

DIANOTHEISM

A THEOLOGICAL INSPIRATION

GIVING A RATIONAL THEORY OF THE SPIRITUAL UNIVERSE,
THE CAREER OF THE HUMAN SOUL AND
THE MORAL OBLIGATIONS OF LIFE

BY

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CHICAGO :

H. A. HAMLIN, Publisher, 423 Dearborn St.
1895

BF1999
R55
1895

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PREFATORY CODEX COMPENDIUM.

1. *Deity is impersonal—is comprehensive of and inseparable from the common material and intellectual components of the illimitable universe.*

2. *Infinite principles, as attributes of Deity, inter-permeate and govern the finite in nature.*

3. *Under fixed and eternal laws, planet worlds are evolved from the solar orbs in space, and when completing their destined periods of existence are disintegrated and their substance matter reorganized for new worlds.*

4. *The human soul, as an eternal factor of the universe, is elected to an endless chain of cycles, and during each of it's cycles is afforded an opportunity for an earthly incarnation and for a period of Heavenly bliss.*

5. *The intellectual status of the soul upon entering the realm of spirit corresponds to that of its most exalted estate during the fleshly life.*

6. *The spirit has a progressive career from bodily death till its arrival at the Pan Elysium, or terminal Heaven, whence it turns back to earth as an unconscious elemental and begins a new cycle of existences.*

7. *An inspirational power of sensing Infinite truth subsists in every human mind, which with culture and exercise will guide the intellectual destiny and ennoble and spiritualize the soul.*

Prefatory Codex Compendium.

8. *The inspired human mind is the only resource through which esoteric knowledge of the Infinite or of the spiritual universe can be obtained.*

9. *Man's nature, inherently pure and honorably intentioned, is liable to attainments from misguided actions or acquired vicious propensities, which in their effects oppress the soul and impair the happiness until duly atoned for by compensative righteousness.*

10. *Happiness is conditional upon harmony with divine law, which in turn demands the employment of the intellectual and bodily energies toward the personal well being and the rendering of efficient assistance to others.*

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BOOK I.

The Deific Universe.

CHAPTER I.

THEOKOSMOS.

DEITY INCLUSIVE OF ALL THE POWERS AND ELEMENTS OF
THE UNIVERSE.

The Deific universe embraces all in all the vast chasms of heavenly space, and within these ample domains each material body, element and entity performs certain specific functions and serves in some capacity every other body, element and entity extant in nature. The great semi-independent stellar groups abounding in heavenly space are as fragmentary or detached portions of the one illimitable Deific system, and within each of these component or sub-universes is focalized the essential governing and distributive agencies for maintaining all its varied parts active and harmoniously attuned. Deity thus all inclusive hath one phase of Its body structure manifest as material and spiritual worlds and another phase manifest as attenuated etherea filling the apparent vacuum of immaterial space. Certain Deific potentialities focalized about our planet world create the phenomena of the material and spiritual planes, while the grand confluence of

potentialities about the central regions of the component stellar universe to which it belongs create the ultimate Heaven and the Nirvana toward which the soul of man hath instinctive yearnings. As the members and organs of man's body are to the soul instruments through which its faculties may manifest and execute their functions, so are the organized suns and worlds serviceable vehicles through which the different traits and powers of Deity manifest and perpetuate themselves. From each sub-universal focus potential energies flow forth to the outermost boundaries of the material system surrounding it; one line or stream of which rapid moving and incisive elements, mayhap, sets in process necessary revolutions within a solar orb while another is functioned to supply the subtle principles sustenant of the human intellect. Comparable to the nervous circulation of the human body, carrying intelligence to and from the mind's central focus, there are currents and strains throughout the universe by which various Infinite and finite powers vibrate and intercommunicate each part and element with all other parts and elements; thus affording mutually beneficent conditions and likewise a Deific cognition of all that transpires within its illimitable domains. For purposes of finite comprehension, the Deific Universe may be resolved into seven original principles or primary elements, each of which hath certain allotted traits and functions, and the innumerable sub-divisions of these expansive faculties afford all the tangible and intangible, the knowable and unknowable phenomena in nature.

CHAPTER II.

FUNCTIONAL COMPONENTS OF THE DEIFIC UNIVERSE.

The elements and substances constituting the ponderable in nature, or that which is distinctly or remotely palpable to the human intellect, may be arranged and classified as the body proper of Deity, or as a principle or faculty upon which the tangible manifestations of the physical world are dependent. The dense or gravitative substances of the material plane represent the humbler estate of this principle or faculty; those substances possessed of a volatile, gaseous or vaporous quality pertain to its more remote or less tangible phenomena while the organic forms of plants and animals show the marvellous results of its combination with and utilization by the other Deific faculties extant. This faculty of the Theokosmos is in itself inert and insensate, but when acted upon by certain other functional principles it becomes resolvable into planetary nebula, into terrestrial strata or subtle atmospheric gases or the attenuated components of animal flesh and blood. When its essential elements are organized as solar or planetary bodies, placed at convenient distances from each other in the etherea of space, it hath the capacity of an osseous framework that may be clothed about with elements vitalizing, beautifying and completing the material and spiritual order in nature. The density of its elements, in comparison with other Deific faculties, enables each orb of the stellar-universe to maintain itself a focal balance of

**The Basic
and
Ponderable
in Nature.**

gravitative attraction and repulsion in the heavens while the different cyclic phases prevalent in these solar and planetary bodies induces sufficient erratic diversion of the mobile energies for continued circulative activity. Its elements organized as planet worlds furnish a substratum whereon and wherewith soul entities may germinate the physical body and sustain an important phase of their existence. Thus matter hath a potentiality in Deific nature as a plastic and a substantial vehicle wherewith a class of higher faculties may subsist and add their portion toward the eternal processes of the vast mechanism man terms the universe—a mechanism that hath repeated its cyclic measures throughout the aeons of the past and which will continue their repetition throughout all future time.

**The
Energetical
and
Impulsive
in Nature.**

A restless and incisive principle obtains in nature whose elements have various methods of demonstration to the human perceptions, whereby the one inherent power becomes subject to many names and classifications, according to the material menstruum or vehicle with which it is immediately concerned. According to the ordinary human perceptions, there prevails within the environs of nature an interminable array of forces or energies, each clearly distinctive from all others; profound inspiration, however, reveals these forces and energies as mere sub-divisions of a single specific faculty or characteristic of the Theokosmos. This all pervading principle demonstrates its power as magnetism, electricity or volcanic turbulence according to surrounding ma-

terials or influences and may engage itself in every conceivable activity; as in the hurling of planetary substance from a sun into space and arranging it upon an orbit sufficiently distanced from other celestial bodies, or in the minor details of planetary development or in enabling the common functions of animated life. The faculty is remarkable for the obscurity of its motive powers, whose effects only are disclosed to the ordinary human understanding, and it is through this mystery of their actual source and purports that these effects have frequently been made objects of worship by mankind. Primal force is thus a potentiality permeating the functional universe, generating impulse and effectively preventing inertia and so keeping orderly all the essential elements and properties in nature.

The
Vital and
Assimilative
in Nature.

The Theokosmic *life* principle is functioned to incorporate with materiality and to develop the various physical substances apparent to man as plant and animal growths. It is capable of expression only in special phases of materiality and upon a planet world that hath reached a sufficient tranquility and development of its surface formations to receive the embodied soul. When the requisite planetary conditions are present this faculty emerges from its invisible phase, in response to elemental visitants from heavenly space, and grasping and assimilating matter, it fashions therefrom plant or animal bodies according to the requirements of the ego individualities concerned. In its disorganized or inactive estate, its components are disseminated throughout the atmos-

pheric envelope of sun or planet as an impalpable etherea, and subsisting thus temporarily serviceless and innocuous it awaits the summons of ante-natal souls to whom it responds with the body development they require. In itself it is an unresisting and dependent principle but endowed with a responsiveness to the elemental ego that enables procreative virility and the maturation of the body organism. Its peculiar qualities have their clearest manifestation to the finite mind in the digestive and assimilative processes of life, when material substances are grasped and quickly transformed into the body elements of plant or animal. When its services are no longer required by an ego individual, it withdraws from the body it hath sustained and reverts to the impalpable estate until attracted by other entities seeking embodiment.

The Imponderable and Spiritual in Nature. The principle describable as The-
 okosmic *spirit* hath an unending or un-
 broken extension throughout the universe,
 but with its elements sub-divided in such
 order that an illimitable host of widely varying formations may often be found in close association with each other or subsisting upon the same plane of activity. It is the principle from which souls in the disembodied estate construct their personal forms or habilaments and likewise the numberless objects of decoration and convenience with which they may surround themselves. In all its broad extents it maintains its immaterial features and never interblends with matter so as to become apparent to the ordinary human

perception. It is susceptible of infinitely varied expressions of its elements, even exceeding the diversified capacities of the *life* principle in nature; which affords thus ample facilities for beautifying the surroundings of every disembodied intelligence and entity in existence. As the *vital* principle is eagerly responsive to the soul approaching or sustaining embodiment, so is the *spiritual* principle eagerly responsive to the soul after its disembodiment; making itself obedient to the individual will for purposes of comfort or adornment. In its relation to the material world; it may be described as hovering above and repeating every terrestrial feature and employing itself to have ready molded an astral body for each entity in life, so that when the transition of death takes place, there is in wait a fitting spirit envelope corresponding to the physical outlines of the mortal form.

The
Governing
and
Directive
in Nature.

This function of the Theokosmic system hath two distinct components; one being the governing and unchanging Infinite in nature, and the other being the subjective and constantly changing finite. In its Infinite aspects the function embraces the essentials of Deific *will* and exercises a governance over other parts and faculties of the universe, after a manner that may be likened unto the human will in its governance of the mind and body. In its finite aspects it embraces the ego entities extant in nature, that, while eternal in their inherent individualities, are subject to a routine of cyclic changes and an impetus that

prevents them from attaining a fixed status either of intellect, position or abode. The Infinite component holds all nature in orderly balance, subordinating the finite to needful movements; the finite component constantly aspires toward and supplicates the Infinite and through ardent and hopeful effort performs the services requisite to its department in the material and spiritual worlds. Thus one division of the faculty becomes necessarily dependent upon the other; like unto the dependence of a commander upon his army for execution and the dependence of an army upon its commander for skilful guidance. The impersonal Infinite component constantly employs itself to supply inspiration and to fill the mental atmosphere with a consciousness of divine justice and love; though in traversing space or through contact with materiality the influence it is functioned to yield may suffer deterioration in chasteness or deflection from inherent purports, so that when inspired and interpreted by man it hath partaken of or assumed certain finite characteristics. The personal finite component normally employs itself during the conscious part of its cycle in overcoming the defects in its intellectual growth and in mastering the obstacles and impediments its surroundings afford. The two components of this principle of the universe, with their remarkable differences in characteristics and functions, are ordained to intimately approach each other and to labor together for their mutual well being and in maintenance of an harmonious relationship with the aggregation of faculties constituting the One complete Deific System.

