tolerably widespread propaganda, it is being popularized, epitomized and vigorously promulgated in both Europe and America.

70. It seems to us high time that the professed followers of the Christ should cease their wrangle over speculative dogmas and turn to the more specific study, opening up, and promulgation of the pure and perfect Theosophy and Occultism of our own New Testament; especially as we claim for it not only the fuller, but the perfect revelation of the Divine. Not indeed in any spirit of antagonism to the partial and incomplete teaching of Antiquity and the Eastern world, but that men hungering and thirsting for the bread and wine of life may be "instructed in the way of God more perfectly." For "when that which is perfect is come, then that which is in part shall be done away."

71. The Christ life and teaching have hitherto been so exclusively studied from the standpoint of theology and ethics, by the leaders of Christian thought, that the attention of the whole Christian world has been diverted from the rational and practical study of the occult power exercised by the Master and his Apostles, and which they emphasized

in their direct teaching, as an equally important, and indeed a vitally practical factor of the new and higher life to which they called the world.

72. Starting out with the baseless impression that this occult power, being exceptional in human experience, was necessarily supernatural and miraculous, it has never occurred to the theologians and students of the New Testament arcanum to regard the so-called miracles as the possible, legitimate working of an occult law and power, to be practically studied, mastered and applied in universal experience. Nevertheless, an unbiased and careful consideration of the direct and emphatic teaching of the Christ and his Apostles will convince the most hesitating and conservative mind, that *they* certainly regarded the possession and exercise of this power as the orderly and legitimate result of certain specific mental and spiritual attainments possible to all, and which it was their special work to urge upon all.

SPIRITUAL GIFTS.

73. We have already called attention to one of the Master's striking utterances upon this point. Let us in this connection consider, for a moment, an equally striking and emphatic deliverance of his great Apostle to the Gentiles. "Concerning spiritual gifts, brethren, I would not have you ignorant." Now, in this very prelude of the Apostle, his description and explanation of the "gifts"

derived from "the Spirit," and especially in the word gifts as here used, there is implied an impartation to the soul of something it did not possess before, some added power, not necessarily added faculties, but of new power in the faculties, which are native and organic to the soul; some added power of insight, of utterance, or achievement, which it did not possess, and could not have had but for this impartation from the Spirit, otherwise it could not be called a *gift*.

74. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing unto every man severally as he will."

75. It will be observed that this specific definition and description of "spiritual gifts" embraces every phase of a legitimate occult power, knowledge, insight and mastery ever claimed or sought for by

the magi and hierophants of the world, and that the great Apostle clearly intimates that they are for and should be experienced by the humblest of the Master's followers. It will be further noticed that the source of the new and higher knowledge, wisdom and power here recognized and specifically emphasized as free to all, is ascribed to the direct endowment of the Spirit (not spirits, or angels), but the Supreme and Universal Spirit from which men as well as angels derive their life, their intelligence and their power, and to which, therefore, all alike, the humblest as well as the most exalted have equal access.

76. Now let us consider specifically what is here meant by "spiritual gifts." Does it mean a miraculous endowment bestowed as a special favor, by Deity, upon special individuals? This would be in violation of every principle of the Master's teaching, as well as of the very language of the Apostle here quoted. He explicitly says, "The manifestation of the Spirit is given to every man." That which is given to every man is universal and free to all like the air and sunlight, and given, as these are given, without measure. "God is no respecter of persons;" but it is left for each to profit from the gift by appropriating and turning it to profit in himself.

77. "There are diversities of operations," he says, "but it is the same God which worketh all in all." The diversity of gifts is the differing ex-

pressions or "manifestation" of the "one and self-same Spirit," "dividing to every man" (through the "diversities of operations" according to the differing temperaments), "severally as he will."

78. We have then the one Spirit generating a "diversity of gifts" among men, as the one sunlight generates a diversity of colors among flowers. The colors are the gift of the sunlight, and the power of the sunlight is manifest in the colors, but the character of each floral organism determines the specific colors it shall have. By the same law each mental organism under the quickening and illuminating influence of the one universal Spirit, determines the special gift or specific expression or manifestation of the Spirit in and through it. In other words, the direct and specific influence and operation of the Divine Spirit in and upon the soul does not change the mental faculties in their nature and function, nor add new ones; but quickens and exalts the faculties it has, to higher levels of action. They are, indeed, lifted thereby from the sensuous to the spiritual plane of inspiration and motive.

79. Under the illumination of the Spirit, the mind is emancipated from the limitations of sense, and its faculties take on an intuitive action, from spontaneous inspiration. But as all differ in their mental balance of faculties, each from the other, the specific form of expression and direct channel of activity will correspond with the special mental conformation of each; hence the "diversity of gifts."

80. The new and higher phases of mental action under Divine inspiration are "gifts of the Spirit," and the "power of the Spirit" is manifest in the gifts; but the dominant and controlling faculties of each mind determine the special character of the gift it shall have. In other words, whoever rises to the spiritual plane of life, and becomes consciously identified with the Spirit in his life, becomes thereby illuminated, and the higher activities which his faculties thus take on, constitute specifically the gifts of the Spirit, differing in each according to his specific mental temperament and conformation or balance of faculties.

81. What then is the nature and source of this life-giving and mind-illuminating Spirit? As the sunlight is the radiating energy of the sun acting upon the earth's atmosphere, so the Spirit here referred to is the emanating living energy of the Divine Being, which floods the world with life and light, the Life which gives life and the power of life to every man, and the Light which lighteth with intelligence every soul that cometh into the world. The original endowment of organic life and intelligence in each individual is determined, doubtless, by the specific organic conditions, natal, pre-natal and hereditary, under and through which he comes into the world.

82. To this divine fountain of universal Life and Intelligence, all men have free access, since in and from it they exist and subsist through the involuntary functions of their own being. But it is left for

each to recognize this, and learn through the higher mental and moral functions of his voluntary powers, the powers of intelligent choice and volition, to specifically, through the exercise of will and faith, appropriate the life and the light, and the divine power thereof, to the exaltation and perfection of his own individual, organic and personal life, and become "filled with all the fullness of God."

83. The will of the Spirit (dividing to each man severally as he will) is the Divine law of distributive justice, generating in each that which is most suitable to the specific mental constitution of each : for "the Spirit is given to every man to profit withal." That is, the inspiration of the Spirit lifts every individuality that co-operates therewith, or opens itself thereto by the voluntary action and dominant attitude of will and faith, into the most profitable sphere of activity and service. The object of Divine inspiration is not to destroy the individuality, but to exalt and perfect it through the voluntary co-operation of the individuality itself, in will and faith.

84. The gifts of the Spirit, or the added powers of the soul through the higher activities of its own native faculties under Divine inspiration (giving true occult or thaumaturgic power, knowledge, wisdom and seership), are here specifically defined and emphasized by the Apostle, as an immediate possibility to all. The Christ, from his exceptionally harmonious temperament and full-orbed personality, combined

and brought all these gifts to perfection in himself. Coming thus to the perfect illumination of his harmonized being, he stands at the head of the world's Illuminati, the Master Magician and representative Hierophant of his race.

LESSON FROM THE ORIENT.

85. Now while the Christian world has been diverted by its leaders from the practical study of this thaumaturgic power of Apostolic experience, and of the occult law upon which it is based, as a science to be understood and practically applied, the Orientals have gone to the other extreme and have made this scientific phase of their religion the supreme object of study and attainment, to the corresponding neglect of the ethical side, save as a means to an end. Their self-denial and austere asceticism is not always prompted by a strictly ethical motive, but as a means for the subjection of sense and the killing out of personal desire, that the mind may have untrammelled freedom in the development and exercise of its powers on the inner and higher planes of its purely intellectual and psychic activities, undisturbed by the demands of the sensuous life. Yet, as already suggested, this is no more one-sided and preventive of the perfect life, than is the absorption by the leaders of Christian thought in the strictly theological and ethical factors of their religion, to the utter exclusion of its practical occultism and thaumaturgy, save to relegate it to the realms of

the supernatural and miraculous, to be regarded as exceptional, and not to become a factor of universal and practical experience.

86. The Christian Church, by thus closing its doors against the proper recognition and appreciation of the occult and psychic powers of Apostolic experience as a vital factor of the Christ-gospel, and the necessary signs that should follow its promulgation and practice, as promised by the Master, has shut out to a large degree these gifts of the Spirit, and has thus been shorn of its rightful power, which might have been sufficient long ere this to have regenerated and redeemed the world.

87. For a like reason, though from the opposite extreme, the Orientals have also failed to regenerate the world or to exert any extensive saving or redeeming power; because, by giving themselves too exclusively to the study and mastery of esoteric truth as a philosophy, and of occultism as a science they have failed to sufficiently recognize, appreciate, and cultivate the ethical and spiritually sympathetic side in its practical bearing on the relations, obligations and duties of the personal to the social life.

88. As a result of this one-sided Eastern culture, the higher classes among the Orientals lead the world in esoteric philosophy and occult science; and through their exclusive study and practice of these, have attained an abnormal development of occult and psychic power, especially the power of hypnotism, without the corresponding ethical and

spiritually sympathetic motive for its specific practical application to beneficent uses, or in any broad sense to the enlightenment and uplifting of humanity.

89. The power of hypnotic suggestion in the hands of an enlightened and humanitarian soul may be made a mighty agent of education and reform. This power the Eastern adepts undoubtedly possess to a degree vastly beyond anything yet reached in Europe or America, with the possible exception of a few of the great Mystics of the middle and earlier Christian centuries.

90. The Eastern Adepts and Hierophants, through their long practice of concentration of thought and attention, and the art of contemplation, an ancestral practice for centuries, have developed an intellectual insight, subtlety of thought, power of metaphysical analysis and philosophical reasoning, which dwarfs into insignificance the best products of our Western schools.

91. Nevertheless, the final and one-sided result of all this, is, on the one hand, a race of austere ascetics and recluses, broken up into mystic orders, shut off or cut aloof from sympathetic intercourse with the common humanity—which is regarded by them as “*bhayla*” or “cattle,” “the common herd”—and given up to the speculative contemplation of the ideals of their esoteric philosophy. On the other hand, the uneducated and lower classes, through this neglect on the part of their superiors, who

should be their teachers and saviours, are left in their ignorance, to become slaves of the most degrading superstitions. Perhaps the most deplorable result of this system is the necessary and almost universal degradation of woman.

92. These Mystic Brotherhoods in their seclusion from and attitude towards the outside world and the bustling activities of the external life, have, in spite of their vast intellectual resources and occult knowledge, come to look upon the material wealth, splendor and boasted superiority of our Western civilization and culture as but the tinsel gilding of delusive and empty shams ; and regard with a sort of pitiable contempt our sordid ambitions, greed of gold, ostentatious display and self-glorification, and, it must be confessed, not altogether without reason. They have some quite as important lessons for us as we have for them. Let us not be too slow in learning these lessons.

93. The one vitally important factor emphasized in the teaching and example of the Master, which the Christians have so sadly neglected, these Easterns have most earnestly taken up and faithfully pursued as a science ; but failing to grasp the Christ-basis of religion, have made, practically, a religion of their philosophy, an abnormal development of a metaphysical intellectuality at the expense of a true spirituality.

94. Through absorption in the cultivation and development of their intellectual and psychic powers,

and corresponding neglect of their deeper spiritual nature, these Eastern Magi failed to find what many Christians have found, the glad recognition of God as "Our Father in heaven," to be the only basis of a genuine religion, a religion of love, sympathy and service, and thus of universal Brotherhood. How can there be a human Brotherhood which includes the Sisterhood, without a corresponding Deific Fatherhood and Motherhood ?

95. A cold, unsympathetic, exclusive and secluded order of anchorites are no healthy type of human brotherhood, or true representatives of the regenerate life and society proposed by the Christ, and exemplified in his own and Apostolic life and character. The same thing in the monastic orders of the Christian Church is just as far from the true Christ type as that found among the followers of Buddha, from whom it was borrowed and adopted.

96. The monastic life of asceticism and retirement from the world, whether in Buddhistic or Christian monasteries, is neither a necessity nor the true method of attaining spiritual emancipation, and the realization of the perfect life of true wisdom and power represented in and by the Christ. The entire system is based upon a misapprehension of the true nature of the soul, and of its relation to the Cosmos or Macrocosm.

97. Jesus, our supreme Exemplar, was neither a recluse nor an ascetic ; had he been he could not have been the Christ. Yet he did not wholly con-

demn the practice, and openly commended the motive that prompted it. John the Baptist was both a recluse and ascetic, and speaking of him as such, in contrast with his own life, he said : " Wisdom is justified of all her children."

98. The contrasts here drawn between the strong and weak points of the Oriental and the Western peoples is meant to apply to the practical working of the one-sided theological and philosophical systems adopted by each, yet there have ever been glorious exceptions to this general picture under both systems. Our object here is simply to point to the certain failure of reaching perfect results by any system of one-sided culture, whether in the direction of religion or science. The true system or ideal and method will best be seen by the direct study of the life and teaching of the Master ; because he exemplified in his own experience the doctrine that he taught.

VI.

THE MASTER.

99. "AND John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto them that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he whosoever shall not be offended in me."

"When Christ cometh, will he do more than these which this man hath done?"

If we carefully study the recorded life and character of Jesus in the direct light of his own teaching, independent of the bias and glamour of tradition, we find in him not in any sense a supernatural being, but simply the actualized embodied fruition of the divinest possibilities of the universal humanity; hence he called himself the Son of Man.

100. In the recognition of the fundamental truth upon which the Christ teaching was based, and which he specifically emphasized throughout his

teaching, viz., that all men are the immediate and direct sons of God, holding potentially the Deific nature and attributes, and therefore the inherent capacity for immediate divine realization and perfection of being, he simply stands before the world, as already suggested, the Tupal Man, the representative Son of God and Brother of men, and the representative Son of God ; *because* the representative Son of Man, the true type of the perfected humanity.

101. Jesus claimed this for himself and nothing more ; and he was also thus understood by his immediate followers and ordained Apostles. No higher honor could indeed be given him by God or man. Peter, one of the first called by the Master for an Apostle, who was admitted into the most confidential relations with him during his earthly ministry, speaks of him as “a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves also know ;” whom “God anointed with the Holy Spirit and with power, who went about doing good, and healing all that were oppressed of the devil ; for God was with him.” Had the Master claimed more than this for himself, surely Peter, his foremost Apostle, would have been the first to proclaim it.

102. The open secret of this power of Jesus was that he dwelt and walked in the fully awakened consciousness of oneness with the Father, and of the

Father with him. It was this that made him the Anointed of God; not in any exceptional sense as impossible to others, but as the representative and demonstrative example of the possibilities of every man. Until the world is shaken loose from traditional blindness, and wakens to this Apostolic understanding, and the Christ claim for himself, there can be no true following of him as the Christ or God-anointed Leader of men.

103. No claim is here made that Jesus as the Christ represented a plane or condition of life in his own supreme realization that had not been shared in greater or less degree by the inspired Sons of God, the seers and prophets of all times and people; for "God has never left Himself without a witness in the world."

104. What we wish to emphasize specifically in this connection is that the transcendent and perfect life of the spiritual man, truly designed for complete realization by all men; and which had been really foreshadowed and prophesied in the exceptional experiences of inspired souls in various stages of spiritual emancipation and enlightenment, that this perfect emancipation and permanent enthronement of the spiritual man was realized for the first time on our planet by Jesus of Nazareth.

105. To have a clear and rational understanding of this matter, it must be remembered, that while there is a state of perfect spiritual illumination and self-conscious at-one-ment with the Divine and Ab-

solute, to be realized by all, there are also various stages and degrees of spiritual inspiration and self-conscious realization of the Divine, which lead up to this final fruition. There will, therefore, be more or less mingling of the human with the Divine in all these spiritual experiences, according to the degree of the inspiration realized, until the complete and entire emancipation and illumination are reached.

REGENERATION.

106. This process of advancing divine realization through successive stages of ever deepening spiritual experience, is called in the New Testament, "Regeneration," in which we "put off the old man and put on the new;" but when the process is complete, the old or "natural man," the personal ego of the sense-consciousness with its law of selfism is gone forever; and the new or "spiritual man," the divine ego of the spiritual consciousness with its law of altruism, is enthroned in its place. This constitutes the "new" or "second Birth" referred to by the Master, in which the kingdom of God becomes enthroned in the personal life, and the personal consciousness becomes identified with the law of the Divine nature in the life, and selfism is lost in altruism. The fully awakened sense of oneness with the Divine nature, thus established, holds the soul henceforth absolutely to the law of the perfect life, which is unity with God the All-Father in all things.

107. The process of spiritual regeneration, which culminates in the birth and permanent enthronement of the spiritual man, is beautifully typified by the germination of the embryo oak within the acorn shell, or the incubation of the chick within the egg. When the substance of the acorn is wholly transmuted into the embryo tree within the shell, the process is complete; the shell is cast off, and the infant oak is born and begins its independent career of unfolding life in the image and likeness of the parent tree, perfect as an oak henceforth, in every stage of its unfolding and development of the oak-life. In this is typified the birth and subsequent unfolding of the spiritual man in the image and likeness of the Father, "perfect even as the Father in heaven is perfect."

108. In the complete birth and enthronement of the spiritual consciousness in the personal life, the old or natural man is as thoroughly and forever gone as is the kernel of the acorn with the birth of the infant oak, or the contents of the egg, as such, with the hatching of the chick; and the limitation and darkness of the sense-consciousness is as thoroughly broken and cast off forever, as is the acorn shell from which the tree was born, or the shell of the egg from which the chick emerged into the light and freedom of its new and larger life. And, again, the fully emancipated and enthroned spiritual man (which constitutes the divine ego) can no more fall back into the darkness, bondage and limitations of the mere sense life of the natural man,

than can the infant oak return to the condition of the original kernel within the acorn shell, or the emancipated chick to the original substance of the egg before its incubation.

109. Here, however, the analogy ends; man is something more than an acorn or a chick, and that something more gives him infinite advantage over them. He can voluntarily put himself under and co-operate with the regenerative and emancipating power as these cannot, and he can receive immediate aid from others who have passed through the experience. A man who has mastered a given art, and fully understands the essential principles and processes involved in its development and practice, can instruct, direct and induct another into a like accomplishment more rapidly and completely, than that other can possibly accomplish the thing unaided. In like manner one who has experienced the perfect emancipation and illumination of the spiritual life in the flesh can lead and induct others into a like experience more surely and quickly than it is possible for them to reach the same without this help.

A PERFECT EXEMPLAR NEEDED.

110. The perfect understanding of "the Way, the Truth and the Life" through its realization in personal experience, not having been reached before its fruition in Jesus, there was no one to lead the earlier seekers by the flooding light of a living

example, and show its absoluteness as a basis of faith, in the all-conclusive demonstration of personal experience.

111. The seers and prophets of the Spirit before him had, indeed, in prophetic vision foreseen the perfect life, and also the coming of the perfect One who should in a living way open that life to man universally ; but they saw and prophesied that which they had not themselves experienced. "For all the prophets and the law prophesied until John" (the great forerunner). "Since that time the kingdom of God is preached, and every man presseth into it." That is, it is for every man to press into it.

112. The spiritual realization of the earlier seers and prophets, though varying greatly in degree, had, at its best, been partial and imperfect ; but the perfect way of immediate and complete realization having finally been opened to and experienced by Jesus as a man, he opened thereby the door of immediate and complete spiritual deliverance and divine realization unto all men everywhere.

113. The demonstration of the Absolute Way, Truth and Life in the personal experience of one man, supplies a substantial basis of faith for a corresponding effort of all other men, who recognize this fact, to follow his example and share in a like experience. In his call to his brethren to follow him, and his promise of the freedom and supremacy of the higher life to all who respond in faith to that

call, Jesus could say with the authority of experience, "We speak that we do know and testify that we have seen." It is in this sense that he was the Christ and "the light of the world," in which all that follow him "shall not walk in darkness, but shall have the light of life." It is thus that he stands as the world's "Messiah," the universal "Deliverer" and "Saviour" of mankind. •

114. This door of immediate and perfect spiritual deliverance and divine realization through conscious union with God in the life opened to the world in the perfect example and teaching of the Christ, is the "good tidings of great joy which shall be to all people." But if the Christ had not the perfect way for all, and something more and better than the world had yet had, and was not himself to be the perfect demonstration of that way, in a shining experience before the world, then this triumphant song of rejoicing and prophetic promise of the heavenly messengers at his advent was mockery and delusion. But, thank God, the demonstration came, and the heavenly promise received by a few shall yet be divinely realized in the universal experience of a redeemed and glorified humanity.

115. The Christ-life or Divine Anointing, having been fully realized in the flesh by one man, opened the door to its final realization in all. What came to one man in the earthly life, by the divine anointing from the following of a certain course, will essentially come to every other man who follows in

his footsteps. The possibilities of one man are essentially the possibilities of all men.

116. The divinest voice that ever spake from out the spiritual depths of inspiration and prophecy, in the name of God to men, and who "knew what was in man," thus proclaimed the inherent divinity, the deific nature and yet undeveloped and unutilized resources of the human spirit—the boundless possibilities of each human soul. Whatever, therefore, Jesus as the Christ was in the divine realization and mastery of being, while in the flesh, that, he assures us, all men may certainly become, through the following of his example. Whatever depth of spiritual wisdom, clearness and sweep of inner vision, and mastery of occult power was reached and held by him while in the body, may also be reached and exercised by every man who truly receives his message and follows in his footsteps, the only qualification being the proper exercise of will and faith. "He that believeth on me, the works that I do, shall he do also." "All things are possible to him that believeth." "My doctrine is not mine but His that sent me. If any man willeth to do His will he shall know of the doctrine, whether it be of God or whether I speak of myself."

117. The great forerunner, speaking of Jesus as the Sent of God, said: "He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of

God : for God giveth not His Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand." God gave His Spirit without measure unto Jesus, because having the perfect understanding and the true attitude he opened himself wholly, without measure or reserve, unto the Father, and this brought him into complete oneness with Him. There can be perfect union with God and the full realization of His Spirit and power in our life on no other condition.

118. If we open and give ourselves but partially to God, He must give Himself to us in corresponding measure. There can be no more of the Divine received into and manifested in our lives, in a special sense, than we specifically make room for and invoke by earnest desire and faith. "God is no respecter of persons." The Christ-experience will most certainly be essentially reproduced in every man who truly follows his example in giving himself without measure, or reserve, unto God for it.

119. The process of Regeneration which brings man to this marvelous birth, birth into the perfect light and freedom of the spiritual life, will be slow and lingering or quick and decisive, partial or complete, according to the measure or fullness and intensity of the personal desire and faith, which determines the measure of our committal to the law of the spiritual life. The imperfect understanding and ideal of salvation, and the correspond-

ing imperfection of the methods and attitude of the seekers before Christ, prevented the perfect results in realization ; and the like misapprehension and misinterpretation of the Christ-life and message by his would-be followers, has been equally preventive of perfect results since Apostolic days.

THE QUESTION OF TIME.

120. Jesus came into his complete emancipation and illumination at about thirty years of age. The Apostles after three years under his personal ministry, in which they were brought approximately to the proper understanding and attitude of mind and heart, came into their measure of this realization through a persistent attitude of prayer and expectant attention for about eight days, in the upper room at Jerusalem, where "they were all with one accord in one place in prayer and supplication." The words here quoted clearly reveal the fixed intensity of their attention, desire and faith, or the character of the real attitude of mind and heart which brought the marvelous result at Pentecost—a most suggestive example for all.

121. The law of this immediate transformation of organic states, and the opening of the higher spiritual consciousness into permanent supremacy in the personal life, under the transmuting power of the spiritual chemistry thus brought into activity, will, we trust, be made clear as we proceed.

122. If we remember, as taught and experienced by the Christ and his Apostles, that spiritual emancipation and illumination are not a matter of intellectual and moral attainment, or the result of growth and development in any sense, as generally understood, but the immediate result of an organic transformation under the transmuting power of a spiritual chemistry, as specifically so as is the transformation and assimilation of food under the chemistry of digestion, or the transmuting of the kernel of the acorn into the constituent elements of the infant oak,—if we remember this, we need not wonder so much at the radical change that is wrought, nor at the shortness of the time in which this transformation is possible.

123. Under the chemistry of plant-life, a few weeks, and in some cases days, only, are required to transmute the vital substance of the seed or nut into the fibrous structure of a growing plant or tree. Under the higher chemistry of the animal or human life, the structural substances of vegetable, grain, fruit or animal tissue are in a few hours transmuted into the living constituents of the higher organisms of animals and men, and thus become identified with their life. This transforming chemistry of life in organism increases in potency and intensity of action, as we rise from the lower to the higher planes and grades of organic life and structure, lifting all elements that come within the sphere of its action, through transformation, to its own level; and transmutes them into

identification with itself, on each plane of its activity, whether vegetable, animal or human.

124. The organic conditions and the organism itself are thus made, in every case, to express and represent the specific quality and condition of the life it is identified with and embodies. To this law there is no exception throughout the entire chain of organic structures, from the simplest plant to the complex and marvelously wrought organism of man. Shall then the working of this law stop with the level to which life has risen on the sensuous plane of human development and conscious realization? By no means. There is a higher level of conscious, organized existence, to which man is to be and must be lifted, before his deeper spiritual and better nature now stirring within him, can give free organic expression to its higher and transcendental or super-sensuous powers.

125. The still higher and more potent chemistry of the spiritual plane of embodied life belongs to this higher nature of man, and is called into activity by a specific state of mind and attitude of soul. When these are established and firmly held, the transforming chemistry of the higher life, thus called into activity, will absolutely and immediately transmute every organic condition of soul and body into identification with itself. Through this immediate uplift and permanent change of organic conditions, the brain is made the pliant and efficient organ, not of sensuous understanding, but of the emancipated

and spiritual mind, luminous with the light of intuition and divine illumination ; and the entire nervous system and the body it controls, become the obedient and perfect instrument of the twice-born soul in its realization of the divine supremacy of being.

126. The transmuting chemistry of the spiritual life is absolute in its power over the conditions of life and its organs on the lower planes, to change and bring them at once into conformity with itself, when these are brought into the proper relations with it. The most depraved condition of moral degradation, and the most corrupt and unclean states of the personal life in mind and body, are thus immediately transformed and brought into subjection to and unity with the law of the perfect life. The victims of vice and depravity, the miserable slaves of depraved appetites and passions, are thereby immediately emancipated and their diseased organs restored to soundness and normal action. The raging fires of lust and passion are extinguished forever, and the demons of unholy desire are obliterated as by a flash of the lightning's stroke. "The Power of the Spirit" in all the activities of a life that has become identified therewith was demonstrated in the experience of the Master, by the instantaneous healing of all manner of disease, including the cleansing and restoration of the leper, and withered limbs, to the soundness and perfection of glowing health.

BIRTH, NOT WORKS.

127. It will thus be seen why spiritual emancipation and illumination are not the direct result of attainment through intellectual and moral development, though when realized, the intellectual and moral activities become emancipated and free, but that it is the immediate result of birth from a lower to a higher plane of existence and order of life, effected through a complete transformation of every organic condition of soul and body, under the transmuting chemistry of that higher life, into identification with itself.

128. This explains also why spiritual emancipation and illumination are not secured, and not to be secured, by the mere performance of meritorious works. Good works will certainly be the spontaneous and necessary product of the regenerate life, but the regenerate life itself is not necessarily secured to any man as the result of his good works. These may be, and often are wrought by the natural man still under the dominion of the sense-life, and no amount of good works, however meritorious, will break that dominion. "For the natural man receiveth not the things of the Spirit of God ; . . . neither can he know them."

129. The prodigal returned to his father, with nothing to plead but his sin and shame, and utterly unworthy to be recognized as a child, but with the supreme desire to be saved from himself and become

identified with the father's life and government in the humblest position that kingdom could give. This attitude, and this alone, brought him at once under the transforming law of that better life, and the very rags and filth of his sin and shame were then and there transmuted by the working of that law into the "best robe," the robe of a sound, clean and perfect life, and he was received into full communion with the royal household, and into the unrestricted freedom of the realm, which belong to the children of the king.

130. The elder son who had lived the clean and moral life of good works, never violating one of the father's commandments, was at the same time, in spite of this, still out of the kingdom, and, because of dependence upon his good works, was unable to enter into its freedom and the glory of its possessions. But observe, it was neither the good works of the one that kept him out, nor the sin and shame of the other that let him in, but simply the attitude of the soul in each, that determined the result. "By *grace* are ye saved through *faith*; and that not of yourselves, it is the *gift* of God. Not of works, lest any man should boast." Grace is the bestowment of unmerited favor, and this is the law and ethics of Divine love; but the justice of the law is maintained by the requirement of the co-operation of the free-will of the subject himself.

131. We say, therefore, that the regenerate life and freedom of the Spirit is not a matter of attain-

ment through intellectual and moral development *per se*. The intellectual and moral life has its own reward on the natural plane, as the life of sin and self-indulgence has its reward, but neither, of itself, shuts the soul out or lets it into the light and freedom of the spiritual kingdom. Entrance into that kingdom or plane and order of life is through a *birth*, in which the old man with all his works, good, bad or indifferent, is put off, and the new man of quite another order of life is put on, independent of and with no reference whatever to the conditions of the old life. The full committal to the law, by the free act of will and faith, is all that is required of the soul. The work itself is of God.

132. There is, however, a very important attainment, both intellectual and moral, to be reached before man can thus commit himself for this stupendous change and transformation, and that is the attainment of the true understanding and proper attitude of mind and heart. The first is intellectual, the latter a strictly moral act. It will depend, therefore, upon the understanding and attitude we hold, whether the transformation is partial or complete, slow or rapid. "According to thy faith be it unto thee."

133. The revelation of this principle in the gospel of Jesus, and its demonstration in the Christ and Apostolic experience, a principle which the great law of evolution, in the light of the new Psychology, is beginning to make clear to our modern thought,

demonstrates the transcendent illumination and spiritual insight of the Christ over that of any and all other of the world's great teachers. His unerring spiritual discernment of the fundamental and unchanging principles of the Divine economy upon which his gospel of the kingdom was based, and which every advancing step in modern scientific discovery but serves to illustrate, stamps that gospel with divine authority and perfection, and makes it, indeed, the power of God unto complete salvation to every one that receives it.

134. Nevertheless, it must be remembered that however perfect that gospel and its saving power may be and really is, the degree of salvation realized by each recipient will be according to the measure of his apprehension of the true nature of the salvation promised, and of the power involved, as well as of his faith in them. No man's experience will rise above the level of his own ideal of what that experience should and may be : for he will put forth no practical effort to attain that which he believes to be beyond his reach, and thus shuts himself from it. A man's understanding of anything is the real basis of his faith in it, and faith is the only basis of any practical and efficient effort. It behooves every one then to see to it that he examines carefully into the highest and divinest possibilities of his being, free from all traditional bias, that he may open himself to and realize them by an intelligent and compelling faith, and not shut himself off by a fatal misapprehension and unbelief.

THREE IMPORTANT POINTS.

135. In the story of the Christ and the gospel he opened to the world, there are three special points of great practical importance which it will be well for every reader right here to focalize in his thought for a more specific and direct personal consideration. These are :

136. First : that, granting the fact of the Christ-life, he began his earthly career just as every child born of woman begins it, in the utter ignorance and helplessness of infancy, and unfolded in stature and understanding precisely as every one does from infancy to manhood, giving no indication of a different nature from other well-born children ; and that like all others in childhood and youth, he needed and received such education from instruction and experience as the circumstances of his life and environment during that period afforded ; and that these were indeed limited to the conditions of the peasant life to which he belonged.

137. Second : that in early manhood his inner life and its higher and supersensuous planes of consciousness were opened to him in and by an exceptional experience, and that from henceforth he had direct access through this opened door in his inner life to participation in a wisdom and understanding, a goodness and power, which were divine and heavenly, born not of experience under any earthly relations, nor of study and attainment under sense

limitations or through the training of any earthly schools or teachers, but opened to his consciousness from within the deific nature of his own interior being. It was the unsealing of that fountain of living water which springs and wells up from the life of God within the human soul, of which, if a man drink, he "shall never thirst," for it "shall be in him a well of water, springing up into everlasting life."

138. This perennial well-spring of deific life and light was thus opened in the soul of Jesus, to his consciousness, just as it may and some time will be opened in the life and consciousness of every man, by the subjective realization of his own spiritual being as the offspring of God, and of the eternal oneness of his inmost nature with God, sharing as it does those original, inherent, deific attributes and possessions, which, indeed, may be given, but never acquired or attained unto. "Son, thou art ever with me, and all that I have is thine." It was this complete subjective realization of spiritual and deific being that gave Jesus his exceptional power of objective mastery and achievement, and will do the same for every man.

139. Third : that in all this, as already intimated, the Christ stands a living Example and practical demonstration of the corresponding inner deific nature and possibilities of every man born into the world ; that his entire teaching and appeal to men were based upon this understanding, and that he

claimed no relationship with God ("Our Father in heaven") which is not sustained by every man, and no privileged access to Him which is not equally open and possible to all. "Call no man your father upon the earth: for one is your Father which is in heaven, neither be ye called Master: for one is your Master (Teacher), even Christ, and all ye are brethren."

140. The Christ thus looked upon and appealed to all men, as sons of God and brethren of himself, and the entire bent of his ministry was to bring men to the realization of this supreme truth in universal experience. It was to this end that he continually pointed to his own transcendent and victorious life as the true ideal of attainment and realization for all. "I am the door." "I am the way, the truth, and the life." "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." "Verily, verily, I say unto you: He that believeth on me, the works that I do; shall he do also; and greater than these shall he do because I go unto the Father." Among his latest utterances was this emphatic and significant message: "Go tell my brethren that I ascend unto my Father and your Father, my God and your God."

141. In these utterances the Christ most emphatically places all men on a level with himself in essential nature and possibility, claiming nothing for himself that was not essentially the inherent

possession of every man, and calls upon them to rest their faith upon the demonstration of his example and experience, and through the exercise of faith in the following of that Example, enter into a like experience.

142. We ask each reader then to carefully meditate upon and practically consider the three specific points in the story and teaching of Jesus, to which we have here called special attention : First, that from infancy to early manhood he gave no indication of a different nature or experience from any other well-born and religiously trained child and youth, though he may have had, and doubtless did have, an unusual endowment of spirituality in connection with a finely organized body and well-balanced temperament. Second, that at about thirty years of age his inner life was opened by a special experience, to an immediate direct conscious influx from the inmost and central sphere of the Divine and heavenly, by which he received complete and permanent illumination, and was thus enabled to bring the external man and sensuous life into entire subjection to the inward man and spiritual life, and thus enthrone the spiritual consciousness and its supersensuous powers in and over the personal life and all its relations to environment. Third, that in all this he was a living representative of the possibilities of every man, who, recognizing this, follows his example, and in faith seeks that experience which alone brings spiritual emancipation and illumination. The practical applica-

tion of this lesson will be more specifically considered further on.

THE ORIGINAL GOSPEL.

143. The Christ came "in the power of the Spirit into Galilee, preaching the gospel of the kingdom of God, and saying: The time is fulfilled, and the kingdom of God is at hand." "And they were astonished at his doctrine: for he taught them as one having authority;" "For his word was with power." Let each reader ask him or herself what was this gospel of the kingdom the Divine Master preached and which was to be "good tidings of great joy to all people"? Was it the traditional theology of Christendom? Can that gospel which, under *any* pretext whatever, consigns millions of the human race to eternal separation from God in the depths of an infinite and endless despair, be called "good tidings of great joy which shall be to all people"? No! the gospel of Jesus was the emphatic proclamation of the infinite and eternal Fatherhood, Wisdom, Goodness and all-embracing Providence of God, as the immanent and transcendent Spirit of the universe, "Our Father in heaven;" and the corresponding deific nature and immediate divine possibilities of man as the direct child of the Eternal Love and Providence, and for whom all things were made and do exist.

144. Was the gospel of personal realization preached in the Sermon on the Mount, with no hint of

a needed sacrificial atonement, a saving gospel? If so, what need of an after-gospel of vicarious atonement and imputed righteousness? In the preaching of this gospel, these continual references to his own life, as expressed in the specific utterances to which special attention has been called, can have but one purpose and meaning, and that was the assuring and faith-inspiring fact that his experience was the living demonstration of the gospel that he preached, and that, as a brother of men, his own divine realization was the triumphant vindication of the divine sonship and inherent possibilities of the universal humanity. Without this intent and meaning, these personal claims of the Master would have neither human nor divine significance. They would be the empty words of a vainglorious self-deification, which illy accord with the character and self-sacrificing, consecrated life and martyr's death of the gentle, loving, tender, sympathetic and humble Nazarene of the New Testament story.

145. The traditional, speculative dogma of vicarious atonement and substituted or imputed righteousness, which has biased and blinded Christian thought for centuries (though without the least sanction in the direct teaching of Jesus), is seen to be the veriest paganism when placed in contrast with the true and original intent and purpose of these significant utterances of the Christ, which make him the living Example and demonstration of the possibilities of all men. The dogma of vicarious atonement and imputed righteousness is based upon

a very different conception of God and of his relations with men than that announced and emphasized by the Christ. It is impossible to charge this doctrine to the author of the parable of the Prodigal Son and the Sermon on the Mount. It is the mere product of speculative dogmatism.

146. If the Christ stands as our substitute, then he is not our Example ; and he cannot be our Example unless we possess inherently his nature and capacity ; but if we have this inherent capacity, then he is our example indeed, and as such cannot be a substitute, nor can his righteousness be imputed unto us because of our faith in him as our substitute. If we regard him as our substitute before God, and not an Example of our own possibilities to be realized through the following of it (both of which cannot be true, nor consistently held at the same time), then his calling us to follow him, and his promise that by following him we should enter into the light of life he had, and do the works he did, have no meaning for us, and are empty and delusive words.

MISTAKEN THEOSOPHISTS.