**The Exac-
tive, Com-
pensative
and Retribu-
tive in
Nature.**

A faculty of unerring *justice* obtains in the Deific universe which exacts from each element and entity and organized body extant its proper meed of activity, or contribution of beneficence to nature's domains, and, while compensating for every fulfilment of natural obligations, it is as surely retributive for evilly directed energy or inefficiency. It permeates the material and spiritual systems of the universe as a high intellectual or ruling trait, repeating in the subjective intellect of man a measure of its purports, so that the purest phases of human equity supply a fair intimation of the faculty in its divine estate. In its methods it may appear rigid and unsympathetic and as taking no consideration of circumstances or individual defects; for it rewards and punishes apparently without distinctions, in accordance with the action itself and irrespective of actuating causes. Its fixedness of routine gives man his intuition of fear of Deity and makes him so apprehensive of his weaknesses as to engender despair of self purification and to lead to a search after some interceding power to redeem or prepare him for his spiritual future. In itself it becomes the highest conception of a threatening or unyielding surveillance over man; in combination with other faculties of the Deific system it displays wisdom, order and reliability in nature as against petulant and arbitrary methods.

**The Affec-
tional and
Sympathetic
in Nature.**

Deity, as an all inclusive entity that enfolds every portion and element of the universe, however refined or however

base, cannot consistently be made an object of affectionate worship by earthly beings, who are moreover, in themselves an essential constituent of the Deific structure. The human heart, therefore, requires some essential function or principle of the all embracing Deity to which adoration may be directed and which is qualified to beneficently respond to the supplications of the soul, however deserving or undeserving the individual supplicant may be. Such an adorable principle hath been portrayed in the personalities of Krishna, Buddha, Christ and Mohamed and toward it, according to its lights, the human soul is wont to confidently direct its praises and aspirations. As an actuality in nature this Deific principle hath the trait of a responsive and devotional affection in the great Mind of the universe, that corresponds to a responsive, devotional or parentive trait in the mind of man. It is interblended with and capable of exerting a perceptible and necessary influence over all the parts and elements of the Deific universe, in like manner as the religious or parentive affections permeate and exert a perceptible and necessary influence over the parts and functions of the human soul. It becomes virtually the savior of man's soul from the despondency or despair that results from transgression or the apprehension of personal defects, through inspiring him with hopeful energy, a yearning for an improved moral status and with a desire to aright the consequences of his wrongdoings. It hath not power to absolve from the legitimate consequences

of evil acts, but through an inspiring light informs the soul of its position or appeals to it, through the moral consciousness, to enter upon a course of self improvement and reparation. Its effect is also to modify the severer portents of Deific *justice* toward man, when his inherent or acquired weaknesses and evil propensities threaten to overwhelm and crush his spirit. It is wont to stir the kindlier impulses and affections and to attract the mind of man toward that which is unquestionably righteous or honorably beneficent to himself or his dependents. It strives even to shield him from the natural consequences of his own misguided actions or to so enlighten his intellect as to lead him into the safest and most expeditious method of compensation and self redemption. It constitutes the most refined and admirable trait of Deity and that principle in nature which is at all times accessible to man or responsive to his earnest supplications; yielding a counselling and spiritualizing influence that enables him to transcend the animal impulses and to maintain a righteous course in life. In the pursuit of its functions it flows forth from the Paradisial centres in space to the populated worlds and without disposal to arbitrary favors, it hath a more ready approach to self quickened and spiritually deserving minds, whose wants and capacities it discovers and supplies as free air discovers and flows into a vacuum. It responds to and fills with beneficent inspiration every spiritually hungering mind, eliciting therein a joy like unto that of a famine stricken land when the desired waters come upon it. Hence, Deific *love* becomes

the chiefest and most suitable object for man's religious devotions; inasmuch as no other principle in nature evokes such nobility of sentiment or bends the human heart to like self abnegation and resignation to the inevitable as this sublime faculty when its endemic influence is felt or its purports understood.

BOOK II.

The Material, Vital and Paradisial Organization of the Universe.

CHAPTER I.

THE INTERSTELLAR SUB-UNIVERSES.

As every atom of the inorganic world and even the most minute of vital growths sheweth perfection of design and structure, so also doth every impalpable element and ponderous body of the stellar universe show to the specially skilled or inspired intellect a corresponding design and fitness in nature. Throughout the distant reaches of heavenly space there maintains an analogous order and accuracy of organization to that which prevails upon the terrestrial surface or within the borders of the observable solar and planetary systems. Thus the fixed stars are to be constantly seen in the specific locality assigned to them, their planet worlds move in proper orbits and no virtually erratic or inexplicable phenomena is found in all the host of brilliant orbs that the shades of night make visible. In the organization of the major properties of the universe it becomes essential that within certain measured intervals in the chasms of the greater heavens there shall maintain an allotment of the denser materiality, formed

as a seggregated star cluster, self sustaining, yet remotely inter-dependent upon other such clusters, after the manner of the inter-dependence known to subsist between the closely associated suns and planets that come within the range of demonstrable mathematical admeasurement. These great star clusters are each endowed with a complicated internal mechanism that maintains the body politic a permanent organism throughout the aeons of time, repelling the encroachments of adverse extraneous matter or the too near approach of other stellar aggregations. Each of these stellar systems is complete in its material and spiritual endowments, being intrinsically a nucleus of Deific power in Its peculiar distribution throughout the illimitable universe, maintaining among its higher functions a great spiritual center as a focus of outflowing and inflowing etherealized forces and entities that periodically revert to and from the materiality of the surrounding solar and planetary orbs. The internal harmony of these sub-universes demands that each solar and planetary system within their domains shall perpetuate itself and shall be endowed with the capacities of self-renewal and a periodical reorganization of its parts. Hence, each individual solar orb must expel matter and form planets thereof, which upon running their course and exhausting their life sustaining powers shall be indrawn, dissolved in the solar mass and eventually expelled again to form other planets. Thus, in the complete structural order of the sub-universe, each tangible and intangible element and entity is ordained to functional cycles in which it performs services

conducive to the perpetuity and harmony of the system as a whole ; the central or terminal Heaven being the inheritance and resort at duly regulated intervals of all the component forces and entities in their superior or spiritualized phase of existence.

CHAPTER II.

THE PARADISIAL SYSTEM OF THE SUB-UNIVERSES.

Within each interconnective star group subsistent in space, there maintains a central nucleus of directive powers in nature that is also a pole of convergence and of distribution for every impalpable and spiritual element and entity pertaining to the stellar group concerned. Within these central stellar sources there pulsates a peculiar Deific energy that gives perpetual movement and a routine of cyclic changes to the surrounding worlds ; simulating in its methods the energy of the human heart as it attracts the vital stream from every organ of the body and when having derived from and imparted to this sustentant stream certain essential powers, sends it forth to traverse again the same bodily organs. In their order, there are streams of germinative life flowing forth to the planet worlds, endowing them with potential growths that afterward reverting to the impalpable or spiritual estate flow back to the fountain source, endowing it in turn with equally potential power and glory. The inner processes of these superior realms in nature are necessarily hidden from or are incomprehensible to uninspired man; for while

upheld by laws absolutely exact and unchanging, the innumerable cycles within cycles and the varied agencies of their complete organic systems, places their interpretation beyond the skill of the human intellect that hath not had, in addition to the experiences of the incarnate life, a period of observation in spiritual zones. The great interstellar heart, functioned to indraw, reorganize and send forth again every mobile or circulative force and element within the sub-universal boundaries, hath a peculiar spiritual significance in that it becomes a nirvanic Heaven to each conscious entity at the terminal of its animative or embodying cycle.

CHAPTER III.

EVOLUTION AND DISRUPTION OF THE MATERIAL WORLDS.

Attached to each fixed orb of the sub-universe is an allotment of cosmic matter, maintained either in the form of gaseous nebula or solidifying planetary masses or as tranquil, life sustaining worlds, or worlds that have run their vital course and are approaching disintegration. Every orb of this character, while yet a fixed and permanent factor in the stellar group, is subject to certain periodical changes in the position of its constituent materials whereby important alterations may occur in its luminous properties and in the extension of the planetary elements from its radial surface. In orderly routine each proper sun hath its planetary cycles, in the beginning of which cosmic matter is erupted and

hurled forth into space, that eventually gravitating into cohesive bodies and choosing suitable orbits becomes in due course habitable worlds: the termination of such cycles being marked by the indrawing one by one of the planet worlds and their absorption in the parent mass. Thus the solar orb to which the earth owes allegiance is an established and self regulative body, resting forever in an apportioned region of the sub-universe, while the planet worlds and their satellites surrounding it must eventually exhaust their life sustaining utility and require annihilation that their elements may be re-organized into new planes of vital energy.

CHAPTER IV.

THE CHARACTER AND METHODS OF CERTAIN OBSCURE FORCES AND ELEMENTS OF THE SUB-UNIVERSE.

From the Pan-Elysium or Paradisial centre of the sub-universe there radiates forth a constant stream of vital or sustenant elements and energies that continuing outward to the stellar limits endows each special sun and planet and living entity with orderly functions and capabilities. These elements and energies thus intersecting space in many swift moving currents, may engage in regulating the cycles of a solar luminary or in conveying elemental soul waves to the planets prepared for their reception, or in manipulating the innumerable agencies of lesser moment that appertain to every animate or free moving body. Each force and entity forming these obscure

currents hath a given cycle, from the epoch of its outflow to the epoch of its inflow, and each cycle in its order is followed by another similar cycle and these have repetition throughout all time. Along these hidden lines in heavenly space there proceeds a soul vital stream to each habitable world, that after forming combinations with and for a time manifesting itself through materiality, turns back to Paradise enriched with properties that compensate for whatever it may have seemingly lost in its activities. This stupenduous outflow and inflow is so regulated that no material world or spiritual sphere is overfilled, while the central Heaven requires no expansion to accomodate the hosts forever returning from the material planes. It is a provision in nature that may be likened unto the currents of the mortal body that flow from the heart to the extremities and from the extremities to the heart and maintaining withal such evenly balanced circulation that there occurs neither excess nor poverty in any organ or locality. A cyclic stream, functioned as mental nourishment, flows forth and invests the surrounding worlds with intellectual and emotional energy and which, after being appropriated by soul entities of the material and spiritual zones and receiving from them a certain transmutation, proceeds thence inward to the fountain source, inspiring for a time intellects of the Heavenly realms with its quickening and tranquilizing influence. Such subtle elements flowing outward to the world systems, as Deific spent breath, become unto finite forms and entities an inspirational and sustaining power that

after fulfilling its appointed services is returned as a Deific inspiration, while the soul entities themselves have a coterminous cycle wherein the apparently exhausted or attenuated outflow from Paradise is always counterbalanced by the developed and enriched inflow. Soul entities are thus intimately associated with and enveloped in these obscure streams circulating within the stellar macrocosm, delivering as they proceed certain potentialities both to the Earth and to Heaven and withal performing a worthy service in the Deific system—their individual rewards being in the happiness they find in their necessary activities.

BOOK III.

The Immortal Ego and its Methods and Relationships in Nature.

CHAPTER I.

PRE-NATAL EXISTENCE OF THE SOUL AND ITS GERMINATIVE PROCESSES.

During the epoch intervening between the exit of the elemental soul from Pan-Elysium and its material birth, it hath no conscious volition, but, whatever its natural order or species, it is borne onward by subtle repulsions and attractions with the mystic currents that pulsate through space to its destined world. On reaching the material plane it attaches itself to the body of an individual, of a high or low order of intellect, ordinarily in conformity with its own inherent status, and awaits the opportunity of germination. The length of its term of waiting for the consummation of embodiment hath dependence upon the measure of prosperity of its living affinities, as, if belonging to a human type there may be interference with prolific increase by war or pestilence or other calamities, or, if belonging to a breed of animals that is being rapidly exterminated it may fail to secure the desired birth except through the near-

est kindred of the type or breed. Thus actuated by the single design, material embodiment, the ante natal ego enters the magnetism of an affinity in the flesh and, whatever the attainments of its previous earth lives, it normally succeeds to birth among individuals bearing close physical resemblances to those with whom it hath been associated during every former cycle of its existence.

CHAPTER II.

INHERENT RELATIONSHIP OF ELEMENTALS TO THE EMBODIED TYPES AND ORDERS.

Of the abundance of elementals projected from Pan-Elysium realms into the atmosphere of the material world, each type and order proceeds direct to its embodied affinities and each individual, guided by an intuitional impulse, seeks embodiment through those qualified to supply it a form suitable to its inherent powers. A primal genera establishes its type and order of bodily structure in accordance with the demands of its inherent mentality, maintaining, however, an adaptation to the age of its advent upon the material world, and those coming after it may improve or modify the established species to meet the requirements of any additional faculties they may possess. The structural organization of either primal or later genera manifests certain special characteristics ; the pioneers of every type of embodied life being invariably of humble mentality and uncouth form, as befits their environments, while mem-

bers of their later posterity are ennobled concurrently with the improvement of material conditions surrounding them. Soul waves of intellectually differentiated entities are caused to flow toward the earth plane in every consecutive age of the life sustaining era, each wave being specially adapted to the material conditions extant on its arrival. Hence, an order or type that flourishes in one epoch is not inherently qualified for embodiment in the same world at a later epoch. Whatever variation occurs in the inherent character of the elemental influx is followed by a corresponding variation in the character of the life forms it generates; any numerical diminution in the generic wave is followed by a like diminution in the members of its materialized race, while termination of the elemental wave of any type of beings necessarily bring to a close the embodied existence of that type.

CHAPTER III.

PROCESSES OF EMBODIMENT OF THE ELEMENTAL.

The elemental hath no conscious choice of worlds or epochs of time or of life orders through which it may germinate ; it is ruled by subtle forces in nature which take cognizance alike of planetary needs and of its special adaptations and which direct it unfailingly to an appropriate sphere of action. Its opportunity of germination and transference from the unconscious estate to the incipient phase of material life is afforded when the sexes of its affinities in the

flesh have fruitful contact, and thenceforward to the end of its cycle in Pan-Elysium it is an intellectually progressive being. The elemental thus passes the barrier that held it in the unconscious condition through a sexual rapprochement, and, whether the germ so established be quickly destroyed or succeeds from the embryo to physical maturity, the ego proceeds onward through spiritual stages to Pan-Elysium. In attaining earthly embodiment the soul contends with uncertainties that have no repetition in any other phase of the animative cycle; for it may have success in the processes representing gestation, normal infancy, childhood and physical maturity, or it may only succeed in the first of these, and, through loss of its body, have to pass on to the spiritual plane without other experiences in life. Under normal conditions the elemental thus incarnating will evolve for itself an organism in accord with its inherent endowments; abnormal parentive influences, however, may interrupt embryonic unfoldment and induce deformities that will to certain extents thwart the inherent powers of the soul.

CHAPTER IV.

IMPORTANCE OF THE LIFE PHASE OF THE ANIMATIVE CYCLE.

Material birth ushers the eternal ego into conscious existence, so that thenceforth to Pan-Elysium it pursues a course of intellectual unfoldment. Emerging from intellectual obscurity through the generative process, it enters upon the activities of

physical life, unless unsuccessful in maturing a body; in which latter event it proceeds with the spiritual phases, reverting not to the elemental estate nor attempting re-incarnation. Though life is a comparatively short epoch in the complete cyclic career, even if old age is attained, it hath features of great import to the individual soul; failure of embodied experience being of the nature of a misfortune that entails much arduous effort in spiritual spheres to compensate. The life stage discloses the soul's outermost projection from Pan-Elysium, the fulcrum from whence it turns and retraces lines it had traversed as an unconscious elemental—the retracing being different from the going forth, in that it hath intervals of rest with pleasurable associations along the route. The soul being provisioned for a certain intellectual development during life, it follows that such individuals as achieve the normal term of embodied existence are advantaged to the extent of their worldly experience above those of premature death. However, while the attainment of old age in life by those who practice the virtues hath inestimable value to the soul, old age to the vicious may be unprofitable to the extent of their evil deeds and the base propensities they have acquired. Through maintenance of the fleshly form and pursuit of the ordinary vocations and legitimate pleasures of life the soul develops a certain power and vigor of being and makes also such preparation for the spiritual plane as will enable its full appreciation of every source of joy there extant. While the greater proportion of souls passing the germinal process fail of physical matur-

ity, many not even reaching normal birth, it is provided in nature that the materially successful are sufficiently numerous to guide and instruct the materially unfortunate ones of their genera in the essentials of earth wisdom and the personel graces.

CHAPTER V.

PRE-ORDAINED AND VOLITIONAL POWERS OF THE SOUL DURING ITS CONSCIOUS CYCLE.

In the progressive career of the soul from the material plane to Pan-Elysium, there is provision for individual happiness through the performance of an allotted order of duties and also provision for suffering through inefficiency in or neglect of these duties. A soul may be pre-ordained, from inherent qualities, to the leadership or to the amusement or to the humble serving of its contemporaries, and for meritoriously fulfilling its assigned functions there entails an adequate measure of happiness. Each soul hath its special fitness in the economy of nature and a mission which no other can in detail fulfil; if propitious circumstances attend its incarnation and early development it may ascertain its special fitness during life and be able to inaugurate a felicitous *karma* for succeeding spiritual zones. Under unpropitious incarnation or misguiding influences in youth, the soul intellect may be thrown into a false channel, leading to misfortunes in life and entailing assiduous effort in the spiritual zones in order to harmonize the bodily activities and the thoughts with the conscientious instincts. The soul may

traverse every zone from earth to Pan-Elysium and acquire little profitable wisdom or personal excellence, maintaining itself in social ranks inferior to its pre-ordained inheritance, or it may, through orderly application of its faculties, acquire intellectual excellences and successfully maintain itself the associate of those who are its superiors according to pre-ordained inheritances. Thus, some reach the terminal Heaven with wisdom below the intents of their primal inheritance and realize much sorrow as a consequence, while others reach Heaven with wisdom exceeding the intents of their primal inheritance and find much joy as a consequence. Within these lines the finite soul is an instrument of the eternal will, with no choice of its career, as broadly determined in nature, but it hath a choice of happiness or sorrow through the merit or demerit of its labors, exalting or demeaning itself within its social order or range of mentality. The soul inherently superior among its co-eternals and having by reason thereof a predisposition to the development of a body capacitated to express its qualities, is nevertheless measurably subject to the laws and conditions of materiality, especially during its germinal or embryonic stages, so that it is liable to both physical and mental defects. The soul inherently inferior and having a predisposition to the development of a body only capable of expressing inferior qualities, is not doomed on this account to an unworthy or unhappy career, being eligible for good or evil or joy or sorrow within its intellectual environment. It is ordained to each individual ego to develop during

every cyclic incarnation a certain measure of intellectual power and influence among its co-eternals but the favorable influences that may attend one incarnation an enable conformity with this inherent design may not attend another, so that in one earthly life there is satisfaction with surrounding conditions and the personel achievements and in another there is dissatisfaction. The events or conditions of the animative cycle leave no permanent impress upon the indigenous character of the ego, whose capacities are similar at the beginning of each of these stages of existence, and though with inherent characteristics that aim measurably toward excellence or mediocrity, it hath at every generative epoch a temporary subjection to material influences that may give it bodily perfections or imperfections or that may significantly affect it during the early period of life. The experiences of the lesser permanence during the cycle are such as pertain to the physical or animalistic man; those of the greater permanence are such as pertain to the affectional and intellectual man: which latter are qualities evolved or unfolded from the inner soul. A richly endowed individual may in life create for himself a karma of appalling disorder, that although an external and impermanent acquisition, will follow and harrass him in his spiritual existence; while the most lowly individual, through faithful pursuit of his pre-ordained functions and abstention from illusive vices, may create a karma of self approval and content that will follow and bless him through his succeeding spiritual existence.

BOOK IV.

Spheres, Conditions and Experiences that Appertain to the Spiritual Universe.

CHAPTER I.

CONDITIONS AND EXPERIENCES OF THE SOUL IN THE LOWER SPIRITUAL ZONE.

Through death of the fleshy form the soul hath release from its material environment and it straightway enters a zone wherein earthly conditions are spiritually reproduced. It finds spiritual lands and seas whose domains abound with spirit representatives of every species of plant and animal and of every type and condition of mankind. It finds scenic nature marked by numerous perfections not discoverable on the material plane while its companions likewise show super-mundane refinement and an absence of vulgar and repulsive traits. It finds surprising inventions and appliances that fill the glorified atmosphere with melodious sounds and rich perfumes and wondrous panoramic effects, and yet others of the nature of vehicles or air ships that freighted with pleasure seekers float majestically over the spiritual landscape. It finds intelligent and ennobled spirits discussing noteworthy human achievements or addressing orderly gather-

ings or entertaining those seeking intellectual diversion or recreation, while it observes also numerous places both of instruction and of worship to which the inhabitants alternately betake themselves. Close followed by the karma developed during earth life, the soul thus enters the zone of spirit and according to attainments is impelled toward either pure and worthy thoughts and activities or toward the base and unworthy. Objects and scenes experienced during life have recurrence to the spiritual memory, bringing repetitions of their joyous or pathetic features, and erstwhile friends and intellectual affinities come forward with greetings. The features of this zone are interesting and joy giving in accordance with individual merit, or such fitness for their appreciation as results from virtues practised on the material plane. Thus opportunities abound for a series of sociabilities, studies and beneficent labors and the soul finds itself happy, primarily to the extent of its past virtues and secondarily according to its efficiency in the duties of its new surroundings.

CHAPTER II.

CONDITIONS AND EXPERIENCES OF THE SOUL IN THE INTERMEDIATE SPIRITUAL ZONE.