147. There is one other vital misapprehension—as it appears to our perception—recently introduced from the Orient, that is coming to influence the thought of many, which from its subtle and insinuating character we feel it important to notice for a twofold reason : First, that by the contrast it

affords we may the more clearly and pointedly emphasize the distinguishing features of the Christ gospel ; and second, to show conclusively that the Oriental doctrine to which we refer cannot be reconciled, as many suppose, with the fundamental teaching of Jesus, nor with the lesson of his life.

148. It is claimed by the advocates of the Oriental Theosophy, that the exceptional spiritual wisdom of Jesus was the result of his initiation into the esoteric orders of the Eastern Brotherhoods, and personal instruction from the Masters or Adepts of these orders. It is further claimed that his preparation for this initiation and instruction was his wonderful spirituality and insight developed through the experiences and struggles of many previous incarnations. This conception is, to say the least, certainly quite as reasonable as the trinitarian view that he was the direct Incarnation of a third Person of the Godhead.

149. The limits of this little book will not admit of a full examination or discussion of this Oriental doctrine of spiritual development through successive physical embodiments, and the supposed necessity of these re-incarnations for the evolution of the soul. We must, however, show the absolute baselessness of this assumption as applied to Jesus and his doctrine.

150. In the New Testament story of the Christ-life, transmitted from those who ought best to know, there is not the shadow of a hint that he

received any human instruction whatever, higher than that of the Jewish Rabbis and the Synagogues of Palestine. Indeed, the specific account of his public baptism by John at Jordan, and the divine illumination which followed, point to the direct and immediate source of his exceptional wisdom and insight as understood by the Apostles themselves. We read that "straightway coming up out of the water he prayed, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased:" this account, if true, is sufficient to refute this assumption and to show its absurdity. For if it were true that Jesus had been initiated into the supposed secret wisdom of the Esoteric Brotherhoods of the far East, the experience and the wisdom thus acquired were still insufficient for his work as the Christ. If it were not so, there would have been no occasion for this higher spiritual baptism, and the opening of the heavens unto him, and the Spirit of God descending to abide with him, nor for his after struggle with and final victory over temptation in the wilderness from which "he returned in the power of the Spirit into Galilee" and entered upon his work.

151. Nothing can be plainer than this intimation of the New Testament story that the exceptional life, wisdom, insight and mastery of Jesus were directly and wholly due to "the power of the Spirit" in and upon his life, opened to him by that

divine illumination or anointing, after John's baptism at Jordan, and through which he gained the permanent victory over temptation in the wilderness, and absolute enthronement of the Spirit in his personal life.

152. If he needed this specific experience of the opening of his inner life to the heavens, and the baptism or illumination of the Spirit directly from God thereby, as a preparation for his life-work in addition to what he had received from the Hierophants of the Esoteric Brotherhoods, granting that he had been taught by them, then it follows that he needed and received what they could not give and did not possess, and from a source and by a process unknown by experience, to them.

153. If, again, he found that higher wisdom, insight and power, through direct illumination from God in his own soul, which made him the Christ and Type of the perfected and full-orbed humanity, without initiation into the Esoteric orders, or, failing to get it from such initiation, then, as a God-Anointed Leader and Exemplar, he opened the perfect way in that achievement for all men to do the same, which he assures them they can and shall do by following in his footsteps. He found, and thus opened the way for all men to find, what the Hierophants and supposed custodians of the Eastern and ancient wisdom do not and cannot give, immediate and complete spiritual emancipation, illumination and power, by the direct opening of the inner

life to God and the heavens, through a specific attitude of the soul, an attitude not recognized or appreciated by the Eastern Cult, and which will be disputed by its Western representatives. It is, however, a matter which happily may be readily tested in experience by all who have eyes to see and ears to hear.

154. It is believed by many that John the Baptist was an Initiate and Master of the Essenes, a mystic order of Esoteric Celibates and Ascetics. John himself was a recluse, "and was in the deserts till the day of his showing unto Israel." When, however, he came out from his seclusion to his public ministry at Jordan, he came, as it was prophesied he should, "in the spirit and power of Elias." This prophecy was made to Zacharias the father of John, before his birth, by the angel who appeared to him at the burning of incense in the temple. "And he shall go before him [the Messiah] in the spirit and power of Elias, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." The very last words of recorded Old Testament prophecy were of the coming of Elijah the prophet, in the closing words of Malachi. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

155. In connection with the Messianic prophecies there thus rested also in the minds of the Hebrew people a prophecy of a forerunner who should first come to prepare the way for the advent of the promised Messiah, and that the sending of Elijah was to be for this purpose ; hence each of the Evangelists point to John the Baptist as the fulfillment of that prophecy. The angel, we read, said to Zacharias, "And he shall go before him in the spirit and power of Elias." Matthew says, "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Mark says, "As it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Luke repeats essentially the words of Matthew. John reports the Baptist himself as saying, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." And finally Jesus himself, referring to John, said, "This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." "If ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear." Isaiah, in these references, is called Esaias, and Elijah is called Elias.

RE-INCARNATION ? OR MEDIUMSHIP ?

156. We have in all the above Scripture references, the returning spirit of the old prophet Elijah identified with John the Baptist and his work as the great Forerunner, by the inspired Apostles, and the God-Anointed Christ himself. Accepting the case as it stands, one of two things is true. John the Baptist was either the re-incarnation of the departed spirit of the old prophet Elijah, or he was a distinct personality of himself as the son of Zacharias and Elizabeth, and a medium and mouthpiece for the spirit of that prophet, another distinct personality. According to the gospel presentation he must be accepted as one of these two. There is no other possible explanation. An unbiased consideration of the general statement involved, and the language used in all these references, will quickly and unmistakably show which claim was here intended.

157. First the announcement of the angel, "He shall go before him in the spirit and power of Elias." In this statement two distinct personalities are clearly recognized : one the actual son of Zacharias whom the angel prophesied should be born to him, the other the spirit of the departed old prophet Elijah. The spirit of Elijah out of the body dominating the spirit of John in the body by a law which is now susceptible of a perfectly rational and satisfactory explanation. Spirit hypnotism and complete transference of thought, where the subject becomes the perfect instrument and mouthpiece of

the will and intelligence of the dominating spirit, has become as certainly an experimental fact as now recognized by physical science.

158. We read that the angel making this announcement said to Zacharias, "I am Gabriel, that stand in the presence of God, and am sent to speak unto thee and to show thee these glad tidings." Granting the appearance and message of the angel, he certainly knew whether Elijah was to be re-incarnated in that child whom he had announced to him, or, whether a true child was to be begotten and born to these parents in his own distinct personality, and become the medium for the spirit of Elijah in the work he thus returned to do in the earth. In this announcement the latter is clearly indicated, and the two distinct characters recognized each in his own separate personal identity.

159. We have, then, John in his own distinct personality coming to this ministry under the controlling influence and inspiration of the spirit of Elijah so as to be practically his mouthpiece or "voice." But we have also the direct testimony of John himself: "When the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou

of thyself? He said I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." Could the spirit of Elijah become thus re-incarnated for special work in the world and not know while incarnate that he was Elijah? If so, of what advantage the re-incarnation, and *how* would he know his mission or the character of his work? And if he did know himself and the character of his work, why did he in the most emphatic manner deny it?

160. The great forerunner here emphatically denies that he is himself Elias, but confesses that he is the "voice" or mouthpiece of one not himself, "as saith," or speaks through him, "the prophet Elias." Under the law of hypnotic control and transference of thought, a departed prophet or patriot, or religious reformer, may thus return to work out some special ministry to men on earth when wisdom justifies the means. In such cases a prospective mother is selected by the penetrative wisdom of the higher spheres, and such influences thrown around and upon her as shall induce the proper pre-natal impressions upon the child in embryo, so that when the child is born, it shall come readily under the protective and molding influence of the exalted being whose medium and mouthpiece he is to become, and be so influenced, guided and developed by him, that when the time is ripe his life shall be practically one with the higher and controlling intelligence during his special work for the world in this way. This has no doubt been accomplished

many times in the world's history, and is the secret of exceptional men springing suddenly forth in the crises of great emergencies, "he that should come," the man for the time. It is the recognition of this fact, though misunderstood, which gave rise to the Eastern doctrine of re-incarnation and the periodical return of Avatars, or Re-incarnated Saviours.

161. This, however, is not re-incarnation as the Orientals understand it, but it fully explains all the exceptional experiences realized by them which originally gave rise to this doctrine. The remarkable conditions found and described by Dr. Hensoldt (see Appendix) in relation to the boy Dalai Lama, the grand chief of the Buddhist hierarchy, whom he visited and with whom were granted two interviews at Lhasa, the headquarters of northern Buddhism in Thibet, if he was not deceived, are accounted for on the basis of this law, or, if you please, on this hypothesis, infinitely more satisfactorily than by the doctrine of actual re-incarnation, which at the best is but a speculative hypothesis, and in the nature of the case absolutely unprovable. The inherent absurdities involved in the doctrine itself cannot be touched upon here, only to say that it raises vastly more serious questions than it answers.

162. The fact and the law of mediumship has been absolutely demonstrated in the experience of thousands and can be repeated under proper conditions at will. While very much that passes for

mediumship and communication with the invisible world in modern spiritism, is unsatisfactory in the extreme, and is calculated to prejudice many earnest and high-minded people from investigating the phenomena, yet convincing evidence of spirit control under the proper conditions may be found by any one who will be honest, unbiased and thorough in the investigation. Spiritism, with all its incongruities of credulity, self-delusion and actual fraud among its professed mediums, furnishes also a real and genuine demonstration of the existence and close proximity of the spirit world to this, and the fact of inter-communication between the two, our own departed friends being able, under the right conditions, to identify themselves to us, and thus give unmistakable evidence that death is a misnomer, that that which we call death is a glorious birth into a higher and better state of existence.

163. There is at present too much ignorance, credulity and sensuousness mixed up in modern spiritism—ignorance of the true nature and law of psychic development, and of normal communion with the inner world,—to render it either practical or useful in any large way, unless it be to awaken interest in this direction by its strange phenomena, and, again, by its unsatisfactory results, prompt to a more thorough investigation of the true law and conditions of a normal and legitimate spiritism. Until we have a genuine and perfected psychic science, however, this will be impossible.

164. A great mistake has been made, also, by many who have become convinced of the fact of spirit communication under proper conditions, in attempting to make their efforts at communication with spirits a substitute for religion. This is no more a basis of religion than is communication with friends in the body. All genuine religious experience is based upon direct and specific communion with God, the sphere of the Divine and Absolute, which is deeper, and behind and above all the relations of personalities and things.

165. That phase of mediumship which is given up chiefly to personal interests and concerns is no type of that to which we have referred as illustrated in the experience of John the Baptist, and the coming at special times of the world's great Avatars, but is of a very different order. This higher phase is concerned only in the broader interests of humanity; and is employed by the wisdom of the higher world, only to meet some great emergency in the world's history, to do some special work for a nation or people, and to introduce some higher teaching for which an age or people are in a special sense ready. Joan of Arc was doubtless such a medium for the higher guardian angels of France. But while this law and principle applies to the special raising up of many of the world's great leaders, political and religious, it does not apply to the life and ministry of the Christ, as he came to open up to the world and human experience the law and working of a vastly deeper principle for which the need was great and

the fullness of time had come. And how could he do this except he were himself its embodiment and illustration ?

166. John, the great and last Forerunner of this higher advent, was a perfect instrument for Elijah, one of the mightiest of the ancient Hebrew prophets, and the specific work of his phenomenal ministry was to call attention to and prepare the people for the still higher ministry and work of the Christ. If John, then, as an Esoteric Initiate and medium of one of the mightiest of the world's prophets, who returned to do a needed work in the world after four hundred years of real life and experience in the light and wisdom of a higher world, was obliged to point to and was inspired by this higher prophetic wisdom for no other purpose than to proclaim a profounder revelation, a deeper wisdom and a mightier and vastly more far-reaching work than his, to be opened in the Christ about to appear, we may well be startled thereby into an attitude of most earnest and expectant attention as we turn reverently to listen to the living word and message of the Christ himself.

167. We read, "And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not ; John answered, saying unto them all, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Ghost and with fire :

whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner ; but the chaff he will burn with unquenchable fire."

168. The unfolding of spiritual life and truth had been necessarily within the environment of the husks and chaff of the sensuous understanding and apprehension, and generally the *mis*-apprehension of its true nature and purpose. Nevertheless it had unfolded and come to a good degree of organic development in the great religions of the world, and had reached a point through the Hebrew worship under the stimulating ministry of its great spiritual Leaders, the Lawgivers and Prophets, where the threshing and the winnowing for the separation of the wheat from its enveloping husk and chaff could and should begin. For this a fully emancipated and illuminated Teacher who had himself passed through the experience (the sifting process) was needed, and the Christ was raised up for this purpose, by the same all-wise and beneficent Providence which had brought the world thus far step by step, giving to each age and people the Teacher and teaching best suited to their needs.

169. Thus, in the fullness of time, came the Christ and entered upon his work. John, under the controlling influence and inspiration of Elijah, had opened the way as a last word of prophecy, by pointing specifically to Jesus as the Christ, and to the

transcendent nature and scope of the work he was to open to the world.

INSPIRATION—ILLUMINATION.

170. The Baptist was, as we have said, a perfect medium or "voice" for the grand and mighty old prophet "Elias, which was for to come," as acknowledged by the Christ himself. But in this public recognition of John and his ministry, the illuminated Jesus improved the occasion to draw the distinction between the plane of inspiration and experience represented in John, and that represented in himself and by him opened to the world. This difference was clearly defined in the description given of the manner in which each came to his work.

171. John, we read, came "in the spirit and power of Elias," preaching repentance as a preparation for a greater experience to come. Jesus, "came in the power of the Spirit, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe (enter into) the gospel." The special inspiration and power of John was from the direct personal influence of an individual spirit—the spirit Elijah, the ascended Hebrew prophet of a former generation. The specific inspiration and power of the Christ was from *the Spirit*, an impersonal influence direct from God—the Divine and Absolute.

172. Jesus had indeed risen above the plane of

inspiration into conscious oneness with God through complete illumination. John and the prophets before him were subjects of inspiration, and as there are degrees of inspiration, the true spiritual enlightenment of the soul will be in proportion to its depth and fullness of inspiration. Inspiration thus leads in its deepest and highest results to final and complete illumination, and this secures and establishes the perfect and permanent realization of conscious oneness with the Divine and Absolute. "And when that which is perfect is come, that which is in part shall be done away."

He that has not come to complete spiritual emancipation and illumination will need and will receive to the full extent that he recognizes, appreciates and seeks it, direct inspiration from the Divine and heavenly—specific help from God and His angels or messengers—until the full emancipation and divine realization is effected. From henceforth, dwelling and walking in the full and perfect light, freedom and power of the Spirit, in conscious oneness and fellowship with God, the need of special inspiration which leads and helps to this is gone forever. God is tabernacled with the man. The two planes and conditions of being were fitly described by the Master to the woman of Samaria. "He that drinketh of this water [inspiration] shall thirst again, but he that drinketh of the water that I shall give him [illumination] shall never thirst: for the water that I shall give him shall be in him a well of water springing up into everlasting life."

173. John was thus opened only to the psychic plane to which the sixth sense relates and opens the soul, and received his inspiration from an individual spirit of the soul world, who had selected and prepared him and his susceptible temperament for this purpose. Jesus was opened to the impersonal plane and true spiritual sphere of Divine communion and fellowship, to which the seventh or inmost and true God-sense relates and opens the soul, and through which man rises to the realization of his divine sonship and identity of nature with the Father—the consciousness of his own inherent divinity and deific supremacy of being. It was this permanent realization and consciousness that enabled Jesus to go forth “in the power of the Spirit” to his transcendent work as the Christ, and in which he will continue his ministry to men, until the last member of the human race is brought into this supreme realization, whether on earth or in the lower spheres of the soul-world.

174. The key to this whole mystery is found in the threefold relationship of the individual soul to the Macrocosm, making three discrete and distinct planes of consciousness, soul-activity and personal experience, possible and legitimate to man while in the flesh, and the full opening and activity of each a necessity to a full-orbed and perfect individual life. These are :

First: the physical plane on which the soul is opened to communication with the outward world and external of things through the five physical

senses, which awakens and establishes the sense-consciousness.

Second, the psychic plane on which the soul is opened to communication with the Occult world and the internal or inner side and soul of men and things, through the psychometric or sixth sense, which wakens and establishes the psychic or soul consciousness.

Third, the true spiritual or divine plane, on which the soul is opened to conscious communication with the sphere of the Divine and Absolute, and thus to a practical knowledge of the nature and kingdom of God, through the inmost and true spiritual or God-sense, which awakens and establishes the spiritual or God-consciousness, the indestructible sense of spiritual being and divine supremacy of the personal life. This is the inmost and highest plane of the soul's activity, because it brings it into conscious touch and fellowship with the Universal, Impersonal, Absolute and Divine, the infinite center, substance and background of limitless Being within, behind and above all the spheres of personalities and things. In this realization the soul rises out of the entanglements, limitations and bias of sense and self, into the deific sense of being and identity of nature with God as His child.

PSYCHOMETRY.

175. The five physical senses have their root and spring of action in the soul-faculty of perception, which, when withdrawn from this divided action

through its five separate channels of communication on the physical plane, and centered in an act of perception on the psychic or soul plane, becomes one all-inclusive sixth sense, in which its true function is the perception of soul qualities, and is called Psychometry or the soul-measuring power. It will thus be seen that the sixth sense is not a separate faculty, distinct from the five physical senses, but is the one faculty of soul-perception which, on the physical plane, operates through five separate channels of communication, but in which, on the psychic plane, all the distinct qualities of perception, active in the five distinct senses, combine to constitute one all-inclusive and analytic psychic or psychometric sense, which being a distinct function, as such, becomes practically a sixth sense.

176. This awakening to the realization and consciousness of re-union with God as His child, in the sense of deific and impersonal being, on the higher spiritual plane, is not the destruction or absorption of the personality in God, but the awakening of the personal identity to the consciousness of its original and inherent deific nature, as an individualized embodied divinity and offspring of God, without at all changing its relations to the world of personalities and things on either the physical or psychological plane, but simply changes its attitude and becomes impersonal and impartial or God-like toward men and things under these relations. This is the true "godliness" or God-likeness enjoined by the New Testament Theosophy upon men, as children of

God the Holy and Infinite One, our Father and our Mother.

177. The internal or sixth sense, as well as the five external senses, opens outwardly from the soul-center to that which is external to the soul itself, and keeps the sense of personal identity separate and distinct from all other identities to which it thus stands related on both planes. But the seventh or inmost and higher sense, the God-sense, opens inwardly to that which is within yet above the soul—as it is within, behind, and above all existence—the subjective yet transcendent realm of pure spirit. The opening of this sense gives the “beatific vision,” or vision of the nature of God. The beatific vision is not, therefore, a perception of anything as in any sense external or objective (God is not objective Being), but the subjective realization of the Divine nature and of oneness with it, in the infinite depths and heights of Spiritual and Supreme Being—an impersonal sense of identification with Original and Eternal Life, Wisdom, Goodness, Power.

178. The essential substance of the soul, its own inmost and spiritual nature being deific, its inmost or God-sense can be nothing else than the sense of the true God-nature and substance, and when awakened in the consciousness of the personal identity, is the sense of oneness of nature and life with God as His offspring; and though separated from Universal Being as an individualized and personal identity, still bears the Divine nature, and holds

as a birthright inheritance the original deific attributes of Spiritual Being.

179. This realization of divine sonship and identity of nature with God the Infinite and Eternal Father-Mother, enables man to dwell in a living conscious communion and fellowship with God in the infinite perfection of Being on the one hand, and on the other to go forth as an individual, in the strength and wisdom of the divine ("the power of the Spirit") which this inward realization of oneness with God gives, to a life of achievement and objective mastery in the entire sphere of his personal relations to environment.

180. Jesus did not ignore but fully recognized the psychic plane, and the legitimate sphere of the soul's activity on this plane, in communication with the soul-world, with the souls of men out of the body as well as with the souls of men and things in the body.

181. Thanks to the supreme law of life, "There is no death, what seems so is transition." This glorious and spiritually emancipating truth, exultingly recognized and cherished by the few, is happily now beginning to be opened to the many. The world stands in the dawning light of a glad new day, the light which shone with its full effulgence in the soul of Jesus the divinely illuminated "Son of man." In the golden beams and flooding glory of this new day, now breaking upon the world, everyone shall see and know for himself that "there are no dead." All who have lived and loved on earth are living

still, and active on the inner and higher planes of existence in the soul-world, each in the environment and association suited to his spiritual or celestial stage of realization, and that direct communion with them, under proper conditions, is not only possible, but a legitimate and blessed privilege.

TWO PLANES REPRESENTED.

182. While Jesus knew and realized all this through his own unbroken communion with the ascended and glorified of the upper world, he nevertheless pointed specifically to and sought to center the whole attention for the time upon the still deeper realm and higher plane of the Divine and Absolute, thus emphasizing the supreme importance of "seeking first the kingdom of God," in the assurance that with the opening of this plane to the conscious activity and experience of the soul, all else would be spontaneously opened and added thereto in its true and divine order. It was in this recognition of the fundamental difference between the psychic plane of John's inspiration and experience, and the deeper and higher or divine plane of his own, that he said, "Among them that are born of women there is not a greater prophet than John the Baptist ; but he that is least in the kingdom of God is greater than he."

183. It was the direct and full opening of this inmost and divine plane to the personal consciousness of Jesus, by a specific process not embraced in the Eastern "Yoga," which gave him his vast tran-

scendency over John; the great Esoteric Initiate and inspired Prophet. And it is because the Sages and Hierophants of the great Mystic orders of Eastern Esoterics and Illuminati have not reached this inmost divine plane of realization and experience, that this distinction has not been seen and recognized by them. Hence, the advocates and interpreters of the Oriental Theosophy, not having this key, and imbued with the Eastern doctrine of the soul's evolution and spiritual development through successive physical incarnations, could see no other explanation for the sudden blossoming out of the unlettered Carpenter of Galilee into the grandest and mightiest spiritual genius of the world's history.

184. Should the fact be admitted that Jesus as an uninitiated man, and without the specific development of many previous incarnations, came by another process into this transcendent experience, and that by the same process any other man may come substantially to the same experience, then the theory of re-incarnation as a necessity to spiritual attainment is broken forever. And this is exactly what the Christ-life and doctrine does when truly apprehended.

185. It is certainly the privilege of every soul to cherish and cling to any theory most agreeable to its mental constitution, and inherited or acquired prejudices; but the question is not shall this or that speculative theory be sustained, by interested sentiment and defended by metaphysical argument, but

is it sustained by absolute truth or the facts of being. What the human soul most needs is the pure wheat of truth separated from the husks and chaff of speculative theories and the bias of traditional misapprehension.

186. The Christ may have been mistaken in his assurances and promises to all men, and the Oriental Sages and Hierophants correct in their teaching, but the fundamental basis of the Christ-doctrine and that of the Orientals are the exact antipode one of the other. The interpretation of the New Testament Occultism and Theosophy here presented, may be wrong, but it has the advantage of being susceptible of immediate demonstration in personal experience, if true, which the Oriental theory has not.

187. The Eastern doctrine of Re-incarnation and Karma is based practically upon the impression that all knowledge and wisdom possible to man, is and must be acquired by the soul through experience in conscious personal contact with environment through the senses ; hence the supposed necessity of repeated incarnations in a physical body for this experience. This, however, is a fundamental misconception based upon a false psychology or misunderstanding of the true nature of the soul, which possesses, as already intimated, and which we shall still further show, the inherent capacity (readily awakened in all) for an intuitive wisdom, and direct perception of truth independent of external impressions, and in advance of experience. It has the in-

herent psychometric power (yet to be awakened in all) to enter into sympathetic psychic unity with every individual form of planetary life, mineral, vegetable, animal or human, and thus to sense and know the actual condition of each and the essential truth about each as if it were its own. With this soul function fully awakened and active, one may come practically and instantaneously, as it were, into possession of the experience of others at will, whether of animals or men, the soul life of men on earth or in the spiritual spheres. We say in the spiritual spheres, for as previously intimated, the full awakening and activity of this power enables the soul while in the body to enter also into direct conscious communion and fellowship with the ascended souls of the de-carnate humanity.

SOUL-POWER DEIFIC.

188. This claim for an inherent capacity of the soul (to be awakened in all), to come into the possession of knowledge and wisdom independent of the physical senses and all outward sources of information and experience, and in advance of *all* personal experience, will be astounding to some, and seem wild, extravagant and visionary in the extreme, to many who have not studied man on the inner and spiritual side of his being. Nevertheless, it is a demonstrable fact which has been amply established in the actual experience of a few, and experience is the final test and appeal to all material-

istic and pantheistic philosophers. Any faculty or power developed and active in one or more demonstrates the latent possibilities of all.

189. Astounding as this claim may be to many, we are audacious enough to go one step farther and affirm from our knowledge of the nature of the soul itself, that there is a plane of the soul's life and relationship (already described) which has been opened to the personal consciousness of a few, and which may be and yet will be opened to all, in which the soul, being itself deific, shares with the Divine nature in the consciousness of absolute being, and the possession of original wisdom, goodness and power. Man is absolute being individualized and embodied. This realization of deific wisdom, goodness and power, entered into through conscious union and oneness with God, is not then the result of development or attainment through the travail of struggle and effort in external experience or experience under relations to the external, but the original possession of the inherent spiritual or deific nature, transmitted to and individualized in man as the immediate offspring of Deity, and to which man is awakened by a specific interior process of subjective realization, possible to all.

190. Through the awakening to this consciousness of the deeper and indestructible deific nature of his essential being, man simply comes into his birthright inheritance as the child of God. It would be absolutely impossible for man to be a child of

God without this inheritance as a birthright possession. True offspring can be nothing else in the very nature of things than the transmitted and individualized substance and attributes of the parental nature and life, and the parent can transmit nothing which is not of and from his own nature and life.

191. Nevertheless, in the production of offspring two factors are necessarily involved, the male and the female, or Father and Mother principles. In the bringing forth of man as man, and the child of God, Nature constitutes the matrix or Mother principle, and Deity in the transcendency and absoluteness of Being as Supreme Spirit, behind and above Nature, constitutes the Father or creative principle. Outwardly man is the child of Nature—the “natural man.” Inwardly he is the child of God—the spiritual man. Nature, natural heredity and human parentage constitute the external mold and conditions, so to speak, into which pure spirit is deposited for individualization in and through the process of embodiment. This to us is the only conceivable means for the individualization of indestructible self-conscious spiritual identities, differentiated from Universal Being and Consciousness, while holding identity of nature and attributes. As a child of Deity, however, these are at first but potential and in germ ; yet each soul is destined thereby to an endless career of unfolding life and progress, in ever deepening communion and fellowship with the eternal and infinite Spirit

and Being of Deity, in the relation of child to Parent.

192. Nature and human parentage are, then, specifically speaking, the direct means for the individualization and birth of the human soul into self-conscious indestructible personal identity, while the soul itself, as such, descending directly from the bosom of God, is, in its essential and true nature, as pure, divine and incorruptible as the nature of God, which itself is. Nevertheless, as the outward man is the immediate product of ancestral conditions transmitted through natural heredity, modified by the specific pre-natal conditions of the immediate human parentage, these conspire to stamp the specific individuality and characteristics of each soul and differentiate it from every other, since these molding conditions and influences differ in the bringing forth of every child. Even in the case of twins, the difference in the inception of each may be sufficient to cause the differing mental and physical states of the mother, to impress quite differently the starting of each germ, so that the unfolding character of each will be differently affected both by the maternal impressions in embryo, and the influences of environment after birth.

193. The differing conditions and influences which attend the inception and development of races are quite sufficient to account for all the differing racial peculiarities and hereditary national traits which distinguish one race and nationality from another,

and for the different lines of ancestral and family traits within each race and nation. The transmission of ancestral conditions and qualities of life through natural heredity receive still further modifications from the fact that the ancestral conditions of the external humanity extend back and down through the animal and vegetable strata of life into the mineral kingdom, so that man outwardly considered is all these with something added; and it depends upon how much that something is quickened and brought forth, that he rises away from and above these in consciousness and experience, or so modifies and transforms them that they are overcome and cast off.

194. Notwithstanding all this, the inner man, the "spirit in man," is as pure, divine and incorruptible in the savage and animal man as in the most awakened and enlightened soul. The possibilities of a Christ are there in waiting, and in the fullness of time will come forth and redeem the man, and every awakened and enlightened soul can help to shorten the time.

195. All those transmitted qualities which combine to form the external and natural man are, in the very nature of things, transitory and evanescent, and therefore destined to pass away. Nevertheless they serve their purpose, as does the husk in the development of the corn. That purpose is the individualization and birth of the inward and true man, who is destined to live and unfold forever in

the image and likeness of the Divine and Eternal Father. The physical body serves in this process as a mold for the establishing of an inner and permanent ethereal and pliant organism, which shall respond to every demand of the unfolding inner man, and in which the soul shall retain its unfolding individuality forever.

THE TWO BIRTHS.

196. In the first awakening or birth of the individualized soul to the consciousness of personal identity and its relation to other identities, under the limitations of sense relations to a physical world, the activities of the personal ego are necessarily modified by all the conditions which go to make up the strictly sensuous life. In its second awakening, which is the awakening to the consciousness of its spiritual and deific origin and nature, it rises at once in the "power of the Spirit," born of this consciousness, above the modifying influence of external conditions, and becomes itself a direct and immediate modifying influence and controlling power over them. "The first man Adam was made a living soul, the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from Heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we must also bear the image of the heavenly. . . . For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

197. The inward, true and indestructible man is, then, an individualized divinity, an incorruptible spiritual being and son of God, with only a pure and unmixed spiritual heredity and Divine Parentage. He can therefore inherit only the Father's nature, into which nothing can be transmitted which is not of and directly from God, and into which nothing can enter to corrupt or change, but which is itself the supreme transforming power, transmuting all things that come in touch or relationship with it into conformity with itself.

198. This sublime and glorious truth cannot be questioned if man is indeed the immediate child or offspring of Deity. That he is nothing less than this was the unshaken conviction of Jesus the most divinely illuminated Teacher and Exemplar our world has had; and also of Paul his mightiest Apostle: and on this understanding the entire New Testament teaching is based, and cannot be truly interpreted, understood or appreciated until this truth is recognized. Said the Master, "Call no man your father upon the earth: for one is your

Father which is in heaven." "Ye therefore shall be perfect as your Father in heaven is perfect." And Paul adds, "The Spirit itself beareth witness with our spirit, that we are the children of God : And if children, then heirs ; heirs of God, and joint heirs with Christ ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

199. But independent of this sublime testimony of the New Testament Seers, the direct and only testimony given by Nature herself as interpreted by the law of evolution (the latest and greatest induction of modern science), is to this end. Man is seen to be the ultimate and final product of evolution on our planet. No higher order or type of being is possible, and yet it is also seen that life has not reached its highest level and complete expression in man as he is, and as evolution cannot stop short of this result, the further evolution of life to its perfect embodiment and expression must be in man himself. This is exactly what the inspired New Testament teaching has given far in advance of the slower steps of scientific discovery and demonstration.

200. Man is the culmination and final product of life in nature : if, then, there be a Supreme Spirit

within and behind nature of which the life in nature is the active manifestation, man being as to his external the child of nature, he is also necessarily as to his internal and inmost, specifically the child of God, and as he is in his self-conscious personality the complete individualization of the life in nature, so he is in his essential and true being the individualization of God the Divine Spirit in that life. Hence, as life and consciousness have not reached their highest level of evolution in man, the further evolution can do nothing less than to bring forth the inmost and divine nature in him to complete external enthronement and permanent organic supremacy, in the entire sphere of the personal life and consciousness.

201. This will be the absolute perfection of humanity in the individual and the race ; and this, again, will be but the realization of the New Testament Ideal, and the fulfillment of all divinely inspired prophecy concerning the final destiny of man on earth. So we repeat, the final awakening of man to this higher consciousness of his true spiritual being, divine sonship and identity of nature with God the Father, which is the second birth referred to by the Master, is the awakening also to the consciousness of the absolute supremacy of personal being, and the corresponding power of knowing and mastering all the things and conditions of the environment to which we stand specifically related. This and nothing less than this was and is the original and unchanging purpose

and provision of Deity, for man as His child. "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth [every earthy condition and relation], and over every living thing that moveth upon the earth."

ORIENTAL VS. CHRISTIAN.

202. The specific and fundamental difference between the Oriental Theosophy and the Theosophy of the New Testament lies in this: that the one makes spiritual realization and achievement a matter of ages of struggle and travail through innumerable re-incarnations in the flesh, the bad karma of one incarnation to be expiated in the next (no Divine forgiveness and healing recognized), while the other makes the power of immediate realization and subsequent achievement, an inherent birthright possession, the realization itself to be entered upon as a divine inheritance through a spiritual birth or awakening under the direct, specific touch of the Divine Spirit, secured by a special attitude of the soul toward God. This awakening and transforming action of the Divine Spirit embraces also the immediate forgiveness and restoration from all sin through the exercise of repentance and faith, thus breaking the wheel of necessity and emancipating from the most enslaving karma.

203. Jesus opened and demonstrated by actual experience the way to direct and immediate spiritual emancipation and illumination for all men here and now. "The time is fulfilled and the kingdom of God is at hand," was his opening message to the world. "Have faith in God . . . and nothing shall be impossible unto you." "All things are possible to him that believeth." "He that believeth on me, the works that I do, shall he do also." "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life," which is the true understanding and wisdom of life. "I am the door: by me if any man enter in he shall be saved, and shall go in and out and find pasture." "Wherefore as the Holy Spirit saith, To-day if ye will hear his voice, harden not your hearts" (by unbelief). "Behold, now is the accepted time; behold, now is the day of salvation."

204. The Christ thus opened unto all men everywhere the door (or gave them the key to its opening in their own souls) of immediate and free access to an all-potent spiritual chemistry, as universal and limitless as the Deific Presence, which, under the right conditions and proper attitude, will immediately heal the body of all manner of sickness and disease, cleanse the moral life of the guilt and effects of sin, illuminate the soul with the perfect light of intuitive wisdom, emancipate from the darkest karma, and transmute the most perverse organic conditions of human heredity, or

depraved habits, into conformity and identification with the law and ideal of the perfect life.

205. The spiritually emancipated and illuminated soul of Jesus thus became the true type and embodiment, the complete representative of this perfect life for man, so that the transcendent chemistry of the Spirit, as the supreme force of life, was focused in and became identified and one with his own. Hence it was that in the exercise of that sublime faith in the Divine indwelling which characterized him, and the serene confidence that his own organic being was the legitimate center and instrument of this all-potent transforming energy of life, all legitimate occult power was his to use. Under his hands we see the leper instantaneously cleansed and made sound, the withered arm restored, and all manner of disease in body or mind vanish at his touch, or the concentration of his thought in the spoken word. A few loaves and fishes multiply in substance as he breaks them for the waiting thousands, sufficiently to feed and revive the fainting multitude, with many baskets of the fragments left. The raging tempest and boisterous sea are calmed by the commanding word of his majestic spirit, and gravitation itself is overruled by levitation, under the action of his will, so that he walks upon the water, thus demonstrating in every way his personal supremacy over all the elements and forces of the physical world to which he stood directly related. Finally, he yields up his physical body to death at the hands of his enemies, but holds it from decay and

restores it to its former perfection of life, and at last translates it by a process of etherealization under the concentration of the higher chemistry of Spirit, triumphantly passing from the outer to the inner world without the dissolution men call death, and thus vindicating in his own experience the truth of the prophetic promise of inspired teaching, that in the perfected humanity "this corruptible shall put on incorruption, and this mortal shall put on immortality" and death be "swallowed up in victory."

206. As a distinctive and characteristic feature of the Christ gospel, this recognition of an immediate, all-saving potency, as universal and limitless as the all-pervading and all-embracing Presence and Providence of God, and of free access to all men through the proper attitude of mind and will, differentiates this gospel from every other system of ethics, religion or philosophy of the world, though vaguely hinted at by some of them. While there is much in common between Buddha and Christ, and so with all the great and partially illuminated yet truly inspired religious Teachers of antiquity, this feature of immediate and complete salvation here and now, is not shared by Esoteric Buddhism nor any form of Oriental Theosophy.

207. Whoever becomes identified in thought and faith with the Eastern doctrine of Re-incarnation and Karma, necessarily shuts himself out from participation in the immediate blessing which the Christ

doctrine, recognized and acted upon, is bound to secure. The two ideals and methods of salvation are fundamentally different, the complete antipode, as we have said, one of the other, and cannot be held in the mind and acted upon at the same time as a living basis of faith and effort.

208. The door of access to this omnipotent transforming and transmuting chemistry of the Spirit, and the key to its opening in the life of every man, given by the Christ, is simply the proper attitude and exercise of the mind, in thought, will and faith (and it opens to no other), by which each soul co-operates with God in the accomplishment of this divinely-ordained and provided for end. Without the recognition and appreciation of this Christ ideal and method, as divine and perfect, this necessary attitude and action of soul for its realization is impossible. "Verily, I say unto you: Many shall seek to enter in and shall not be able; for strait is the gate and narrow is the way that leadeth unto life; and few there be that find it," said the Christ.

209. To the Oriental temperament and cast of mind, to which feeling and desire for haste is practically unknown, the ideal and method of a slow and interminable process of spiritual attainment may be the only one appropriate, and since they choose and insist upon ages of experience in successive re-incarnations, something corresponding to this may indeed be given them, since it is the law of soul-life that "according to thy faith be it unto

thee." But the soul that truly desires, believes in, seeks for and insists upon immediate and complete spiritual emancipation and illumination, here and now, shall, by the following of the Master, find his promise faithful and sure. His sublime doctrine of the nature of God, and of man, and of the relation subsisting between them as Parent and child, not only makes clear this divine possibility, but the how, also, of its realization.