When the soul hath existed its allotted epoch in the first spiritual zone from earth, it is transferred, by a process analogous to physical death, to another realm wherein it finds many of its former conscious

relationships repeated on a new and elaborate system. It finds the souls of every animal type and the spiritual reproductions of plant life enhancing the interest of the scene with their presence, while of humankind, even those that pursued a disorderly or vicious course upon the earth are found to have overcome their evil tendencies and to have developed joy-giving accomplishments. The intellectually advanced soul comes in contact with numerous scenes and experiences having no comparison to earthly phenomena, finding in its immediate surroundings an harmonious and philosophically pleasing structural order, while the leading features of far distant regions of the material and spiritual universe are brought within its vision by skilful appliances. It discerns the relationship of all the suns of the universe to each other, as they conjointly obey the impulses of a central directive power, or it may follow the potential virtues that stream forth from sun to planet to their radiative source and fathom the mechanism of their production. It may now ascertain in detail the history of the material world and trace the evolution of its varied plant and animal types without delving for fossil relics, as such information requires on the earth plane, while the exact records of every race and nation of men are also within easy access. For the sportive and sympathetic pleasures it finds ample provision; every circle of intellectual affinities occupying their allotted spheres and secure from annoyance of those toward whom they feel no social attraction.

CHAPTER III.

CONDITIONS AND EXPERIENCES OF THE SOUL IN THE UPPER SPIRITUAL ZONE.

On reaching the upper spiritual zone of the Earth the soul is encompassed about by scenes and conditions of supernal beauty and perfection, and, having by this time, if not abnormally obtuse, become possessed of a high degree of moral purity and intellectual excellence, it is enabled to fully enjoy every feature of this manifestation of nature's universe. If yet possessed of aspiration for some unattained grace of person or practiced art or knowledge of the abstruse, there are abundant facilities for its rapid progress in the line desired. If ambitious for special skill in the higher astronomy of the universe, it may proceed to explore and ascertain not only the material outlines of distant suns and planets but also the superincumbent halo's of their spiritual zones; or it may journey forth intellectually to immeasurably distant recesses in heavenly space and view in detail the hosts of stellar universes as ranged in their orderly and eternal system. In various concerns it discovers facilities for self improvement, so that if hitherto neglectful of opportunities and only through the startling magnificence of its present surroundings awakened to the need of some creditable possession, it may even thus late in the cycle proceed to earn its way to favored realms and associations and to secure specific virtues that will give joy in the terminal Heaven. In the higher sphere of the zone the soul may have acquaintance

with the Earth's finite Governor and with the great and worthy minds who form his counsellors, and it moreover discerns the peculiar and beneficent influences which these high functionaries exert upon the spiritual and the material world.

CHAPTER IV.

CONDITIONS AND EXPERIENCES OF THE SOUL IN PAN-ELYSIUM.

In the realms of the great central world of the sub-universe the soul finds an inheritance of personel power and facilities for happiness according to the karma it hath developed for itself during the conscious period of its cycle. It finds the soul entities of every planet world streaming into this central system, and, though embracing types and races ranging from those of the primal orders that have constituted the inhabitants of immature planets to the more perfected intelligences of worlds of the millennial stage, all are perceived to maintain themselves with true angelic decorum. Every member of the constantly impouring multitudes is seen to discover its natural affinities and to instinctively approach the sphere for which it is specially adapted. The hitherto progressive soul, with a full karma of knowledge and benevolence, is found beaming with holy ecstasy from its nearness to and constant communion with the divine principles in nature. If having earned potential virtues in each preceeding zone of existence, it finds here abundant time for medita-

tion upon the varied glories of the universe it hath traversed and likewise for the pursuance of whatever pastimes its faculties may incline toward. After experiencing the merited glories of this, the ultimate Paradise, the soul passes into an appointed sphere and enters upon a state of entrancement during which the enriched mentality of its progressive cycle hath gradual dissipation. In this process it is for a period enraptured with dreamy meditations upon the joys and achievements of its past cycle, then, as if falling into a deep slumber, the memory is obliterated, the intellect obscured and as an unconscious elemental it is finally engulfed in a vital wave that bears it with myriads of others upon a new cycle to some material world.

CHAPTER V.

CERTAIN PHASES AND EXPERIENCES OF THE SOUL IN ITS SPIRITUAL CAREER.

If when entering upon the spiritual phase of existence the soul finds itself in possession of a karma of honest energy and benevolence, it enjoys a favorable self-estimate and contentment of mind, but, if realizing its karma base or unworthy, it experiences fear or uncertainty of mind and seeks to hide its defects from its fellow beings. On reflection upon its career in life it hath satisfaction in its deeds of virtue, which in their outward effects imbue the spiritual countenance with a joyous expression, while for its wrongdoing it hath humiliation of mind

and a countenance distressed and disfigured as from a virulent disease. If in life it hath been devoted to benevolent pursuits and to the acquirement of knowledge of the truths of nature, it finds ennobled and cultured companionship and an inheritance in spheres where learning is held in high estimate, but, if in life it hath labored for naught save to gratify the common lusts or evil propensities, it finds its companionship and the conditions of its spiritual sphere short removed from those of its experience on the material plane. Throughout the spiritual cycle the soul hath association with the learned and ennobled of its genera or with those of a lesser refinement or with the most lowly according to its own intellectual and moral status, for, although these varied classes may inhabit a common spiritual region, their contact is so regulated by nature that each hath companionship of its own quality and comparative isolation from its opposites. The soul becoming freed from the grossness and impurities of the flesh is eligible to new hopes and aspirations and refined joys; finding however, upon each successive plane a resource of pleasure in the memory of its every benevolent act and instructive experience. There being no premature or accidental deaths here as upon the material plane, but a duly measured epoch allotted to each zone, the spirit, though guided for a time by the peculiar mental impetus it gained in life, hath yet such mastery of its career as to be able to employ its time wisely or unwisely to its own welfare or injury. A foretaste of para-nirvana is possible in every zone of the conscious cycle,

but the soul may deprive itself of or limit such bliss, as it may impoverish its general inheritance in Pan-Elysium, through persistent grossness and failure to develop tranquilizing karma. During all the epochs following material birth the soul hath a constant approach toward the universal Heaven, realizing premonitory nirvana's in each zone until it enters Pan-Elysium, when begins the true or para-nirvana whose joys, though a common inheritance for man, are measured in their intensity by individual merit. Pan-Elysium brings to the soul the ideal nirvana, premonitions of which have engendered sublime conceptions and urged its worthiest energies, and the incomparable glories there prove that nature hath given naught of hope or aspiration impossible of eventual fulfilment. Thus the material plane as an outer extremity of Deific elements, and the physical estate as the inferior conscious condition of the soul, afford functions necessarily crude and joys less perfect than those of any succeeding phase of the cycle; while Pan-Elysium as an inner nucleus of Deific elements, and the soul reaching it being in its most perfect condition of intellectual unfoldment, the functions here are most refined and the joys the most perfect that the finite being can realize.

CHAPTER VI.

SOUL INTERCOMMUNION BETWEEN THE MATERIAL AND SPIRITUAL PLANES.

Conditions subsist in nature for the intelligent contact of embodied and disembodied souls, either

after a process enabling thought germs of the one to approach and influence the other or after a process enabling audible or visible presence. The sympathetic bond of kinship or of concurrent thought may attract an intelligence from one plane of existence toward an intelligence upon another plane and under such rapprochement the motives of the one become temporarily the motives of the other ; and yet each may be unconscious of the character or personality of its invisible affinity. Each human mind of arduous purposes and pursuits attracts to its aid potentialities from invisible minds which enhance the possibilities of desired achievement, while it may in turn render a similar service to those with whom it thus communes. Such intercommunion is common to both high and low orders of intellect and the matter communicated may be either of a refined or important or base or unimportant nature. Conscious intercommunion with spirits is ordinarily restricted to individuals abnormally clairvoyant or impressional while unconscious or endemic intercommunion obtains with every condition of mind. The one phase is of necessity rarely manifested while the other interblends with the common flow of thought, which, vibrating imperceptibly through the atmospheric media, rebounds from one mind to another irrespective of plane or embodied or disembodied estate. Thus a soul in the flesh may be in close mental contact with a disembodied affinity and receiving ideas and opinions upon some especial subject, or possibly questioning intelligently while the baser consciousness is entranced or stilled in sleep,

and at the same time, the spirit mind concerned may be equally ignorant of the source of its peculiar interest and inspiration. While this obscure flow of thought nuclei intimately interconnects the mentality of the two planes, it is only the few exceptionally talented or abnormally conditioned minds who have any true appreciation of the souls of any plane or zone save the one they inhabit. As nature hath ordered it, the soul embodied may not sense the spiritual estate nor may the soul disembodied sense the material estate; the latter, however, hath positive knowledge and is consequently in no doubt as to material existence while the former may be ignorant of or may entertain grave doubts of spiritual existence. Conscious intercommunion is commonly provided against by barriers that entail meagre and unsatisfactory sequences to human efforts for exact spiritual information; which discloses a proper safeguard in nature, preventing the embodied and disembodied from becoming unprofitably engrossed with each other.

CHAPTER VII.

SPIRIT INTEREST IN AND CAPACITY OF INFLUENCING MANKIND.

The soul transferred through bodily death to the spiritual plane may retain yet a solicitude for earthly concerns or for individuals; which for a time outweighs every attraction of its immediate surroundings and leads it to the natural channels of inter-

communication between the two worlds. Under such incentives the soul may devote its efforts to the furtherance of religious or political principles or to the moral quickening of individual minds, if beneficently actuated, or to the confusion of religious or political principles or the basely impulsive excitation of individual minds, if maleficently actuated. The philanthropic soul may even seek to bring about propitious marriages that elementals of inherent nobility may be attracted and incarnated for leaders and teachers of some special race or nation, or it may employ itself to frustrate marriage between the intellectually unsuited, if conceiving such interference to forestall the birth of the ingenitely vicious and inferior. It may endeavor a mental stimulus to leaders and teachers, urging them to advocate new or reformatory measures or inciting them to firmness when beset by popular impetuositities and prejudices. It may strive to influence persons indulging the passional appetites, seeking their moral or religious awakening, or it may have yearnings for nearness to those who were sympathetically allied to it in life. While its power over physical man hath such limitations in nature as to prevent undue or meddlesome interference in his affairs or the exercise of any wholly selfish or impropitious influence, the intellectual energy it exerts on his behalf is never lost, for it's thought trains impelled through space by force of will must needs act potentially upon many other minds, though possibly not successfully upon the ones they were especially directed toward. The inestimable value of proper safeguards in nature

against direct spiritual influence is apparent when it is taken into consideration how a disembodied soul might exert a confusing or otherwise injurious influence, even when actuated by no evil intent but merely through being imperfectly informed or through unschooled faculties or a blind desire to profit its earthly kindred regardless of the effects upon others. Hence, whatever the character of spirit interest in man, the natural obstacles that interpose between the two phases of existence tend to lessen the force of all conscious or intentional influence, while that which redounds to the spirit so employing its energies may be good or evil according to the motives and the manner of its activities, as a man might conceivably be affected through employing himself in matters pertaining to the spiritual plane.

CHAPTER VIII.

THE CONDITIONS OF ELECTION TO SPIRITUAL LEADERSHIP.

The spirit leader or director of intellectual activities invariably owes its appointment to its own intrinsic merit and not to any earthly heritage or to arbitrary or individual favors. The conditions of its attainment of such position differ from those prevalent on earth, in that there is neither dependence upon the will of the multitude nor upon any finite superior; the measure of wisdom and the power of influencing and directing the thoughts and actions of others, through the reception and outflow of ideas,

being the essentials to spiritual leadership. With a certain predestination to leadership in every animative cycle, it hath ultimate realization of its function, even though misfortunes may have hindered the unfoldment of inherent gifts during earth life. It finds its specific rank defined by its relative merits and on no occasion encounters the unpropitious phase frequently observable among men wherein an official or ruler is inferior in the qualities of leadership to some of his subordinates or adherents. Thus, the soul ordained in nature for leadership, apprehending its normal destiny soon after its advent upon the spiritual plane, and, aware of the popular enthusiasm for individuality and for efficiency in office, forthwith proceeds to develop the external or expressive qualifications and to evolve doctrines that will improve the methods or entice the thoughts of its fellows into healthful and profitable channels.

BOOK V.

Ruling Faculties and Traits of the Soul During its Corporeal Existence.

CHAPTER I.

RELATION OF THE SOUL TO THE FLESHLY BODY.

The finite soul during the life phase of its cycle of activities permeates and supports a material body, which it utilizes as an instrument in the expression of its inherent powers, in the performance of essential functions in nature and in the attainment of intellectual strength and refinement. In the structural order of its body there is maintained a proportion of gross matter, serviceable as a tractile intermedium in its contact with material nature and also certain refined and subtle elements permeating and serving to connect the organic constituents with the perceptive and rational mind. Its more subtle body elements are employed to convey vital energies from the inner resources of the mind to the functional organs, to which they are accustomed to flow freely in conformity with the impulsions of dominant faculties. In its intellectual manifestation, the embodied soul displays various faculties whose influences diametrically oppose each other, and to the relative prominence of these divergent principles in the mind is due the personality as distinguishable from other

souls. Each incarnate faculty is constituted to exert a certain impulsion and attraction upon the subtle energies of the body and to produce localized vigor, which may, under some abnormal constraint, become so acute in the function concerned as to cause it to appropriate to itself an undue share, thus unhinging the normal balance in the bodily system and inducing various faults and weaknesses. The faculties constituting the mental structure, like unto the components of the fleshly form, display both gross and refined qualities; some being intimately connected with physical organs and incentive of appetites or passions while others transcend physical nature and take cognizance of the purely intellectual and spiritual. Hence, through the sensorial faculties, the inner spirit transmits impulsions to and receives information from its bodily organs, in like manner as through faculties connective with the purely intellectual it receives inspiration from and intercommunicates with infinite and spiritual nature. The normal trend of the intellect, as conforming to the inherent proclivities of the ego, may be thwarted or turned aside by accidents or injuries to the body or by the overruling power of some especial faculty that has been developed beyond its legitimate bounds or through associations or teachings or habits while the mind is yet immature in its conscious volition. The traits outwardly manifested by the soul during life may in these instances fail to give a true indication of the intrinsic qualities of the ego; the mentality acting through the flesh deviates from its intentional bearings and assumes a temporary

character that is essentially false and superficial and between which and the inner self there is constant strife.

CHAPTER II.

NORMAL AND ABNORMAL CONDITIONS OF THE NUTRITIONAL APPETITES.

The faculties of the soul that manifest their powers through the nutritional appetites are normally constituted to urge upon the consciousness the especial needs of the bodily organs under their several influences. If by any unfavorable process these faculties have deranged their physical organism or rendered themselves abnormal in their activity, they become disposed to harrass the mind with inordinate cravings, demanding that which morbidly excites physical sensation. In their ordained activity these faculties are engaged with the appropriate nourishment and sustenance of the corporeal system and in this employ they react upon the consciousness with wholesome pleasures. In abnormal activities they engender brief and impotent sensuous excitations which are followed by bodily weaknesses and desires of evil import. Through maintenance of the normal appetites the body receives from the functional organs joy giving energy and the mind hath constant cheerfulness and hope. Through maintenance of deranged and abnormal appetites the body is filled with strange or oppressive sensations and

the mind imbued with morbid fancies and fits of remorse. Through gratification of the normal appetites there ensues a consciousness of having performed legitimate duty and the mind is fit for meditative, studious or social activities. Through pandering to the abnormal appetites there ensues an accusing consciousness and the mind is unfit either for pleasurable meditation upon its own concerns or for relishing or inspiring in others the beneficent social joys.

CHAPTER III.

NORMAL AND ABNORMAL SEXUALITY.

The sexual faculty displays a class of emotions and passions that incite chivalrous impulses and self sacrificing devotion or base and morbid propensities, accordingly as the natural chastity or an acquired unchastity is predominant in the mind. It is empowered, under moral and continent restraints, to animate and impel the mind toward heroic and admirable deeds, or, under base and uncontinent license, to morbidly inflame the various passions, to consume the vital forces of the body and to distract the attention from the common duties and obligations of life. The effects of its chaste influence are manifest in the amative and parentive affections, that impart to body and mind tranquilizing joys and a disposition to contentment in the practical or laborious routine of life ; its unchaste excitation is followed by eager passion-

al lusts or fierce jealousies or distinctively vicious propensities. Hence, sexuality, while inherently pure and joy inspiring as a normal feature of the soul's functional system, is subject to common laws of the body organism and is liable, through diversion from legitimate purports, to unchaste or unfavorable incentives which once engrafted in the intellectual karma may require assiduous and long sustained effort to eradicate.

CHAPTER IV.

NORMAL AND ABNORMAL COMBATIVENESS.

The faculty that in life expresses the bellicose impulses is primarily intentioned to the defense of the individual rights and belongings, but, being susceptible of disproportionate development in the mind or perversion from its legitimate intents, it may become incitive of grossly imprudent, aggressive or vicious thought or action. When maintained subordinate to morality and reason, it impels to positive and vigorous measures and to constancy in any enterprise undertaken. When not maintained subordinate to morality and reason, it becomes within the mind a smoldering fire that may suddenly, and from trivial cause, break forth in unseemly fury or engender vengeful thought or stealthy criminality; outraging thereby the finer sympathies and inducing unwholesome agitation of various faculties and organs of the mind and body. Under corrective disci-

pline it imparts steadfast courage and dignity of bearing to its possessor. Undisciplined it imparts a taciturn or fretful temper which not only irritates and exhausts the vital powers but so unhinges the intellect that there results faltering and cowardice when there is proper occasion for firmness or bravery. Under efficient control it allies itself with justice and benevolence and when called upon to employ force it urges no cruelty toward a thwarted or conquered opponent. When inefficiently controlled it imbues the mind with hatred and desire of revenge, as, not content with subduing an opponent, it seeks his abject humiliation or destruction. Thus, when the soul in its earthly career maintains such intelligent governance over its basic energies that the belligerent element instils a measured force and animation to the mind, in the defense of doctrines, rights or possessions, it realizes in the faculty a worthy and sustaining power in the life struggle.

CHAPTER V.

CAPACITIES OF THE MORAL CONSCIOUSNESS.

The faculty expressive of moral consciousness is functioned to exert an influence that overawes the baser qualities of mind and constrains the thoughts toward virtue. In its peculiar mental surveillance it intimates an approval of the chaste and beneficent and a condemnation of the unchaste and injurious. Its influence imbues the character with faithful

and trustworthy traits and affords a sustaining power to the mind that enables successful resistance to evil temptings. Through its activity a barrier is provided against the execution of unworthy motives, while through its inactivity license is given to evil indulgences, and fickleness and unreliableness of character come to possess no terrors for the mind. It awes the physical man into submission to the dictates of religion, and, to the inner perceptions, surrounds every object and principle in nature with purity or righteous intents. It is when its powers are dormant in the mind that the animal propensities exceed their proper bounds and every object and motive in nature takes on a base or selfish aspect. In its normal activity it affords the mind prudential or timely intuitions enabling the employment of needful restraints upon the baser impulses, but, with its powers weakened or obscured, the mind is readily swayed by the sordid and passionate nature so that actions damaging to the self esteem and to the reputation may be committed. Hence, the moral consciousness holds the office of a personal deity that makes its approval contingent upon the righteousness of the motives and activities; and accordingly as its demands are complied with or ignored there is resultant joy or sorrow in the mind.

CHAPTER VI.

THE FACULTY OF SPIRITUAL COGNITION.

A certain power inherent in the soul enables cognition of the impalpable or purely spiritual in nature, and this power or faculty may unfold its qualities in individual minds during earth life, so that there are frequent or occasional visions or impressions of entities, elements or conditions which are ordinarily obscured from mankind. Under the influence of this faculty the inner perceptiveness transcends the common physical limits and proceeds to investigate the spiritual universe, though that which is then experienced may impress the mind as being merely an ephemeral dream or phantasy of the imagination. When, however, the phenomena it reveals hath the import of reality to the mind, the faculty may be permitted to enjoin the will to its purposes and so subdue the physical organism as to enable the soul's temporary escape from its material envelope and its entrance upon the spiritual plane. Although it is a faculty that is in a measure common to humanity, it hath rarely such development as to attract the serious concern of its possessor, being in most instances stirred to activity by some event shocking or disturbing the moral sense, the affections, cherished habits or purposes and occasionally portending changes in the line of thought or manner of life. Like unto other powers of the mental superstructure, it may have a favorable or an unfavorable import, depending mainly upon the conditions of its development in the order of the intel-

lect with which it is associated. When constitutionally over prominent or intentionally cultured in a mind, it may so fascinate or absorb the attention as to cause neglect of essential concerns in life, or be employed to confuse or mislead others from their worldly affairs or religious thought. In accordance with its normal intents, it yields the spiritual revelations or the insight necessary to confirm belief in religion and the spiritual futurity of the race, and, under phenomenal activity it affords such convictions as incite philosophic speculations and the aspiration to instruct and lead others. In ultimate effect it serves to draw the human mind away from cravings of the flesh or too earnest absorption in purely material affairs and to direct attention to the future well-being of the soul.

CHAPTER VII.

THE VOLITIONAL OR WILL POWER OF THE INTELLECT.

A directive and regulative *will* maintains in each coherent mind, to which both the intellectual and corporeal faculties, in their normal state, acknowledge obedience. The will discloses no especial discernment or partialty for good or for evil but is essentially a force that unites the prominent faculties upon a purpose, and, being responsive alike to motives of every kind, the direction it becomes habituated to take virtually decides the measure of tranquility and health the mind and body sustains.

It is a faculty of the mind upon which great responsibility rests, for with it depends the subordination of the basic impulses and the direction of the ambition toward attainments that bring individual prosperity and happiness. Under favorable cultivation it is enabled to restrain and discipline the impulses and passions and to engender the stability of purpose or fidelity to principles which characterises every successful or estimable individual. When propitiously exercised, it directs the thoughts into selected channels regardless of predisposed tendencies, allotting to each organ and function of the body a proportioned season of activity and of restraint, so that there is at all times an equable balance of energies. Aided by chaste and religious motives it safeguards the inferior bodily functions from such activities as develop sensual and disorderly propensities, while it urges forward the qualities of intellect that elevate and ennoble the individual among his fellow beings.