210. The New Testament story of Christ may be a fiction, and the sublime conception of God as both immanent and transcendent Spiritual Being of infinite wisdom and goodness, and the corresponding divine possibilities of man as the child of God, which the story ascribes to Jesus, may be a delusion ; but the ideal here lifted up before the world, and the picture of its perfect realization in that transcendent and marvelous life of loving service and achievement, is, nevertheless, the sublimest ideal and divinest picture ever yet placed upon the walls of the world's great temple of thought.

211. In closing this chapter we make bold to say : granting the essential truth of the story, the divine realization in the actual experience of this one man furnishes the key to the solution of the entire problem of human life and destiny. And we venture the prophecy, that in the not far distant future the whole civilized world will be awakened to the glad recognition of the fact that this Christ demonstration was itself the solution of this all-

embracing problem, and that under the true following of his teaching and example, which this recognition will secure, the Christ-life will be essentially and speedily reproduced in the universal experience of the race. "And I, if I be lifted up from the earth, will draw all men unto me." In the light of that experience, all shall see eye to eye, and "shall know the truth; and the truth shall make them free." "And there shall be one fold and one shepherd." "That God may be all in all."

VII.

BASED ON THE NATURE OF THINGS.

212. In the preceding pages we have sought to call attention to the New Testament presentation of the life and teaching of the Christ as a divine revelation on the one hand, and a human exemplification on the other, of the immediate divine possibilities of every man born into the world. The possibility of entering at once into the new and higher life of spiritual illumination, freedom and power, represented in the Christ, is based upon the supreme fact which was recognized, announced and emphasized by Him, that all men in their true nature and essential being are sons of God and brothers of Christ ; and that the realization of this brings with it the emancipation, illumination and mastery promised by him to all his faithful followers.

213. We have again the specific recognition and emphasis of this stupendous fact, by the great Apostle to the Gentiles : “ The Spirit itself beareth witness with our spirit that we are the children of God ; and if children, then heirs ; heirs of God, and joint heirs with Christ.” If each soul is an heir of God as His child, then it is certainly heir to the nature and attributes of the Godhead as a birth-right inheritance, which, therefore, is not some-

thing to be acquired, earned or attained unto, but to be entered into in the fullness of time, through certain specific conditions involved in the very nature of the relationship of child to Parent. It is this specific revelation and promise of the Christ and Apostolic gospel which differentiates it from all other ideals and methods of salvation. In the following pages an effort is made to show that a deeper knowledge or understanding of the nature of men and the nature of things sustains this New Testament claim and Christ view of the immediate divine possibilities of men.

214. As a general proposition, all thinking minds will agree that there are vastly higher possibilities for man than he has yet realized. Many, however, will insist that it is only through the established order of human progress and the law of evolution, that the advancing tide of scientific discovery and general enlightenment will gradually lift the race to the higher levels of wisdom, insight and power, to which the law of evolution and natural progress point. It will also be conceded by some that even something approximating the exalted and sublime character and power typified in the Christ may be reached through centuries of ever-increasing progress; but will insist that the looked-for millennium is still a great way off.

215. It is true that the millennium will not dawn for many centuries yet, if man is but a passive circumstance, dependent wholly upon the spontaneous

operation of the law of evolution and the conditions of progress in the external world. But, as Prof. Le Conte has clearly shown, while the evolution of life in nature had proceeded spontaneously from an inward impulse and an upward external attraction until it reached the level of humanity, there came into activity with man a new, specific and potent modifying factor, vastly mightier than the recognized reactive influence of environment upon organism in the natural evolution of life, and that was the stupendous factor of the human will.

216. Man is therefore something more than a passive circumstance, subject to the spontaneous working of the external system of things to which he is so vitally related. He is not only a circumstance, as such, but he is a centerstance as well, and has the inherent capacity to rise above circumstances and become a law unto himself, and thus create, compel and bend circumstances to subserve the higher purposes of his own being.

217. The Christ did not, according to the record, reach his exalted and marvelous attainment by the steps of external progress and development above suggested; nor did he claim to be a supernatural and miraculously exceptional being. It was through a specific inward experience, legitimate to the spiritual constitution of every man, that he was lifted at once into the conscious possession of the exceptional wisdom, insight and mastery which characterized him. By this achievement he de-

monstrated the reality of a law and process that will do the same for every man under like conditions. Through the transforming power of this higher law of spiritual realization and supremacy, Jesus came into the conscious possession of that only which *belongs* to the inward and higher nature of every man. This possession "the world can neither give nor take away." It is the direct gift of God through the Spirit. The spiritual illumination which lifts man to this possession does not and cannot come through external acquirement or experience; nor is the wisdom thus reached dependent upon external development through the discipline of outward experience or education for its power of manifestation and expression.

218. It was, then, by an inward process of subjective realization, the inward realization of his own divine nature, that Jesus was lifted by immediate transformation from the humble state and limitations of an unlettered mechanic, to the illuminated and transcendent spiritual genius he became: the supreme Man, spiritual Head, perfect Exemplar, true Leader, and final Deliverer of his Race. Forty days of retirement from the world, immediately after his illumination, in a season of fasting and divine communion, was all that was required to bring his outward man into complete subjection and adjustment to the law and demands of the spiritual and divine nature of the inward man. He was then prepared to "return in the power of the Spirit," into active relations with men and the

world, and enter upon his work of preaching this new gospel of the kingdom of God as an immediate possible possession for all, and to demonstrate its divine nature and power in his own exalted life and achievement before the world.

“And he came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and of Juda, and Simon? And are not his sisters here with us?”

THE OPEN SECRET.

219. In our brief and imperfect analysis of the life, teaching and works of the Master, the nature, character and conditions of this process of spiritual emancipation and illumination (see 122, 123) which wrought such marvelous transformation in the person of Jesus, are sufficiently indicated to such as have eyes to see. It was openly exemplified in the Christ experience and stands boldly out in the record, an open secret and perfect pattern for all to behold and follow. Nevertheless, lest there be some who do not fully perceive and grasp the secret, let us in these closing pages give our exclusive attention to an earnest consideration of this

all-important process, fraught as it is with such stupendous issues and transcendent results to human destiny, and apply it to our own specific conditions and needs. If there is a specific spiritual process for the inward realization of divine being in ourselves, which gives a corresponding power of objective mastery and achievement, without the long and painful struggle supposed to be necessary for development through the discipline of experience on the external plane, and one that is of immediate practical application in general experience, surely every rational being will be glad to know it. Let no reader allow a pre-conceived judgment or traditional impression to hinder him from giving this great possibility the most careful and unbiased examination.

220. Perhaps the objection that will first suggest itself, and be the most serious difficulty in the way of accepting and realizing the truth of the high possibility here presented, is the universal impression that we are in existence for no other purpose than to unfold our individual lives, develop our powers and acquire wisdom through effort and the discipline of experience in a struggle with the conditions of environment, aided perhaps by lessons learned externally from the experience of other lives. It is important that this difficulty be fairly met and removed. In a sense, and a very important sense, this is confessedly true, but it is not the whole truth of the matter. It is, indeed, but a segment of the great circle of the truth of human life and

its possibilities There is another and vaster side to the question, and it is to this larger and deeper aspect, that for a moment we desire to call attention.

221. First, then nature as well as inspired teaching proclaim the divine sonship of the human soul. If man is the immediate child of God, whatever may be his external appearance, condition or relations, his essential nature is indestructibly deific. His individuality is rooted in the very Being of God, and the true unfolding of his nature and powers is from within, and but the bringing forth into organic embodiment and expression the qualities of Deific Being. His inner life and inmost being, from which the power of the personal life proceeds, is indissolubly linked with the life and Being of God ; so that the opening of the consciousness of this inner life gives the consciousness of unity of spirit and identity of nature with God. The awakening to this consciousness thus necessarily opens the soul to direct conscious communion and fellowship with God in the inner depths and heights of its own being. This emancipates the soul from the sense of limitation under, and of dependence upon, external conditions and relations, and clothes it with power to overrule and mold them to the ideals it shall under the divine wisdom prescribe.

222. Man being in his essential nature deific, his destiny is deific. As the child of the King, he is not always to be a subject of the realm, but in

the realization of his princely nature is to have the freedom of the kingdom, and under the Father's government to command the treasures and service of the world. His temporary subjection and dependence upon external conditions is a necessity of wisdom, and has a specific and holy purpose in the starting of a career, which in due time will assume its deific character and rightful relations of supremacy to environment.

223. As a spiritual and deific being, a child of God, what, then, is the specific object of man's present subjection to the material world and its conditions, and his limitations under them? The only possible object of physical embodiment and the discipline of experience under the limitations of sense relations to a physical world, is the individualization of the soul, as a self-conscious spiritual identity, the offspring of God. God is Infinite Spirit and Universal Being; hence the individualization of Spirit into self-conscious personal identities as His offspring, necessitates embodiment as the perfect means of establishing the individual identity and consciousness differentiated from universal Being. We can at least see the wisdom and appropriateness of these God-appointed means for the starting of an individual destiny as an embodied divinity, with an inherent capacity for an endless career of unfolding life and progress in the image and likeness of the Father. The being which is thus individualized and differentiated from universal Being in and by the process of embodiment is, however, still deific, and

cannot lose his original nature and qualities of being by embodiment.

224. Before birth into individualized being and personal identity, the essential nature and being of man was unindividualized Spirit in God, identified with all that constitutes the Being and Consciousness of Deity. Spirit, whether in its original state as universal Being, or in the individualized state of an embodied personal identity, is one and the same in nature and quality of being ; hence, every attribute, quality or essence which belongs to and constitutes the Godhead, is potential in the soul of man. The Deific attributes are pure intelligence, which is absolute wisdom, pure love, which is absolute goodness, pure energy which is absolute power, giving Omniscience, Omnipresence and Omnipotence. When Jesus had come to the full consciousness of his deific nature as the Son of God, it was said, that "in him dwelt all the fullness of the Godhead bodily," and this was literally true. It is equally the privilege and possibility of every man to rise to the same consciousness and realization while in the body.

225. While the spirit loses none of its deific nature or inherent powers by embodiment, the consciousness of these is necessarily obscured and practically suspended, in and by the process of differentiation through embodiment. Hence, also, the first awakening to the personal consciousness of an individual identity, in relation to other identities, is under the limitations of the embodied

sense relations to environment. But the second awakening, or birth, by an equal necessity restores the consciousness of this deific nature and supremacy.

226. A prescribed season of experience under these limitations, and the discipline it involves, is equally necessary for the establishment of an indestructible sense of personal identity, before it is safe to break the limitations which the strictly sense relations impose. If, for instance, on first waking to the consciousness of an individual and personal identity, the deific consciousness should also be retained, or restored, the sense of personal identity, and the identity itself, would be instantly swallowed up in the original consciousness of universal Being. The same would also occur should the consciousness of deific being be awakened before the sense of an indestructible personal identity was fully established through the discipline of experience, under the limitations of personal relations to and external contact with a world of environment made up of individual identities. Thus is made clear the wisdom and beneficence of this circle of external relations, limitations and dependencies, and the discipline of experience they involve, in the starting, primary education and development of a personal identity as a child of the Eternal, born to an unutterably grand and exalted destiny.

227. "This I say then, the heir as long as he is a child differeth nothing from a servant, though

he be lord of all, but is under tutors and governors [law and discipline] until the time appointed of the father." The inspired Apostle has here given a perfect statement of the condition of man as a child and heir of God in this rudimentary and childhood stage of his being, and his primary education and discipline in the school of the senses. This condition is an appointment of the Father for the children of His love and care, and the time of His appointment is so much as is needed for the discipline of experience under sense limitations, to perfect the individuality and permanently enthrone the consciousness of personal identity. When this is indestructibly established, "the time is fulfilled," and the individual without need of further discipline, is ready to be awakened to his original deific consciousness of being, and still retain his individual identity, in the realization that he is now an individualized and embodied divinity, differentiated from universal Being, for a glorious destiny as the offspring of God, to henceforth dwell and walk in the individual consciousness of the image and likeness of the Father, holding communion with the Father within, and dominion over all his relations to environment without.

THE WORLD READY.

228. At the advent of the Christ, the race-life had become so thoroughly differentiated and unfolded through the individualized experiences of its tribes

and nationalities, that he proclaimed the time as fulfilled, and all men ready for the kingdom of God. All children now born into the world are born under and into such complete individualized and individualizing conditions, that on coming to years of discretion, or of intelligent choice and volition, they are ready for this spiritual awakening, emancipation and illumination. The same is true also of the lower tribes and peoples which this childhood condition represents.

229. With this understanding of the nature and purpose of our primary sense relation and experience, it will be seen why all the learning and wisdom acquired through this experience is of service only in the primary education, development and perfection of the individual identity, by which it is made ready for illumination and identification with the higher wisdom and mastery of the Spirit, which is original and deific, not acquired. The wisdom gained through sensuous experience is for the sense man only and will not be needed when the soul is re-awakened to the consciousness of its original deific nature. In the realization of unity with the Father which this awakening and rebirth gives, the soul dwells and acts henceforth in the light of the Divine Omniscience, and possesses intuitive knowledge and wisdom, with spontaneous personal supremacy ; being at one with the Divine, the Divine is one with it.

230. It is in this understanding that all the great

Mystics enjoin their novitiates to cease the seeking of wisdom through the study of books and external sources, and learn to look within for that higher and true wisdom and enlightenment which proceeds from the fountain of light and truth in the divinity of their own inner being, which is the very Shekinah and throne-room of the Divine Presence. Said the Christ, "When the Comforter is come, even the Spirit of truth which proceedeth from the Father, he shall teach you all things, will guide you into all truth, will bring all things to your remembrance whatsoever I have said unto you, and will show you things to come." The entire drift of the Christ teaching is to bring man to this, and this is the only true service that any Master can render his disciple or student.

231. In coming into the emancipated life of spiritual illumination and supremacy, each individual will still differ in personality and gifts from every other, and the limitation or extent of the circle of the personal relations to environment will depend upon the degree to which the individual life is unfolded. But within that circle, be it small or great, the illuminated soul is supreme, learning nothing from external experience, since it anticipates experience through an insight and wisdom which knows in advance of experience and goes forward to produce it. It is no longer a matter of acquisition or attainment, but of achievement. The illuminated soul goes forth "not to be ministered unto but to minister." It has the source of all knowledge and

wisdom within itself and is conscious of its possession. "All things that the Father hath are mine," said the Christ, in which, he assured us, he but exemplified the possibility and privilege of all. It would be a delusive and cruel sham for the great Master to call upon men to follow him, if he was not certain of their inherent capacity to enter into every step of divine realization reached by him.

232. The Christian world has too long attempted to extract nutriment from the dry husks and chaff of tradition, without entering within and partaking of the real bread of life, that "true bread which cometh down from heaven and giveth life unto the world." Is it not high time that we take the Master at his word and become his actual followers, or discard at once and forever the New Testament story and its gospel as a delusion or fraud? "Why call ye me, Lord, Lord, and do not the things which I say?"

233. To this higher and spontaneous intuitive wisdom, into the direct possession of which we come by illumination, that which is born of outward experience can add nothing. This is why we are not under these outward limitations to acquire spiritual development and the higher wisdom through the discipline of experience. On the plane of the higher consciousness, the soul knows in advance of experience; this higher consciousness therefore is not reached by the ladder of development, but entered directly through an inward opening, a

door opened within the soul. The experience acquired on the sense plane of the soul's primary activities is needed for the perfection of the individuality, and the sense of an indestructible personal identity; but when this is effected, "the time is fulfilled," and the man is ready for the "second birth," the final awakening to the consciousness of his original and indestructible deific nature and possessions.

234. All this will be more clearly understood, appreciated and, we trust, convincingly realized, if we briefly consider, in the second place, the threefold relation of man to the Macrocosm, previously referred to, and the three corresponding planes of consciousness, mental activity and experience which these make possible and legitimate to him, and which, we repeat, is the key to the entire mystery; the mystery of our genesis, our exodus, and our final possession of the transcendent gifts of the Spirit.

VIII.

THE THREE PLANES OF CONSCIOUSNESS.

235. These we have defined as Sense-Consciousness, Soul-Consciousness, and God-Consciousness; each based upon a corresponding specific line of relationship which our individuality holds to the universe about and within us; the external, the internal, and the innermost departments of the world, and of the beings and things in the world.

236. The inner and higher planes of consciousness are opened and established within us through practically the same process, the operation of the same law and the exercise of the same soul powers, by which the sense-consciousness has been opened and established in all men, the only difference being in the objects, and the character of the objects to which each plane relates us, and so of the things upon which the thought and attention are centered.

237. If this rule is fixed in the mind and kept constantly in view, much of the mystery and difficulty which attend the seeker's efforts at opening the inner and higher planes of consciousness and of obtaining satisfactory results will disappear. First: remember that we have no new faculties to develop, but have simply to learn to exercise those

we have, on the inner and higher planes of our being. The very same faculties of perception and communication by which we have come into self-conscious communication with the things of the external world through the senses, when exercised on the higher psychic and spiritual planes will bring us into as perfect self-conscious communication with the things of these higher planes as we have of the things of the sense plane. All that one needs by way of preparation is to get a clear and definite conception and understanding of the nature and character of the things to which the attention is to be directed, and of the experience to be sought and expected. The best external aid to this is the testimony of those who have the inner vision and genuine spiritual experience.

238. We speak of self-conscious communication with something not ourselves. By this we mean the distinct recognition and realization of our own identity, and the equal recognition and realization of the identity and character of the beings and things with which we are in communication, and of the relation we sustain to them and they to us. These three factors constitute the basis of all our knowledge and consciousness of the external world and its objects, and must be equally the basis of all our knowledge and consciousness of the inner soul world and the internal of things, a knowledge which is as possible and legitimate as is our knowledge of the outward world and the external of things. The same is true of the deeper and

innermost plane of Divine relation and communion which belongs to us as the children of God. The individual relationship is as distinct, definite, specific and positive with these inner and higher planes of being, as it is with the outward world and the external plane of the soul's activities.

239. We have bodies which stand in both vital and mechanical relations to other bodies that make up the physical world. But we ourselves are living souls, individualized spiritual entities, with a self-conscious personal identity, standing in distinct personal relations to other souls, the souls of men and of things which belong not only to the inner side of the physical world and the realm of the occult, but to the higher and independent soul world. So, we repeat, the soul's powers of perception and communication by which it comes into conscious relation with the external of things through the senses, have as distinct and specific action on the inner and higher psychic plane through the psychometric or independent psychic-sense; and when this is opened and active, perceives and communicates with other souls as freely and perfectly as it does with external things through the senses; and thus perceives and knows with absolute certainty the true character, condition and reality behind every appearance.

LAW OF CONSCIOUSNESS.

240. How, it will be asked, is the personal consciousness awakened, first on the sense plane and

then upon the higher psychic and spiritual planes ? The sense-consciousness is first awakened and established by the exercise of the soul's innate powers of perception and communication in relation to the objects of the external world through the activity of the five physical senses, which relate and open us specifically to these things, and by which we become identified in thought with the physical plane of being. The senses are called into activity by the stimulus of external objects that impinge upon them and are developed by the action of the mind in the attention it gives to these impressions. There is a constitutional impressibility of the nerves of sense to impressions from external things, but this impressibility will become dull or acute according to the attention we give them. If attention is entirely diverted from any class of impressions we become unconscious of them, so that consciousness in any direction, or upon any plane of the soul's relations and activity is largely a matter of attention and consideration.

241. By the same law, and practically the same conditions through which the sense-consciousness is established, the psychic or soul-consciousness is also awakened and established : that is, by the exercise of the same powers of perception and communication in their specific relation to the things of the occult and soul-world, through the activity of the all-inclusive psychometric or inner sixth sense. This inner sense opens us to and connects with these things of the inner world, as the external senses do

with those of the outer, and through this higher sense we become identified in thought and conscious relation with the psychic plane of being, no longer reckoning ourselves physical beings having an indefinite something called a soul, but living souls with an organic instrument of service, called a body.

242. We have already defined the nature of the psychometric function, which, if not clear, the reader will please turn back and reread paragraph 172. It is that which reveals the inner side and soul of men and things, their real character, inner life, motives, history, etc., and gives the power of telepathic communication with others, independent of sense contact. The impressibility of the psychometric sense is just as constitutional and spontaneous as is the impressibility of the external senses. Every one feels it more or less ; the unaccountable impressions we often receive and feelings that we have about things even against every appearance and apparent reason to the contrary is evidence of this. It is true that these strange impressions and feelings sometimes prove to have been utterly baseless, being the ephemeral result of disturbed and abnormal mental or nervous states, but they have too often been startlingly verified as fact for us to ignore and refuse to learn something of the occult law upon which they are based. When this is understood and practically applied, there will be no difficulty in learning to discriminate between the true and the false, the abnormal and the legitimate.

243. Again, by the same law, the spiritual or God-consciousness is awakened and established through the exercise of the same powers of perception and communication that bring the consciousness of things external; but this time not in relation to any of the things or personalities of the soul world or of the physical world; not in relation to any being or thing whatsoever that is external to the soul itself, but specifically and wholly in relation to "the things of the Spirit of God," the impersonal world of absolute truth, of absolute life, of absolute intelligence, of absolute goodness, of absolute wisdom, of absolute power, of universal, transcendent, Spiritual Being, the Being and Kingdom of God. This supreme realization is reached, as before shown, through the quickening and activity of the specialized God-sense of our own innermost nature and being, which opens us to and connects us inwardly with the nature and Being of God as His child, and by which we become in a still more living and vital sense identified in thought and consciousness with the true spiritual or Divine plane of being—Sons of God and Brothers of Christ.

244. To have any appreciative thought of this exalted condition of divine activity and relationship before it is experienced, and of these separate and distinct inner planes of consciousness and the specific experiences they involve, it will be necessary to keep before the mind the conception that we are embodied spiritual beings, not bodies with souls, but souls with bodies. We must remember that we are

individualized divinities, embodied in an indestructible ethereal organism, with a fleshly or physical enswathment, as a temporary necessity for the individualization and perfection of the permanent, inner soul-body, and which holds a similar relation to the indestructible ethereal organism that the husk holds to the corn perfected through its temporary instrumentality. It is necessary to hold this conception and dwell upon it until it becomes the dominant impression of our daily life, exerting its uplifting and toning influence upon all our actions, in order to overcome and remove the opposite impression which has become a life-habit, of indentifying our personal life and being with the physical body and its dependence upon external things and conditions.

245. We are such creatures of habit, and the sense-consciousness has so long held dominance, that the tendency of its impressions to continually recur is so fixed, it will perpetually re-assert itself, unless the habit be broken by implanting, through special and persistent effort the opposite impressions to dominate in its place. Any habit, mental or physical, can thus be broken by earnest persistent effort in the right direction. The psychic consciousness once established, however, breaks forever the dominance of sense impressions ; hence the importance of the immediate awakening and enthronement of this higher consciousness, the perfection of which is effected only by its co-ordination with the spiritual plane of being.

THE SPIRITUAL BODY.

246. The consciousness of the fact of a present ethereal organism within the physical, and of its indestructible permanency as the real body by which we retain our organic individuality forever, the outward body being but a garment, as it were, for temporary service in gaining a brief, needful experience in the primary school of the senses, removes all fear of death, and gives such a sense of security and soul supremacy that life in the body becomes a delight, a glad opportunity, a field for sublime achievement and a triumphant success.

247. The great Apostolic seer affirms, "There is a natural body and there is a spiritual body. . . . Howbeit that was not first which is spiritual but that which is natural and afterward that which is spiritual." And this testimony of the Apostle is corroborated by that of many seers of different ages and people independent each of the others. There never was and never can be a physical organism without a corresponding inner organism which determines the outward form and gives it its functions. There cannot be a living physical body without a soul embodied in it as its constructive and controlling life. The very object of a physical organism is the individualization and embodiment of life in which some specific principle is enthroned as the determining power of the organism, and of the character of the life embodied in it; and

this specialization constitutes a determining soul, whether self-conscious or not.

248. Life thus individualized in embodiment under a specialized adaptation of principle, as in a plant or animal, becomes organic, blended with a substantial organism in function, an organized entity, capable of reproducing itself indefinitely. But the living organic entity though connected with a material body, is itself blended with a finer substance than that which we recognize as physical, and which constitutes an inner and invisible structure between the pure life and controlling principle, and the grosser substance which constitutes the physical body, and is the medium through which the outward organism is controlled by the inward principle or soul of the organism. And when in nut or seed this inner organism, and its embodied principle we call the germ, is quickened and made to unfold its specific life in new expression, the very substance of the nut or grain becomes transmuted into the finer substance of the nobler body that shall be. The same law and principle holds good in all organism, and we here see typified that nobler physical life that will come to man with the opening and enthronement of the higher planes of consciousness.

249. Man stands at the head of the organic world, its highest product and final result, the ultimate of creation, and the culmination of all that preceded him in the chain of organic existences. The pro-

cesses of life in organic embodiment having culminated and reached their perfection in man, are in him reproduced on a new and grander scale. The primary object of the temporary physical organism is the individualization and perfection of a permanent and indestructible soul organism of an ethereal substance not subject to decay. In this permanent organism the very nature of God and eternal life are organically blended or embodied, an individualized divinity, and started upon an unending career of unfolding life in the outworking of an individual destiny, "For which cause," adds the Apostle, "we faint not; but though our outward man perish, yet the inward man is renewed day by day. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens."

REALITY OF AN INNER WORLD.

250. By the heavens is here meant that which is above the earth, not in space, but in states of being, planes of existence, etc., as ethereal substance may be said to be above material substance, that is, finer, interior to, and transcending the material in the scale of existence; as spiritual substance in turn is interior to and higher in degree and so above the

ethereal, the three kinds of substance being separated one from another interiorly by discrete degrees, which constitute distinct and separate planes of soul life, activity and experience, though correlated one with another in vital, mutual relationship.

251. Let us say, then, that while there is a realm of material substance of which physical worlds and physical bodies are made, there is also interior to and transcending this realm, a corresponding realm of ethereal substance of which the inner soul world and soul-bodies are formed; and still again an innermost and transcendent realm of something which if we do not like to call it substance, we will with the Master say "Spirit," the all-animating, organizing and life-giving power, the omnipresent and transcendent sphere of universal principles and uncreated life, the infinite depths and heights of Original, Ineffable, Deific Being.

252. That which we call matter is subject to constant mutation and change, caused by the action of that which itself is immutable and unchangeable. The changes and transformations of matter are the result of the operations of an original, omnipresent energy within yet transcending matter, which we call life. This transforming chemistry of life is forever transmuting matter from one form of substance to another, and molding it into infinite varieties of form and, structure, in which the life itself becomes specialized and embodied in each as the determining soul. The operations of this chem-

istry of organic life are governed in turn by fixed and unchanging principles of the transcendent spiritual kingdom, each particular form of embodied life being the result of a special adaptation of spiritual principle to a specific end and purpose, which itself is evidence of a universal and omnipresent directive Intelligence.

253. The eternal transforming and organizing activities of the omnipresent life, make perpetual creation the unceasing order of the elemental constitution of things. The material world was no sooner precipitated from the bosom of primeval chaos, that is, from the invisible and unorganized state of primordial star-dust or Cosmic Ether, than the process of world formation began. The mineral kingdom with its stratas and formation of rocks, metals, crystals, earth, sea and air were laid, then were brought forth the living structures of plants and animals upon the land and in the sea, in rude forms at first, but gradually advancing step by step to higher and higher forms and orders of embodied life, culminating in man, the final and completed type of the planetary organic life. No higher or more perfect combination of organs and functions in a single structure is possible to our globe. We can conceive of no higher type of form and beauty even for angelic perfection than a refined and beautiful woman. Any attempt to improve on this, as in painting angels with wings, gives a monstrosity.

254. Material science has demonstrated the inde-

structibility of matter, or rather of the elements of which it is composed. These primary elements, which, in their infinitely varied combinations become visible substance to sense perception, were in their original primordial, unorganized state, invisible and impalpable ether, and with the decomposition of visible substance become again invisible though not destroyed. While the chemist will completely disintegrate and dissipate the densest substance, the elements themselves are indestructible.

255. These original elements of materiality, however, once coming under the transforming grasp and organizing energy of life, and thereby lifted out of the inorganic realm of the mineral kingdom by transformation into the living structures of vegetable and animal organisms, have entered upon an unending pathway of ascent through successive transformations to higher and higher levels of organic substance. No element once transformed from mineral to animal substance can again enter into the composition of a mineral compound. Ever after it is organic substance and forever will rise step by step through a spiral pathway of ascending orders and planes of organic existence. The primates of the mineral kingdom rise to and become ultimates in the human brain and body, the highest level they can reach on the visible plane of material substance. Here in the special combination and organic condition of brain and nerve substance they become the physical organ of human thought and feeling, love and hate, aspiration and worship.

256. Each advancing grade of organism, from the plant and mollusk to man, prepares the elements it appropriates from below its level, for appropriation by the next higher grade, and this is the universal and unchanging law of organic life. But does the activity of life and the building of organism and worlds end with the human body and the physical planet upon which man stands and acts, in physical form? By no means. The original elements which descended by precipitation from their primordial invisibility in the formless ether to enter into the formation of visible substance on the most external plane of crude matter, on coming under the transmuting touch of life's magic wand, return again through ascending steps of organic transformation into and up the infinite heights of invisibility. When they have reached their highest level on the physical plane we call them ultimates; but here they pass over into the invisible realm of ethereal substance and become the primates of another cycle and series of ascending orders of organized existences, both of worlds or spheres within spheres, and organic beings to inhabit them.

257. Within the physical organism of man, the etherealized elements of the changing tissues become by the transmutation of the living chemistry the component elements of the inner, ethereal organism, which is the organic expression of the same individualized soul-life that built up and maintains the physical body. In like manner there is continually passing over and beyond the threshold of

visibility in the entire circle of the globe, a radiating volume of etherealized elements from dissolving forms of organic structures, still under the organizing grasp of the general life specialized in the great processes of world building, only to enter into the radiant and glowing forms of organized existence which constitute the enduring realities of the inner and higher spheres of the soul world.

THREE KINDS OF SUBSTANCES.

258. While Spirit may not be regarded as substance, in the sense that we think of material and ethereal substance, yet as Spirit is the interpenetrating, transforming, organizing and controlling power of both, and so vitally connected interiorly with all forms and conditions of existence, we may, for the convenience of definition and classification, speak of it as still another kind of substance. So we will think of the universe, then, as a whole, as being composed practically of three kinds of substance, occupying corresponding planes in their relations one to another, which we will name Material substance, Ethereal substance and Spiritual substance. The first two are elemental, that is, composed of elements, and so subject to the laws of change and transformation; the third is imparticled Essence, and so a unitary, unchangeable and absolute substance.

259. These three grades of substance occupy one and the same space and are separated one from an-

other, not by spacial relations, but by discrete degrees of attenuation, states and planes of interiority, etc. The first constitutes the plane and circle of material existence, the physical world ; the second, the plane and vaster circle of the ethereal and soul world ; the third, being the central, transcendent and absolute, is Deific—Spiritual Being. Organism can be predicated only of the first two, never of the last. Spirit is the transforming, organizing and life-giving power.

260. The grossness and apparent solidity and impenetrability of matter, applies to physical forms and substances, but are no barrier to the interior presence and interpenetration of ethereal substance, which permeates and transcends matter without displacing it. The triple dimensional capacity of material bodies does not apply to ethereal substance, which has what may be called a fourth dimensional capacity. This subtile condition of ethereal substance and forms, admits of the projection and passage of spheres through and within spheres without disturbance, and independent of spacial relations. The laws and conditions of materiality do not apply to the interior and higher plane of the ethereal substance and forms of the soul-world, which has its own laws and conditions that transcend those of the physical world, as much as the soul transcends the body or the subtile state of ethereal substances transcends materiality.

261. Again, as ethereal substance interpenetrates,

permeates and at the same time transcends matter without displacing it, so spiritual substance, or Spirit, in like manner interpenetrates, permeates and transcends ethereal substance and forms without displacement. The separation of these different kinds of substance, and planes of existence, one from another, is not, then, in space, but in distinct, discrete degrees of interiority.

262. On the physical plane and in the circuit of the material world, there are infinite gradations of matter, from the primary condition of the gross earth, rock and metal, up to its ultimate physical plane in the brain and nerve structure of man. But when the attenuating and refining processes of transformation go beyond this, the elements rise above and beyond the plane of physical substance and the laws of matter, and enter the realm and come under the laws of ethereal substance and the organizing power of life on higher planes.

263. On the inner plane of the soul-world, there are again infinite gradations of ethereal substance in organized spheres and in the structure of organic beings that people them, spheres within spheres, rising interiorly from the lower planes of the spirit world nearest the earthy states, up to the most spiritualized condition of celestial spheres and the glorified habitations of the angelic heavens.

264. Interior to and transcending the physical organism of man is the permanent ethereal organism, which gives form and function to the physical,

and which remains intact when the physical is dissolved. The life and organizing power of both being the inmost and transcendent spirit, is ever inseparable from organism and life, life proceeding only from Spirit, and organism from life.

THE ETERNAL UNIT.

265. Spirit is the infinite center which is everywhere, the eternal Unit, forever giving out multiples of itself, yet itself remaining unchanged and perfect, the omnipresent spring of all motion, life, energy and being. There is no point in space where God is not, and where He is not in all the infinite fulness, plenitude and effulgence of His Being. No being or thing is separated from God by space, but by conditions and states of being. We have not then to traverse the starry depths of space, or seek some other world to find the throne of God, but simply to turn within and find the center of our own being His throne and Presence Chamber, and thus find ourselves in Him and He in us. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

266. Material substance and form alone have spacial limitations and relations. To sense perception there seems plenty of empty space between the worlds of immensity, and between the physical objects on these worlds. Nevertheless there is no empty space nor void. Behind the veil of materiality, and interior to the world of sense perception, is the

inner ethereal realm of the organized soul-world. That inner and higher world of organized activities and enduring realities begins with the interior side of the physical world, the inner ethereal organisms of physical bodies, and extends by ever deepening and rising gradations of spheres within spheres, ever opening and expanding in endless unfolding of beauty, grandeur and perfection beyond the power of sensuous imagination to conceive.

267. These interior zones and spheres of celestial light and ineffable beauty, peopled with radiant forms of immortal youth perpetually ascending from the globes of space, span the interstellar spaces and fill the immensities. It is these celestial regions of ever deepening and expanding life and glory, which constitute the many mansions of the Father's house in which the countless myriads of His children find their home, their life's fruition, and their heaven of delight; and God himself is the light and the life thereof.

268. This is perhaps sufficient to give an appreciative idea of what we mean by the outer, the inner, and the inmost, as applied to the Macrocosm, and to our own being as a microcosm, and the basis of the three fold relationship existing between ourselves and the great world without and within. Wherever there is a living physical organism, there is of necessity a corresponding ethereal soul organism within it; and it is the specific character of the latter, that determines the form and functions of the

former, whether of plant, animal or man. Let this become fixed in the mind as a fundamental fact of universal existence. There is also a soul to the planet, as there is to every organized form upon the planet; and in the ethereal bosom of that soul is treasured the imperishable history of the planet's life, to be read by the future psychometrist in all the glowing realism of its original production.

269. But the souls of planets, as of plants and animals, are not self-conscious identities like man. They are the living stepping-stones in the evolution and ascent of life involved in the great world process of individualizing and bringing to birth the God-child—our heaven-nursed humanity. Life or Spirit, it is said, “sleeps in the mineral, breathes in the vegetable, dreams in the animal, and comes to consciousness in man.” Man was made for the eternal life of development and achievement. All else was made for him.

270. Man has a physical body, but this, as we have seen, is only the organic instrument of his embodied self-conscious and self-determining soul, which is an individualized and embodied divinity, a child of the living God. The central governing principle of his being, which gives consciousness, intelligence and will, is original essential life or spirit, in which inheres, as original function, intelligence, goodness, power. The Divine nature is here specialized and potential in man. So man is, in deed, brought forth in the image and likeness of

God, and when awakened to the full consciousness of his threefold being and relationship will possess and exercise dominion over the world that is organically beneath his feet, and of which he is the rightful lord and sovereign. "Thou hast made him a little lower than thyself; and hast crowned him with glory and honor. Thou madest him to have dominion over the work of thy hands; thou hast put all things under his feet."

IX.

THE OPENING OF THE DOOR.

271. Wherever there is a physical order there is of necessity a corresponding inner side and determinate soul of that order, of which it is but the external expression, since all life, motion and intent, or purpose proceed from within, outward. The true understanding of external form and phenomena is therefore impossible without a knowledge of the character and intent of the soul behind them. Hence the necessity of awakening and exercising the powers of perception and communication on the psychic plane, in order to fully understand and rightly interpret the manifestation on the sense plane. There can be no perfected science or philosophy of the physical world without this.

272. As the inner ethereal organism is the permanent organism of the soul's embodiment, and is the true organic seat of the soul's powers, the faculties of soul perception and communication are organically as perfect on the psychic plane when turned in this direction, as they are upon the sense plane, but with vastly greater penetration and sweep of vision. The most deeply hidden things and secret thoughts are unveiled to the perfect inner vision. "There is nothing covered that shall not be

revealed, neither hid that shall not be known," said the Master. The Father holds no secrets from His true and loyal children. The world and all its treasures are His free gift.

273. The subtle magnetisms and aromal spheres of personality, emanate from souls, not bodies, and exert all their marvelous subtlety of action most potently on the psychic plane. To this inner, occult and soul-world, we stand vitally related and connected by virtue of our ethereal soul organism and its psychometric power of communication, even more vital and complete than we do to the physical world and its objects by the outward body and its senses.* These are held to the limitations of a narrow circle of time and space, while on the psychic plane, time and space are practically annihilated in the indefinite circle of the soul's activities.