CHAPTER VIII.

REACTIONARY PORTENTS AND POSSIBILITIES OF KARMA.

The earthly mind, while mayhap not able to identify any single thought or idea as of its own origination, becomes nevertheless the centre of an exclusive stratum of intelligence wherein abounds all the thoughts, fancies and desires that have ever impressed its consciousness. These karmic impress-

ions, as if ranged upon given cyclic orbits, return at certain intervals and reproduce upon the memory the conditions of their first experience. Each and every soul, although having as an eternal heritage a predisposition toward certain motives and activities, is nevertheless peculiarly susceptible to the mental impressions imposed by associations and teachings during the youthful period of life, the which tend to surround the mind with a karmic destiny that may be either harmonious with or antagonistic to the inherent disposition. A thought or incident once securing lodgement in the karmic system thus contrives to affix a peculiar impress that reacts upon the memory whatever sentiments, emotions or passions were connected with its original inception. In receiving these recurrent thoughts and incentives, the mind may have full remembrance of their former impress, or, they may appear as new inspirations or covert temptings according to their beneficent or maleficent character. The mind experiences some of these thought repetitions at distant intervals of time while others seem continuously within easy call and acting as alert and responsive servants, as if they possessed cycles of different duration or were measurably dependent upon certain conditions and influences to effectively impress their return. The thought currents formulated by the youthful intellect thus tend to a life heritage, the reversal or change of which requires new scenes and influences or a supreme effort of will. The karma having been established, obtains such control over the mind as to prevent sudden change in the habitual thought ; any

reformatory effort being at once productive of disorder among the faculties chiefly concerned. Hence, there obtains a certain dependence of the mind upon the karma it hath established, so that for the rectifying of vicious or dishonorable methods there needs be a struggle with each accustomed propensity or train of thought as it attempts to repeat itself, and coeval therewith the creation of new intellectual impressions and occupations, engendering the new and desirable karma.

BOOK VI.

Man as a Morally Responsible Being.

CHAPTER I.

ESSENTIAL OBLIGATIONS IN LIFE AND THE REWARD OF EFFICIENTLY MEETING THEM.

To compensate his appointment in nature as the most noble of organized beings, man is ordained to the performance of a series of bodily exertions, to the unfolding and refinement of his intellect and to the perpetuation and improvement of his kind upon the material plane. His chief material duties are performed in the pursuit of the functional desires and intellectual ambitions ; when his developed reason discloses to him the intrinsic and legitimate purports of adding to his possessions, to giving in marriage and even to certain boisterous pleasures, then he hath perfect assurance and joy in all his occupations and pastimes. In deriving his necessities from the animal, vegetable and mineral kingdoms, man hath need to expel the morbid waters from the lowlands, to encroach his fields upon the desert wastes and to bring every mountain and plain under his dominion. In the building of habitations and in his devices for the collection and transport of his goods, he hath need to utilize the powers of every river and sea and

likewise to enjoin the aid of various subtle currents and gases of the atmosphere. His natural obligations, having this perfect accord with the inherent capacities, it follows that if his order be lowly or his physique vigorous, he hath especial enjoyment in battling with the elements or in manual labors, or, if intellectually acute, he hath especial enjoyment in learning, in personal culture or in mechanical skill, while if endowed with the qualities of sagehood, he delights in searching for and expounding the esoteric or underlying principles in nature.

CHAPTER II.

REACTIONARY EFFECTS OF PROPITIOUS AND OF UNPROFITIOUS THOUGHT UPON THE MIND AND BODY.

Through chaste and honorable thought man becomes intellectually ennobled while his body is coursed with healthful emotions ; through unworthy or voluptuous thought he becomes intellectually imbecile while his body is filled with impurities and insatiable cravings. Through religious and intelligently applied thought man becomes acquainted with his superior powers and possibilities and is guided toward the development of qualities that will enhance his status with his fellow men ; through irreligious and frivolous thought the intellect is confused and beclouded so that both his spiritual and his worldly interests suffer thereby. Through an orderly and considerate line of thought there is both

an assurance of functional health and a receptiveness to religious teachings; through a disorderly and voluptuous line of thought, physically injurious vices are induced and the mind acquires an aversion or want of receptiveness to religious teachings. Through disciplined and sanctified thought the mind is conditioned for sustaining with fortitude every bereavement or cause of anxiety; through passion and sensual thought the mind is rendered weak and uncertain and fit to be easily unbalanced under agitating influences. Humanitarian or intellectually progressive thought attracts the inspiration of beneficent spirit principles; as one benevolent or learned mind is known to attract another of like qualifications; evil designed or vagrant thought attracts unregenerate spirit principles as carrion is known to attract creatures of repulsive appetite. Thus, thoughts that may be classed as benevolent and practical presage health of body and mind and form the essentials of happiness, while thoughts that may be classed as vicious and impractical presage bodily and mental ills—each kind being measurably within the province of the individual volition to entertain or avert.

CHAPTER III.

REACTIONARY EFFECTS OF RELIGIOUS AND WORTHY AND OF
IRRELIGIOUS AND UNWORTHY METHODS.

Through prayerfulness and solicitude for the welfare of others, man finds himself in near proximity to infinite love and his heart is filled with joyous emotion. Through neglect of prayerfulness and indifference to the welfare of others man finds himself distant from infinite love and his heart is filled with harrowing fears or evil incentives. Through pious meditation and a considerate use of his faculties, he finds himself beneficently inspired and realizes a constant unfoldment of moral and spiritualizing power. Through unholy meditation and a base or purely selfish use of his faculties, he finds himself evilly inspired and possessed of a contempt for virtue and an infatuation for vice. Through conscientious manipulation of his emotional and passional elements, that they may fulfil their normal intents in life, he finds himself possessed of a fervid and venerative enthusiasm and in accord with infinite law. Through frequent yielding to the passional elements, so that they are diverted from their normal intents in life, he finds himself lukewarm toward religion and astray from all belief in or rational conception of the infinite. Through vigilant self-surveillance and the timely restraint of every untoward or disorderly impulse of the flesh, he finds himself filled with hopeful energy and with a constant relish for the duties and pleasures of life. Through laxity in self-surveillance and the frequent

submission to impulses of the flesh, he finds himself encompassed by base and insistent passions and his bodily and mental energies unprofitably consumed. Through cultivation of forbearance and exact justice toward others and conscientious pre-meditations upon his motives and enterprises, he finds himself possessed of clearness and precision in his material concerns and of an intelligent discrimination between right and wrong. Through intolerance toward others or failure to meditate upon the possible effects of his motives or actions, he finds himself confused in his reckonings and slow to apprehend the distinctions between right and wrong. Through maintenance of what his higher faculties are enabled to perceive as virtuous and worthy, man may have constant satisfaction with himself and be free from regrets and every basely agitating influence. Through failure to concern himself with and to practice what his higher faculties are qualified to perceive as virtuous and worthy, man may become disaffected with himself and with all his surroundings and be continuously afflicted with regrets and with insatiable desires.

CHAPTER IV.

SELF REFORMATION AND CONQUEST OF THE PASSIONS.

If improper indulgences have been persisted in until intellectual control is weakened and abnormal propensities or inclinations toward base thought

are established, then is there need of reflection upon past actions and motives and of prayerful appeals to the infinite for inspiration and spiritual guidance. If the morally awakened mind finds itself infatuated with base indulgences, delighting in the dissemination of evil knowledge or filled with enmity toward the righteous, then is there need of earnest and long continued religious effort to overcome the evil traits and to attain qualities which the highest intellectual reasoning approves of. If the incentives and impulses common to youthful innocence have through excesses become abnormal and immoral yearnings and the mind so infatuated with baseness that there is no joy in the society of the chaste or in acts of benevolence, then is there need of consistent action by the governing and volitional intellect toward a complete reversal of former thoughts and habits. In the process of subduing incontinent passions and making their powers subservient to moral and religious principles, there obtains a compensative strength of will that aids the mind in surmounting the common obstacles to a career of righteous and successful achievement. When the passional impulses have been rendered duly subordinate and the higher powers of the intellect are made vigilant in the suppression of basely incitive propensities and in enforcing a just and economic distribution and expenditure of vital energies, there follows the conditions favorable to mental and bodily health and the restoration of pleasure and interest in the duties of life.

CHAPTER V.

THE VALUE OF PRACTICAL DIRECTION OF THE ENERGIES EARLY IN LIFE.

If the impulses and ambitions are held within legitimate bounds and the mind from early youth is trained in activities for which it hath an inherent adaptation, there ensues a succession of hopes and aspirations, stimulating and urging the energies from one achievement to another throughout the term of physical life. If the energies be trained in a suitable avocation during the years when the hopes and ambitions are in their freshness, there is likely to follow opportunities of profitable employ and the acquisition of means that will enable the maturer years to be devoted to religious thought and to the instruction of others. If the energies be early directed in full harmony with the inherent genius, professional skill may be so rapidly developed as to give opportunity for leadership or possibly fame in the avocation pursued. If there has been such faithful adherence to esoteric capacities that talent or skill is early developed, there follows opportunities of choosing associations with which the tastes harmonize while the possible material successes will afford leisure for the higher culture of the intellect. With adherence to practical methods and abstinence from impure thought, the inherent zeal of youth finds no diminution through time or even great misfortune but continues urgent toward the chosen avocation, while the patriotic and religious emotions tend to become stronger as the years of life increase.

CHAPTER VI.

THE PSYCHICAL AND INTELLECTUAL ENDOWMENT OF POSTERITY.

The methods of the individual man, apart from their ordinary significance as to personal welfare, are of serious import through their possibilities of influencing the character of unborn posterity. Within the range of ante-natal influence upon posterity, there are the commonly known capacities of animal endowment that entail racial and family contour of body, and also other capacities of endowment, not commonly recognized, that give traits and impulses reflective of the parental mind during the period of gestation, and furthermore, capacities of selection, obvious only to psychological adepts, which determines the character of the elemental attracted for embodiment. The individual mind, paternal or maternal, may at different times and under varying states of exaltation or depression, attract elementals for embodiment of widely differing qualities, so that in the one family there are children of genius and children of mediocrity, or it may attract an ego genius but through unfavorable influences upon the maternal intellect during the gestative period, base tendencies are implanted that will blight or injure the possibilities of high achievements in life. Under this law mediocrity may appear in the offspring of illustrious parents, through such thought and conduct ante-dating geniture as will attract base elementals ; who seizing upon these temporary moods become embodied as children to those with whom they inherently possess no affinity. Unfavorable im-

pressions upon the maternal intellect during the gestation of even a superior ego, may entail to the child mental shadows or temporary evil inclinations, which are liable to be yielded to or so encouraged in youth as to develop impulses and habits of mind that will thwart the inherent ambitions and mar the happiness throughout life. Adverse parental influence may impose serious obstacles to the normal unfoldment of inherent powers, so that the mental qualities manifested in life do not indicate the true status of the soul according to its eternal heritage. In accordance with this law, where one gives evidence of extraordinary mental powers, though born of a degenerate lineage, the ego may come of a superior order to that of others of the family and the individual thus endowed is likely to have aspirations of a kind enabling the breaking through all ordinary social barriers and the attainment of a social plane congenial to the ruling ambition. While in general those with ties of earthly consanguinity are also affinities in the inherent qualities of soul, and the attachments they form in life have perpetuation through subsequent spiritual zones and portend even their physical relationships in future cycles, there may intervene ante-natal influences that in special cases reverse this order. Many who are allied as kinsmen in life may thus be widely apart spiritually, and though possibly maintaining a friendly or affectionate bearing toward each other, they are invariably destined to separation in the zones of spirit through each being attracted to individuals and surroundings peculiarly agreeable to the psychic heri-

tage. The worthy motives and ambitions that enable a man to maintain himself in an honored position in life, tends to attract about him elements of a superior order seeking embodiment, while like motives, though only temporarily inspiring a man of inferior status, may be sufficiently timely and propitious to give him the parentage of a genius. Thus in every civilization geniuses are known to appear in obscure families, elevating them to social prominence, while the descendants of the voluptuous opulent, through the operation of the same laws, often gravitate toward obscurity.

BOOK VII.

Intersocial Relationships and Institutions.

CHAPTER I.

MARRIAGE AS A BENEFICENT RELATIONSHIP OF THE SEXES.

A legalized and permanent union of man with woman becomes to the twain a convenience and a source of happiness—to their offspring an assurance of support and instruction, and to society a declaration of honorable intents and of an assumption of the full purports of citizenship. Marriage to the coarser elements of society brings chastity and turns the activities from merely selfish aims to attendance upon and the support of others. To the refined and intellectual it brings a more stable and contented state of mind and enables the expression of tender sympathies and affections. Its happier auspices depend primarily upon a racial and physical affinity between the pair, secondarily upon equality in the inherent endowments of soul and finally upon certain equalities in social status and concurrent religious beliefs. Obstacles and hindrances to early marriage are likely to obtain with those ambitious toward high education or professional skill, thus involving a period of celibacy fraught with self restraints that

the personel chastity may be sustained. Marriage, as the consumation of a demand in nature and an adjustment of the mutual dependencies of the sexes upon each other, becomes with man one of his most sacred institutions and one which he finds deserving to be environed with due restrictions and impressive ceremonies, that, while preventitive of hasty and inconsiderate alliances, lend to the prospective union a fervid yet venerative enthusiasm.

CHAPTER II.

THE MUTUAL INTERESTS OF MEN OF EVERY SOCIAL ESTATE AND OCCUPATION.

Coeval with an advance in civilized methods, and the intellectual inequalities and divers occupations arising therefrom, is a mutual dependency of one order of genius or of handicraft upon another, that their combined energies may sustain the well being of the people in general. The tillers of the soil and gatherers of the products of the sea and the delvers of minerals, supply tradesmen and artisans with certain necessities of life or the crude materials of commerce and receive in exchange other crude articles or wrought implements or fabrics for art or apparel, while conjointly they support learned professionals who treat the bodily ailments or who give intellectual and spiritual instruction. Likewise those who execute the functions of government and those who manipulate the exchanges of wealth, depend

for the effectiveness of their decrees and success of their enterprises upon wage laborers to whom they in turn afford stable government and regulated employ. Thus one in accordance with his physical powers and lowly inclinations, comes to perform heavy manual labor and another, in accordance with his vigilant energy and prudence, accumulates wealth and comes to be an employer of labor while another, in accordance with his genius, facilitates the production of human necessities through discovery and invention or advances art or literature, or by eloquence of speech directs his fellow men toward profitable methods of thought and conduct. The tendency of the distinctive classes or trades to ally themselves too closely and exclusively with their own peculiar interests comes to be modified by the influence of statesmen and teachers, whose contact with all kinds and conditions enables them to impartially consider needs of the people at large. Hence, a responsibility rests with each class and cult and craft that enjoins it to supply others with its special productions and to purchase from others, thus giving, while it derives, a sustaining power, and this responsibility reaches its more important phase with the intellectually gifted whose particular function is to encourage excellence on every hand and to avert unprofitable jealousies and contentions.

CHAPTER III.

THE CHANGE OF ATTITUDE OF CITIZEN TOWARD RULER THROUGH
PROGRESSIVE ENLIGHTENMENT.

As a people advance from barbaric to enlightened citizenship, their servile and morbidly expectant attitude toward their appointed ruler is changed to an attitude that, while losing naught of the loyal support of constituted authority, displays a greater independency of spirit and reliance upon themselves in maintaining the general welfare. From a state of debasement wherein they persistently shrink the higher responsibilities of citizenship, yet hold themselves as convenient mercenaries, the people come to realize their greater inheritance in the nation and proceed to relieve their ruler of the burdens and dangers of despotic government by appointing statesmen legislators to his support. From a cringing and servile spirit and an eagerness to do the worst bidding of a despot, to concede his pleasure a sufficient warrant for any proceeding against their fellow men, the people come to possess a spirit of justice and benevolence that not only restrains them from carrying out petulant or unworthy designs of their ruler but also prompts them to sit in judgement upon his actions. From a condition in which their intolerance, as vested in their ruler, is such as to persecute men for their opinions and to hamper and levy such taxation upon the wealthy and enterprising that they are wont to take their property to other countries for investment, the people come to appreciate diverse opinions and to consent to such or

derly and just government that genius is prolific and foreign talent and wealth is attracted toward them. From a condition wherein they accept a ruler by reason of his lineage, without regard to his abilities, and permit or encourage him to appropriate vast wealth to his personal uses, they come to seek throughout the land for competent statesmen to administer the government and to fix by law their allowances or salaries. From a condition wherein high office might be obtained by purchase and wherein a ruler might share the profits of a nefarious traffic, the people come to be wary of those who appear to seek public appointment for the emolument only and to tolerate no questionable share of profits or any unseemly methods by those they select to frame laws and to govern. From a condition wherein extreme partizans or religious enthusiasts or reckless insistants upon war or sectarian strife are the chosen legislators, they come to measure well the declared principles of a leader in their relation to the general weal, thereby protecting themselves from enactments built upon temporary sentiment and from all hasty and ill considered legislation. And thus, from a cowering and mercenary attitude wherein the people are despicable in the sight of their ruler, they become, through their manifest intelligence, ennobled in his estimate and their sentiments and principles serve to guide and beneficently restrain both his private conduct and his state policy.

CHAPTER IV.

THE CONDITIONS OF ACCORD OF GOVERNMENTAL METHODS WITH
POPULAR SENTIMENT.

Where no rankling antagonisms, from divergent races or creeds or from educational inequalities, prevail among the people and independence of foreign dominion is maintained, the principles and methods of their governmental system are invariably representative of the national character and in accord with the popular enlightenment and morality. Whether in the unrefined early stages of national existence or in its more cultured epochs, the leaders and rulers are morally constrained to enact laws and to establish a government in conformity with popular sentiment and the order established remains in favor with the people until found to conflict with newly developed doctrines or material interests. In the free and progressive nation occasional reformatory changes in the laws and regulations are likely to be demanded by the people and there is need of statesmen of discernment and magnanimity to secure equitable adjustments in order to avert agitation, disloyalty and revolution. When the people are illiterate or depraved relatively to their surroundings and opportunities, they are likely to fail to perceive and to forestall pernicious class or partizan legislation, and, when the effects are upon them they become embittered against the constituted authorities or gather in disorderly mobs to destroy the wealth their own labors have produced. If a people, either through the ill timed magnanimity of

of their rulers or through revolutionary success, obtain a more advanced form of government than they are morally conditioned to appreciate or sustain, they are likely to become involved in vicious controversies and with misleading doctrines, that, unless statesmen of great discernment come forth to their guidance, will result in confusion and civil strife. In the early stage of national organization, the government is likely to be based upon principles so vaguely defined as to be easily swerved by the personal might of the ruler and made to favor selfish interests or to profit one class at the expense of others. Ordinarily, in the primal phase of national existence, the arbitrary will of the stronger chieftain of the dominant tribe or horde is sufficient to hold the people in orderly subjection. Then a condition obtains wherein certain acceptedly beneficent regulations, taking the form of laws, have become traditional and the principles of a governing system are fixed in the popular mind, with rulers from the more noteworthy or leading families of the nation. Ultimately there is government resulting from a counterbalance of sectional or partizan interests, with its laws based upon historic experience and the inspiration of sages, and the rulers are statesmen of intellectual fitness whose incumbency of office is subject to popular approval.

CHAPTER V.

CONDITIONS RESULTANT OF THE PREVALENCE IN THE NATION
OF ONE OR THE OTHER OF CERTAIN DISSIMILAR
CLASSES OF MEN.

The prevalence of the class of men characterized by peaceful and industrial qualities gains for the nation a repute for political stability and enterprise, so that the wealthy and talented of other lands are attracted to its cities and become contributors to their prosperity and greatness. The prevalence of the class of men characterized as turbulent and improvident gains for the nation a repute for political intrigue and insecurity to life and property, so that its cities become impoverished through the discouragements to commerce and the repulsion of the wealthy and talented. The prevalence of the one class makes the nation a source of intellectual and commercial profit to its neighbors; the prevalence of the other class makes the nation a source of annoyance and danger to its neighbors, who may even be constrained to combine against it for the safety of their own institutions. The prevalence of the one class causes the territories of the nation to be filled up and cultivated by frugal immigrants, whose incoming even demands restriction by reason of their excessive numbers; the prevalence of the other class causes the territories of the nation, however fertile, to attract only desperate and mercenary men, whose designs are upon plundering and bloodshed. The prevalence of the one class leads to a constant increase in the numerical

strength and wealth of the nation and its citizens become remarkable for their just and economical methods; the prevalence of the other class leads to a decrease in the numerical strength of the nation and the exhaustion of its wealth through the prodigality of officials and the support of a multitude of soldiers and pensioners, while upon the youth of the land is entailed not only burdensome taxation but also vicious prejudices and a restless and belligerent temper. The prevalence of the one class is marked by a philanthropic and peace loving sentiment, that not only endeavors the alleviation of distress within the boundaries of the nation but also institutes benevolent missions to foreign lands; the prevalence of the other class is marked by an indifference to human suffering and a morbid desire for war, in the expectancy of grasping the lands or property of the enemy or of gaining some selfish advantage during the confusion of the conflict. The prevalence in the nation of the one class fosters the development of personel graces and the spiritualizing of the popular mind; the prevalence in the nation of the other class fosters the development of vulgar and aggressive traits and of such hungering after war that the people, when not finding a weak neighbor to harrass, will fall upon each other in civil strife.

CHAPTER VI.

POPULAR SENTIMENTS THAT MAY CONTRIBUTE EITHER TO THE
UPBUILDING OR DOWNFALL OF A NATION.