274. This inner world of psychic communication, knowledge and experience, embraces not only the soul side of the physical world, and its objects, but also, as we have seen, the souls of the ascended who have laid off the outer physical husk, but retain the permanent and indestructible inner organism and true soul relations, which are imperishable.

275. Mental telegraphy, while in the body, independent of all external connection, is yet to be made a thing of universal experience, and soul communion with the absent, will be more perfect and satisfying even than our present method through the senses. And since the true soul relations are

imperishable and remain unchanged by the dropping off of the physical, at what men call death, the conscious communion and soul companionship will remain unbroken and practically as perfect as ever, and in some respects vastly more so.

276. As certainly, then, as the physical body and its senses relate and bring us into communication with the outward world and the external of things, on the physical plane, so surely does the inner soul-body and its psychometric sense relate and bring us into communication with the inward, occult and soul-world, and the internal of things on the psychic plane; and all that we have here indicated is the legitimate and immediate possibility of our divinely endowed humanity. More than this, and not less surely, and upon which depends the perfect realization of this, does the deific spirit individualized in the soul, which gives life and consciousness to the soul, vitality and power of motion to the body, and constitutes our inmost and essential being, in like manner unite and identify us with the nature and being of God as His child.

277. Being differentiated from the Father by individualization through embodiment, yet retaining His absolute nature as the deeper and permanent quality of our own, when the specialized God-sense of this nature is awakened in the personal consciousness, self-conscious communication and fellowship with the Father becomes as specific and positive as that which takes place between sympathetic

souls on either the sense or psychic plane, but infinitely more deep and ecstatic, because for the time we are lifted completely out of self and sense, and the limitations of personality, into the all-absorbing consciousness of the Divine and Absolute.

278. "Into this vision," says a great mystic, "the spirit wholly ascends, and the motions of the lower faculties are quieted. And then without any veils of creatures . . . but in its pure simplicity, the soul gazes upon truth. The spirit, as it were, soars above itself, above the memory of external things and the sense of the body (is withdrawn from all communication with everything external to itself) and is wrapt in the contemplation of supernal truth. . . . "Consciousness of self ceases, the multitude of thoughts exist no longer before the mind, and the discursive powers of the reason are subdued under the might of contemplation. The natural light of reason is absorbed by the higher light of contemplation.

279. "Since man in the state of ecstasy is forgetful of all but the object of contemplation, it follows that this is a condition of the highest rest and contentment. And as the state of rapture depends upon the inspiration of God, so in the ecstatic, man can advance his love of God, and unite himself with Him, ever more and more intimately." Perfect communion with God, and the full opening of the spiritual consciousness which this alone secures,

requires the complete withdrawal of thought and attention from everything external to the soul, whether on the sense or psychic plane. They must be turned within and fixed on God alone; the "beatific vision," or true vision of God and supernal truth is impossible without this. "For, behold the kingdom of God is within you," said the Christ.

280. Since the three planes of consciousness are seen to be so absolutely distinct each from the others, in its circle of activity, relations and experiences, the necessity of keeping this discrimination in mind, for an intelligent effort at their cultivation, will also be recognized and appreciated. There are, it is true, infinite gradations of distinct planes and spheres of existence and experience for the human soul to become identified with in its upward and endless career of unfolding life and achievement. Nevertheless it is of supreme importance that we recognize and appreciate the intimate relation and vital connection which man as a microcosm sustains in the flesh, to the great world without and within, through this threefold relationship upon which these three distinct planes of consciousness are based. Unless this is done, there will be confusion, and confounding of states, and very little progress made in the co-ordinated development of the soul's activity on these higher planes.

281. The sense-consciousness is awakened and established as we have said, only by mental contact and communication through the senses with the

things of the sense-plane, but when this takes place, the result is inevitable. Equally so, the psychic consciousness can be awakened and established only by the mental contact and communication through the sixth sense with the things of the psychic plane, and when the latter takes place, the former is also the inevitable result. The same is true of the spiritual or deific consciousness ; it is and can be established only by the mental contact and communication of the individual soul through the seventh or God-sense with the impersonal things of the Deific nature and life ; and communication with the impersonal is possible only by complete withdrawal of thought and attention from all that is personal. But when this takes place the opening of the spiritual and deific consciousness is equally inevitable. The natural or sense man "receiveth not the things of the Spirit of God : for they are foolishness unto him ; neither can he know them, because they are spiritually discerned." Spiritual discernment is the result of the mind's action on and from the spiritual plane.

282. These separate planes and centers of the soul life and relations being correlated in the personal life, are finally to be co-ordinated in the personal consciousness. Before this is possible, however, let us emphasize again, that the higher psychic and spiritual planes must each be first opened and established by itself, as was the sense-consciousness, by complete absorption (for the time) of the attention, thought and will in the specific interests and activ-

ities of each. But when each plane is fully opened and established on its own basis, and the mind is familiar with the specific activities and experiences of each, the co-ordination of these separate and distinct centers and lines of activity will spontaneously follow as synthesis follows analysis. This result is inevitable.

THE FIRST TRUE STEP.

283. The first true step in this higher culture, as already intimated, is the opening of the spiritual consciousness. This liberates the soul at once from the thralldom and limitations of self and sense, and brings all the organic conditions of soul and body under the transmuting chemistry of the Spirit, by which the flesh itself is brought into identification with the higher spiritual life, and the sense of deific being and unity with the life of God is established. This not only secures permanent illumination, but gives the mind spontaneous and unfettered freedom of action on the psychic plane, and occult or thaumaturgic power on the sense plane, the full possession of the Apostolic gifts of the Spirit. While a partial development and imperfect exercise of the psychometric power is possible without the opening of the true spiritual plane, the perfect development and exercise of the psychic powers is absolutely impossible without this spiritual regeneration or transformation of the organic conditions of mind and brain. (See 122.)

284. The brain centers are the physical seat of the mind's action ; hence as is the mind so will be the brain, and as is the brain so will be the body, the brain being not only the specific organ of the mind, but the co-ordinating and ruling organic center of the body. If we begin at the deific center of our being we shall bring the entire organism of mind and body into immediate and complete conformity and identification with the freedom and supremacy of the spiritual nature and life. It is because this is not done, that satisfactory results are not realized in efforts at psychic culture, and that so many utterly fail. Starting at the wrong end, the bias of self and the limitations of sense-conceptions cripple the efforts and vitiate the results. The Master was right when he said, Seek ye *first* the kingdom of God *within* you, and all else will be added.

285. When the individuality is sufficiently established to enter into complete self-conscious communication with other beings and things upon the sense plane, and appreciate its own identity in these relations, it is fully qualified to enter appreciatingly into a corresponding self-conscious communication with the things of the psychic and spiritual planes, and maintain its own identity in connection with them.

286. We have then the law of procedure in its simplicity. The sense nature and life are developed and perfected only through vital contact and direct

active communication with the things of the sense world. The psychic nature and powers (the same powers before active on the sense plane, now active on the psychic plane) are cultivated and perfected in this action only by vital contact and exclusive communication with the things of the occult and soul-world. So too the spiritual nature and its marvelous deific powers and possessions (still the same powers active on and from the deific plane) are brought into activity and realized in their perfection in the personal life and experience, through and only through vital contact and exclusive communication with the nature and Being of God. The three planes of activity must be opened and coordinated in the personal life and consciousness, for the individual perfection, and for the perfect action of the soul's powers on either one of these planes. This is here stated as a practical fact of being and relations belonging to a higher science, and entirely independent of any ethical or religious sentiment. Nevertheless the simple actualizing of this fact in personal experience will certainly awaken the most profound ethical sentiment and ecstatic religious emotion.

287. Conscious communion and fellowship with God, which the opening of the spiritual and deific consciousness secures, enthrones the law and power of the Spirit in the personal life, and completes at once the regeneration of the personal ego. Spiritual emancipation, regeneration and illumination are inseparable, and result in the liberation and perfec-

tion of the soul's powers on each and all of the three planes of its relationship, each being essential to the perfection of the others in the body, and divine in itself, and are held thus by the perfect subordination of sense and soul to the spiritual consciousness and the living sense of oneness with God as the Father.

288. The process of immediate spiritual emancipation and illumination to which reference is so often made in this Epitome, it will now be seen, is the immediate and inevitable result of the opening of the spiritual consciousness, and the living sense of oneness with the Divine, which attends it, as this brings into immediate activity the chemistry of the Spirit in the personal life, which is the supreme chemistry of the Divine life itself. The transmuting touch of this chemistry is absolute and practically instantaneous, transforming every organic condition brought under its action into immediate conformity with the law and condition of transcendent being.

289. It will also be seen, that until man is brought into free and open self-conscious communication with these three great inclusive spheres of the Macrocosm through the specific activity of the corresponding planes of his own being, the noblest powers and possessions of his own nature and life must be held in suppression. He will necessarily lack the balance of harmony in himself, and be utterly unable to take his true position as a master in the world, and

assume his proper attitude as a spiritual being and son of God.

290. While perceiving only the external of things, our knowledge of the nature and working of the silent invisible forces and processes which produce the external appearance will be largely conjectural and uncertain. We work blindly in our efforts to wrest from nature the secret of her vital and dynamic activities, and our mightiest achievements in harnessing a few of her occult forces to our service is but a mastery at second hand. "We control nature only by obeying her." We succeed at the best only by making one element or force to modify and control another. Even then, the most important and valuable discoveries and inventions have come more by a spontaneous flash of intuition or inspiration from the inner life, than from the objective mastery by the sense intellect.

A DUTY AS WELL AS PRIVILEGE.

291. Our own inner psychic nature and soul-organism should, as it may, by the legitimate exercise of its perceptive and controlling powers through the opened sixth sense, stand in as free and open communication with this inner occult world as it does through the physical senses with the external world. Yet, as we have repeatedly said, before this can be done with perfect freedom, safety and completeness, the specialized God-sense which belongs to the innermost and true spiritual nature,

must be opened to the personal consciousness, so that the soul shall stand in the same free and open self-conscious communication with the first principles of nature, life, intelligence and being, the very nature and Being of God, as it does with the things of the sense-world, and as it then will also with those of the occult and soul-world. It is only on and from this highest plane of relationship and communion, communion with the Divine and Absolute, that the soul discovers and realizes its own deific nature and supremacy, and becomes illuminated directly from the Divine omniscience, and shares through conscious oneness with the Father in His original and absolute wisdom, goodness and power.

292. In this higher and supreme consciousness, man not only stands upon the earth in organic touch and unity with the things of the physical world through the senses, but he stands consciously, also, above the sense-world, in self-conscious touch and communication with the occult and invisible realm, in open inner vision, face to face with the operative forces and secret processes of nature and life, and at the same time in conscious oneness with God in these processes. With the perfect consciousness of oneness with the supreme law and purpose of creation, which gives and perfects this open vision of the inner, occult world, the individual comes into legitimate control of the stupendous forces of the world at first hand, as did the Christ on the sea of Galilee. It is in the spontaneous

exercise of the soul's powers on the psychic plane while standing in the higher spiritual consciousness, and the illumination it gives, that we have the true exhibition of the spiritual gifts described and enjoined by the great Apostle.

293. It will be seen then, that the opening of the higher deific consciousness does not change, nor in any true sense destroy the lower and most external plane of the sense relation and consciousness, but simply changes the attitude of the soul under these relations, and subordinates the sense consciousness to the higher spiritual consciousness under which the sense nature and relations are glorified and perfected. Through the breaking off of all sense limitations in the personal consciousness, and opening the higher psychic and spiritual planes by divine illumination, there comes complete emancipation from the bondage of fleshly desire, and perfect mastery is thus given to the soul over every sense relation and condition, and with this perfect freedom of action on the psychic plane.

294. For the perfect understanding of our relations to the world without and the world within, as the only basis of a true soul-culture, it is necessary, as we have said, to recognize and emphasize in our thought the threefold constitution of the world, yet we must also remember that these three distinct divisions of the Cosmos are so vitally related and correlated as to constitute a united whole, a trinity in unity and unity in trinity. The Macrocosm of

which we are the microcosm, or reproduction in miniature, is in reality as truly an organism as we ourselves are. The outward world of material form and phenomena is but the external manifestation or organic expression of a corresponding inner world of organized ethereal substance, active occult forces and creative processes ; and these, in turn, are but the rhythmic, dynamic expressions of the infinite Will and Purpose in ceaseless and perpetual creation. All that constitutes existence is but the infinite expression of the ceaseless activity of that omnipresent, all-animating Spirit of creative Energy and Life, flowing forth from the central fount of Deific Being, enthroned within, behind and above all activity and all existence, the Silent, Reposeful, yet Divinely active Sovereign of the Universe.

295. Man, with the opening and co-ordinated activity of the higher with the lower planes of consciousness in the soul-life, in this conscious oneness with the Divine in his own spiritual nature, will also realize a reposeful serenity and peace in harmonious action, with spontaneous command over his own organism, and corresponding mastery without struggle, over all his relations to that which is external to himself, and thus be perfect even as the Father in heaven is perfect.

CORRECT UNDERSTANDING NECESSARY.

296. To enter into the realization of this co-ordinated activity and balanced harmony of all the powers

of his being, man must understand his own three-fold constitution and relation to the Cosmos, and learn to discriminate between these separate and distinct planes of mental action under these relations, and thus become familiar with each in its own specific circle of activity, in order to intelligently assume that attitude of mind and will in which they become spontaneously co-ordinated in personal experience. God knows "from whole to parts; but human soul must rise from individual to the whole."

297. To sum up then, there must be a complete, discriminating analysis and just recognition of the several specific planes of the soul's activity and experience, and experimental acquaintance with each in its own circle of relationship, before there can be an intelligent, synthetic adjustment and co-ordination of the separate, distinct lines of activity and experience in the personal consciousness. It has been the lack of this discriminating analysis and understanding that has led to so much confusion, and confounding of states, among the mystics of the world.

298. The three distinct planes of consciousness belonging to each personal life may be compared to three departments of a well-regulated home. First, the kitchen and the special interests connected with it, to which the sense plane corresponds; second, the drawing-room and the special interests connected therewith, to which the psychic plane corre-

sponds ; and third , the library and study with its still different circle of special interests, to which the inmost and spiritual plane corresponds. The center and circle of the activities and interests of each, differ widely from the others, yet each and all in their co-ordinated relations are necessary to a perfect home, and there would be a vital deficiency if either one were lacking.

299. These different departments of the home are no more separate and distinct each in its specific circle of activities and interests, than are the three planes of consciousness we have been considering, as belonging to every human soul ; nor are they any more needful in their separate and co-ordinated relations to a perfect home, than are these separate planes of consciousness in a co-ordinated activity to a perfect personal life and character. The first mentioned department of the home, though given up to domestic service and the most external and limited circle of the household interests, is nevertheless indispensable. The second, being devoted to the interests, activities and enjoyments of the social life, is also a necessity. The third, being a special retreat for retirement from the external life, where the possessor can give himself wholly to seasons of communion with the impersonal world of thought and interior life, is really the most important of the three. There is a proper time and place for each, however, and each should be accorded its time and place. Perpetual absorption in one only is inimical to a perfect home, or life.

300. The relations and law of activity differ in each of these departments of the home, and call for a different attitude and condition of mind, purpose and desire, for the true service of each. We cannot do justice to one of these special centers of interest, while the mind is absorbed in either of the others. We are at liberty to take up which we will ; but it needs the proper attitude of mind, purpose and desire for each. When ready and eager for the festivities of social life and attired therefor, we are not in the proper condition for the specific work of either the study or the kitchen, and *vice versa*.

301. It is precisely so with the three distinct compartments or centers of our own being. The simile of the separate yet co-ordinated centers of household interests is practically a complete analogue of the higher threefold relationship and centers of activity in the soul-life. We have that within our own mental constitution and soul-life, which corresponds with the kitchen, the drawing-room, and the study, in their separate centers and circle of interests, and we are at liberty to enter into either one of these centers of activity and interests at will ; but when we are in one we are not in the others. In other words, we are at liberty to withdraw our attention and thought from all other things and center them upon one of these planes of mental action, and become for the time absorbed in the direction of its specific relations and interests ; but it is obvious that it would be futile in this, as in the other case, to attempt it except in the suitable

attitude of mind, purpose and will necessary for the work in hand.

302. It will be seen, therefore, that these three centers of soul-life are practically doorways to three distinct worlds of specific interests, relations and experiences, each having its own law and standard of action, demanding a corresponding attitude of mind and will. This will render clear what is meant, when we say that the rising from the sense to the psychic and spiritual planes of consciousness is not a matter of growth or development, any more than is the going from one room to another in a house ; but simply an attitude and act of mind and will. This attitude and act are the withdrawal of thought, attention and desire from one center of activities and relations, and placing them upon another ; then by absorption in the objects and interests of the circle of relations upon which the attention is centered, we become for the time being identified with them in familiar acquaintance. The things of the higher planes thus become as familiar to us as have the things of the sense plane.

303. We have only to fully transfer thought, attention and desire from the things of the sense plane to the things of the psychic plane, or the things of the spiritual plane, to be brought into their respective circle of activities by absorption, and conscious identification and acquaintance with them, precisely as has been the universal experience of the race on the sense-plane. It is of the utmost impor-

tance that this stupendous truth (pregnant with mightiest results) should be clearly apprehended, and fixed in the understanding and convictions of the seeker.

304. If he will rid himself of the impression that the psychic powers and spiritual gifts are other and latent faculties yet to be developed, and realize that these powers and gifts are only the very same powers of perception and communication he is now exercising on the sense plane, transferred to another and higher center and plane of action and circle of relations, or objects of interest, he will have removed his greatest hindrance and stumbling-block. When this lesson is learned, the battle is half won and victory assured. Persevering application of this lesson is all that is needed to enter in due time into familiar acquaintance with each plane of the soul's activities, after which the withdrawal of attention from one plane, and centering it upon another at will, becomes as easy a matter as passing from one room to another in our dwellings.

305. It should be remembered that it is the interests belonging to each that distinguishes the kitchen from the drawing-room and both from the study ; and the passing into either of these departments is the entrance upon and identification with its specific circle of interests ; and that is all that is involved in passing from one plane or center of the soul's activities to another. It is the identification of thought and will with the specific interests of each by and for itself.

306. It will thus be seen that it is not the development of new powers which gives either the psychic or the spiritual consciousness, but the turning of those we have, into new channels of activity and in other directions. During the day when the sky is clear, we look into the heavens and perceive nothing but the apparently empty vault of blue. Our vision is held to a comparatively limited circle of objects upon the earth, made visible by the light of the sun. But wait a few hours and let the sun sink behind the western hills, and the curtain of night spread her mantle of darkness over the earth. What a change! the objects visible a few hours before are now hidden from our view. We lift up our eyes, however, and lo! the blue vault above, empty before, is now studded with glowing worlds of light and life. Did the darkness create the stars, or the eyes with which we so clearly behold them? and has it destroyed the objects about us visible a few short hours ago? No, the stars were there during the day, and the objects visible in daylight are still where they were. We now see the stars peopling the depths of immensity, in number and distances beyond our power of computation; and with the very same eyes with which, in the glamour of the sun's rays, we could see only a few earthly objects.

307. The daylight typifies the light of the senses, which reveals only the surface of things and a very limited circle at that. The shutting out of the objects of sense vision by the darkness, and the open-

ing of the heavens with its marvelous revelations of infinitude, fitly typifies the complete withdrawal of soul perception from the outer sense plane, and the turning it in upon the splendors of the inner world, and the measureless sweep of the inner vision itself.

NATURE OF THE INNER VISION.

308. In that inner world, like the stars of night, each object emits its own light by the vibrations of its inherent life and action upon the psychic ether, which constitutes the soul atmosphere and medium of communication or transmission of impressions and force in the soul world, and each object, thus seen in the light of its own true character, is seen correctly.

309. Each living, throbbing being or thing, by the spontaneous and irrepressible vibrations of its own activities on the psychic atmosphere, involuntarily tells the true story of its actual life and character, and no deception or misrepresentation is possible to the fully opened psychic vision. The opening of this vision, as we have said, is a matter of mental attitude, attention and will ; and the true attitude for the perfect freedom and mastery of both the sense and psychic planes, it must be remembered, is possible only from the plane of the spiritual and true deific consciousness. This basic truth cannot be too often repeated nor too strongly emphasized, until its transcendent importance is realized. The

failure to recognize and act upon this, is, we most urgently emphasize again, the sole cause of the failure to obtain immediate, satisfactory results from efforts at psychic culture and occult mastery.

310. The sense and psychic planes both open the soul to and bring it into communication with that which is external to itself, one embracing the physical world, the other the inner occult and soul world. Both are God-ordained and legitimate fields for the soul's activity and achievement. But the spiritual plane and God-sense open and bring the soul into conscious communication with that which is within, and at the same time above itself. It is indeed the God-nature focalized or individualized and come to self-consciousness in man as the offspring of God. It is this subjective realization of deific being, only, that gives deific power of objective mastery to the personal life on both the sense and psychic planes.

311. How then shall this God-sense and deific consciousness of being be opened? It should be self-evident to every thoughtful mind that specific association with the things of the sense-world cannot do it. A little deeper thought will show that the inner soul world, and all that the psychic plane opens to the soul, is still made up of the spheres of personalities and things, the relationship of individualities which involve limitations on every hand. Contact with the objects of this plane or anything which is external or objective to the individuality, and which necessarily involves limitation, cannot

in the nature of things waken the sense of that which is impersonal, unlimited and absolute.

312. Nothing, therefore, but conscious communion with the Impersonal, Deific and Absolute, can awaken and establish the actual sense and consciousness of this transcendent condition of being within the soul. And this is possible to the soul only on the postulate that Omnipresent Spirit as Deific, Absolute, and Transcendent Being, is the Supreme Reality of the Universe, and that man as a microcosm, or reproduction in miniature of the Macrocosm, is, in his own innermost and essential nature, the individualization and offspring of Deific Being differentiated from the Infinite Father-Mother, by embodiment.

313. Conscious reunion of the individuality with God, yet retaining the individuality in this divine communion and fellowship, brings the realization of divine sonship and identity of nature with the Father, and thus opens and establishes the spiritual consciousness, or re-awakens and restores the original sense of Deific Being and supremacy, which belongs to the spirit *per se*. The certain and only process then of opening the God-sense and spiritual consciousness, is the withdrawal of all thought, attention and desire from everything and being external to the soul, and centering them wholly upon the nature and Being of God, in the one all-absorbing desire for the immediate revelation of His nature to the consciousness. This is the true spiritually emancipating prayer of the soul. "Beloved, now are we

the sons of God ; and it doth not yet appear what we shall be ; but we know that, when he shall appear (to our consciousness), we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." As God is pure Spiritual and Impersonal Being, the soul that would see Him as He is, and thus be like Him, must for the time withdraw itself from all that is objective and personal in thought, purpose and desire, and open itself inwardly to the subjective, impersonal and divine. "Blessed are the pure in heart for they shall see God." The true vision of the nature of God, and this only, emancipates and illuminates the soul and makes it godlike.

THE THREE SPECIFIC STEPS.

314. There are but three steps involved in the act of withdrawing from the sense-plane and entering into communication with the things of either the psychic plane, or the spiritual plane, and they are so simple that the humblest intellect can comprehend them. The first, is to bring the activities of the personal ego into absolute stillness, by diverting or withdrawing the attention and thought from everything relating to things of the sense-life, and centering them upon the specific object chosen for interior contemplation. The second, is to empty the mind, also, of everything relating to self-interest, and lay down all pre-impressions, pre-judgments and personal predilections, that the mind may be a perfect

blank on which the truth undisturbed or unobstructed by the bias of prejudice or personal desire may write its own story. The third, is to firmly hold the mind in this unbiased receptive attitude upon the object in the full expectation of thus receiving the desired truth.

315. It should be remembered that on the inner psychic plane, the soul activities of everything produce vibrations upon the psychic or ethereal atmosphere, which is so subtile and elastic, that these vibrations extend indefinitely. When the mind is emptied and still, or passive, and opens itself to the psychic plane, and the attention is centered upon any given object or person, the soul vibrations of that particular object become focussed upon the psychic organism, and awaken in the consciousness of the listener, the very truth of that which made the vibrations. If the soul be in a perfectly receptive attitude, it can take on the condition and thus enter into such sympathetic unity with the dominant states of the person or thing upon which the attention is fixed, that it will sense and know them as perfectly as if they were its own, so that the real character and condition of persons and things become as tangible and real to the soul of the psychometrist as if they were his own.

316. If, then, any one would enter into the secret life, real character and true condition of persons and things, so as to know the absolute truth concerning them, he must get mentally still, hold his

attention steadily upon them, and keep in a perfectly receptive and unbiased attitude toward them. When this attitude of mind and will is perfectly held, the vibrations on the psychic ether from the spontaneous activities of the object upon which the attention is centered, will be gathered up in the personal life, and made to reproduce to and in the personal consciousness, the original condition that produced them, and thus be made to tell their own story without dissimulation, or abating one jot or tittle of the truth in the matter. The same holds true of any particular or special thing which it is desirable and legitimate to know concerning them. When the attention is held in this receptive attitude upon such specific matter to learn the exact truth concerning it, that particular truth will be made clear and certain to the listening consciousness.

317. It will thus be seen that this necessary listening and receptive attitude is possible only when the soul desires the absolute truth independent of all pre-judgment, or any bias of personal consideration. We do not listen to another's conversation while we are talking to him, neither can we receive the true story of another's life or character on the psychic plane, with our mind upon him, full of active pre-judgment, and the bias of personal considerations.

318. This attitude of desiring and seeking the truth and nothing but the truth, independent of all personal considerations and bias, involves also the attitude and determination to be absolutely just on the basis of this truth, independent of all personal

consideration or bias of any kind whatsoever. This attitude will prevent any misuse of the knowledge of the truth thus gained, and also keep the desire to that only which is legitimate. The desire for that which is not legitimate destroys the condition of reliability.

319. This twofold attitude is an absolute necessity for the successful development and exercise of the psychometric power and true spiritual seership, and the holding of this attitude will most certainly enable any one to do this. But for one to hold this impersonal and impartial attitude absolutely, he will need, as we have said, to come in touch and sympathetic unity with the Impersonal Life and Spirit of the Divine and Absolute, which should be the first or supreme desire of every one. This awakens and enthrones the divine and impersonal ego of his own being, which is always in unity and oneness with God, and holds the personal life in the consciousness of its spiritual supremacy. This is why we emphasize the necessity of first opening the spiritual consciousness and enthroning the spiritual nature in the personal life, in which the impersonal and impartial attitude becomes the spontaneous and permanent law of the life.

320. The three successive steps, then, which open the soul to free and unobstructed activity and communication on both the psychic and spiritual planes, may be summed up and briefly stated thus. First : get the personal ego still, and empty the mind and

feelings of every bias and standard of self and sense ; that is, put out of the mind everything relating to the sense-life and the desires of self, thus putting the soul in a perfectly receptive attitude for the unbiased and unobstructed revelation of truth. Second : when this passive state is fully induced, fix and hold the attention in the passive yet expectant attitude upon the specific object about which the truth is desired. Third : these two steps having been fully taken, stand firmly and persistently in the receptive and listening attitude toward the object for the immediate revelation of the truth concerning it, and in the full expectation of getting it, and "according to your faith" shall it be done unto you. This receptive state, and listening, expectant attitude, will certainly open the consciousness to the psychic vibrations which write unerringly their story on the receptive mind.

321. If, in this third step, we entertain doubts and questionings, we are not holding the receptive and listening attitude. This was the constant attitude and normal condition of the Christ mind, and so without study or effort he always stood in the light of absolute truth concerning everything with which he came into personal relations. He said, "I can of mine own self do nothing : as I hear, I judge (always in the listening attitude for the inner voice or revelation) : and my judgment is just ; because I seek not mine own will, but the will of the Father which hath sent me."

322. To gain the mastery of these three steps, so

as to be able to assume this attitude at will, requires no more qualification, attention and persevering application, than does the mastery of any of the ordinary accomplishments, as music, art, or the mechanical handicrafts of industry; but, as in all these, the neophyte may be greatly helped by the personal sympathy and guidance of those who have had experience in overcoming, and have attained some degree of experimental adeptship. Very few, if any, will succeed absolutely without this. Even Jesus needed and received the sympathy and ministry of John the Baptist. Where two of you are agreed, etc., it shall be done for them.

323. There is one advantage in seeking the mastery of these three steps, over that of the ordinary accomplishments of life, and that is the immediate help of divine inspiration if the seeker begin at the center of his being; since this brings him at once under the transforming chemistry of the spiritual life, and the awakening touch of the quickening power that comes directly from the Supreme Center of the Divine and Absolute. The benefit derived from the ministry of others, is the help they may give in bringing one to the true attitude within himself.

324. He who gains the mastery of these three steps, so as to be able to assume and hold this attitude at will, nay, to hold it as the permanent and normal attitude of his life, by having applied it to the opening and co-ordination of the three planes of

activity in the personal consciousness, has gained the psychometric key to all legitimate knowledge, wisdom, seership and occult mastery of being, and may take his place in the Mighty Brotherhood of the Illuminati, Magi, and Hierophants of the ages, the twice-born Sons of God and Brothers of Christ.

X.

THE EXTERNAL REQUIREMENTS.

“Whosoever will come after me, let him deny himself, and take up his cross, and follow me.”

325. Once satisfied of the certainty and legitimacy of the three distinct planes of consciousness as belonging to and inherent in every soul, and to be opened and co-ordinated in the personal consciousness of all, the question spontaneously arises : What external conditions and habits of life are necessary to observe, in entering upon this work of the new and higher development and realization ?

326. The vast majority of the Eastern Mystics and Occultists practice asceticism in some form, and think it an absolute necessity to the subordination of sense to soul, and some carry this idea in its application to the most extreme austerities. The same is true of some of the Mystic orders of the Catholic Church ; but especially was it so in the earlier centuries. Most of the Eastern Yogis become Recluses and exclude themselves from common intercourse with the outside world, and shut off as far as possible all activities of the sense life, living in the most primitive simplicity and subsisting on the least possible amount of nutriment. A fair picture of their general system and methods is given in the Appendix, taken from recent reports of

disinterested investigators who have given much time and earnest effort in personal examination of the facts of to-day. In the unflinching devotion of these Oriental Mystics to their ideal, their self-denial and unremitting effort for its realization, they set us an example worthy of imitation.

327. As we have said, however, the complete withdrawal and seclusion from the world in the permanent life of a Recluse, and the severe austerities adopted by so many of them, is not necessary for the perfect realization of the spiritual life. It is certainly favorable, and perhaps a necessity to their phase of Occultism but is unfavorable, and we believe actually destructive to true spirituality. The law of the spiritual life is love, sympathy and service. The story of the Christ life was, that "he went about doing good, healing all that were oppressed of the devil (evil): for God was with him," yet he also took a brief season of retirement (forty days) and complete seclusion from society in preparing for his work.

338. Some degree of asceticism and exclusion from the world has been deemed a necessity, and so adopted, by nearly if not all the various orders of mystics and seekers after the occult, the world over, especially during the process of attainment. It is quite important, therefore, that we understand the real law and necessity involved in the matter. If we contemplate man in the light of his threefold nature and relation to the Macrocosm, that law and

necessity are at once suggested to our minds. On this basis, it needs no argument to show that man cannot live the life of perfect harmony and truth, the true and perfect life designed and provided for him, until each part of his threefold being is brought into its full activity and co-ordinated relations each to the others, sense subordinated to soul, and soul to spirit. The body is designed to be and should be made the perfect instrument of the soul, and the soul being an individualized spirit, should become conscious of its own divinity. The opening and conscious activity of the psychic and spiritual planes of the soul-life, and their co-ordination with the sense-plane in the personal consciousness, secures this activity and balanced harmony of all the soul's powers.

329. What would be the bodily habits in the exercise of its appetites, propensities, fleshly desires, and animal functions, if the physical functions were all ruled by the soul, and the soul governed by the law of the Spirit? To ask this question in the light of this view of the nature of man and his relations, is to answer it. All the organic activities and functions of soul and body, in the spiritually emancipated and illuminated man, become the organic expression of the embodied spiritual life in every relation to environment on both the sense and psychic planes.

330. None of the functions necessary to health, vigor and physical perfection, as of eating, drink-

ing, etc., which under the dominance of the animal nature are liable to perverted activities and excessive indulgences, are abrogated, under the dominance of the spiritual life, but are held thereby to their normal action, and the exclusive use to which they were divinely ordained.

331. The same is true of the functions of sexuality which make the opposite sex a necessity each to the other for the perfection of life, and make the union of individuals of the opposite sex a necessity for the perpetuity of the race through the propagation of the species, and again makes the conjugal relation of monogamic union and the family life based upon it, a necessity for the perfect fruition of both the functions referred to. These great functions, which, under the dominance of the animal nature take on perverted activities, that lead to excessive indulgences and bring the most disastrous results into the individual and social life, are held, under the dominance of the spiritual life, to their normal activities and the exclusive uses to which they were divinely ordained. The vital functions of nutrition are designed for and necessary to the perfection and perpetuation of the physical body as an instrument of the soul's activity in the physical world. The functions of sex are ordained of God for the perfection of the individual and social life and the perpetuation and perfection of the race. How, then, can unity with God in these functions suspend them or effect any result but their normal development and proper exercise ?

332. What, then, will be our spontaneous and legitimate habits and activities on the physical plane, nutritive, sexual and social, when the whole man in all his functions is redeemed from animality, and in all these becomes the embodied organic expression of spirituality? Whatever we decide the physical habits of the regenerated and perfected man will necessarily be, every one on setting out to attain the spiritual life should at once adopt. We can never enter into the spiritual life until we are not only willing but determined to be governed in all things by the law of the spiritual life. This we do not do while clinging to or indulging the demands of the lower nature against the protest of the higher.

DIVINE HELP NEEDED.

333. The Christ method and promise, has an all-important advantage over that of the Eastern spiritual cult, as presented in our Appendix. They depend upon the terrific struggle and effort of the unaided human will to subdue and bring the animal nature and desires into subjection to the higher mental and psychic nature; and it is this which makes the seeming necessity of withdrawing as far as possible from temptation by the seclusion of a recluse life. The Christ method leads us to commit ourselves by faith to the Divine guidance and help, that our will may be united to and sustained by the Divine will, and all the organic conditions of the animal life be

transmuted by the higher chemistry of the Spirit (thus brought into activity) into conformity with the law of the spiritual life. The Christ promise is that under Divine help the battle with habit will be short and decisive, and the emancipation, organic transformation and final victory will be made immediate and certain.

334. We are creatures of habit, and to change habit by the mere struggle of our own will, is a most difficult thing, however lofty the ideal and inspiring the advantage such a change holds for us. The tendency of recurrence, in which old habits continually reassert themselves, until rooted out and supplanted by new ones, is so strong, that the utmost vigilance, and persistent resistance of the old and insistence of the new, are necessary.

335. If we really desire to establish those habits only which are in conformity with the law of the perfect life, we should remember that by seeking to dwell and act in conscious unity with the Divine we thus place ourselves under the immediate influence and transforming power of the Divine Spirit. Then by adopting the habits of the perfect life, our own will and effort to live them is at once reinforced by the Divine energy, and by holding our position in the strength of the Divine, the higher chemistry of the Spirit, neutralizes and destroys all desire for the old, and, as we have said, transmutes every organic condition of soul and body into identification with itself.

336. It needs no argument to show that perverted activities of soul and body, unholy desires and selfish ambition cannot exist in the perfect life. No habit or outward act, therefore, that favors or gives expression to these can be indulged, while seeking this realization. We do not place ourselves fully under the law of Divine help, while clinging to any desire or habit that is not in conformity with the Divine life. Habits and desires which were awakened and established under the dominion of self and sense, not in accord with the true and perfect life, must and will disappear when self and sense become subordinated to the higher law of the spiritual life and consciousness.

337. The opening of the spiritual consciousness and unity with the Divine on the spiritual plane of our own being, emancipates the personal life from the dominion of self and sense, and lifts the whole organic man into conformity with the law of the Spirit. We should, therefore, in the overcoming, recognize, depend upon and trust this Divine in-working with every effort of our own. This higher realization does not, we insist, suspend a single function of mind or body, but redeems from the supremacy of the animal, and enthrones the supremacy of the spiritual, under which every function is held to its normal activity and the original uses for which it was ordained by the wisdom of God. The very idea of rooting out, destroying or ignoring and suppressing any function of mind or body, in the thought of pleasing or serving God, or of coming

into union with Him, is blasphemous in nature, and a crass superstition based upon an entire misconception of a true spiritual life. The perfect man cannot be an anchorite.

338. To be in unity with God in spirit is to be in unity with Him in the uses and legitimate activities of each and every function of body as well as mind, and the full-orbed and perfect life is impossible without this. The normal exercise of every physical function can be no hindrance to the fullest and freest activity of the highest and divinest powers and functions of the spiritual nature, or the spiritual man, while in the body. Nor can we hold the physical functions to their perfect action and divinely appointed uses, until the higher planes of our being are brought into their full and perfect activity and rightful supremacy.

339. It is not the functions of the lower nature that are to be suppressed or abrogated, in order to bring that nature into subordination to the higher, but their perverted action, the habits that spring from perverted activities and excessive indulgences. "Every plant which my Heavenly Father hath not planted shall be rooted up," not that which the Father *has* planted. All that need to be rooted out are the perversities of desire and will, "the lust of the flesh, the lust of the eyes and the pride of life which are not of the Father," and which give birth to obstructive habits. The Father has made nothing in vain. Every function is for use, and that use is

a necessity to the full-rounded and perfect life of the individual and the race, or it would not have been implanted in the individual life.

340. The self-denial which we are called to practice, in order to attain unto the perfect life of spiritual supremacy and illumination, is to deny the indulgence of those habits and desires which have sprung up because of the absence of this spiritual supremacy and control, and which must disappear under that supremacy.

341. The functions and necessity of nutrition will not be suspended, but temperance in eating and drinking, and abstinence from those things which only a perverted appetite demands, will be the law of spiritual supremacy in these functions. The same is true of the functions of sex and their necessity to the perfection of the life of the individual, the social order and the race. These are not suspended or annulled, but absolute chastity in every sex relation is most certainly the law of spiritual supremacy in these functions. In the regenerate or spiritually emancipated and illuminated life, sexuality is utterly redeemed from sensuality, and sex love from the lust of animal desire.

NATURE AND FUNCTIONS OF SEX.

343. The sex nature and attraction have, as we have said, a twofold function. The first, which is primary and permanent, is the development and perfection of the personal and social life; and to

this end it is a divine provision and necessity. This supreme result is to be, and can be reached only through the reactive and compelling influence of mutual love, confidence and co-operative service between the sexes in general, and the specific relations of conjugal matehood in particular.

343. The complementary principles of original Being which, in their divided expression through embodiment, constitute in nature and man the distinctions of sex, constitute also through their perfect union in Deity, the eternal Oneness and Perfection of Absolute Being. This eternal union of the male and female, or father and mother principles in Deity, constitutes the original and ineffable fount of Divinity. From it flows forth the creative energy of life into and through the divided and complementary channels of sex relation and attraction throughout the kingdoms of nature, in the perpetual work of creation and reproduction. This individualized and separate embodiment of the complementary principles of the Deific nature, in the opposite sexes of humanity, as the offspring of Deity, renders their reunion in the sex relations a necessity to the normal development and perfection of the individual and social life, and the complete enthronement of divinity in the individual and social consciousness.

344. Since, then, the original sex, or male and female principles of Deific life have separate embodiment in men and women, the sexes are necessary counterparts and complements of each other, and

there can be no full-rounded and perfected humanity without a reunion of the complemental halves in one blended and perfect whole ; no perfect individual manhood or womanhood without this union. Upon this necessity, in the nature of things, is based the spontaneous attractions of sex, and the specific and irresistible attraction between individuals of the opposite sex who are the exact counterpart and complement of each other ; and the corresponding degree of attraction between those who approximate this complemental adaptation.

345. There was no creative blunder in implanting this mighty force of sexual attraction in the nature of man as the child of God, and when it is redeemed from all possible perversion, it will be found the most potent agency of the Divine economy in the exaltation and perfection of our wonderful humanity. The celibate life while admissible, and possibly a necessity for the accomplishment of some specific spiritual work in the world by an individual or an order, is not in itself the perfect life for man nor can a perfect order of human life and society be based upon it.

346. The supposed New Testament authority for the celibate life is based upon an entire misapprehension of the true significance of certain words of the Master. That he recognized the fact that God made man male and female, and "that for this cause shall a man leave father and mother, and shall cleave unto his wife : and they twain shall

become one flesh," is evidence that he did not abrogate wedlock as a necessary step to the perfect life. He did not condemn such as make "themselves eunuchs for the kingdom of heaven's sake," if they could see no better way : for he said, "it is better to enter into life maimed than having two eyes to be cast into hell fire,"—the fire of lustful desire. He did not, however, advocate maiming as a universal means of redemption. He had found a better way through which he had become so free and pure that the Magdalen sought his healing touch, and having washed his feet with her tears and wiped them with the hair of her head, kissed and anointed them, went away purified and redeemed. His gospel was one of physical and social, as well as spiritual perfection, with every function of life redeemed and glorified.

347. The second function of sex, which is special and limited, is reproduction of offspring. The processes of nature and human parentage are the divinely ordained means of bringing forth children to God in and through the individualization and embodiment of His own nature ; but there can be no bringing forth of perfect children unto Him, save through a spiritualized and perfected human parentage. Shall God then cease the reproduction of Himself in offspring, just as He has brought the condition of such reproduction to perfection, man, standing in His image and likeness, holding dominion over the forces of nature and life ? To say that there can be no propagation of the human

species except on the animal plane, man not in unity with God in his own life, and so not at his best or living the perfect life, is to impugn the wisdom of God and deny the perfection of His economy. It is a sensuous and unspiritual plane of thought from which this judgment is pronounced.

348. There must be two halves as counterparts to make the perfect whole, and to be halves as counterparts, they must exactly complement each other, each being of equal importance to the other. Without this there can be no perfect union, and no perfect whole as the result of that union. The attraction based upon this perfect mating in which each is the exact complement of the other, is the true conjugal love, and has its origin in soul, not body. It is in and by love alone that the twain are made *one*. Love without lust, sexuality without sensuality, is the only basis of the true and permanent union or conjugal matehood, but this is impossible save on the spiritual and regenerate plane of life. On this plane our own come to us, and we are "neither married nor given in marriage but are as the angels"—"two in one." This union is necessary to make the perfect microcosm which shall bring forth and reproduce the perfect or divinely human offspring.

349. Since the function and burden of maternity belong to woman, she must be recognized as the rightful and absolute queen in and over this realm' even as man is king in his, the glory of which is

royal ministry and service, not demand. The privileges and conditions of motherhood are sacred to woman and must be left absolutely to her divine instincts or intuitions.

350. Sexual indulgence for its own sake is but the consummation of the lust of animal desire and, whether in or out of wedlock, is prostitution. The exercise of this function for parentage only, is the law of the true human life. When this understanding of the sex organism and its functions is accepted and firmly held, and thoughts of animal indulgence are resolutely put out of the mind, man will become a true king controlling his own nature, and the spiritual law of chastity will become the spontaneous law and habit of his life. Animality once replaced by spirituality, the fire of lustful desire is extinguished forever. Until this is done, the perfect conjugal love and union are impossible. When woman ceases to be the slave of man's desire she will become the guardian angel of his purity, and reopen to him the gates of paradise. Then the free and confiding mingling of the sexes, the sympathetic hand-clasp, the friendly greeting, the warm kiss of affection and the ecstatic embrace of love will awaken only the glad thrills of exultant life in a redeemed and transfigured soul companionship.

351. As to the implied sex in God. The Divine nature must, in the necessity of Original Being, be Androgynous. Every quality and attribute of life as manifest in the infinitely diversified forms of

individualized expression in embodiment, including sex, must, in essence or principle, inhere in undifferentiated unity or oneness in God, as Original Being. This does not necessitate sex in God, as we understand sex in ourselves. Sex belongs to soul—the individualized being—not to spirit, which is one in all.

352. The principles which, in organized embodiment, are manifest as sex on the several planes of our planetary life, from plant to man, are, in these, but divided expressions of that which, on the plane of the Divine and Absolute, constitute eternal unity and completeness of Being. This divided manifestation of life in sex in individualized embodiment, whether in plant, animal or man, makes an individual reunion of the separated halves a necessity to the completion of a circuit, or rounded sphere of life, for the propagation and perpetuation of its kind. Hence, also, the perfected humanity in individual lives, can be realized only in the true conjugal union of the sexes, since either sex is but the divided half of a complete sphere of the human life. Man, therefore, as the offspring of Deity, in whom inheres the eternal union of the two as one, can bring to complete realization the Divine image and likeness in himself, only in and by the perfect conjugal union of the two in one on the plane of the human. “For this cause shall a man leave father and mother and cleave unto his wife, and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together let no man put asunder.”

353. When the magnetisms and attractions of the sex nature are wholly freed from animalism, by the enthronement of spirituality, they quicken and lift the thoughts and desires upward instead of downward, and become the most divinely regenerative and upbuilding of the life forces. The direct influence of the sexes, each upon the other, on the spiritual plane of life, will flood that life with the light of heaven, and enwrap all their associations with the halo and spell of a divine enchantment. The individual soul realizes the Divine in its fullness, or its own perfect state of being, only when it is reunited with its eternal counterpart.

THE LAW FOR AN INITIATE.

354. To one, then, who would become an initiate, and enter in earnest upon the process of induction into the higher states and planes of consciousness, the importance of recognizing and observing the law and adopting the habits which belong to the higher life he is seeking, will be apparent. That law is temperance in eating and drinking, and chastity in all the functions and relations of sex, avoiding, in both, those indulgences which perverted activities and abnormal desires demand.

355. Independent of this seeking after the higher spiritual life, if only for the higher development and exercise of the intellectual and psychic powers, the observance of this law and adoption of the physical habits it demands, is an equal necessity,

and correspondingly helpful. Even for physical development and perfection independent of the higher powers, the highest wisdom would still suggest the strict observance of this course. The trainers of our pugilists, runners and other athletes for prize games, in contests of strength, agility and endurance, recognize the necessity of the conservation of energy, and insist upon the observance, practically, of this course during the preparation for and activities of the games. The Apostle Paul, referring to this practice among the Romans of his time, says "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain [the spiritual prize]. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway"—fall short of the prize.

356. To conclude, then, let each one seeking to enter upon the higher life, whether of the psychic plane and its inspiration and activities, or the spiritual, calmly and honestly consider and decide in the light of his own higher judgment, what physical habits and sensuous indulgences would be a hindrance, and do not belong to the higher activities of the plane of life he is seeking. When he has settled this, let him resolutely set his

face as a flint, against them, and with every temptation to yield to their enticements, hold the new attitude and plant himself firmly upon the higher center of being from which he is henceforth to act, and confidently assert, I am done with you. Then, with all the concentrated energy and emancipating power of the inspiration this secures, dismiss the whole matter from his thought in the commanding words of the Master (in a like trial hour), "Get thee behind me, Satan." Having done this, act the attitude he has taken by literally turning his back upon the temptation and giving his thought and attention to those things which belong to the plane of life he is seeking to realize, and there will come to him such an influx of strength and satisfaction, with an exultant sense of victory as will prove the wisdom of his course.

357. By this resolute turning of thought and attention from the things that entice to sensuous indulgence, and setting them upon things above, and the development of the nobler powers, we open ourselves to inspiration and strength from above, by which we become established in and identified with the things of the higher life, and the demands of the lower nature correspondingly lose their hold upon us. This applies as truly to the intellectual and psychic planes as to the spiritual or God-plane. The higher our ideal, however, and the more fully and intensely we become absorbed in seeking its realization, and setting our face against everything that stands in the way of our attainment, the more

help and strength comes to us from the inspiration thus secured. Hence, also, the more keenly we recognize, appreciate and trust the inspiration thus given, the more thorough and rapid will be the progress and decisive and speedy the victory. God helps every honest soul in the line of *its* own highest ideals, even though they be not the highest in themselves.

358. If our supreme aim and desire be to dwell and act in conscious unison with God in and from the highest center and plane of our own being, we necessarily open ourselves to that specific inspiration which comes with quickening and absolute emancipating and transforming power, directly from the Deific center of Supreme Being, and which can do nothing less than open the divine center of our being, and enthrone within us the consciousness of the God-nature and its deific supremacy.

A COMMON MISTAKE.

359. The mistake almost universally made by the seekers after the higher life is that they do not really seek to lose themselves in God, by which they find themselves in and one with Him. They are self-deceived as to motive. They are really looking to the enthronement of the God-consciousness and power (which comes from this union with God) as an end, thus unconsciously making union with God a means to the end, and that end in its

true analysis, self-elevation. The soul is thus pressing against and holding the door shut from the human side which must open inwardly to the soul, not outwardly from it. The self ego has not been laid down for eternal union and oneness with God in spirit, purpose and will, as the supreme end of being. Absolute spiritual emancipation and illumination (full regeneration and true spiritual birth) are possible on no other terms. Spiritual emancipation which gives permanent illumination is emancipation *from* self, and complete enthronement of the divine ego, which is the God-nature—the infinite or absolute Unself. How can the soul be in unison with God and consciously possess and act the deific nature without this? “He that saveth his own life shall lose it, but he that loseth his life for my sake and the gospel’s the same shall find it.”

360. No human soul can realize the deific nature in itself, until it has first realized the true nature of God in the absolute transcendency and perfection of His Being, to the utter forgetfulness of self; and that realization is possible only by the immediate and direct revelation of God through the opening and illuminating touch of the Divine nature, in response to the supreme desire of the soul for it, and it only. This supreme desire for God is the soul coming to its true inner self, the stirring of its own God-nature, calling for communion and fellowship with the Father, calling for its own, and in that real call and cry of the soul, is forever heard

God's answer, "Here, my child!" "Thou art my beloved son in whom I am well pleased!" That cry never went unanswered and never will, though it spring from the lowest depths of sin, darkness or despair. It is the nature of God in His Fatherhood, responding to His own image and likeness in His child, tenderly and at once, though the child be "a great way off!"

361. No human soul ever truly found God in His real nature without finding in Him the Father; and no one ever thus truly found the Father, without thereby realizing his own divine sonship and identity of nature with the Father. And, again, no one ever realized his own deific nature as a son of God, without the full and appreciative recognition of the absolute wisdom and goodness of the Father, and so the perfect righteousness and beneficence of His will and purpose, as the law of being. In this experience, self and self-will are lost in the supreme love and appreciation of the Father, and the true self and the perfect will are found in the willing to do the Father's will, as the supreme joy of the personal life.

362. The exalted experiences which have come to many seekers after the higher life of spiritual freedom and supremacy, but who have not yet fully eliminated self from the seeking, are the result of psychometric contact with spheres of the inner world to which their desires and absorbing attitude of seeking, for the time lifts them. The

circle of their activities being from the center of the personal ego, does not and cannot lift them above, nor open them to that which is above or deeper than the influence and sphere of personalities. Even this, however, is not to be despised or ignored, for it is perfectly legitimate and proper in its place. It is a divine provision and privilege, but the seeker should know that his experience is psychic, and that he is not yet open to the highest and true God-plane of his being. This is impossible without the utter laying down of self, and the complete suppression of the activities of the personal ego. God must be sought for himself alone.

363. All psychic experiences from the center of the personal ego are partial, temporary, and need to be repeated, however lofty their character. Not so with the opening of the Divine plane of communion and fellowship, because it is the opening of the Deific fount of Divine life within the soul. The two kinds of inspiration, the temporary and partial on the one hand, and the permanent and continuous,—which is illumination—on the other, were fitly characterized by the Master to the woman of Samaria, already referred to. “Whosoever drinketh of this water,” referring to the first, “shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.” Both centers of inspiration and communion are of divine appointment, as is that also of the sensuous, but belong to separate

and distinct planes of being. The temporary and personal inspiration and communion, necessary to the psychic plane, is as true and legitimate on this plane, as is the direct inspiration from and conscious communion with the Divine and Absolute on the spiritual and God-plane. Let each be recognized and sought for what it is, that we be not self-deceived in the seeking.

364. If we are not ready to lay down self and its idols at once and forever, for the immediate realization of God and eternal oneness with Him, it is still best to make the most of ourselves in the personal ego, by rising out of the sensuous and animal, through the development and exercise of our soul powers on the higher intellectual and psychic planes. Surely it is better to recognize and cultivate the nobler, intellectual, moral and psychic side of the personal ego, than to dwell on the baser sensual side, which is base only because it is not subordinated to and overruled by the higher and nobler. Let no man deceive himself, however, by thinking that he is thereby seeking the kingdom of God and its enthronement in his own life, and the life of the world. "Be not deceived. God is not mocked. Whatsoever a man soweth that shall he also reap."

365. In this connection it will be well to recall the lesson of the parable of the Prodigal Son, and his very straight and moral brother. The strictly moral and clean elder brother who had never

violated any of the proprieties, knew no more of the real kingdom than the one who had been an utter and graceless profligate, though he had not suffered from the want and beggary of the latter. Each had reaped what he had sown, but he that had sunk to the lowest depths of degeneracy, and from that depth turned utterly from self to the Father, was immediately lifted to the level of the divine and perfect life in absolute oneness with the Father and the Royal Household, while the moral egoist was spiritually starving in his self-righteous phariseism and stock of good works. Good works are not valueless in themselves, but man must stand by the motive and spirit in which they are done. The *motive* is the seed he sows. It is this only which determines the status and attitude of the soul.

THE PSYCHOMETRIC FUNCTION A NECESSITY.

366. The opening and perfection of the psychometric sense, and the development and exercise of the soul's powers on the psychic plane, to which this sense opens the soul, is just as normal, legitimate and important while in the body, as is the opening of the physical senses, and the development and exercise of these powers on the sense plane. Indeed the personal life, and the science as well as the philosophy of life on the sense plane, cannot be made perfect without the interpreting light of the higher knowledge and experience

on the psychic plane, thus secured. Nevertheless, if man is a threefold being and has the still deeper and profounder God-sense which opens him to the knowledge and fellowship of God, or of Absolute and Divine Being, it will readily be seen that the psychometric sense, and the experience from the exercise of the soul's powers on the psychic plane, cannot be made perfect without the interpreting light of that divine illumination which comes from the supreme experience of direct communication with God on the purely spiritual plane of being.

367. Until all the planes of consciousness possible and normal to the soul, while in the body, are opened and brought into full co-ordinated action in the personal life, neither the life nor the understanding of life and its experiences can be made perfect. And since the sense and psychic planes are absolutely dependent upon the spiritual for their perfect development and mastery, we have need only to appeal to the most practical motives of scientific necessity, in urging each and all to adopt the Master's counsel to make this knowledge of God and the opening of the spiritual consciousness and plane of being, the first aim and object of the personal life. There is nothing arbitrary or strained in this arrangement, nor in this appeal. Neither is there any real basis for the sickly, impractical and diverting sentimentalism and abnormal religiosity so common, in urging men to seek God. The hideous theological nightmare of total depravity and vicarious atonement which for centuries has

held in its lethargic spell the religious thought of Christendom, and perverted the teaching of the Master concerning man's relations to God and of the real salvation to be sought, into the most distorted and debasing caricatures, must be broken and dispelled by a renaissance of the original gospel of joy and gladness—the "good" tidings of great joy which shall be to all people.

368. Man's conscious reunion with God, as child to Parent, giving birth to the consciousness of his own deific nature and powers, is not a re-birth from a fallen state through sin, *per se*, but from the limitations and dominion of the sensuous life under which he is individualized and embodied as a spiritual identity and self-conscious personality, for which the conditions and limitations of the sensuous life were a divine appointment and provision.

369. The re-awakening of the deific consciousness, as individualized deific being and offspring of God, is the next grand step or second birth in the all-wise and beneficent order of the Father's providence and appointment, and is, therefore, the most normal, legitimate or natural thing for man to seek. The entire burden of the Master's teaching, was to bring man to this, and lead him through the gateway of the spiritual or second birth, into the kingdom of the God-consciousness and its spiritual freedom and supremacy.

370. If men would awake to an appreciative recognition of the supreme fact of their being, that

they are sons of God and brothers of Christ, and that it is their privilege to dwell and walk in conscious communion and fellowship with the Father, and with that royal and representative Son and Brother, in the divine freedom and supremacy of being, they would need no urging nor additional motive to prompt them to make this realization the first object of personal endeavor.

XI.

IMPORTANCE OF CORRECT MENTAL HABITS.

371. In considering the attitude the soul must take in seeking the freedom and supremacy of the higher life, we have also considered what physical habits and self-denials are involved in this emancipation. Earnest consideration should also be given to the mental habits and indulgences of thought and feeling, which are of more vital importance even than the physical ; since, if false, they are a much greater hindrance, and if true, are equally greater help. Indeed there can hardly be a perverted physical function or false habit started or continued, without a corresponding mental perversity connected with it.

372. Chemical analysis of the excretory fluids, it is now claimed, will detect the specific character of the disordered emotion that caused whatever abnormal condition is found in these fluids. Bad and unpleasant feelings create harmful products in the body, which are chemically injurious. Benevolent and cheerful feelings create beneficial chemical products, which are physically healthful. "More than forty of the bad and as many of the good"

have been discovered and identified. "Each unpleasant and bad emotion produces its own peculiar poison, which has an ill effect upon the individual physically." So much has already been demonstrated by the actual tests of physical chemistry, the sum of which is, that "For each bad emotion there is a corresponding change in the tissues of the body, which is life depressing and poisonous. Contrariwise, every good emotion makes a life-promoting change."

373. Discriminating metaphysicians who have studied deeply the correspondence between mental states and the attending physical conditions, have developed nearly a complete science of this correspondence, and a reliable system of diagnosis and mental treatment based upon it. The deranged physical condition is traced to its root in some corresponding morbid mental state, and this, instead of the bodily condition, is to be specifically treated. If the mental correspondence has been skillfully traced, the correction of the mental aberration is almost, if not always followed by the immediate disappearance of the physical ailment.

374. If, then, there is a general law whose observance will maintain the mind and feelings in a state of normal equilibrium and health, we may not only thereby provide against sickness, false bodily habits and perverted animal functions, but also be able to hold the proper attitude of mind and will for entering upon and following the path of spiritual emanci-

pation and enlightenment. Such a law understood and observed, would be a universal panacea as well as preventive for every ill, physical and mental, that afflicts our race.

375. There is such a law which was the basis of the serene and victorious life of the Master, and which he laid down as the sure guide to his followers, for reaching a like divine serenity and achievement. This law makes unmistakable the attitude of soul, and habit of mind and feeling, which holds the body against disease, the mind against perverted action, and opens the personal life to the flooding plenitude of divine inspiration, guidance and power. The angelic song voiced it at the advent of the Christ-child, as the opened heavens thrilled with exultant and responsive joy at the utterance, "Glory to God in the highest and on earth peace and good will toward men."

376. Peace on earth is identified with and can have no other basis than good will among men, and good will toward men on earth is identified with the glory and perfection of God in the highest. In other words, the highest exhibition of the God nature in heaven, is identified and identical with the spirit of good will in the hearts of men on earth toward men. Nothing but peace can result from this spirit in the hearts of men, not only peace between men, peace in human society, but peace serene and heavenly in the individual soul, which insures health to the body, health in society,

and union of the soul with God in the highest, which in turn opens the highest plane of the soul's life and consciousness on earth, and enthrones in all human relations and activities the kingdom of heaven.

377. The spirit of criticism, judgment and condemnation or ill will toward others, not only stirs up ill will and antagonism in them, but embitters and darkens the soul that cherishes it; and as the careful tests of physical chemistry now demonstrate reacts upon the vital processes and poisons the secretions at their fountain. The very opposite results flow from the cherishing of the spirit of good will, charity and healing. The currents of life in both soul and body are thus kept sweet and clean at their source, and send forth a health-giving influence toward all, which returns again in blessing, some thirty, some sixty, and some an hundred fold upon the sender. The spirit that we sow toward others, not only reacts and brings forth its fruit in geometric ratio upon us, but reacts and brings forth its immediate, specific fruit within the circle of our own life.

378. The divine wisdom of the Master's words will thus be recognized and appreciated as he formulated this law and its working in a simple precept to his disciples. "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: Forgive and ye shall be forgiven: Give, and it shall be given unto you: good measure,

pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." That wonderful 13th Chap. 1st Cor., is something more than a sweet, poetic sentiment, it is the inspiration of the highest wisdom proclaiming the law of the perfect life for man on earth. It will prove the complete salvation of every one who studies and makes the spirit of that chapter his own.

379. The precept of the Master we have quoted, was preceded by his still stronger statement of the law of the perfect life. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ; that ye may be the children of your Father which is in heaven : for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you what reward have ye ? do not even the publicans the same ? And if ye salute your brethren only, what do ye more than others ? do not even the publicans so ? Be ye therefore perfect, even as your Father which is in heaven is perfect."

380. Nothing can be plainer than this law of the perfect life, or this perfect law of life, the observance of which makes the life absolutely perfect. Only by

adopting and cherishing this attitude and habit of mind, can we come into unity with God in His life, and his nature be revealed in its divine supremacy and perfection in our own. Nor can we adopt and cherish this attitude and habit of mind and heart without opening ourselves to the emancipating and transfiguring touch of His Spirit, and thus be lifted into oneness of life with Him.

381. This only will bring the millennium, which must begin with individuals, and which may and will begin with each and all, here and now, who will adopt and cherish this attitude and habit of mind and will as the law of the personal life. Loyalty and love to God as Father, is identical with and cannot be separated from loyalty and love to man, and the meanest of men, as brother. The universal adoption of this attitude of mind and will would banish at once and forever all the antagonism, animosity and discord of the world, and adjust to perfect satisfaction every controversy from conflicting interests, which now keep in continual turmoil the personal, social and industrial life of man. It would turn every contending competition into co-operative service for the good of the whole, and thus convert every state and government into a "Commonwealth," and the entire social order into an actualized brotherhood, a universal family of co-operative life, each member working for the general good, and all working for the good of each.

382. Many important questions connected with the

points considered in this Epitome, will arise in the mind of the reader, which the limits of this work will not allow us to touch upon. Our object has not been so much to unfold a philosophy and disclose the secrets of life and being, as to make clear the secret of immediate spiritual illumination and divine realization, which will give to every soul both the secrets and the mastery of life and destiny. We have considered such questions only as seemed necessary to remove difficulties from the path of the seeker. To every one who will follow the suggestions here given for seeking the higher levels of life and consciousness, there will come, by inspiration, a wisdom from the Divine that will dispel all difficulties, and solve all questions in the pure white light of absolute truth.

383. We know that all who follow the Master's footsteps into the kingdom of the inner life, will find the arcana of the heavens opened, and the angels of God, messengers of love and wisdom, ascending and descending upon them in the holy ministry of truth and goodness, bringing "peace on earth," and "good will toward men."

"Ye beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow;
Look now! for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road,
And hear the angels sing!

“For Lo ! the days are hastening on,
By prophet-bards foretold,
When with the ever circling years
Comes round the age of gold ;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.”

APPENDIX.

APPENDIX.

I.

NEW TESTAMENT OCCULTISM EPITOMIZED.

A WORD TO THE READER.

THE following brief selections from the record of the miraculous works of the great Master and his Apostles have been made without reference to the chronological order of their occurrence, but in the exact language of the record. In thus grouping together in a connected story some of the distinctive scenes in which the miracles were wrought, separated from the impressive discourses, parables, conversations, and other attending circumstances, we can the more readily fasten the attention upon the miracles themselves, and give them the full consideration which their importance demands. We do not thereby ignore or pass lightly by the all-important teaching which the miracles but illustrate and emphasize, but do get a still more profound impression of the majestic personality and character of the Master.

In the very culling and grouping of these wonderful scenes in the life of the great Teacher and his Apostles,

the compiler has been impressed as never before with the divine character and lesson which they present. We believe that the reader will be equally surprised at the new and profounder impression which the perusal of this connected story of the miracles, by themselves, will make upon his mind.

As the object of this epitome is to call attention specifically to the occult or miraculous works wrought by Jesus and his Apostles, independent of all questions of doctrine, only the common miracles attending their ministry, have been selected. The supreme miracle of the resurrection and ascension of Jesus, as well as the extraordinary events believed to have been connected with his birth into the world, have been purposely omitted because of doctrines sacred to many being based upon them, that attention may not be diverted from the specific question of the miracles *per se*.

But a portion of the miracles have been selected, but enough are here brought together in connected series to challenge the most reverent and serious consideration of the supreme question they involve, and to furnish a fair basis of comparison with the works of Oriental Occultism, presented in Appendix II., which follows.

**THE BAPTISM, ILLUMINATION, TEMPTATION, VICTORY,
AND SUBSEQUENT MINISTRY OF JESUS CHRIST.**

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, . . . the word of God came unto John, the son of Zacharias, in the wil-

derness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. . . . And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not, John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Spirit and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. . . . Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Spirit descended . . . upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus began to be about thirty years of age. . . . And Jesus being full of the Holy Spirit returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted by the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered. . . . And when the devil had ended all the temptation, he departed from him for a season.

[IN THE POWER OF THE SPIRIT.]

And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Caper-

naum, a city of Galilee, and taught them on the Sabbath days. And they were astonished at his doctrine: for his word was with power. And in the synagogue there was a man which had the spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

And he arose out of the synagogue and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria. And they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils,

and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

[HEALING OF THE LEPERS.]

And it came to pass, when he was in a certain city, behold, a man full of leprosy, who, seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand and touched him, saying, I will, be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man: but go and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed of their infirmities.

And it came to pass as he went to Jerusalem, that he passed through the midst of Samari and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on his face at his feet, giving him thanks:

and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

[THE TWELVE APOSTLES CHOSEN.]

And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day he called unto him his disciples: and of them he chose twelve, whom also he named apostles: that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him and be healed of their diseases, and they that were vexed with unclean spirits: and they were healed. And the whole multitudes sought to touch him, for there went virtue out of him and healed them all.

And it came to pass, when Jesus had made an end of commanding his disciples [special instruction for their preaching and healing work], he departed thence to teach and to preach in their cities.

[CHRIST'S ANSWER TO JOHN THE BAPTIST.]

Now when John had heard in the prison the works

of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.

[MIRACULOUS FEEDING OF THE FOUR THOUSAND.]

And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be made whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven

loaves and the fishes, and gave thanks, and broke them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled : and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children. And he sent away the multitude, and took ship and came into the coasts of Magdala.

[THE TRANSFIGURATION SCENE.]

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart to pray. And he was transfigured before them : and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen from the dead. . . .

And when they were come to the multitude, there

came to him a certain man kneeling down to him, and saying, Lord, have mercy on my son ; for he is lunatic, and sore vexed : for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? bring him hither to me. And Jesus rebuked the devil, and he departed out of him ; and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out ? And Jesus said unto them, Because of your unbelief [lack of faith] : for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove : and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer.

[WATER MADE WINE.]

And there was a marriage in Cana of Galilee ; and the mother of Jesus was there : And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee ? mine hour is not yet come [this was in the early days of his public career]. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto

them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bear it. When the ruler of the feast had tasted of the water that was made wine, and knew not whence it was (but the servants which drew the water, knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; but when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

[JESUS DRIVES THE MONEY CHANGERS FROM THE TEMPLE.]

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days. And the Jews' pass-over was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a whip of small cords, he drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. It is written my house shall be called the house of prayer; but ye have made it a den of

thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

[WITHERS THE FIG-TREE BY A WORD.]

And he left them, and went out of the city into Bethany; and he lodged there. Now in the morning, as he returned into the city, he hungered. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; and it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

[HEALING AND FORGIVENESS IDENTICAL.]

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was present to heal them. And behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee: or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that on which he lay, and departed to his own house glorifying God. And they were all amazed, and they glorified God, and were filled with fear [awe], saying, We have seen strange things to-day.

[KNEW THE SECRET LIFE OF MEN.]

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat). Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink: thou wouldst have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that

saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our Fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now, is when the true worshippers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship him. God is Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

And upon this came his disciples, and marvelled that he talked with the woman. . . . The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city and came to him. . . . And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans came unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word. And said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

[So, then, the exercise of his seership or psychometric

vision won the confidence and faith of the people on this and other occasions as well as the miracles.]

Now after two days he departed thence and went into Galilee. For Jesus himself testified, that a prophet hath no honor in his own country. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

[THE WITHERED HAND RESTORED.]

And he entered again into the synagogue, and there was a man there which had a withered hand. And they watched him, whether he would heal him on the Sabbath day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the Sabbath day or to do evil? to save life, or to kill? but they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out, and his hand was restored whole as the other. And the Pharisees went forth and straightway took counsel with the Herodians against him, how they might destroy him. But Jesus withdrew himself with his disciples to the sea. And a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples,

that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him, for to touch him, as many as had plagues.

[ASTONISHES HIS OWN PEOPLE.]

And he went out from thence and came into his own country, and his disciples follow him. And when the Sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of Jonas, and Joses, and of Juda and Simon? And are not his sisters here with us? And they were offended (perplexed) at him.

[REBUKES THE RULER OF THE SYNAGOGUE.]

And he was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath

day, and said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to the watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him. And the common people heard him gladly.

[THE TWELVE SENT FORTH.]

And he called unto him the twelve, and began to send them forth two by two; and gave them power over unclean spirits. And they went out and preached that men should repent: And they cast out many devils, and anointed with oil many that were sick and healed them. At that time Herod the Tetrarch heard of the fame of Jesus: And said unto his servants, This is John the Baptist, he is risen from the dead and therefore mighty works do show forth themselves in him. And the apostles gathered themselves together unto Jesus and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest awhile; for there were many coming and going, and they had no leisure so much as to eat. And they departed into

a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he received them and spake unto them of the kingdom of God, and healed them that had need of healing.

[MIRACULOUS FEEDING OF FIVE THOUSAND.]

And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages and buy themselves food. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves and two fishes. He said unto them, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves and two fishes, and looking up to heaven, he blessed and brake, and gave to his disciples, and the disciples to the multitude. And they did all eat and were filled: and they took up of the fragments that remained, twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

[WALKS UPON THE WATER.]

And straightway Jesus constrained his disciples to get into the ship and to go before him unto the other side,

while he sent the multitude away ; and when he had sent the multitude away, he went up into a mountain apart to pray ; and when the evening was come, he was there alone. But the ship was now in the midst of the sea tossed with the waves, for the wind was contrary. And in the fourth watch of the night Jesus went unto them walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit : and they cried out with fear. But straightway Jesus spake unto them, saying, Be of good cheer, it is I ; be not afraid. And Peter answered him and said, Lord, if it be thou bid me come unto you upon the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ? And when they were come into the ship, the wind ceased, and immediately the ship was at the land whither they went [the land of Genesaret], and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves and fishes ; for their heart was hardened. And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the

border of his garment: and as many as touched him were made whole.

[CONDITIONS OF DISCIPLESHIP.]

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go and bid them farewell, which are at home at my house. And Jesus said unto him, No man having put his hands to the plough, and looking back, is fit for the kingdom of God.

[THE SEVENTY APPOINTED.]

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this

house. And if the son of peace be there, your peace shall rest upon it: if not it shall turn to you again. And in the same house remain eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. . . . And the seventy returned again with joy, saying, Lord, even the devils are subject unto us in thy name. And he said unto them I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight.

[THE CALMING OF THE STORM AND SEA.]

And he began again to teach by the seaside, and

there was gathered unto him a great multitude, so that he entered into a ship and sat in the sea; the whole multitude was by the sea on the land. And he taught them many things by parable. But without a parable he spake not unto them; and when they were alone he expounded all things to his disciples. And the same day, when even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with them other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him and say unto him, Master, carest thou not that we perish? And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this that even the wind and the sea obey him?

[RESTORES JAIRUS' DAUGHTER TO LIFE.]

And it came to pass, that when Jesus was returned, the people gladly received him: for they were all waiting for him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he knelt down at Jesus' feet, and besought him that he would come into his house: For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. And

a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue has gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

While he yet spake there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter and James and John, and the father and the mother of the maiden. And all wept and bewailed her; but he said, Weep not, she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand and called, saying, Maid, arise. And her spirit came again, and she arose straightway; and he commanded to give her meat. And her parents were astonished;

but he charged them that they should tell no man what was done.

[HEALS AT A DISTANCE.]

And a certain centurion's servant, who was dear unto him, was sick and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus they besought him instantly, saying, That he was worthy for whom he should do this. For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof. Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go and he goeth; and to another, Come and he cometh, and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

Then Jesus went thence and departed into the coasts of Tyre and Sidon. And, behold, a certain woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshiped him, saying, Lord help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that hour. And Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

[INTERRUPTS A FUNERAL BY RAISING THE DEAD.]

And it came to pass the day after, that he went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and that God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about.

[THE RAISING OF LAZARUS.]

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha, (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick). When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus. When he had heard, therefore, that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into

Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou hither again? After that he saith unto them, Our friend Lazarus sleepeth, but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sake that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go that we may die with him.

Then when Jesus came he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off. And many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord if thou hadst been here, my brother had not died. But I know, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in me though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God which should come into the world. And when

she had so said, she went her way, and called Mary her sister secretly, saying, The Master hath come and calleth for thee. As soon as she heard that, she arose quickly, and came unto him.

Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. And said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept.

Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave and a stone lay upon it. Jesus said, Take ye away the stone, Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always : but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes ; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we ? for this man doeth many miracles. If we let him thus alone, all men will believe on him ; and the Romans shall come and take away both our place and nation. . . . Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews ; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And many resorted unto him, and said, John did no miracles : but all things that John spake of this man were true. And many believed on him there.

[These selections are sufficient to give a clear and vivid picture of the character of the "mighty works" wrought in the daily ministry of the Christ as "he went about doing good and teaching the people concerning the things of the kingdom of God—the law and gospel of the perfect life. We will now turn to his parting

words to his disciples on the eve of his ascension, and the subsequent marvelous career of the Apostles themselves.]

[THE APOSTOLIC BAPTISM AND POWER OF THE SPIRIT.]

And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard from me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence. And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and to all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised

abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in his own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and in Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? [After an explanatory sermon by Peter we read], Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear [awe] came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common: And sold their possessions and goods, and parted them to all men, as every man had need. And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

Now Peter and John went up together into the tem-

ple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb, was carried whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple. Who seeing Peter and John about to go into the temple, asked an alms. And Peter fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the hand and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God. And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And by the hands of the apostles were many signs and wonders wrought among the people; and believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

Then the high priest rose up, and all they that were

with him (which is the sect of the Sadducees), and were filled with indignation. And laid their hands upon the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we strictly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up

Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him. When they heard that they were cut to the heart, and took counsel to slay them. Then stood there upon one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space. And said unto them, Ye men of Israel, take heed unto yourselves what ye intend to do as touching these men. [Then referring to many pretenders who had risen up from time to time, and drew many people after them, yet came to naught, he added], And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

[THE FIRST APOSTOLIC MARTYR.]

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neg-

lected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom ye may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in

the council, looking steadfastly on him, saw his face as it had been the face of an angel.

Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken. [Then followed a most masterly defense of his cause, ending in a withering rebuke of those who opposed the new gospel.] When they heard these things they were cut to the heart, and they gnashed on him with their teeth. But he being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he said this, he fell asleep.

And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentations over him. As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went

everywhere preaching the word. Then Philip went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.

[SIMON THE SORCERER.]

But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

[LAYING ON OF HANDS FOR THE HOLY SPIRIT.]

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who when they were come down, prayed for them, that they might receive the Holy Spirit (for as yet he was fallen upon none of them: only they were baptized in the name of the

Lord Jesus). Then laid they their hands on them, and they received the Holy Spirit. And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. [An important lesson for seekers after the gifts.] For I perceive that thou art in the gall of bitterness, and in the bonds of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

[PHILIP DIRECTED BY AN ANGEL.]

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasures, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I except some man should guide me? And he desired Philip that he would come up and sit with him. . . .

Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus and as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

[A REMARKABLE LEVITATION—PHILIP DISAPPEARS.]

And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities till he came to Cesarea.

[SAUL CONVERTED BY A REVELATION FROM JESUS.]

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest. And desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest:

it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth. And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. And here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and

be filled with the Holy Spirit. And immediately there fell from his eyes as it had been scales ; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened.

Then was Saul certain days with the disciples, which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. And all that heard him were amazed, and said : Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests ? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him. But their laying wait was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night and let him down by the wall in a basket.

And when Saul was come to Jerusalem, he essayed to join himself to the disciples : but they were afraid of him and believed not that he was a disciple. But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out of Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians : but they went about to slay him. Which when the brethren knew, they brought him down to Cesarea, and sent him

forth to Tarsus. Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied.

And it came to pass, that as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him and turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds, which she did. And it came to pass, in those days, that she was sick and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and lifted her up; and when he had

called the saints and widows, he presented her alive. And it was known throughout all Joppa; and many believed on the Lord. And it came to pass that he tarried many days in Joppa with one Simon, a tanner.

There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band. A devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon, a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually: And when he had declared all these things unto them, he sent them to Joppa.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up on the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of four-

footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now when Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate. And called, and asked whether Simon which was surnamed Peter were lodged there.

While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee. Then called he them in and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cesarea. And Cornelius waited, and had called together his kinsmen and near friends. And as Peter was coming in Cornelius met him, and

fell down at his feet, and worshiped him. But Peter took him up, saying, Stand up ; I myself also am a man.

And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation ; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for : I ask now therefore for what intent ye have sent for me ? And Cornelius said, Four days ago I was fasting until this hour : and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing. And said, Cornelius, thy prayer is heard and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter ; he is lodged in the house of one Simon a tanner by the seaside : who when he cometh, shall speak unto thee. Immediately therefore I sent to thee ; and thou hast well done that thou art come. Now therefore we are all here present before God, to hear all things that are commanded thee of God.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons : But in every nation he that feareth him and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all). That word I say ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached : How God anointed Jesus of Nazareth with the Holy

Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem: whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of the quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God.

Now about that time Herod the king stretched forth his hand to vex certain of the church. And he killed James the brother of John with a sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter, therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought

him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary; where many were gathered together praying. . . . And when they had opened the door and saw him they were astonished. But he beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed and went into another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him and found him not,

he examined the keepers, and commanded that they should be put to death.

[HEALING OF A CRIPPLE BY PAUL.]

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, the gods have come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. . . . And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. . . . And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit. And he said unto them, Unto what then were you baptized? And they said, Unto John's baptism. Then Paul said, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come

after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues and prophesied. And all the men were about twelve. And he went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. . . .

And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirit went out of them. . . . And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in the window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sank down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. . . . And they brought the young man alive, and were not a little comforted.

[Being wrecked on an island (the sailors not heeding his warning) Paul works miracles among the barbarians.]

And when they were escaped, then they knew that the island was called Melita. And the barbarous people showed us no little kindness: for they kindled a fire, and

received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt the man is a murderer, whom though he has escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm, Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed. Who also honored us with many honors; and when we departed, they laded us with such things as were necessary.

APPENDIX II.

EASTERN OCCULTISM AND PHILOSOPHY AS SEEN FROM THE
STANDPOINT OF WESTERN EXPERTS WHO HAVE THOROUGHLY
INVESTIGATED THE MATTER AT ITS FOUNTAIN-HEAD.

A literary gentleman on the staff of the New York *Herald*, not long since reported some very interesting interviews with eminent travelers recently returned from India, the land of wonders, which he preceded with the following introductory remarks :

“ The mysteries of the Yoghis, those marvelous religious magicians who dwell in the fastnesses of Northern India, have been a fascinating subject of investigation ever since travelers from the west began to penetrate into that ancient land of the occult. . . .

“ The feats performed by the Yoghis cannot be classed as tricks, and rise into the realm of the supernatural if such a thing as the supernatural exists. Trees thirty and forty feet in height are made to spring in a moment from a seed. A rope is thrown into the air and is apparently fixed without any means of support, and on this rope the magician climbs into the sky and out of sight. Live snakes are developed with the pass of the hand from clear water, and dark rooms are suddenly illuminated without any apparent source of light. Bodies are suspended in the air without the slightest means of support, and, again, live men are buried fast in the earth, apparently lifeless, and after a lapse of weeks are exhumed and resuscitated. Before the very eyes of the spectators three dancing magicians are apparently fused into one, and again this one is fused into many.

“These are samples of the wonderful stories that are brought back from this mysterious land by travelers, some of whom spent years in endeavoring to elucidate these mysteries. Dr. Henry Heinrich Hensoldt, a German scientist, spent five years in India for this specific purpose, and Harry Kellar, the magician, and his friend in magic, S. S. Baldwin, who is now in New York, have been engaged in similar investigation for more or less of the last fifteen years. I had an interesting talk with Kellar the other evening, and he assures me that the feats performed by the Yoghis of India really surpass in their marvelous nature anything that can be outlined of them in mere description. Said he: ‘I spent a good fifteen years in India and the far East, much of which was spent in investigating the Hindu mysteries, and from my long and close examination I became thoroughly convinced that the high-caste fakirs or magicians of Northern India, the Yoghis, have beyond doubt discovered natural laws of which we in the West are still ignorant. My observation satisfied me that they have succeeded in overcoming forces of nature that to us seem simply insurmountable.

“The Jugglers of India may be divided into two classes. The low-caste fakirs are to be met with all over the east, traveling in parties of three to six. They are arrayed in breech-clouts and have an air of pitiable poverty and misery. . . . The high-caste fakirs, on the contrary, are only seen at great public fêtes, such as the coronation of a prince, the festival of the Maharajah, the coming of a Nizam, and such special occasions as the visit of the Prince of Wales to India. I have had the good fortune to be present on all of these occasions, and I confess that after thirty years’ professional experi-

ence as a magician, . . . I am still unable to arrive at a satisfactory explanation of the performances I witnessed.

“ ‘ These fakirs—the term does not imply a reflection upon their personality or their methods—are very dignified men of patriarchal appearance, with ascetic faces and long gray beards. All the skillful ones I have seen were quite advanced in years, and were said to have spent their lives in study and seclusion. It is easy to believe their story, that it is only after a lifetime of contemplation and study that they are admitted into the higher circles of the esoteric brotherhood, whose seat is in the monasteries of Thibet and in the mountain recesses of Northern Hindustan. They are quiet, suave and secretive, and seem to attach a deep religious significance to the manifestation of their power. There is nothing improbable in the theory that they are initiated into a knowledge whose secrets have been successfully preserved for centuries.’ ”

[From Interview with Prof. S. S. Baldwin.] “ The Mahatmas of India are a strange and wonderful people. For the most part they live like hermits. . . . They eat little, want little, and spend their time in contemplation. They scorn our western civilization as low, material and base. Where our science has come to the conclusion that the mind and thought is only another form of matter, they declare that matter is only a form of mind. They spurn the material possessions and pleasures for which we spent all the energies of our lives, as so much bauble and trash. The spirit is everything, the body and its desires nothing.

“ By the way, as to the meaning of the word Mahatma, I candidly doubt if there is more than one person in a thousand among all those who use the word Mahatma

so freely and flippantly who has the slightest idea as to its true meaning. According to the Eastern idea, spiritually speaking, a Mahatma is simply one who has purified his 'Mahat,' or spiritual mind, his inner nature, so that his higher ego is enabled to act directly upon his lower or brain mind. When this has been accomplished he becomes a Mahatma, or great soul. This is the literal and real definition. But in the common usage a Mahatma is one who is capable of performing strange mysteries and producing remarkable and semi-miraculous manifestations.

"Have our Western magicians much to learn of the Yoghis?" I asked.

"Perhaps I should better say that there is not a great deal that they can learn. What I mean is that these wonderful feats of what I call hypnotic illusion are probably beyond our Western magicians. According to the Yoghis themselves these powers—and I freely concede that powers they must be—are to be attained only by long self-denial and mastery over one's self and one's appetites. They declare that the initiate must eschew the flesh pots and bid a long farewell to wine, women and song. For my part I would not go through all the starvation and denial which a few of the Yoghis—the very highest class—go through, for all the powers which they boast of possessing."

[This is sufficient to illustrate how contact with the Eastern Magi impressed these clear-headed and sharp-witted Western experts in legerdemain and illusion. What follows is from a German scientist, who, in giving us specifically his experience under the tuition of an

eminent Yogi, and his life with them as a recluse, opens to us a clearer idea of the character of the daily life and habits of these strange and remarkable people. The extracts we present are from Dr. Hensoldt's articles in the *Arena*, beginning with December number, 1893. We shall give only enough to present a fair but brief picture of the thought, life and attainment of these remarkable men as they impressed the mind of a Western scientist who believed himself to be admitted into their confidence and granted unusual opportunities for study and observation. (This writer, Dr. Hensoldt, Prof. Keller regards "the best informed man on Indian Occultism in this country.") In speaking of these people in general he says:]

Those who can read between the lines may have observed that, far from discrediting wholesale the reported stories of Eastern magic, our most advanced scientific reasoners, in their more recent utterances appear quite interested in the subject, having come to recognize that there may be such things as natural forces, or substances on this planet of ours, which have as yet eluded the grasp of Western science—forces which our chemists and our physicists can neither gauge, weigh, nor measure; and that there is a possibility that among a subtle race like the Hindoos, which is immeasurably older in civilization and experience than our own, some of these forces may have been discovered, even thousands of years ago, and preserved among the wisest of its representatives, who, in consequence of such knowledge, can perform feats which to our limited understanding are perfectly miraculous.

Apart from the material progress, or mere outward development, which the Hindoos had already attained in times which we are apt to call prehistoric (as evinced by the splendor of their buildings, and the luxuries and refinement of their civilization in general), it would seem as if this greatest and most subtle of Aryan races had developed an *inner life* even more strange and wonderful. Let those who are imbued with the prevalent modern conceit that we Westerners have reached the highest pinnacle of intellectual culture, go to India. Let them go to that land of mystery, which was ancient when the great Alexander crossed the Indus with his warriors, ancient when Abraham roamed the plains of Chaldea with his cattle, ancient when the first pyramid was built; and if, after a careful study of Hindoo life, religion, and philosophy, the inquirer is still of opinion that the palm of intellectual advancement belongs to the Western world—let him lose no time in having his own cranium examined by a competent physician.

It would seem as if the Hindoos, owing to their intense love for solitary meditation which has been one of their most pronounced characteristics from time immemorial, had acquired mental faculties of which we, as a race, are totally deficient. This need not in any way surprise us, especially if we hold that, in conformity with the principles of evolution, even outward organs may be developed through persistent efforts, or tendencies manifested in a particular direction. We have abundant evidence of the fact that a nation may acquire mental traits, dispositions, or talents of which

another is utterly deficient. There are latent powers in man which are susceptible of the highest culture, and it is more than probable that a faculty once aroused and persistently exercised for a number of generations, may develop into a permanent characteristic. . . .

It would seem as if among the Hindoos, *speculative philosophy* had been the ruling fancy from a very remote antiquity, and, moreover, that kind of philosophy which does not depend upon an interchange of ideas for its advancement, but is based almost entirely upon *intuition*, viz., upon the cultivation of certain mysterious innate faculties, which are presumed to lie dormant even in the breast of the savage. . . . Whether they have accomplished much in this way I will not here attempt to discuss. In my opinion they have come much nearer to the truth than we, with our endless empiricism and experimental torturing of matter. . . . The Hindoos in their effort to raise the veil which hides the mysteries of time and space, discovered forces which are apt to cause extreme surprise in the western neophyte, and which are destined to play a great part in the future of our race. One of their earliest triumphs in this direction was the discovery and application of that strange psychic force known to us as hypnotism. We have only just begun to realize that there *is* such a force, and are on the threshold, as it were, of a dominion which is as boundless as it is marvelous; but the discoveries which we are making to-day were made ages ago by the early Sanscritic Indians and Iranians, and while our knowledge of the subject is chiefly derived from, or based upon the experiments of a few investigators during

recent years, the Hindoos have the experience of at least fifty centuries behind them.

Our most skillful hypnotizers, such as Charcot, have already accomplished results which are wonderful enough in their way. . . . But all this is as mere child's play compared with the feats accomplished by eastern adepts, and practiced by them, in furtherance of certain objects, from a very remote antiquity.

For there can be little doubt that the performances of Hindoo conjurers, which are a surprise and a revelation to the traveler from the west, and which have excited the wonder of all ages, have their source in an advanced knowledge and application of hypnotic phenomena. In stating this opinion I do not for a moment wish to be understood that the term 'hypnotic phenomena' contains in itself an explanation, or affords any kind of clue to the secret of these marvels. We have not, as yet, the slightest knowledge of what hypnotism really is: to all intents and purposes it is an occult force, and to say of an apparent miracle that it is worked through hypnotic influence does not detract from its marvelous character. If the brain of another can make me see, hear, feel, and taste things which either do not exist at all, or are in reality quite different from what I imagine them to be, it only renders the phenomenon all the more mysterious. And it would seem as if Hindoo adepts had brought hypnotism to such a degree of perfection that, while under its influence, our senses are no longer a criterion of the reality around us, but can be made to deceive us in a manner which is perfectly amazing.

As it has been my fate to travel in India, Thibet,

Burmah and Ceylon for a number of years, and as I have made a somewhat close study of oriental life, history, and philosophy, I may, perhaps, be qualified to advance an opinion on this subject. In the following I shall therefore endeavor to relate some of my experiences in the line of eastern magic.

Hindoo conjurers may be divided into several orders, and there certainly is a division of caste between them. Their secrets are never communicated to outsiders, but among performers of the lower order are transmitted from father to son, and among the higher from adept to disciple. The members of one order always perform the *same tricks*, which have been handed down to them from antiquity, and which they never vary in the minutest details. These tricks have been performed in precisely the same manner for thousands of years, and the fact of their still exciting the same surprise at the present day shows how well the respective secrets have been kept. . . . The lowest class of conjurers are certain fakeers, whose performances one can witness daily in the streets of Calcutta, Delhi, and other Indian cities. They perform tricks which are insignificant compared with some of those of the higher orders, yet are marvelous enough to cause extreme surprise even in those who have seen the cleverest jugglery in Europe and America. These tricks give one at once the impression that some totally different principle is at work behind them than mere legerdemain or substitution trickery of our western specialists.

For instance, a fakeer will take a large earthen dish, pour into it about a gallon of water, and hold it steadily

in his left hand, the other hand being raised to his forehead. Then the vessel will diminish in size while you look on, growing smaller and smaller, so that at last it will take a magnifying glass to recognize it; then it disappears completely. This will occupy about a minute and a half. Suddenly you see a tiny brown object, not larger than a sand grain; this enlarges in the most inexplicable manner, till, at the end of another minute, the original dish, a foot in diameter filled with water to the brim, and weighing at least fifteen pounds, is again before you. (I have seen this trick performed several times, and, on one occasion, was so near as to be almost in contact with the fakeer.)

Or he will hold out one-half of a cocoanut shell at the end of a stick, and then slowly withdraw the latter leaving the shell without support in the air, as rigid as if it were part of a stone pillar. On one occasion I saw a fakeer pour out of a cocoanut shell, which he held high with his naked arm, enough water to fill a dozen large buckets.

Another class of Hindoo jugglers are styled Pundits. Pundit, in Hindustanee, signifies a 'wise man,' and there are, of course, thousands of Pundits in India who are not jugglers. But the Pundits who are jugglers are simply fakeers of a superior order, because they also perform their feats as a means of getting a livelihood, differing in this respect from the Yoghis and Rishis, who are veritable sorcerers, and who never accept money, for reasons which will presently be explained. . . .

I now come to the highest order of oriental magicians, viz., the Yoghis and Rishis. The performances of

these men are so very strange that the term 'tricks' seems altogether incongruous, if applied to them. We might as well call the miracles recorded in the New Testament as worked by Christ 'tricks,' for, except the raising of the dead, not one of them is half so wonderful as the feats performed by the average Yoghi. Those who believe the age of miracles is past should by all means go to India. We talk about the riddle of that Sphinx on the Nile; there is a Sphinx far more mysterious on the sacred Ganges, and it presents a hundred riddles.

The Yoghis are not professional conjurers. They do not make their living by performing tricks before crowds or audiences of any kind, nor do we find them exhibiting their wonderful powers very frequently. The fakeers and Pundits one may see almost any day but a Yoghi or Rishi only once in a while; one may be six months in India without seeing a genuine Yoghi. During five years of travel in India, Thibet, Burmah, Siam, and Ceylon, I witnessed their performances only, fourteen or fifteen times, and this is above the experience of most oriental travelers or even Indian residents, except such as live in districts which are especially favored, as it were, by these mysterious individuals. . . . I have never known a Yoghi to accept money either before or after a performance. . . . They live on rice, which they obtain in precisely the same manner as the Buddhist priests, viz., by begging. They are in fact, traveling missionaries; at least the Yoghis are, while the Rishis are hermits, who live in the jungle or in the hill country, in solitary huts and caverns, which they

quit comparatively seldom, to carry some mysterious message to the outer world.

These quiet, unobtrusive men, with their fine, intelligent faces—foreheads which reflect the wisdom of a thousand years—actually obtain their food by begging. This may seem incredible, but it is true. The reader may be naturally inclined to ask: ‘Why don’t some of them go to Europe or the United States, and by exhibiting their powers make fortunes?’ He might as well ask why the Old Testament prophets, or the Apostles of Christ did not turn their peculiar gifts into a money-making business. These men are beyond the desire of making fortunes—something which it may be difficult for Americans to realize. They look upon the brief span of life which separates us from eternity with altogether different eyes, and their contempt for wealth is only equalled by their pity for those who are incessantly engaged in its pursuit. . . .

These men have a mission to perform in their own country, and, like the prophets of old, they work miracles in order to arrest the attention of the people. The miracles, in fact, are their credentials. The miracles were the credentials of the prophets, and it is to be doubted whether Christ Himself could have produced much of an impression upon the Jews of Palestine if He had not worked His miracles. This the gospel explicitly tells us, for we usually find the record of the performance of a miracle followed by the words, ‘and he [or they] believed on Him.’ It would thus appear that Christ’s miracles were largely intended to demonstrate

His divine character, and to open the eyes of the multitude.

[THE GREATER HINDOO MIRACLES.]

Among all the marvelous feats accomplished by Hindoo Yoghis, or rather prophets—adepts of a higher science—there are two which, in the opinion of Western travelers or Indian residents who have witnessed them, take the lead. These are the so-called ‘mango trick’ and the ‘rope trick.’ . . . These marvelous illusions have been the wonder of centuries. . . .

I shall never forget the day, and the state of my feelings when I saw the mango feat for the first time. This was in a large public square at Agra, . . . and I cannot do better than describe how I saw it performed. . . . There were present about two hundred and fifty or three hundred people, forming a large circle of about eighty yards in diameter. In the centre stood the Yoghi. Some of the onlookers were, of course, much nearer to him than others, and he seemed to have no objection if people came within ten or fifteen yards of him, but the average distance kept by the spectators was, I dare say forty yards. Most of my readers will know what a mango is; for the benefit of the few who may not, I will say that it is an edible tropical fruit, about the size of a large pear, growing on a tree which reaches a height of from forty to one hundred and twenty feet.

The Yoghi dug a hole in the ground, about six inches deep, placed the mango in it, and covered it up with earth. . . . I expected to behold the tiny shoot of a mango, creeping slowly out of the soil, unfolding its

leaves and reaching a height of, perhaps, six or eight inches. Instead of this I was startled to see in the air above the spot where the mango had been buried, the form of a large tree, at first rather indistinctly, presenting, as it were, mere hazy outlines; but becoming visibly more distinct, until at length there stood as natural a tree as ever I had seen in my life—a mango tree, about fifty feet high, and in full foliage, with mangos on it.

All this happened within five minutes of the burying of the fruit. It may have been three minutes till I saw the tree, but as I had been at first looking intently at the spot where the mango was planted, the apparition may have been there even sooner. I was so intensely surprised at what I beheld that I could hardly realize the fact that I was not dreaming. There stood a tree, to all intents and purposes, as natural as any tree could have appeared to human eyes—a huge tree, with a stem at least two feet in thickness at its base. And yet there was something strange about this tree—something unearthly, something gruesome. There was a weird rigidity about it, not one leaf moving in the breeze; it stood there as if carved out of some hard solid, like the obelisk in Central Park. Another curious feature I noticed—the leaves seemed to obscure the sun's rays, and yet I could not detect a particle of shade; it was a tree without a shadow.

But the most amazing thing of all was this: After having gazed at it for two or three minutes, I slowly approached it, wishing to make a closer examination of the stem, and, if possible, to secure some of the leaves.

Now, in proportion as I drew near, the tree seemed to lose its distinctness; its outlines became blurred and faded, so that I had to strain my eyes to retain the impression of its form, until, when about ten yards from the supposed stem, the apparition had completely vanished. Only the Yoghi stood there, and he smiled as he caught my eye, but his look was such as I shall not easily forget. And my surprise did not end here, for no sooner had I commenced retracing my steps, than the outlines of the tree appeared once more, growing more distinct with every step, till, at last, when reaching the spot where I originally stood, it had resumed the same marvelous reality. Precisely the same thing happened when, instead of approaching the tree, I went further away from it. It faded, and finally disappeared completely when I had about doubled the distance; then came back again and appeared distinct as ever when I got to my original position. And it was evident that all the rest of the onlookers underwent the same experience, viz., each individual saw the tree only from the place where he stood. Two English officers, who happened to be very close to me, saw nothing at all, as I could notice from their remarks; they appeared to be highly amused, and were wondering what we were gazing at, but they had not witnessed the performance from the commencement.

The mango tree had now been in view fully twenty minutes, during which a large concourse of people had gathered. The Yoghi who, until then, had not opened his lips, now placed a small mat of cocoonut fibre on the ground and squatted down on it, Eastern fashion, with his

legs crossed, which was at once interpreted by the people as a sign that he wanted to address them. The Hindoos squatted down likewise, and most of them came around to the side where they could face him. It was a beautiful and impressive sight—this silent multitude of dark-eyed orientals, assembled, as it were, by accident, on the great square in Agra, listening to the voice of the teacher. There was a sincerity, repose, and attention such as few, if any, speakers would find in a Western audience.

“Once,” he began, “when Brahmadata was king in Benares, the Bodhisatta was born as a white crane, far in the Neilgherry Mountains, near the lake where the lotos never fades.” And then he went on, giving the details of one of those strange and beautiful satatkas, or birth tales of Buddha, of which an incredible number are circulated in India, showing how the great teacher, for the hundredth time, resolved to quit the blessed repose of Nirvana, out of divine compassion, to be once more incarnated in an earthly form and undergo the suffering and sorrow which all terrestrial existence involves.

It was easy to perceive that the listeners were profoundly impressed with the Yoghi’s preaching, and as for myself, I had become so absorbed in it that I seemed to forget time and space. I certainly did not notice what afterwards startled me more than anything, viz., the disappearance of the tree. When the Yoghi had finished his discourse the tree was gone; it must have vanished suddenly, and yet the precise moment of its disappearance nobody could tell. The Yoghi quietly arose, folded

his mat, then went to the spot where the tree had stood and kneeled down, taking from a small bundle, which he held under his arm, a short stick. With this he stirred up the earth, and in a few moments brought out again the fruit which he had planted. I was very close to him at the time, and he allowed me to take it in my hand. It was an ordinary mango—an unripe one, apparently, for it felt rather hard. I expressed my surprise at his wonderful powers, and complimented him on his eloquence, but he merely smiled. I then offered him two rupees, and tried to engage him in conversation, but he refused the present on the ground that a Sakhya was not in need of money, and he begged to be excused, as he had a great way to go. So he marched off rapidly, and I saw him disappear among the crowd. . . . This was my first experience of the famous mango feat, which I witnessed five times in various parts of India. On one occasion I saw it performed in a little village near Serinagur, in the vale of Kashmir, in the Himalayas, by a certain Ram Sûrash, a traveling Rishi from Thibet. This must have been a greater Yoghi, and I am almost afraid to record this experience, as it may be deemed utterly incredible. Yet I am telling here no idle fairy-tales. The mango tree which this Rishi produced did *not* vanish in proportion as I approached it, but retained its full realism, and I not only touched it, but actually climbed several feet up its stem.

On the west coast of India, about one hundred and thirty miles north of Bombay, lies the city of Baroda. . . . It was in front of the Guicowar's palace, in the open air and in broad daylight, that I first witnessed the

illusion which in the opinion of the Hindoos themselves, is the *ne plus ultra* of Yoghi achievement, viz., the celebrated "rope trick." I say "illusion," not because the performance gives one any such impression, or as if that word afforded some kind of explanation, but for the want of a better term for the present moment. What I saw appeared just as real as the fact that I am now engaged in penning these lines.

A Yoghi having addressed a large assemblage of people and preached one of the most impressive sermons I ever listened to, took a rope about fifteen feet long, and perhaps an inch thick. One end of this rope he held in his left hand, while with the right he threw the other end up in the air. The rope instead of coming down again, remained suspended, even after the Yoghi had removed the other hand, and it seemed to have become as rigid as a pillar. Then the Yoghi seized it with both hands, and to my utter amazement *climbed up* this rope, suspended all the time, in defiance of gravity, with the lower end at least five feet from the ground. And in proportion as he climbed up it seemed as if the rope was lengthening out indefinitely above him and disappearing beneath him, for he kept on climbing till he was fairly out of sight, and the last I could distinguish was his white turban and a piece of this never-ending rope. Then my eyes could endure the glare of the sky no longer, and when I looked again he was gone.

I have seen this miraculous feat on four different occasions, performed in precisely the same manner, and the mystery seemed only to deepen with every re-

petition. It has been the standing wonder of India from a time antedating, perhaps, the building of the first pyramid. . . . The early Jesuit fathers, startled at the sight, and at a total loss to account for it, very promptly attributed it to the devil, and this ingenious explanation is still persisted in by the missionaries of the present, who assert that it is a sin even to witness these performances, and who anathematize the Yoghis as agents of Satan. . . .

Such are a few of the wonders of Hindoo magic. I might go on relating a hundred others of minor significance, but in some respects equally strange, which I have witnessed in that gorgeous land of the East, which, even in this nineteenth century of our merciless Western materialism, is more of a fairyland than Arabia ever was at the time of Haroun al Raschid. . . .

That earliest cradle of our race and civilization, Hindustan, still holds the key to many a mystery. In the shade of its palm groves, in the depths of its jungles, in the wild recesses of its mountains, and behind the walls of its temples, there yet lurks many a secret which will tax the ingenuity of our best reasoners for ages to come.

[CONDITIONS OF ADEPTSHIP.]

Those who, in the true sense, deserve the appellation of "adepts" in India, are not the speculative philosophers or elaborators of cosmogonies. . . . The real adepts are often men remarkably deficient in philosophical and even general information. I have found among them individuals who would be deemed exceedingly ignorant, if judged by our Western standard

of education ; men, for instance, who had not the haziest knowledge of geography, and to whom even the history of their own country was, in a great measure, a sealed book. Yet these men were the custodians of secrets for which many an intellectual giant would readily exchange twenty years of his life—secrets which, so far, have successfully baffled the researches of the best Western thinkers and experimenters, and which not only enable the possessor to suspend or defy the ordinary “laws of nature,” but to triumph over time and space with an ease and readiness which the Greeks hardly dared to attribute to their Olympian gods.

There are among the adepts, men of vast mental calibre, philosophers in the highest sense, men whose society is coveted by the foremost Hindoo scholars, and who bear the stamp of genius in their countenances ; but they are rare exceptions, like everything else that is great and noble in this sorrowful world. What I desire to dwell upon is the fact that adeptship in the real esoteric science of India does not presuppose great learning or intellectual superiority on the part of the initiate. The years of probation, and the almost incredible hardships which are often inflicted upon the neophyte before he is deemed worthy of reception into the “Brotherhood,” are more intended to test his physical endurance and observe his trustworthiness, than to increase his store of information.

[HIS OWN INITIATION.]

In the following I will briefly relate how, when in Northern India, I tried to secure initiation into the

mysteries of "Raj Yog," and my experience among the adepts of Serinagur.

Serinagur, or as it is more frequently styled, Shrinagar, is located in the beautiful vale of Kashmir, and is the capital of that unique mountain paradise of the northwestern Himalaya. . . .

The city of Serinagur itself is of remote antiquity, and during the last eighteen centuries, has been venerated by the Northern Buddhist, because here, under the auspices of the great King Kanishka, the fourth Buddhist Council was held, in the year 9 of our era. At this council a new version, in Sanscrit, of the sacred canon, known as the "Tribitiku," was made and translated into Thibetan, the translation filling one hundred volumes.

In March, 1881, when on the point of leaving Umballa for Jalandhar in the Punjab, my learned friend Chenda Doáb, a Pundit to whom I am greatly indebted for information which, for a long time, I had vainly sought to obtain, advised me to visit Kashmir, and offered to furnish me with a letter of introduction to Coomra Sami "one of the adepts of Serinagur! I arrived at Serinagur about the middle of May, and at once inquired for the great Coomri Sámi, intending to take up my quarters as near to his habitation as possible. I had never dreamed of any difficulty in finding the adept, whom I had imagined to be a person of social prominence in the city; but to my astonishment and dismay, I found that he was practically unknown. The few European residents had never heard of such an individual, and the local authorities directed me to a one-

eyed Mohammedan shopkeeper, whose name (Rasami) slightly resembled that of the person I was in quest of. All inquiries which I instituted in the bazaars proved in vain, and I already began to suspect the integrity of my friend Chenda, and to think that he had played a huge practical joke on me, when my apprehensions were ended by a Beloochi shepherd, who informed me that Coomra Sámi lived three miles to the northwest of Serinagur, and was known among the local sheep raisers as Sámadhi Munshi (the man who speaks seldom). I at once engaged him as a guide, and within two hours afterwards I stood in the presence of the adept.

The abode of Coomra Sámi was a singular one. It was formed partly of the walls of an old pagoda, of the earliest Buddhist type (semi-elliptical), of which several fine specimens still exist in Eastern Nepal and Thibet. This pagoda had been turned into a monastery, after having been ruined at least once by the Mongols, and after having doubtless served numerous other purposes during the course of the centuries. . . . The old building to which my guide had brought me was the only habitable corner in this strange wilderness, which nature had once more rendered beautiful by covering the dreary memorials of man's ferocity with her mantle of verdure [referring to the numerous ruins, some of them vast, in that region]. Coomra Sámi was not the only inhabitant of this vale of ruins; he had with him four companions—men of perhaps as many different Indian nationalities—and this singular household was completed by two dusky menials, of which one acted as cook, while the other served in the joined

capacities of gardener and keeper of a small herd of goats. As I approached the "hermitage," which externally presented a most uninviting appearance, a tall individual, who apparently had been on the lookout for somebody, rose from behind a row of huge earthen jars, placed in front of the entrance, and, slowly descending the broken steps, held out his hand in token of welcome.

This was no less a person than Coomra Sámi, alias Sámadhi Múnshi, the object of my pilgrimage, the man on whose account I had traversed nearly four hundred miles of mountainous country, and under whose tutelage I expected to augment considerably my knowledge of Indian occultism.

His figure was exceedingly slender, and his face perhaps the most emaciated I ever beheld; yet the features were by no means repulsive, and might even be called pleasant, were it not for a certain forbidding expression, chiefly noticeable about the lips, which denoted sternness and an uncompromising individuality. The dress of Coomra Sámi was certainly not selected on æsthetic principles; he wore a dark brown caftan, which covered a greater part of his body, sheepskin slippers at least four inches too long for him, and a yellow skull-cap of superlative hideousness. Altogether his appearance struck me as singularly odd, even in that strange corner of the strangest of all countries, where the unusual and unexpected meet one at every turn, and where the traveller from the far West often finds it difficult to realize that he is not dreaming.

"You are the white *múnshi* from Lanka" (Ceylon), he addressed me in Tamil, which, at that time, was the

only Indian language that I could speak with some degree of fluency.

“The country of my birth lies further west,” I replied, “but I lived two years in Ceylon.”

Coomra Sámi nodded twice, and after an embarrassing pause, during which we remained standing at the foot of the stair, he said, “Yes, your home is in Frankistan, but the Devas guided you, and you came as a pilgrim to the sacred island. . . . “You talk like a true *sutra káran*” (man from the West), said Coomra Sámi, as he led the way to a tree close by, at the foot of which a rude bench was located, on which we both sat down. . . .

“Here is a letter from Chenda Doáb of Umballa,” I said, handing him the thin wooden case which contained the palmyra leaf, “but I see that he has already advised you of my coming.”

“Chenda has sent me no message of any sort,” replied Coomra Sámi ; “it is more than two years since I received a written or verbal communication from him,” and he carefully inspected the curious document.

“Then how did you learn about my arrival, and who told you that I had been in Ceylon?” I replied, now indeed astonished, but still positive that some one had informed him.

“I knew you were coming,” said the adept, “and nobody advised me of the fact. I saw you cross the Sutlej River, and will describe some of your experiences on the way through the hills; after that you shall judge for yourself as to whether my knowledge is derived from other parties.” And to my amazement Coomra described, step by step, the journey I had made, the lo-

calities where I had camped, and even the *character of my musings*, challenging me to ask him anything I pleased in this direction, and answering with an unhesitating accuracy and precision which fairly bewildered me.

“You have come here to study our wisdom,” he resumed after a long pause. “There is great merit in such an undertaking, and we turn nobody from our door.” . . . “You must not stay in Serinagur,” said Coomra Sámi, rising, “I have a room here ready for you, close to mine; you cannot learn much while you remain in contact with yonder cattle” (meaning the inhabitants of the city). “Send for your belongings—or, rather, leave them where they are, for the less you bring with you into this retreat the better. There is no greater folly than that of having a multitude of things around one that are useless and draw away one’s attention.”

My sensations, as I arose, may be described as a mixture of fear and curiosity, but the latter feeling predominated. . . . The Rubicon of doubts was crossed, and I followed Coomra Sámi to the building. . . . Coomra led the way up the ruined stair and through a dimly-lighted, low-roofed passage, where more than once I stumbled over broken flag-stones, to a spacious courtyard beyond in the centre of the hermitage. . . . We crossed the yard and approached a kind of portico formed by two pillars, between which a dark-green curtain was gracefully suspended. “We have no regular doors here,” said the adept, while he pushed the folding aside and invited me to enter, “the Kashmiris

have taken almost every scrap of wood out of the building which could be turned to any use. Blankets and curtains have to serve us as doors, and you will find them very convenient; they keep out the sun, and are impervious to rain." Three seconds later I stood in the apartment which, for a period of twenty-three weeks, was destined to serve me as bedroom, study, and laboratory, and in which it was my privilege to witness some of the strangest phenomena which probably ever came under the observation of a follower of Western science. . . . The stone floor was partly overlaid with coir matting, and the only articles of furniture discernible were an old chest of cypress wood, richly carved and stained almost black, which stood in the left corner, facing the entrance, and in the right a bed or sleeping couch. The latter consisted of a camel skin, stretched between two wooden bars, so as to form a deep trough in the middle, and a coarse brown blanket, rolled up and deposited on the floor underneath. Pillow there was none, and Coomra Sámi almost startled me with the severity of his censure when I pointed out the deficiency. "A man who must have a pillow to sleep on has but a very poor chance of rising beyond the level of the *Bhalya* [cattle]" (this was Coomra's favorite term for the generality of mankind), he said: "You must try to do without one, my friend. It is of importance that, during sleep, your head be on a level with the rest of your body, and that you lie on your back. Only in that position can the brain be brought to develop that which it mostly lacks, viz., a perception of nature's unseen forces."

"Then you identify the brain with the intellect," I replied, "and admit that what we call mind, soul, or spirit, is a product of matter? This is exactly my standpoint, and here we have a common starting ground."

"Mind a product of matter"? said the adept, with a contemptuous smile, as he fixed his keen gaze on me, "is that really the outcome of all your studies? I am sorry for a science which can lead its disciples to such comforting conclusions."

"Then in the name of Garaj, what better definition have you to offer?" I shouted, now thoroughly aroused and put on my mettle by the spirit of controversy. "Do you think we adopt a conclusion because it *pleases* us? We follow truth for its own sake, and although it would undoubtedly please us best to discover that which promises us most, yet we are prepared to accept even the most unpleasant revelations with resignation."

"It would be folly," said Coomra, "to attempt to answer such a question at the present moment. It is one of those questions which cannot be answered in a few words. Besides, you will first have to unlearn a great deal of that which now forms the bulk of your conceptions." Then after a pause, during which Coomra passed twice up and down the apartment, he added (speaking, as it were to himself): "Mind a product of matter! What a strange reversion of the truth! Why, it is your so-called matter which is a product of *mind*. Without mind there is no such thing as matter." . . . The adept then advised me to take a rest, promising to call me later in the evening. Thus was I for-

mally installed as a member of Coomra Sámi's strange household.

[THE FIRST OBJECTIVE MIRACLE BY COOMRA.]

It was on the evening of the second day of my sojourn at the hermitage that I witnessed the first manifestation of Coomra's occult power, or rather the first ocular demonstration thereof; for that he was gifted with singular and altogether unaccountable potencies of mental vision, was clear to me after our first memorable conversation. He had described to me—with an accuracy that was absolute—incidents of my journey to Kashmir that were known only to myself, and had, moreover, exhibited a cognizance of ideas and speculations (not always of a philosophical character) in which I had indulged at certain times and localities, which he could not have acquired by any methods known to ordinary mortals. Still these might be termed mere manifestation of the psychic power, referable to the dark field of cerebricity and clairvoyance, and so far I had not witnessed anything out of the common in a physical sense among the adepts of Serinagur. . . . I found Coomra in the yard, reposing on a mat, with his back slightly reclining against the low wall surrounding the tank. "Samadhi," I began, "I am glad you are here; I wanted to speak to you this morning, but the mookhar who brought me my rice told me you had gone to the mountains. Surely I would have been happy to accompany you. As it is I have spent the day in exploring the ruins and collecting some rock specimens."

"And pray what would you want to speak to me

about?" said the adept, without rising, or in the least changing his attitude.

"Why, about my course of studies here. What would you advise me to do first? You know of my anxiety to learn the truth; indeed, I am thirsting for knowledge. Four hundred miles have I journeyed in the hope of obtaining a spark of that which I have hitherto sought for in vain, and willingly would I travel six times around the globe, if by so doing I could secure but a momentary glimpse behind the curtain."

"Behind what curtain?" Behind the curtain which hides the solution of all the mysteries by which we are surrounded. So far I have derived little satisfaction from the teachings of what we, in the West, term science, and I cannot see how its revelations—no matter how far extended—can ever affect the fundamental riddles of the universe."

"So there *is* a curtain?" replied Coomra, solemnly; "I am glad your science has, at least, led you to this conclusion. Yes, there is a curtain, which all your learned *mūnshis* in Frankistan will never raise, unless" (he added after a pause, during which he looked at the chips of rock which I had placed on the wall) "they leave off hammering rocks, and look into their own selves. And you are mistaken if you think that many mysteries are hidden by that curtain. It conceals *one* only, but that is an awful one, and I am afraid it would not flatter you much to behold it." This last sentence was delivered with increasing solemnity, and a sinister light shone in the adept's eyes, while his face assumed an almost threatening expression.

“Doubtless,” I rejoined, “you have here a rare collection of *kitaba* (books), in which the thoughts and inspirations of wise men are recorded. Surely a great Arhat would not wish to die without leaving a trace of his accumulated experience for the benefit of later inquirers. I know that such books exist—there are hundreds of manuscripts in the great library of Bijapur alone—and I would like you to select something for me to begin with. I can read Sanscrit and Tâli, and want to start working in real earnest.”

“We have a few books,” answered Coomra Sâmi, “but they would help you very little. They are at your service. I know the Tâli library at Bijapur, and can assure you that it does not contain one manuscript of real importance. If you were to learn them all by heart you would not be much the wiser for your trouble. They are much like the books in your libraries in Frankistan.”

“Then what am I to do, Samadhi? Do you really mean to say that no records exist of the most valuable discoveries of the past? Of what advantage is the treasuring of the works of poetry and moral precepts, if the greatest cosmic revelations are allowed to be buried in oblivion?”

“You know not whereof you speak,” said Coomra. “The wisdom you are in search of is not to be found in books. Young friend, there are things which it is altogether impossible to express in words. Could the *thorwa* (a species of mud-fish) understand the language of the heron? It crawls about at the bottom of its turbid pond, and knows of nothing but water, mud, and worms. If

any one were to inform it of the existence of another, and totally different, world above this pond—a world of air and sunshine, of trees and flowers, a world inhabited by winged creatures with gorgeous plumage—would it or could it form a conception of such? You can only explain an object in terms which refer to similar objects, and ” (he added with peculiar emphasis) “the world behind the ‘curtain ’ is so utterly unlike the world revealed to our senses that the masters could not describe it if they would.”

“But there must be ways of getting at such information,” I observed, “or else how could any one ever hope to pierce the gloom? How did the masters come by their knowledge?”

“The method is a very simple one: *look into your ownself*, and if you do this rightly you will *see* everything, and will be under no obligations to ask further questions.”

These last words, although quietly spoken, seemed to denote that peculiar weariness or impatience which overcome the adept whenever a series of questions was propounded to him, or when his attention had been directed beyond a certain time to any subject—as confirmed by later observations. It soon became apparent that he disliked being interrupted in his meditations, and as I saw comparatively little of him during the course of a week, I found it indeed difficult to approach him. He had a prejudice against being interrogated, or even taken notice of, whenever design or accident brought him in my way; but he would sometimes seek me of his own free will, and talk with evident pleasure,

for an hour or longer. On such occasions he would squat down on the ground, inviting me to do the same ; and many a strange truth, that has sunk deep into my heart, have I learned from his lips. As a rule I abstained from interrupting him with questions (which he never relished), and soon I found it practically unnecessary, for such was his marvelous intuitive knowledge of what was passing in my mind during his discussions, that he answered objections before they were uttered, and went to the length of explaining difficult points in such a manner that the objects stood "in relief," as it were, assuming all the beautiful reality of a stereoscopic view.

But to return to the conversation in the yard of the hermitage, which had just reached a point where I deemed it expedient to hold my peace and effect a well-timed retreat. Moreover, it had grown very dark in the meantime, and a few rain-drops began to fall. I was therefore about to seek the shelter of my room, when Coomra Sámi rose, and, seizing my hand, offered to conduct me to a part of the building where a number of books would be found.

"Come," he said, "and I will show you our library, such as it is. I know you will not be happy until you can feast your eyes on a lot of musty volumes. Most of your learned *múnshis* are great believers in books, and will even carry them about on their travels. We have such poor-witted freaks also among our own people here in India ; they are ever seeking that information outside, which they should look for in the depth of their own being. You can tell your true duffer by the

number of volumes he deems it necessary to study, consult, or surround himself with. Everybody wants somebody else to do his thinking for him, but there are some things which can only be understood by *seeing*." After this not altogether flattering observation, Coomra led the way to a curtained door in the wall on the west-side, located about twelve yards from where we stood. It was now pitch dark and the rain was falling fast, so that I was glad to get under cover. We walked through several empty rooms and then ascended a stair, Coomra holding my hand all the time and piloting me through the darkness.

"Now," he said, as we had reached the end of the steps and had advanced a few paces, "here are some forty books—many of them three hundred years old—written in Tali and Devanāgarī, and you can come here as often as you like and study to your heart's content; or you are at liberty to take the whole lot to your own room." He released my hand and left me standing in the dark, while I heard him walk some distance and open what afterwards proved to be a large chest. "Here," he said, approaching me again, "look at this fine carving and at these pictures, this is the kind of thing which interests the duffers most." "I beg your pardon, Samadhi," I replied, "how can I see anything in this inky darkness? What a pity we did not bring a lantern with us."

"Oh, I forget," said the adept, and suddenly, as if at the fiat of some unseen power, a flood of light surrounded me, and I found myself in a high-roofed apartment devoid of furniture, except an old chest and two sheep-

skins in the middle of the floor. The light was certainly not produced by any artificial means ; it was as bright as day, and of that unearthly refulgence which, on more than one previous occasion had startled me in certain of the feats of Yoghis in central India. The objects in this light cast no shadows, which clearly proves that its source cannot be an incandescent body like the sun or any other radiating point. The nearest definition—although a poor one—which I can give of this light is that of a luminous fluid, which is suddenly precipitated over a limited space, and in which the objects seem to be immersed. On this occasion the light did not extend beyond the threshold of the apartment, where it did not merge by gradual transition into the darkness of the corridor, but seemed cut off by a sharp demarcation line. The same was the case of the windows, which were square holes in the walls : there was inky darkness and the drizzling rain without.

Coomra stood in front of me, holding in his hand a book, composed of a large number of strips of palmyra leaf, about two feet long and five inches broad ; these were held together by the usual strings and by two boards of teak wood, elaborately carved and decorated with multi-colored arabesques. The adept appeared not to notice my surprise, and I deemed it wise not to ply him with questions at that moment. My agitation, however, was such that I was in no fit state to examine the literary treasures of the hermitage that night.

This was my first opportunity of witnessing Coomra Sámi's occult power, as manifested on the physical plane.

[OTHER ADEPTS OF THE HERMITAGE.]

IT will be remembered. . . . that the singular individual whose hospitality it was my privilege to enjoy for a period of nearly six months, was not the only denizen of the secluded hermitage among the ruins of Konishkapúra. There were domiciled under the same roof, four other recluses to whom the name of adepts was more or less applicable, and two servants, so that the household, for the time being, consisted of eight persons. These four men were seldom visible, and seemed to spend most of their time in the seclusion of their rooms (each occupying a separate apartment in the dreary south wing of the building), and in errands to the neighboring hills, which for many weeks puzzled me exceedingly. Two of them, named Agûtha and Chôta, were old men of venerable appearance, but with a soured look and not over-polite bearing. They wore enormous turbans and long brown caftans, and were usually in each other's company, although I do not remember ever having known them to exchange a single word or greeting. They acted like deaf mutes minus the sign language, and during the first two weeks I took them for such. Agûtha, in particular, was difficult of access, and of an irascible temper; it almost seemed as if the presence of a stranger irritated or worried him, and for a long time he did not deign to take the slightest notice of me, even ignoring my friendly greetings when we happened to meet in the yard. Towards the end of the second month he condescended to speak to me, informing me, among other things, that he was a native of

Rajputana and (inferentially) a person of high degree, but—owing to his unsympathizing nature or his ill-disguised contempt for white humanity—there was little mutual satisfaction in our short conversation. The other graybeard, Chôta, although somewhat less unsociable, was even more taciturn, and successfully foiled every attempt I made to draw him out or establish a friendly footing between us.

Of a totally different type were Arupánsha and Linné Tambi, the two youngest of the recluses. They were kind and amiable men, whose memory will ever be among the brightest reminiscences of my Indian career. Arupánsha was an athletic Dravidian from the Malabar coast, about thirty-five years old, of very dark complexion and quite handsome features. . . . Although not quite so communicative as I might have wished, he was invariably friendly, polite, and almost deferential; his entire behavior contrasting favorably with the persistent moroseness of his older colleagues. Intellectually, however, he was greatly inferior to Coomra Sámi, who towered high above the level of his surroundings, and who, though nominally their equal, was tacitly recognized as the chief of the little republic. Linné Tambi, the youngest and humblest of the anchorites, was a bright-faced Thibetan with a strong Mongolian cast, and soft, dreamy eyes. He seemed to have but recently joined the fraternity, and to have become greatly attached to Arupánsha, who, apparently, had taken him under his wing.

There was an atmosphere of unsociableness and isolation at the hermitage which painfully affected me

during the earlier part of my sojourn, and to which I could never become quite reconciled. The habits, nay, the entire mode of life, of the men who had discarded the frivolities and illusions of their kind, and had chosen this voluntary exile amidst the ruins of a forgotten past, were such as to foster a spirit of exclusiveness and asceticism. The meals, which consisted of boiled rice and fish curry, were not served at regular intervals in a general dining-room, but had to be individually applied for in the kitchen, and were consumed by the adepts in the privacy of their own apartments.

There is a strange fascination in solitude. Man—that singular admixture of the bestial and divine—who in the society of his own species delights in being paltry and trivial, and in developing the more ignoble and clownish side of his nature, becomes a different being when, by necessity or choice, he is left to his own meditations. The silence of the forest, the stillness of the desert, the vast expanse of the ocean, or the unbroken quiet of some secluded nook, awaken in him thoughts and feelings which the bustle of every-day life can never engender. Then the man is apt to propound to himself the great old riddle, and to descend into the abysmal depths of his own consciousness.

Several times during my protracted stay, the hermitage was visited by traveling mystics, who, from the manner of their reception, were well known to Coomra Sámi and the elder of the adepts. These individuals seldom remained longer than a few hours, during which they were usually in conclave with Coomra. The latter—as if advised of the precise moment of their coming

—would invariably receive them in person at the entrance, and conduct them to a small room, close to Agûtha's quarters. These strange visitors sometimes arrived late at night, and departed again, shortly afterward, irrespective of the darkness and the state of the weather. Among them was the subtle Ram Sûrash, a Rishi famous throughout Northern India, as well as in his distant home beyond the Himalayas. This great adept seemed to have reached the highest pinnacle of occult wisdom attainable by mortal man, and his very look was awe-inspiring and indicative of tremendous will-power. He could perform the most astounding feats by the mere fiat of his volition, as it seemed, and the "mango trick" referred to in my paper on "Hindoo Magic," in which the illusion was carried so far as to completely deceive even the sense of touch, was not the least of his marvels.

[This first lesson of the Western neophyte under the great Eastern adept, and the miracle he witnessed at his hands, is sufficient to illustrate the method of the master with his disciple, and the character also of his occult power; while the life, here depicted, at the hermitage, and the character of the recluses which formed its silent and austere brotherhood, give us a good insight into the nature of the Eastern recluse life and the influence it has upon the character of those who adopt it. In what follows we have a specific description of the Eastern practice of concentration, for the attainment of illumination and the inner vision; and in the account of his final interview with the master, the disciple gives us the nature of the real teaching he

received concerning the nature and philosophy of existence and the true objects of life, upon which their recluse life and customs are founded. Some extracts from his interesting account of his remarkable visit to Thibet, and of his interviews with the spiritual head of esoteric Buddhism, will be sufficient to complete a fair picture of the general life and character of the Eastern Magi and the essentials of their teaching.]

[THE ADEPTS DEFENDED.]

In my paper entitled "Among the Adepts of Serinagur," I described how I found my way into the Vale of Kashmir and became the guest of Coomra Sámi, an initiate famous throughout the Punjaub, who, with four others of the mystic brotherhood, had taken his abode in a secluded part of the upper Serring Valley. . . . In India there are to be found, at this day, hundreds, if not thousands, of individuals of the type of Coomra Sámi, although comparatively few have risen or will rise to a degree of occult power and wisdom equal to that which he possessed. Like the hermits of the middle ages these men live in austere seclusion; either in the solitude of India's great forests or in the hill-country, always selecting some locality as remote as possible from the contingency of disturbance. . . . Their place of abode—usually a primitive bamboo hut—is often cunningly constructed in imitation of nature, to insure concealment or attract as little attention as possible, so that even the expert hunter will often pass by these silent retreats without in the least suspecting their presence.

I have pointed out that these recluses may be divided into various classes, and that the Yoghis and Rishis are, practically, teachers or prophets, who have a mission to perform in their own country. They have sprung from a race of people who, for fifty centuries, have subordinated matter to mind, who have succeeded in reducing their physical wants to a minimum, who are all brain (while we all stomach), whose knowledge of the mysteries of the mind and life is far in advance of that in our possession, who have spent years in introspective brooding over this great world illusion, who have acquired a mastery of telepathy or mind reading such as we can neither understand nor appreciate, and whose knowledge of the possibilities of what we call hypnotism is far ahead of anything of which we can now even conceive.

These men, from time to time, will leave their hidden retreats in the jungle, or their mountain caverns, and suddenly appear in the cities where at once they are surrounded by an interested crowd of spectators. A miracle of some kind is performed in broad daylight—is seen perhaps by five thousand people—then a sermon of a most impressive character is delivered. These master minds scornfully refuse money, or any sort of remuneration. . . . In the middle of a street they will stand in the open day, wave their hand, and in two minutes a huge tree will appear right before the eyes of all ; or they will perform the most amazing feats of levitation, such as the famous rope trick ; will rise perpendicularly to a height of several hundred feet and then deliberately walk through the air and disappear from sight.

By far the greatest number of India's recluses, however (not including the numerous sects of religious enthusiasts and Fakeers) are the adepts proper, namely, philosophers who have risen above all creeds, and who seldom, if ever, make use of the occult powers which they have acquired for the furtherance of any tangible object. These men are engaged in a process of reaching a higher level of mentality. They live in the strictest seclusion, and never go about performing feats of any sort. They have been pronounced selfish by shallow reasoners, who are apt to inquire why the adepts, instead of seeking refuge in solitude, do not go about enlightening the world and proclaiming their occult attainments from the house-tops. It may be urged in reply that this latter occupation does not form a part of the adept's plan: in other words, he is not preparing to become a teacher of the people; if he were to do this he could not be what he is, nor reach the lofty heights to which he aspires. There are thousands of humbler intellects who are engaged in a process of teaching, and who have set themselves the task of warning and admonishing the masses, arousing them from their intellectual and moral torpor and bringing them to a higher level. The Yoghis and Rishis are among the foremost of these; and it cannot for a moment be asserted that there has existed at any time, or that there exists at the present moment, a lack of the teaching and prophetic element in India.

[SPECIFIC METHODS OF CONCENTRATION.]

The great principle which underlies the almost ent-

less modification of Hindoo occultism may be embodied in the term "abstraction," namely, the attainment of as complete a state of introspective vision as possible, by the withdrawal of the senses of sight, hearing, touch, etc., from the external world. Perhaps it will be of advantage to the reader, if I here describe a little more fully what is meant by introspection. Suppose a mathematician, in order to master some intricate problem, were to seek refuge within the solitude of his four walls, and endeavor to concentrate his mind completely upon, the task before him. Now if his success depended on his power to reach complete abstraction, he would speedily discover that he was far from reaching the desired goal; although he might secure solitude, he would not be able to exclude sound, for various noises are bound to reach and attract part of his attention, in spite of the most rigid application of his will. . . . Assuming, however, that all sound *were* excluded, there are impressions of sight, which are an equal, if not a greater, obstacle in the path of him who would seek to attain the introspective state.

He might resort to the simple method of shutting his eyes, hoping thereby to get rid of the external world and reach the introspective state; futile effort—there still would remain the consciousness of the fact that objects of various kinds were *surrounding* him, which is a disturbing influence. Now, granting that the perceptions of sound, sight and even touch, could, for a time at least, be completely extinguished, there still would remain the memory of this or that sorrow, of frustrated hopes, of business troubles, of all the petty vexations

and annoyances of life. Unless these also be completely annihilated, there can be no such thing as abstraction in the sense of the esoteric philosophy of India. . . .

The various methods followed by the students of occultism in the far East, from the Fakeer to the greatest adept, have only this one sole aim, namely, the attainment of a state of complete introspection. When that condition is reached, so the masters say, "The mind is a scroll upon which nature will write." In other words, the Gnostic in that state identifies himself with the Brahm or universal consciousness, and partakes, in a measure, of the divine attribute of omniscience as well as omnipotence. Among certain schools of Fakeers and low-grade initiates, the practice of crystal-gazing is largely followed as a means of enforcing the introspective condition. A piece of crystal, usually polished (Japanese balls of rock-crystal, about three inches in diameter, are in common use all over India), is placed before the observer, who will seek some solitary spot and steadily gaze on the shining surface.

The reader may imitate this practice and the result will be a surprise and a revelation to him. The eye should be placed on a level with the crystal and about ten inches away from the latter; a light must be adjusted sideways so that its image is not in the line of vision, and a piece of black cloth should be suspended behind the crystal. Within less than two minutes the Fakeer has attained a degree of introspection, and will then behold in the mirrored surface whatever he wishes to ascertain, for instance what a certain person is doing at a certain moment—even the past and future will be-

come, in a measure, revealed. A little practice, two or three times a day, will enable almost any one to reach this degree of occultism, and the clearness of the images thus obtained, coupled with the correctness of the information, will be an everlasting surprise to the neophyte.

Of course what he apparently sees in the crystal is in reality transpiring in his own mind; he has reached a degree of introspective vision, but is obliged to make use of some external tangible object, which, for the time being, becomes his medium. A plane or concave mirror, set in a wooden frame, and floated upon water, will answer the same purpose, and many Fakeers enforce the abstract condition by merely gazing into water which they have poured into a small earthen bowl. The breathing exercises resorted to by the so-called Hatha Yoga school of occultism have no other purpose than to identify the consciousness of the individual with that of the Brahm, and fifty pages might be filled with a description of the endless variety of methods which this school enjoins.

The true adept, however, who has attained to the highest pinnacles of esoteric wisdom, scorns to make use of these external, and, to him childish modes of introspection; he has come to recognize that the truth lies within the depth of his own consciousness, and he can place himself in the abstract state within a few seconds by mere will power; whereas the common Fakeer identifies the occult phenomenon with the crystal, the mirror or the magic cup, which he correspondingly reverences and regards with superstitious awe.

Coomra Sámi was one of those high-grade adepts who had come as near perfection in the line of occult wisdom as probably any Hindoo initiate from the time of the great Sakyamuni. His power of mind-reading was perfectly marvelous; he could read my thoughts with as much ease as if he had a large-type manuscript before him, so that, after a little while, I found it perfectly unnecessary to utter a single word, as he would reply to my ideas with a readiness and precision which were a constant source of wonder to me.

During the first few weeks of my stay among the adepts of Serinagur I regarded these men as very unsociable, morose and even uncivil, because they seldom uttered a word or even exchanged a greeting; it was not long, however, before I realized that, while apparently mute, these men carried on an active conversation with one another—they had simply risen above the necessity for speech.

The development of telepathy or mind-reading in India, as a national characteristic, is amazing; it manifests itself in the every-day life of her people and reaches its climax in the attainments of the masters of occult wisdom on the high plateau of Thibet. The wonderful manner in which intelligence is communicated, or rather the speed with which news of an important character travels in the East, is a case in point. During the late Afghan war it invariably happened that the news of any success or disaster to the British was known all over India long before the authorities at Calcutta were officially informed; thus, for instance, the details of the battle of Mainaud were discussed in

the bazaars of Calcutta four days before the news was received at headquarters, to the utter amazement of the vice-royal government. This in spite of the fact that the British had the advantage of sending dispatches by couriers down the valley of the Kabul River and through the Khyber Pass to Peshawur, and telegraphing cypher messages from there to Calcutta.

It is absurd to try to account for this on the supposition that the news will travel from mouth to mouth, as it were, and from village to village; there are intervening mountain ranges and great deserts, villages and hamlets many miles apart, and extensive ranges where scarcely any human habitation is to be met with. Besides, the Hindoos are not given to much travel, and there is little, if any, intercommunication by means of letters or messages of any sort. Why, the news of the great disaster which befell Napoleon's army at Moscow took over six weeks to reach Paris, and this at a time when postal communication was already well organized all over Europe; in India it would have been known all over the land in less than two hours, and not merely in the sense of a vague presentiment that something *had* happened, but in the shape of a distinct vision, which, although not seen by everybody, is beheld by tens of thousands who are not slow to communicate it to their fellow-men.

[CLOSING INTERVIEW WITH COOMRA.]

During the six months of my stay among the adepts of Serinagur I made a determined, if not to say a desperate, effort to obtain a clue to some of their secrets.

As I stated on a previous occasion, there is no such thing as a course of studies prescribed or laid down by the esoterics which will enable the neophyte in the course of time to cast a glimpse behind the mysterious curtain. No amount of hard work and perseverance, in the line of applied studies, would materially assist the searcher for truth. The long years of probation and the various modifications of self-denial which are usually imposed upon the neophyte by those who hold the key to some of nature's greatest marvels, have no other purpose than to test the powers of endurance and the personal character of the *chela*.

Among an intensely philosophical race like the Hindoos, there are always tens of thousands possessed of such an intense longing to raise the curtain which hides the mysteries of time and space, that the great Gnostics, even in places difficult of access, such as the Thibetan plateau, are never in want of chelas, or disciples. Now, it may be taken for granted that fully nine-tenths, if not more, of these are actuated by no other motive than that of mere curiosity, on the one hand, and on the other, the desire for occult powers which will enable them more readily to attain the goal of their more or less sordid ambitions. In other words, they merely wish, for the furtherance of their own selfish schemes, to obtain control over occult forces—forces which in the hands of the unscrupulous would be a fatal power for evil. These spurious disciples are speedily recognized by the masters, who will impose upon them such hardships that the great majority give up the pursuit in less than three weeks, and but few will stay a year or longer. Among

these, again, a very small minority ultimately reach the object of their desires and are gradually initiated into the various degrees of esoteric wisdom.

I have not the slightest doubt that if I had persisted in the course of austerities that were imposed upon me by the adept, Coomra Sámi, during my stay in the Vale of Kashmir, a more or less complete initiation into the secrets of the mystic brotherhood would have been attained. . . .

After a residence of nearly six months at the hermitage I determined to quit, not because my desire to raise the "curtain" had become less intense (for I had indeed obtained a glimpse behind it), but because I hoped to arrive at the desired goal by a sort of short cut, that is, I conceived the idea of going into Thibet and studying occultism at the very fountain-head of esoteric lore. Although this desire had been ripening in me many weeks before my actual departure, I never uttered a word or acted as if I thought of ever quitting the incomparable "valley of roses;" yet the subtle Coomra soon detected what was going on in my mind and one day took me to task about it.

He asked me to accompany him on a walk to the hills that extended in unbroken and endless series of cypress-clad ridges, domes and snow-crowned peaks to the north of the valley. For two hours we walked side by side, without either of us uttering a syllable, although I knew and felt that the adept was constantly reading my thoughts. . . .

"You want to go into Thibet," he said, "because you are tired of our régime here. The idea is a laudable

one, although I can tell you beforehand that you will not find there what you seek. The path lies everywhere and nowhere, and the eternal truth you must seek for within the depths of your own consciousness; there is no royal road to success, and you must climb the Himalayan heights with painful effort. I was once as you are now and I well remember the impatience and the madness of despair which more than once overwhelmed me as I realized the stupendousness of the task before me; how my heart almost failed me, and how more than once I was on the point of giving up the battle. Wealth, ease, luxury, and a thousand and one delusive pleasures which hold the *bhaila* [cattle] in bondage, I had abandoned, and had almost completely subdued and mastered the evil propensities—the curse of a thousand ages of animality—with which our race is afflicted. Yet, such is the demon of perversity, all-powerful through the inherited blindness and viciousness of a benighted and besotted past, that it required all the fierce determination of which I was capable to persist in the upward path. ‘Through night to light’—let this be your motto in the course of ascent. The greater the obstacles, the greater the triumph; and although seclusion is to be recommended under all circumstances, yet if you are of the right calibre you will succeed wherever you are. Go to Thibet and see the brethren, and perhaps the time will come when we may welcome you once more in the Vale of Kashmir.”

I was on the point of replying something when Coomra exclaimed: “What you have to get rid of, in the first instance, is this fundamental delusion of matter. There

is no such thing as matter. What you call the external world is not more real than the shadow of yonder rock. [Is re-incarnation an illusion? If not, into what is the soul incarnated, since 'there is no such thing as matter' and the world itself is an illusion?] The things which you seem to behold around you are simply the products of your own mind. This truth, of course, is apt to startle you, as it has startled all the learned incapables of Frankistan, who have taken great pains to prove, in bulky volumes, that the external world is real, because they can *see* objects with what they call their own eyes, touch them with their own hands, and perceive sounds by means of their own long ears. They forget that it is not the eye that sees, the hand that touches and the ear that hears, but the mind—or let us say the brain, because you like that term better; like all Franks you are a great believer in words that convey no meaning. The fact that you can see, hear or feel an object does not prove its existence, but simply proves that something is going on in your mind."

"If these things were real, then it would naturally follow that we must all see them in precisely the same light, and then differences of opinion on any subject would be absolutely impossible. Yet, where will you find two human beings who hold the same views even in regard to the most trivial of matters? *Your* world is not *my* world, and mine again differs from that of everybody else; why? No two *minds* are alike and therefore no two worlds."

After a short pause, during which I gazed upon him as one in a dream, the adept continued: "What has

brought us to these conclusions? We Hindoos are a race immeasurably older in mental culture than the one from which you have sprung; your so-called civilization is but of yesterday, and you are merely engaged in an eternal process of multiplying your wants. You have abnormally developed and stimulated the accumulative instinct, so that you have actually come to look upon life as a mere opportunity of piling up rubbish, in the shape of so-called material possessions. What otherwise can be the meaning of your saying that time is money, which would be apt to amuse us if it were not for the saddening thought which underlies it. I say again that what you call your glorious civilization is, and has been, nothing but a process of multiplying your wants—what are necessities now were luxuries fifty years ago—and the more the horizon of these wants extends, the more you will have to toil in order to gratify them; you will have to devote an ever-increasing part of your life to the procuring of the means wherewith to gratify artificial wants; you are, indeed, the slaves of your wants, for each new want implies a new sorrow, namely, the sorrow experienced in the deprivation of the means to gratify it. A thousand wants means a thousand sorrows, a thousand disappointments, a thousand pains.

“Has the standard of happiness been raised even to the extent of one inch by your much vaunted civilization? I say no; on the contrary you suffer more than your forefathers did in any given period, because they lived in a simpler and more frugal manner, and their wants were fewer. They had more time to rest and think. The

multiplicity of your wants has brought about a feverish activity, and in your so-called "struggle for existence" you have actually come to look upon your fellow-man in the light of an enemy. You try to overcome him by stealth and by every modification of craft; you try to oust him from business and drive him to the wall. This is what you complacently call the survival of the fittest, a kind of password which you have invented in order to appease your not overdilicate conscience. . . . Survival of the fittest, forsooth! Who is it that survives in your present struggle for existence? Is it the most humane, the most sensitive, the most generous, the most altruistic? No, it is the most merciless, the most selfish, the most unscrupulous—the very type whose extinction would be desirable in the interest of the race.

"We Hindoos, on the other hand, after having risen to a certain height of material culture, have paused and reflected, and have begun to reduce our wants to a minimum. We live on rice, and most of us are satisfied with one meal a day. A teacupful of boiled rice, with a little salt, is all that we need in the line of food; one piece of cloth, which will last us for years, is all the raiment we need, and as for shelter, why a few bamboo sticks thatched with palm-leaves will more than suffice. All our immediate wants, if translated into time, would mean less than twenty minutes, work per day; we can devote all the rest of our time to mental culture, to thinking—not to book-study but to the solution of the world mystery. And we *have* done a good deal of thinking, as you are prepared to admit; we have developed during these last fifty centuries, mind faculties which

are a source of constant surprise to you ; in fact, while you have been working for the stomach, we have been working for the brain. You Westerners, in fact, are all stomach, and we are all brain."

Here Coomra advanced a few paces, then suddenly turning around, and facing me, he continued: "Now one of the singular discoveries we have made during this long period of our mental activity is that no two persons see the world in precisely the same light. This discovery was made already by the Rishis at the time when the Upanishads were compiled, but the knowledge now may be said to be the common inheritance of our people. You see we are an older race ; older in experience, older in memories, and you are enough of a naturalist, or rather evolutionist, to be aware of the fact that there is a memory of race, even in the lower animal world, which far surpasses in intensity that short memory which is acquired by the individual in his transitory existence in any given incarnation. You have given the name of "instinct" to this inherited memory in the animal world ; but we also are the heritors of the accumulated memory and experience of the countless generations who have preceded us, and we know that the so-called external world is not real. . . .

"What you call matter exists only in your mind, and it cannot be too often repeated that the fact of our being able to see or touch a thing does not prove its existence. In your dreams the world to you is as real as in the so-called waking condition ; you can see, hear and feel things which are devoid of existence. There are as many worlds as there are minds, although the general

resemblance is such that we may speak of a normal type; yet among so many millions of minds there must be at least a few who are so differently constituted that they may be said to live in quite another world. . . . What we call the world depends entirely upon the condition of the mind of the individual."

"But Samadhi," I replied, "this is indeed a revelation which staggers me; do you really mean to say that these eternal hills and the fertile plains beyond have no existence, except in my own mind?"

"These eternal hills," replied the adept, as he gave me a singular look and waved his hand, "where are they now?" And as I turned my gaze from the adept's eyes in the direction of the snow-clad Himalayas I was amazed to find myself gazing upon vacancy; the eternal hills and fertile plains had vanished into thin air, and nothing was before me but a vast expanse of space; even the solid rock beneath our feet seemed to have disappeared, although I felt as if treading some invisible ground. The sensation was weird in the extreme, and the illusion lasted fully eight or ten minutes, when suddenly the outlines of the hills came faintly to view again, and before many seconds the landscape had risen to its former reality.

"This is nothing but a wonderful case of hypnotic influence," I thought, when Coomra Sámi exclaimed: "Hypnotic influence? Yes and no. The phenomena of what you call hypnotism have their explanation in the fact that if some one, with a knowledge of this occult power, can alter your mind in any given direction, the world, as a matter of course, will alter *with it*; and

here we come back to the eternal truth, namely, that your so-called world after all is *maya* or illusion, which I hope you have grasped now and forever."

This was my last conversation with Coomra Sámi, one of the greatest adepts of Northern India. Three months later I found myself on the frowning heights of Darjeeling, two hundred miles to the north of Calcutta, in front of Mounts Everest and Kitchinckanga, amidst the grandest Himalayan scenery, prepared for my journey into the land of the Lamas.

[IN THE MYSTERIOUS LAND OF THIBET.]

The world of Thibet differs so completely from everything south of the Himalayas—and for the matter of that, from every other region on the face of the globe—that we seem as if transferred to another planet the moment the wilderness of glaciers is left behind us. . . . The cities are few and far between, and, though of a type peculiar to themselves, are of a distinct Chinese pattern. Indeed, the influence of China upon Thibetan culture, such as it is, is noted at every turn. There are two distinct populations in Thibet, that of the cities and that of the *tundras*, and there is a world of difference between them. The *tundra* nomads live in tents of very inferior manufacture, and may be said to be utterly unacquainted with the comforts of even semi-barbarous existence; their food is of the poorest description, and their life so full of hardship that it would be deemed intolerable even to those inured to the vicissitudes of the most forbidding regions of Europe or America. Yet these people are generous and hospitable, and will-

ing to share the last morsel with any stranger who may seek their company. In the cities, however, which have clustered around the chief trading points in southern Thibet, Chinese influence is very conspicuous, and an amount of wealth is displayed which is apt to startle the visitor. [Thus the most *extreme* contrast between wealth and poverty in juxtaposition, is found at the very head-centre of the Eastern wisdom and esoteric culture and enlightenment, even more pathetically terrible and forbidding, than in the most selfish and materialistic phases of our *sensuous* western civilization and social life].

The city of Lhasa covers an area of at least twelve square miles and has a population of about 23,000. This, however, does not include the Lamas, who number at least 15,000 and who dwell in five great monastic establishments, the most important of which is the one connected with the Golden Temple to the north of the city. The Lamas of Thibet, unlike our own clergy, are not a set of parasitic idlers [?] who flourish at the expense of a benighted and degraded multitude. They have been represented as such by more than one Thibetan explorer who has not dwelt in the country long enough to obtain a closer insight into the real condition of affairs. The Lamas are entirely self-supporting, and may be seen at work in all seasons, plowing, sowing, reaping, sheep-shearing, blanket-weaving, etc. There is no such thing as indolence in the lives of these men, who will not tolerate drones in their community, and who are subject to a most rigorous discipline which few if any of our sleek sky pilots [?] would be likely to appreciate.

The early history of Lamaisim is lost in the obscurity of fanciful tradition. [How is this history possible to be lost to those who have entered into the race memory which holds the particulars, even, of all former incarnations?] The first establishment of the Dalai Lama and his recognition as supreme authority in spiritual matters, is shrouded in mystery [?] The institution of the Dalai Lama certainly was already in existence in the eighth century. . . . The Dalai Lama occupies a unique position in the hierarchy of Buddhism, one that is by no means easily understood or described in a few words. It must be borne in mind that Buddhism is not a creed in the sense of Christianity, or indeed of any other existing religion, but a philosophy. It appeals not to faith, but to reason. It has nothing to worship [no Father in heaven], for it does not recognize the existence of a personal God; it is essentially pantheistic, and holds that each individual soul or mind is part of the universal consciousness, from which it originally emanated, and into which it is destined to become re-absorbed. It teaches that this consciousness progresses through an almost infinite number of stages, rising from the most imperfect to the most exalted, and the great idea of reincarnation is accepted not as a doctrine, but as a fact which no one would stop to question. [Just as orthodox Christendom accepts the doctrine of "the blessed Trinity," and the Divine Incarnation in Jesus, not as a doctrine *per se*, but as a fact not to be questioned; and on no more arbitrary authority]. . . .

Now we must remember that Buddha was merely a reformer who tried to bring Brahminism back to its

original purity, and that he never pretended to any greater divinity than the rest of mankind, except such as is conferred by an exalted righteousness and abstentious living. [Neither did Jesus]. . . . Buddhism, then, is a philosophy and not a religion. Philosophy, indeed, is impossible within the baneful limits of any existing creed ; wherever dogma begins [The doctrine of re-incarnation is nothing else but a dogma of speculative philosophy absolutely impossible of practical verification] and blind faith is appealed to, reason takes flight, and whoever professes religious belief of any sort [?] draws a circle around himself, beyond which he dare not stop without bidding good-bye to superstition and abandoning [?] his precious "faith."

For more than a thousand years Lhasa has been the head-quarters of northern Buddhism and the residence of the chief of the Buddhist hierarchy, viz., the Dalai Lama. The latter of course, is not presumed to be an ordinary mortal, but the incarnation of the great Sakhya-Muni himself. [Is this claim for the Dalai Lama any more philosophical or reasonable than the orthodox Christians claim for the incarnation of one of the Trinity in Christ?] A long series of these incarnations has been traced by Sali scholars from the eighth century before our era down to the present, but this esoteric feature is rendered more complicated by the strange fact that Buddha may become incarnated in *several* human bodies at the *same time*. [Several differing illusions at once? is there any stretch of or appeal to a blind faith here? How does this arithmetic compare with the "three in one," and "one in three" mathematics of

western theology?] There are at this moment in Thibet no less than five of these incarnations, of which the Dalai is, by general consent, proclaimed the greatest; next to him ranks the Panchen Rempochee of Trach-ilunpo, to be followed again by Psong-Kapa of the famous Lamasery Koonboon in eastern Thibet, and by too minor incarnations in Lamaseries situated to the north and northwest of the holy city. [We read of "blind guides who strain at a gnat and swallow a camel."]

The strangest feature about the Lhasa incarnation is that the Dalai is always a child or youth of very tender age, seldom over twelve years, when death apparently terminates his career and a new Dalai is sought and found within a few days, either in the city of Lhasa itself or at some place within easy reach. I have been assured, when in Lhasa, that the Dalai would indicate the precise moment of his death ten months or a year before his demise, and would also leave instructions as to where and under what conditions he would be incarnated again. The new Dalai, usually a child of five or six years of age, is then solemnly installed and proclaimed the most holy incarnation of Buddha, and from that moment seems to partake of the knowledge and power of the great teacher of transcendental wisdom. [What is this but possession and control through mediumship?]

The Dalai resides in the famous Bhota-La, or Golden Temple, which is situated on a hill to the north of the city overlooking the river. This temple is built in the shape of a pyramid and would be deemed one of the

marvels of the world if it were better known to our western civilization. The pyramid is composed of a series of terraces, like the Mexican *teocallis*, and, from whatever standpoint considered, is an imposing structure. Each of the four sides of the lower wall has a length of at least one-eighth of a mile and a height of about forty feet. The wall is composed of solid blocks of hard sandstone, closely and carefully joined, and covered on the smooth exterior with endless repetitions, in Thibetan characters, of the famous prayer, "Om Mani Padme Om," which is also to be found on every doorpost, tile and stone of the city of Lhasa. Within this gigantic enclosure, and about fifty feet distant from the outer wall, there rises a smaller structure, which is again succeeded by terrace after terrace until, at a height of nearly four hundred feet, a golden cupola crowns the stately edifice. The Bhota-La is composed of nine separate stories, which are ascended by stairs which wind around the exterior in curious fashion. The uppermost part of the temple has for many centuries served as an astronomical observatory, and some twenty astrologers are here constantly at work casting horoscopes and watching the constellations, which, in the pure atmosphere of that elevated region, shine with an almost super-mundane refulgence.

In the fifth and sixth stories is located the great library, which is said to contain over a million manuscripts in Sanscrit, Pali, Hindustanee, Thibetan, Persian, Chinese, etc. The lower stories contain a labyrinth of rooms, halls and passages assigned to various uses, such as schools, dormitories and offices for the numerous clerical staff

which is constantly employed at this head centre of the greatest of all existing spiritual dominions. The Dalai is located in the second story, but access to his quarters is extremely difficult, as it is part of the policy of the Bhot-La (spoken of in a collective sense as the embodiment of Lamaism in the same way as "the Vatican" at Rome, "the Porte" at Constantinople, etc.), to shield the spiritual ruler of greater Asia, not merely from the gaze of the curious, but also from closer contact with those who acknowledge his supremacy. The statement, however, that the Dalai Lama is never to be seen except by high dignitaries of the temple, is erroneous; there are at least two occasions each year when this mysterious personage can be gazed at even by the humblest, in the great audience hall at the base of the temple. He then sits in state on a curious throne, formed of cushions, and the faithful may file past and prostrate themselves before the divine boy, but not a word in the line of questioning or verbal supplication is permitted

[AN INTERVIEW WITH THE DALAI LAMA.]

I do not know whether the honor of a special audience with the Dalai Lama has ever been granted to an ordinary pilgrim; but during the nine weeks of my stay at Lhasa I was accorded the rare privilege of admission into the presence of the Dalai on two occasions, and not merely this, but to hold conversation with the "incarnate Buddha." A detailed account of this interview is reserved for a later occasion, but I may here state that I found the Dalai Lama a totally different being from what I imagined him to be. When in northern India I

had been repeatedly assured by English missionaries and men of culture, who claimed to possess an intimate knowledge of Lamaism, that the Dalai was a mere figure-head and a feeble puppet in the hands of a crafty clique. Even at Darjeeling a learned English scholar, who had visited portions of southern Thibet and had made a special study of the Thibetan language, told me with all the assurance of assertive dogmatism, that the child selected for the position of Dalai Lama was invariably one of feeble intellect, a poor, half-witted specimen of humanity, whose short life was rendered well-nigh intolerable by the dreary monotony of meaningless ceremonial. Thus when I was led into the presence of the grand Lama I expected to behold an imbecile youth with whom it might be impossible to conduct an intelligent conversation.

A youth indeed I found him—a boy perhaps eight years of age, certainly not over nine—but instead of a face of idiotic meaningless and indifference, I encountered a look which at once filled me with astonishment and awe. It was a face of great symmetry and beauty, a face never to be forgotten on account of its singular melancholy expression, which contrasted strangely with the childlike features; but what startled me most were the eyes. Could such eyes indeed be those of an eight-year-old child? It would seem impossible; verily the Dalai Lama was no ordinary mortal. These were the characteristic eyes of the higher initiate into esoteric lore, that singular far-away look of the adept, never to be misunderstood, which if once seen is not easily forgotten. Those eyes denoted more than mortal wis-

dom, and conveyed the impression of considerable age to the uninitiated. If the face is indeed the expression of the mind, the eyes may be regarded as its very focus, and transcendental knowledge or great mental experience must here be easily detected. The idea of age is here a very natural illusion, because we almost invariably associate age with wisdom, experience having taught us that great knowledge can only be acquired by a long and painful process of assimilation; thus we associate it with bodily maturity and do not look for it in the young.

The Dalai Lama's gaze was that of the adept of the highest order, and as I encountered those wonderful eyes, I knew and felt that I was in the presence of one who could read my innermost thoughts. He addressed me in my native German, and moreover in a dialect which I had not heard for many years and which he could not have acquired by any process known to ordinary mortals. This is all the more remarkable when it is considered that I had taken special precautions to conceal my nationality. Before leaving Darjeeling I went through an elaborate process of staining the greater part of my body, and, dressing in the customary garb of the hill population of northern India, I travelled as a Hindoo of rank, in the society of one Tsong Shéra, an esoteric initiate, who ostensibly accompanied me as a servant, but who, in reality, conducted me to the Lama-sary Borancha, where I left him. . . . The reader may well imagine that the Dalai's addressing me in provincial German filled me with amazement; for even if I had been suspected to be a white man, how could my

closer nationality have been discovered, and how could the mysterious youth have acquired a knowledge of the German language, which was absolutely free from foreign accent, and moreover of a dialect which is limited to a small district of the fatherland ?

Among the higher adepts of India and Thibet the acquisition of any given language by intuitive processes unknown to western philosophy is an undoubted fact. . . . It may be that we are here dealing with a modification of hypnotism, and that the apparent marvel resolves itself into a species of telepathy or mind-reading. I have pondered a great deal over this problem, and although I have not arrived at any satisfactory solution, I am inclined to believe that adepts who possess the wonderful power to speak any existing language are really mind-readers of an advanced type, and that they can direct their will-power so that the message received by the other brain appears to be conveyed in the manner of ordinary speech, and that the language is entirely left to the imagination of the subject. Indeed the highest grade adepts not only possess the power to read the thoughts of any given person, but are able to communicate intelligence by mere mental effort without the utterance of a syllable, although the lips may seem to move and the language to be well characterized. These mysterious phenomena doubtless belong to the same category of cerebricity which enables certain clairvoyants to discourse in languages of which they are utterly ignorant in their normal condition.

To all intents and purposes the Dalai Lama could read my thoughts and reply to them in any possible

language, but this was not the only thing which astonished me in this mysterious individual. He displayed an amount of wisdom which I have never since seen equalled in the most famous Oriental or Western thinkers. He had a profound knowledge of Western science, and was so thoroughly at home in every department of research that he astonished me beyond expression by his detailed knowledge of mineralogy, botany, microscopy, etc. Indeed he was intimately acquainted with every subject that came within the scope of our discussion, and we travelled over a considerable amount of philosophical territory. Every sentence he uttered was full of thought, and his logic was at once convincing and overwhelming in the force of its application. He spoke with the authority of one who had raised the veil of Isis and to whom nothing in the past, present or future is hidden.

[DISCOURSE OF THE "INCARNATE BUDDHA."]

I well remember how he dispelled the "illusion of time" to which I had still been clinging, and how he showed in the most conclusive fashion that even the most stable of our sciences, mathematics, is based on "the airy fabric of a vision."

"There is no such thing as time," he said, "it is an illusion, like the conception of space. You say that time is a succession of events. How, if it can be shown that there *are no events* and that everything is *Maya*? What is a century, what is a year, what is a day? You say that a day is the time this planet requires for rotating once around its axis. Take the equator of this earth, divide it

into twenty-four equal parts, build a house at each of these points; what would be the result? Why, according to your logic you would have an hour's difference in time in each of these twenty-four houses. Now imagine these houses ten degrees further north; you would then have them much closer together, yet there still would be an hour's difference in each; and finally imagine these houses so close around the north pole that they form a complete circle and are in actual contact—still there would be an hour's difference of time in each. If it is twelve o'clock in one house it is one in the house to the right and eleven o'clock in that to the left. If the houses were all connected by doors, you would run in five minutes through a hundred years of time; in fact you could recall the past and step into the vanished centuries by merely running in the opposite direction. On the other hand you could banish time completely and enforce an everlasting present by stepping into the next house the moment the hour was on the point of expiring; thus you could always have it twelve o'clock. Indeed, by stepping to the pole itself, even this small exertion becomes superfluous, because there is absolutely no time there."

I was compelled to admit the force of this logic, and was on the point of asking the Dalai Lama in what way it could be shown that the science of mathematics was an illusion, when the youthful sage, with the unerring precision of telepathic clairvoyance, spoke as follows:—

“What you call mathematics, or the science of numbers and quantity, is just as much an illusion as the idea of time. What is mathematics based upon?

On a hypothetical assumption, viz., the number one, which has no existence. This may seem a new truth to you but it is as old as the eternal stars [Are the stars an eternal illusion, or reality?]. What is your number 'one'? It must relate to some existing object, for all abstract conceptions are ideal, and therefore unreal. Is it a stone, a tree, an animal? That stone, tree, or animal will not be the same to any two persons on this planet [The two persons and planet also illusions?], because no two minds are alike; besides, the stone which you see to-day is not the stone which you beheld yesterday, for even since yesterday, your mind has undergone changes, however slight, and your world is no longer the same. [Why not make mind also an illusion? If all objects are illusions, or but ever-changing subjective states of consciousness, is not consciousness itself an illusion and all supposed existence objective, or subjective, a mere insanity? Of what account would be a subject without an object?] Mathematics, then, is based on something which has no tangible or even definable existence; and when you come to consider it a little more closely you will find it full of contradictions, incongruities and absurdities.

“For instance can you imagine the possibility of approaching an object forever and ever without the remotest chance of reaching it? Yet this is what your infallible science of mathematics teaches you. Let us suppose that you owe a certain sum of money, or even a single rupee, and that you arrange to discharge this debt in the following fashion, viz., one half of the rupee to-morrow, one fourth the day after, one eighth

the next day, etc., always paying one-half of what you disbursed on the day previous; how long do you think you will have to continue these payments, or when will the debt be completely discharged? Why, you might go on paying day after day for millions of years, and you would never pay off that rupee. Of course this is a truth which some of your mathematical prodigies will pronounce self-evident, yet it involves a profound mystery and illustrates the fallacy of your science of number. Here you are everlastingly adding fraction to fraction, and piling up particles of silver to all eternity without the remotest possibility of its ever reaching the amount of one rupee. Imagine it if you can. Each payment brings you a little nearer the goal, but yet you never reach it. Does not this prove the rottenness of the entire fabric, and that your wonderfully 'exact science' is *Maya* or illusion?"

The Dalai Lama paused for a moment, and as I raised my eyes I encountered his searching glance, which seemed to read my inmost thoughts. The melancholy expression in the child-adept's face seemed to have deepened, and the sadness it denoted was so pronounced and real that I was greatly impressed and, in a measure, touched with compassion for this juvenile sufferer.

"Let not my sadness disturb your peace of mind," said the Dalai Lama. "How can I be joyful when all the world is suffering? What is this existence you cling to—is it a state of happiness or one of sorrow? Do you remember a single moment in your life when you were thoroughly satisfied and free from the wish or

longing for amelioration? Are you satisfied now? You have travelled much and have come in contact with many of your species: have you ever met any one, high or low, rich or poor, young or old, who was satisfied with his lot in life and not filled with the hope for something better? No one ever was and no one ever will be happy, or even satisfied, because all existence on this terrestrial or physical plane involves sorrow. Existence itself signifies pain, because you are burdened with a physical body [illusion?] with a multiplicity of wants, which you can never fully gratify. Life, then, instead of being an advantage, is a state of suffering, even under the most favorable conditions, and what you call happiness is only a temporary absence of pain. This entire universe is full of anguish. I can feel the chords of agony that arise from myriads of despairing hearts, and how could I smile in contentment in the midst of all this suffering.”

During the latter part of this delivery, to which I had been listening with an intense interest, which was enhanced a hundred-fold by the enigmatical personality of my youthful preceptor and the strangeness of the surroundings, my thoughts involuntarily reverted to the subject of re-incarnation, that cardinal feature of Oriental mysticism, to which I had been recently devoting a good deal of speculation, but the vast significance of which I had hitherto failed to grasp.

“You are inclined to doubt the eternal truth of re-incarnation,” said the Dalai Lama, “yet what can be more self-evident? You think that the fact of your not being able to remember your previous states of existence

is a proof of their impossibility. Can you remember the first two years of your present life? Yet you existed even before this in the embryonic condition. There is an intuitive knowledge or consciousness within you of the fact that you have always existed, and you cannot imagine a moment when you did not exist, or a moment when you will cease to be. What you call death is only a transition into another state of being, and nothing survives but the mere consciousness of existence. There are those whom such a thought chills or depresses, because they fondly cherish the illusion of meeting those who were dear to them here, in some happy hereafter.

“But let us stop and think a moment: would the memory of the past really prove a blessing? Imagine yourself waking to another state of existence, burdened with all the memories of the past. We want to *get rid* of these very memories. They haunt us like so many demons of the under world. We want to get rid of the memory of our illusions, of our false hopes, of our follies, of our crimes; oblivion is the greatest boon we could desire. The greatest solace of the ancient Greeks was the Lethean stream in which the soul would be steeped, and which would obliterate all the memories of the past. Each stage of existence involves its own burden of sorrows; there will be enough troubles and disappointments in store for us in each new incarnation, so as not to make us look with longing eyes upon the sufferings of the past.”

The Grand Lama closed his eyes and remained silent for several minutes, during which his beautiful features

seemed transfigured with a celestial radiance. I deemed the audience concluded, and was on the point of rising from the low, cushioned seat, when the wondrous eyes were once more riveting my gaze, and the Dalai resumed, slowly, and with a weird emphasis:—

“The past is a dream; the present alone is real, and the future in great measure is an illusion. We are always dissatisfied with our present condition, and are constantly cherishing the hope of bliss or happiness in some imaginary future. It is always to-morrow, or a week or a year from now, that we are to be happy; but that morning never dawns—the object of our desires flits away from us, like the fabled bird of paradise, luring us from tree to tree, and thus through life to the very grave; and when the old man looks back upon that past which is as a dream, the truth begins to dawn upon him that he has been living in a fool’s paradise, and he would not wish to live his life over again if he must undergo the same experiences. There is no immortality in the sense of your orthodox religions; we shall not wake to find ourselves in some celestial garden or concert room, or in some regal palace where a venerable old gentleman, surrounded by an army of abject worshippers, holds an eternal levee; but our world, or hereafter, will be as we ourselves make it, and wherever we are, there is our heaven or our hell. Re-incarnation or constant existence is not a mere fanciful theory, as it might seem to shallow reasoners, but a stern reality. We are not here for the first time; if it were so, death would extinguish us forever. That which begins in time must end in time, and you cannot start life or ex-

istence at a given period and go on forever afterwards. If a certain event were destined to happen only once in time and space, all possible things would have happened long ago, because an eternity lies behind us."

"Our philosophers," I ventured to reply—and this was about the only thought to which I gave verbal utterance during this memorable interview—"have arrived at similar conclusions, but through mere processes of reasoning, unsupported by tangible facts or by authority which would carry conviction, or even induce general acceptance."

"We do not 'reason out' things, but see them," rejoined the child adept, "and there is no such thing as doubt or uncertainty in the 'world behind the curtain.' Your Western learning has been entirely on the material plane, and you do not realize the marvels by which you are surrounded. Your so-called men of science sneer at those who have developed mental faculties which enables them to see that which is hidden to the multitude, because they have no organs of vision.

"There is an animal living in the ocean called the sea-anemone. It is merely a fleshy stem with tentacles, which spread out like the petals of a flower, always on the alert for food. It has no eyes and lives entirely in a world of darkness; all its sensations are limited to mere touch. Yet, a little higher in the animal scale, you find that similar creatures have developed eyes. Now imagine that among a thousand sea-anemones, growing together within some narrow region, say on a certain coral reef, one individual, with a more refined susceptibility than the rest, for the first time developed organs of vision.

There must always have been, among an animal species which has risen above the blind stage, a favored *one*, or a limited *few*, in which the eyes began their function before the remainder could see. Now imagine this one sea-anemone for the first time beholding strange objects, or realizing and awaking to the existence of an entirely undreamed-of world, a world of forms and colors; and imagine this creature endeavoring to tell the other sea-anemones about these marvels. Would it be understood or believed? No, it would be laughed to scorn by the blind multitude, because they are yet devoid of organs of perception."

Thus ended my first audience with the Grand Lama, and here also I have reached the limits of this paper. . . . The subject of "Occult Science in Thibet" is so vast, and my notes and observations during eighteen months of travel in Budland are so copious, that I might continue these articles indefinitely and not exhaust the material before the close of the century. . . . The interest in the far East is rising like a tidal wave, and we are only just on the point of realizing what we have yet to learn from that gorgeous land of the lotus. . . . We are now realizing that we are dealing with a subtle and superior race, with fifty centuries of experience behind them, and of the treasures of Oriental thought we have so far obtained only the faintest glimpse. It was only about twenty-five years ago that Max Muller arose and threw the electric beam of his genius into the ancient manuscripts of the Brahmans, the Rig Veda and Ramayana. There is a world of fascination and splendor yet in store for us in that

ancient land of wisdom. The wise men came from the East.

The articles in the Arena from which we have extracted this sketch, were given as veritable history. But whether facts of actual personal observation and experience, or whether the adepts and the Grand Lama are characters of fiction in whose mouths the author has put the remarkable utterances he has given us from them, he has undoubtedly opened to us as fair a glimpse into the real life, character, philosophy, and state of occult science among the adepts or hierophants of India and Thibet, as it is possible for us at present to get. For this reason we have made this compend for the benefit of those of our readers, who otherwise would have no direct access to this desirable information.

Feeling obliged to meet and refute the claim made by advocates of the Eastern cult, that Jesus was an initiate of the secret orders of the Eastern Brotherhoods, and a product of their wisdom and teaching; it seemed but fair that we should thus present in an appendix a faithful compend of the actual teaching, esoteric wisdom, and occult attainments of these Eastern Magi, that the contrast may be seen by each reader for himself.

We have the life, character, teaching, and works of occult power wrought by the Christ and His Apostles, recorded in our own New Testament, the latter feature of which the present volume is a special study. In this appendix we have tried to give also a fair picture of the occultism of the East, and a compend of the

teaching upon which it is based. The two are presented side by side without further comment, save to call attention to a single feature of the contrast both in the teaching and the occult works or miracles.

Of the teaching it will be observed that one is the gospel of hope and promise, the other of negation and despair. Each teaching is the logical outcome of the conception of God upon which it is based. The Christ rejoiced in a "Father in heaven" whose perfect providence and divine ministry embraces the minutest and most insignificant interests of His creation, even the falling sparrow and the grass which is but for a day, how much more, therefore His children bearing His own nature and image. Under this gospel the world is to be redeemed from sorrow and pain, and made an Eden of gladness and delight by the transfiguration and glorification of humanity, through its recognition of loyalty to and co-operative unity with the All-Father, in His all-wise and beneficent government and providence.

The gospel of the Eastern cult being based upon a pantheistic conception of the Cosmos, puts in the place of a divine and beneficent Providence and ministry, the unbending law of "Karma," and in place of an overruling Intelligence a divine Economy and Government, it sees only an iron necessity against which man contends in vain, and through which a sense of fatality and despair casts its enveloping shadow of gloom and stoical sadness over the whole eastern world. The world itself, since it holds nothing that can satisfy, is an illusion, and conscious existence made up of desire for

things, is the supreme evil, the only salvation from which, is the practical obliteration of personal existence by the rooting out or extinction of *all* desire.

Jesus may be wrong and Buddha right. Let each seeing the contrast judge and choose between them. But with the two doctrines before us, it can plainly be seen that in their fundamental basis and practical outcome they are in direct opposition one to the other. However Jesus came by his gospel, he did not teach the gospel of the Eastern Magi, and therefore he could not have received it from them.

Compare again the miracles or works of occult power wrought by Jesus and His Apostles with those of the Eastern adepts which their admiring advocates report to us. The first are only works of mercy and beneficent ministry, the latter have no moral significance and leave the beholder in a state of perplexed and bewildering wonderment. The character of each, however, corresponds with and is the logical outcome of the teaching it is made to illustrate.

The closing words of our enthusiastic Apostle of the Orient remind us that "The wise men came from the East." Yes, and the significance of that pilgrimage of the great representatives of the Eastern wisdom was in the bringing of their symbolic offerings of gold, and frankincense, and myrrh to deposit at the feet of the new-born Christ, in the worshipful recognition of the higher wisdom and greater enlightenment he was to bring to his race—"The good tidings of great joy, which shall be to all people."

APPENDIX

EXPERIMENTAL METHODS OF SCIENCE APPLIED TO THE NORMAL DEVELOPMENT AND CONTROL OF THE HIGHER PSYCHIC AND SPIRITUAL POWERS OF MAN.

The doctrine of man and his immediate higher possibilities, as presented by the author, has been made the basis of a new school of Practical Occultism and Rational Mysticism.

A synopsis of the system is appended, in the hope that readers will act upon its suggestions and induce earnest souls to unite with them for experimental study and development in this direction.

THE NEW SCHOOL OF PRACTICAL OCCULTISM AND RATIONAL MYSTICISM.

DEFINITIONS AND SCIENTIFIC BASIS.

DEFINITIONS.

OCCULT SCIENCE pertains to the action of the mind's powers on the psychic plane, in their direct relation to the realm of the occult (the dynamic forces and processes of creation) or inner side and soul of things, through the opening of an inner, sixth, or psychic sense.

MYSTIC SCIENCE pertains to the action of the higher soul powers on the spiritual plane, in their specific relation to the transcen-

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dent sphere of the Divine and Absolute—the Being and Kingdom of God—through the opening of an inmost, seventh, or God-sense.

SCIENTIFIC BASIS.

Both these sciences are made possible by the recognition and demonstration of three separate and distinct lines or spheres of relationship, which the embodied man holds to the Macrocosm—an outer, an inner, and an inmost—making three specific planes of mental action and corresponding planes of consciousness not only possible, but natural and legitimate to him ; and, therefore, necessary to the perfection of his individual and social life. These are :

First : The sense plane, opened to the consciousness by the activity of the five physical senses, giving conscious communication with the things of the outer world—the Sense-Consciousness.

Second : The psychic plane, opened to the consciousness by the activity of the inner, sixth or psychic sense, giving conscious communication with the things of the occult or inner world—the Psychic or Soul Consciousness.

Third : The spiritual plane, opened to the consciousness by the activity of the spiritual or God-sense, giving conscious communication with “the things of the Spirit of God,” and fellowship with the Divine and Heavenly—the Spiritual or God-Consciousness.

The process involved in the opening and development of these inner senses and their marvelous powers, is a definite matter of scientific procedure, which lays a sure foundation for the development and perfection of both an occult and a mystic science. The cultivation and exercise of these higher powers thus become as legitimate and scientific as are the cultivation and practice of music, mathematics, or any other branch of science or art.

PRACTICAL OCCULTISM.

The specific aim of Occult Science is the normal development of the higher soul powers, which give the inner vision, or direct

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insight into the secrets of nature and life, and corresponding mastery or control at first hand of the occult forces of life and being—a true thaumaturgic power.

The immediate practical results of this science, when applied, will be the universal cultivation and exercise of Psychometry (a deific power of the soul), Clairvoyance, Clairaudience, Mental Telegraphy, Telepathy, Mind Healing, and every phase of absent personal communication on the psychic plane, of the opened and perfected sixth sense.

“Necromancy,” “Black Magic,” and every form of abnormalism and perverted psychic activity, are excluded from a rational and legitimate occultism. The opening of the spiritual consciousness and co-ordination of the psychic with the spiritual plane of the mind's action, not only secures the complete liberation and perfect action of the psychic powers, but renders their perversion practically impossible. Thus divinely illumined and sustained, they constitute the true, Apostolic “Gifts of The Spirit.”

RATIONAL MYSTICISM.

The specific aim of Mystic Science is the attainment of spiritual emancipation and illumination through the opening of the God-sense, and conscious union and fellowship with the Divine and Heavenly, which admits the soul into the holy Order of the Sons of God and Brothers of Christ.

This higher consciousness of spiritual supremacy which gives the deific sense of mastery and dominion—the birthright inheritance of every man as the offspring of Deity—is awakened and established by the opening and activity of the inmost and seventh sense, inherent in every soul.

The opening of this deeper God-sense is effected by a specific attitude of mind and will toward the Divine, by which the sense nature is subjected to the transmuting chemistry of the Spirit from within, which speedily transforms every organic condition of soul and body into conformity with the law of the spiritual life, regenerating and illuminating the entire man.

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The development and exercise of the soul's powers on both the psychic and spiritual planes, rest upon the operation of a law of being which man can understand and apply, so that the key of destiny, literally, is in his own hands. Hence the development and application of the higher occult and mystic sciences are as legitimate and necessary to the practical life, as are the arts and sciences of the physical or sense-plane; and in the coming transfiguration and perfection of man on earth are a divine necessity.

THE TRANSCENDENT POSSIBILITY.

Few have as yet any conception of the stupendous and God-like power of penetration and sweep of inner vision inherent and waiting development in the psychometric function of the sixth sense, nor of the deific power of occult and objective mastery waiting to be evoked through the opening of the God-sense and spiritual consciousness. Intuition, Inspiration, and Illumination are as natural to the mind on the psychic and spiritual planes, as are the powers of observation, memory, and reflection on the sense-plane, and equally within the reach of general experience.

The divine possibilities of man through the development and perfection of the psychometric power under illumination from the Spirit within, are too vast and sweeping to be believed or appreciated, save by the prophetic soul opened to perceive them. Nevertheless, all whose inner vision has been opened to the grandeur and glory of the New Life yet to flood the world, know that the most extravagant dream of millennial perfection that ever gladdened the anointed vision of seer or prophet, is within the possibility of immediate fruition through the opening and development of the inner and higher capacities of the soul as suggested in this synopsis.

Earnest, waiting souls, in every community, who are ready to cut loose from the crippling bias of tradition and prejudice, are urged to seek each other out and unite for this higher study and development, with minds open to whatever light and aid this transition age of fruitful activity shall offer.

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E. L. C. DEWEY, 111 West 68th Street, New York.

A FORMER STUDENT WRITES :

I owe you an apology for my long delay in writing. Hope you will accept this as one, and as in love and appreciation of the "Lessons" and "Mystic Key." I study them with an earnest and grateful heart, and have over and over offered my hearty thanks to our Heavenly Father for the revelation of himself through you to us.

If human language could convey my appreciation of their measureless living truths, I would endeavor to convey the same in this letter ; but as it is impossible, I close with the love of Christ to and for humanity.

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Of a New Series of Original Works Designed to Unfold and Practically Apply the New Testament Theosophy and Occultism, in the Light which Modern Psychical Research is Throwing upon the Occult and Supersensuous Powers of the Human Soul.

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THE FOLLOWING ARE EXTRACTS FROM A FEW OF THE LETTERS RECEIVED.

To seekers of the truth, to all those who desire earnestly the coming of the Kingdom of God upon earth, I recommend the works of Dr. Dewey, as containing a clear expression of Divine Truths, a profound intuition of the things of the Spirit, and a practical method of realizing the same in all the difficulties and sorrows of life.

By a strict and patient observance of the principles laid down in these books, the difficulties can be conquered, the sorrows turned into joys, and life itself expand into a fulness of peace and happiness hitherto deemed as impossible on earth.

COUNTESS D'ADHÉMAR.

PARIS, FRANCE.

Your writings were the first to fill me with the idea that the Kingdom of God could be attained this side the grave.

I have gone onward until I *know* the Truth and the Way.

Peace be with you.

REV. S.

Received the book, thank you; more than delighted. I believe it is "The Truth, The Life, The Way." Praise God.

M. C.

MORTON PARK, ILL.

The Dewey volumes came May 31st. You will not be surprised that I read till midnight, and then was up at five the next morning.

E.

EXTRACT FROM A LETTER FROM A GENTLEMAN TO HIS MOTHER.

. . . That makes me think of my new book. It has done me more good than anything I ever read. I have not yet finished it, and when I do I intend reading it over again very attentively. It has led me to a system of thought that already I see the benefit of. Borrow Mrs. E ——'s volume and read it through earnestly. Do not pass judgment until you have read the last page, and thoroughly comprehend the writer's mind on the subject. I do not pretend to say anything, pro or con, from a theological standpoint. My convictions are antagonistic to the author's; but as a comprehensive explanation of the possibilities of man it is one of the very best and clearest I ever read. No one can read the book through, with attention, without experiencing a desire to emulate the example set forth therein—a desire to develop the wonderful faculties with which we are endowed for the benefit of humanity. If the churches

EXTRACTS FROM LETTERS.

would discard their old doctrines and preach the words of the Bible as Dewey interprets them, there would be more Christianity in the world. Please thank your friend for telling me of the work. . . . G. H.

PHOENIX, ARIZ.

When your invaluable work "The Way," etc., was placed in my hands and I began to digest its truths, I blessed God for raising up so divine a teacher.

T. E. P.

ROCHESTER, N. Y.

Now the books have come. . . . I think I would pay their weight in gold, if I could not get them for less, for they set forth in thrilling words just what I have discovered by my own experience, but could not put into words.

S. F.

I could not live without "The Way, The Truth, and The Life."

M. M.

HELENA, ARK.

A friend was so good as to lend me your books, "The Way, The Truth, and The Life," and "The Pathway of the Spirit," and the interest they have awakened in me is more than I can describe. Will write again.

A. G.

FLORENCE, ITALY.

I have just finished reading your book, "The Open Door." It has been a special message to me—a spiritual revelation, and although a stranger, I feel that I must thank you for the help it has given me.

DEAR BROTHER : I owe a debt of gratitude to you who first showed me the possibilities of a divine illumination and turned my mind in that direction.

B.

I want to tell you how much good and pleasure your books, "The Way, The Truth, and The Life," and "The Genesis," etc., have given me.

For twelve years I have not been able to read a word with or without glasses. Was an active member in the M. E. Church, tried to pray out into sight, but failed. Then came Christian Science to this city, and I thought the truth had come to me. I went through class after class, was treated by the best healers, but no physical sight came, although I found benefit and helpful thoughts in my entire devotion to it.

I gave up and thought it only a matter of time when I should be in physical darkness, and was never more so than when I went to N—— and met Miss ——, a lady whom I had never met before. She read to me from your books a short time, only a few days and not more than an hour each

EXTRACTS FROM LETTERS.

day ; but they thrilled me and gave me much faith. I had a trifle more than money enough to send for the books I have mentioned, and what they have been to me I cannot tell you.

I had not had them a week when I felt just as if I could read, and why I put on glasses I cannot tell, but I did, and to my great delight could read quite well ; now I read an hour at a time, but only your books, and the New Testament, and now I want all you publish.

I have wanted to write you long before this, but was afraid you could not read my letter. I write this without glasses. Oh, I want to say how much I thank you and thank God for what "The Way, The Truth, and The Life" is to me. It's my Bible. I find new and helpful things every time I read it.

Lovingly Yours.

DEAR DR. : In looking over some books some time ago, I picked up "The Open Door" and read a few lines here and there ; they were so in harmony with my belief I bought it and read it.

I must say I never have in all my life read a book that I liked so well. It fits me perfectly.

E. D. S.
DENVER, COL.

There is an influence that runs out from your writings into my soul that strengthens and encourages and uplifts me, and I lay your book down with a deep yearning for the life it opens to me.

H. M. J.
CISCO, TEX.

. . . The book, "The Genesis and Exodus of the Human Spirit," is fine and true, and fitted into my necessities in a peculiar sense—I am enjoying many hours both pleasant and profitable in perusing it. It explains many vexing questions—especially the self-hypnotizing delusions—and then reveals the light of the *True Life*, so clearly and beautifully, that our senses are charmed with the right—and our souls would aspire to the purity that we have been allowed to gaze upon.

G. M.

I have just closed your book "The Dawning Day" and my soul has been feasted by its words. I have read—and own—your books "Pathway of The Spirit," "The Way, The Truth, and The Life," and "The Open Door."

But "The Dawning Day" is so plain and practical it seems meant for me. I have long been searching the way.

I have studied Christian Science and other methods, to learn, know, and understand ; none seems so plain as this.

MRS. K.

ELGIN, ILL.

Greatly has my soul praised and thanked God for the teachings promulgated by you. They have helped me to realize spiritual understanding in the deep mysteries of life, and to make organic the healing potency in my own body, and assist others to realize the same.

MRS. K.

OAKLAND, CAL.

EXTRACTS FROM LETTERS.

DEAR SIR : Having read your book, viz., *The Way, etc.*, or *Christian Theosophy*, for which I cannot find words to express my gratitude to you for so ably elucidating the principles of practical Christianity, I wish that every preacher and teacher of Christianity could read it and adopt its views, which, if generally adopted, would bring about the millennium. Please mail particulars about your school and oblige a seeker after truth.

MY DEAR SIR : . . . I cannot tell you how thankful I am that your book came into my possession. To me it is the direct inspiration from Christ himself, and you must be the happiest of men to have been led along so divine a path, to the perfect understanding of His mission and method.

Yours very sincerely, _____

J. H. DEWEY, M.D.

DEAR SIR : I have just finished reading your hand-book of "*Christian Theosophy : The Way, The Truth, and The Life,*" and must say it gives me a more comprehensible insight into the teachings of the Christ than anything I have ever read before. . . . Awaiting your reply,

Yours truly, _____

J. H. DEWEY, M.D.

DEAR SIR : Please send me one copy "*The Way, The Truth, and The Life.*"

I think your book is wonderful. It thrilled me with new light. A new heaven and a new earth are open to me. I read your book as I have searched the Scriptures in the past. So now I look for treasures in *Christian Theosophy*. I shall take pleasure in lending your book that the light may shine. I inclose \$2.00.

With sincere respect and friendship, _____

DR. J. H. DEWEY : I have read and re-read "*The Way, The Truth, and The Life*" with satisfaction and delight.

Though only a student I am able to command the conditions of my body, and in considerable measure that of my children and others.

Respectfully and truly yours, _____

DEAR DR. DEWEY : I have tried to benefit you and others by speaking of your book as I had opportunity. To me this is a life-giving book. I send you \$2.00 for "*The Way, The Truth, and The Life ;*" please direct the book to _____ and oblige

Yours, _____

DR. DEWEY.

DEAR SIR : We have greatly enjoyed the perusal of "*The Way, The Truth, and The Life,*" and we rejoice with you in the good this work is bound to accomplish. All here who have read it wish to re-read again and again, and finally must get the book as their own. . . .

Respectfully, _____

EXTRACTS FROM LETTERS.

DR. J. H. DEWEY.

DEAR SIR: Very recently, through a review of your books in the *Arena*, I was led to read "The Pathway of the Spirit" and "The Open Door," and found in them a theory of life and belief unfolded, which to my mind seemed entirely free from the contradictions and inconsistencies that mar at least the statements of other systems.

I have been much interested in Christian Science, but have found an insuperable difficulty in their doctrine regarding matter, which I cannot look upon as inherently evil nor as the creation of any power except God. In fact, matter seems to me like so many other things, a good and useful servant, and only evil when allowed to usurp the place of master, which belongs to the nobler side of human nature.

I believe with Browning that "not soul helps body more than body soul," and I find, with pleasure, that this view is in harmony with the spirit of your system.

It is not enough to read such books as yours—they are a call to come up to a higher plane of life. I have no difficulty in believing it possible—it seems a necessary part of a belief in God.

Yours very truly,

G. L. A.

BALTIMORE, MD.

DEAR MRS. DEWEY: "The Spirit moves me" to write and tell you of my grateful appreciation of this last book, "The Genesis and Exodus of the Human Spirit."

It seems to me that the Dr. has found the beautiful, medial line of Truth that holds its undeviating way between narrow conservatism on the one hand and extravagant idealism on the other. And having once been found one could not but be convinced of its self-evident reality.

The little book came to me as if in response to my desire to understand the claim made by Christian Scientists that All is Good. No evil can exist, no sin, nor sickness, only in the seeming.

I have often asked myself the question, If this be true, for what purpose are we endowed with the senses and the reasoning faculties?

Now, faith is one thing and credulity another; and many persons are so constituted that they can have faith in nothing that has not a rational basis for its existence, and comes in direct conflict with the daily evidence of their senses.

Doubtless every creed has for its foundation at least a fraction of truth, and there is some good in all.

But happy he who can, as if by intuition, sift the truth from the error, and by joining the fragments form a beautiful and perfect whole, which must be a convincing and satisfying delight to every seeker of the real.

This I think the doctor has accomplished, and may the reward of a work well done rest ever upon him and you . . . and may you ever be conscious of grateful and loving thoughts about you from those for whom you have labored.

Yours earnestly,

L. S.

WILKESBARRE, PA.