A sentiment which takes hold upon and agitates the popular mind, hath ordinarily a purport that according to the conditions of its expression, may contribute toward the prosperity and upbuilding of the nation or toward its impoverishment and retrogression. A spirit of invasion which effects an affiliation of the conqueror with the conquered and a combination of their intellectual resources, may prove a momentous factor in the advance of civilization and in the upbuilding of national power. A spirit of invasion bent only upon plundering and enslavement, may prove disastrous not less to the conquered than to the conquerors, through making them bloodthirsty and contemptuous of the humbler industries. A spirit of migration, whether affecting the fugitive remnants of a people receding from their foes, or from phenomenal disasters, or stimulating an outflow of vigorous elements from an over-populous region, when directed into uninhabited territories or those of a racially allied people, may form a nucleus for the attraction of wealth or lend valuable assistance in the founding of new and prosperous national systems. A spirit of migration affecting the members of a nation as a device of escape from an unfavorable government, which their moral influence might reform, and which precipitates them into the territories of a people racially divergent from them and with whom they cannot affiliate, may cause the

impoverishment of the lands they desert and engender racial conflicts and political confusion in the lands they enter. A sentiment insisting upon the unity of all human types and leading to the removal of caste prejudices, may initiate the beneficent assimilation of tribes, between whom certain endemic affinities exist, and thereby improve the general intelligence and capabilities of the people. A sentiment initiating the amalgamation of tribes widely diverse in mental and physical character, may so reduce the intellectual genius of the superior tribe and alter the physical features of the inferior that a debased mongrel order results incapable of sustaining high civilization. Warlike ardor, when under sufficient restraints and only permitted expression in the cause of the oppressed or in behalf of effectively tested principles, may prove the substantial bulwark of national independence and greatness. Warlike ardor, when not subjected to proper restraints, and if permitted to degenerate into churlish aggressiveness, may prove an important factor in corrupting a nation, by leading the people to seek their subsistence through robbery and enslavement of others rather than through their own productive energies. A sentiment of territorial acquisition by a benevolent and progressive people, under circumstances free from the appearance of force and robbery, may enable the enlargement of the nation's commerce and enhance the opportunities of its citizens while also conferring benefits upon the inhabitants of the annexed territories, through giving them just and protective government and contact with educative and ennobl-

ing influences. A sentiment of territorial acquisition, under circumstances favorable only to the interests of the conqueror and having no regard to the desires and interests of the people conquered or annexed, may result in turbulence and misery in the territories concerned and a necessity for the continual employment of repressive force with them. A sentiment engendering a centralization of the government, when breaking up a number of petty principalities or loosely confederated provinces and creating a single law making focus, while yet maintaining the equable representation of each section, class and interest, may prove an enhancement of the strength of the nation and a guarantee of its security from internecine strife and foreign encroachment, while also lessening the general taxation and the burdens of state. A sentiment engendering centralization of the government, when interfering with the representative system and placing extraordinary or autocratic power in the hands of one man, or subjecting territories of different conditions of population and climate to the dictation of a people outside of or not concerning themselves with these localized conditions, may prove oppressive and the cause of disloyalty and rebellion. A sentiment that is conservative and venerative of established institutions or traditional philosophy or the inspiration of sages of the past, may prove a safeguard to the nation against reckless experiment and the scheming of partizans and adventurers. A sentiment that is unyieldingly conservative and abjectly venerative of established institutions or traditional philosophy or

the inspiration of sages of the past, to the disregard of recent discovery, invention and inspiration, may become obstructive to all progress and place the nation so far arrear of its contemporaries in civilized methods as to make even its cohesive existence dependent upon their good will or forbearance.

BOOK VIII.

The Adjudgment of Individuals by their Traits and Qualifications.

CHAPTER I.

HE THAT IS DISCREET AND PRACTICAL COMPARED WITH HIM
THAT IS INDISCREET AND IMPRACTICAL.

He that is discreet of words and manners invariably commands the respect of those with whom he comes in contact: the young and uncorrupted being instinctively attracted to him. He that is indiscreet of words and manners commands not even the respect of those indiscreet as himself, while the young and uncorrupted instinctively shun him. He that practices forbearance and magnanimity hath assurance of many friends and few enemies and his opportunities in life are favored accordingly. He that is hasty and resentful hath assurance of many enemies and few friends and his opportunities in life suffer accordingly. He that is skilful in his vocation, however humble it may be, and economic with his earnings is able to sustain a measure of personel independence among his fellow men and is rarely in distress for the common necessities of life. He that is unskilful in his vocation and extravagant with his earnings is at all times hopelessly dependent upon his fellow men and is frequently in such straits as to

require charitable assistance. He that maintains a character for trustworthiness, for industry or for learning invariably finds people eager for his society or to engage his services. He that becomes known as untrustworthy, slothful or ignorant invariably hath difficulty in finding people to associate with him or to engage his services. He that early in life acquires learning and proficiency in a calling, thereby lays the foundation for an enriched intellect and a satisfactory means of livelihood, then in his old age he is gratified by the esteem others manifest for him. He that early in life disregards learning and proficiency in a calling, thereby elects himself to an inferior channel of thought and aspiration and an unsatisfactory means of livelihood; then in his old age he is saddened by the aversion which others manifest for him. He that adopts a calling consistent with his inherent capacities and conducts himself in accordance with his serious reasoning and the inspiration derived from religious influences, hath assurance of success in his ventures and is likely to be content with his portion in life. He that mistakes his inherent capacities through some inculcated belief or unpropitious influence or fails to employ reason in his conduct or to cultivate religious influences, thereby places himself in antagonism with natural law, as it applies to his individuality, and as a result fails in his ventures and is likely to be discontent with his portion in life.

CHAPTER II.

THE MORALLY ENLIGHTENED AND THE MORALLY UNENLIGHTENED
COMPARED.

Morally enlightened men hold themselves accountable to their own consciences, irrespective of legal or prudential considerations. Morally unenlightened men apprehend only legal or prudential considerations when the rights and interests of others are involved, though they are acutely conscious of the principles of justice when their own rights and interests are involved. Morally enlightened men, through not being swayed by the momentary passions and prejudices, are qualified to deal impartially with individuals holding opinions differing from their own. Morally unlightened men, through being constantly swayed by their momentary impulses and by narrow and partizan sentiments, are not qualified for disinterested fairness, neither have they a true appreciation of political liberty, being liable to construe it into a license to rob or to persecute their opponents. Morally enlightened men contrive to manage their subordinates efficiently and without giving offense or exciting insubordination. Morally unenlightened men, if in command of others, are prone to arrogance and to vindictive measures, thus bringing against themselves much ill will and antagonism. Morally enlightened men have knowledge of their own capacities and are able to calculate with accuracy upon desired movements or enterprises. Morally unenlightened men are uncertain of their capacities and fearful of the consequences

of desired movements or enterprises, while they are frequently distressed by omens or misgivings as to their own evil tendencies. Morally enlightened men meditate seriously before embarking upon a venture, then if opposition or defeat ensues they accept it with patience and fortitude. Morally unenlightened men are wont to proceed aimlessly with an enterprise, then if involved in disaster they become clamorous of their losses and are filled with a despondency that suggests relief in debaucheries. Morally enlightened men have an understanding of their rights under the law and are rarely misled or suffer injury from the aggressive or criminal. Morally unenlightened men are uncertain of their rights under the law and are often misled or injured by others and find themselves powerless to obtain redress. Morally enlightened men are alert to acquire property, to the extent of averting want, and to acquaint themselves with the law for its protection. Morally unenlightened men, if not improvident, are insecure in their belongings, either from injudicious impulses or from their ignorance of the law for its protection.

CHAPTER III.

THE MAN OF CHASTE SEXUALITY COMPARED WITH THE MAN OF UNCHASTE SEXUALITY.

The man of chaste sexuality is solicitous as to the nature of the influence he exerts upon the young and confiding. The man of unchaste sexuality is in-

different as to the influence he exerts or the humiliation he may bring upon the young and confiding. The one is willing to take upon himself the burdens and responsibilities attendant upon marriage, and hath care that his decendants shall be qualified for honorable positions in life; the other hath an aversion to the burdens and responsibilities attendant upon marriage and is without solicitude for posterity. The one is given to speak of the profitable features of marriage and the pleasures derived through sustaining and fitting the young for vocations in life; the other prates of human depravity or of his seductive powers or of the unwisdom of marriage and parentage. The one manifests an aversion to lewdness and comports himself to elicit whatever inherent genius his associates may possess; the other delights in lewdness and is alert for vulgar insinuations, while he invariably comports himself to elicit whatever frivolity his associates may possess. The one is disposed to industry and abstinence that he may acquire the means to support a family; the other is disposed to idleness or easy living and to such indulgences as portend his disqualification for marriage and parentage. The one is discreet in amatory advances, having due regard to the affections of those he may influence, as well as to sequences that he may occasion to himself; the other is eager to entrap youthful affections but does not concern himself with any injury to character or happiness his actions may lead to. The one is at all times seeking to discover the virtues of humanity, and is disposed to accredit every manifesta-

tion of regard between the sexes as of worthy intent ; the other is at all times seeking the frailties of humanity and perceives in every manifestation of regard between the sexes an evidence of impropriety or intrigue.

CHAPTER IV.

TRAITS AND METHODS OF THE TRUE STATESMAN.

The true statesman is concerned that the natural resources of the land are not grasped by avaricious individuals and that streams and mountains and highways are not made private possessions. He advocates economy with the funds of the state and the restriction of taxation to the minimum for efficient government. He proclaims against unnecessary offices and the appointment of the needy kinsmen of notable personages to official positions, and also against over burdening the people with soldiers and pensioners. In the selection of public servants he advocates such competitive system as will secure the most capable men that the honors or the emoluments of the office will satisfy. If there is surplus money in the treasury, he advocates either a reduction of taxation or some method of restoring it to the people, as, through the fostering of industries or the building of highways or other public benefits and conveniences. He understands the importance of international commerce and advocates such liberal concessions to foreigners as will stimulate traffic and cause his own people to extend their interests

abroad. If he hath achieved such successes in war or diplomacy as to lead his fellow citizens, out of their gratitude, to urge high office upon him, he will not construe it into an opportunity to set aside any constitutional principle for the enlargement of the power of the office he may secure or for the perpetuation of his official career. He is magnanimous toward misguided political offenders, invariably seeking their restoration to loyal citizenship and refusing to make their error an occasion for oppressive measures. When finding dangerous antagonisms prevailing between people of different classes or localities he seeks to become a mediator and to bring about such mutual concessions as will enable their reconciliation, and the harmonious interblending of their interests.

CHAPTER V.

TRAITS AND METHODS OF THE WRONGHEADED AND UNSCRUPULOUS MAN.

In the capacity of a superior or an official, the wrongheaded and unscrupulous man is characterized by bombast and by arrogance toward those coming under his rule. He desires friendship only with the prosperous and favors legislation that will increase their prosperity and power, but is careful to avoid contact with the unfortunate or uninfluential. He seeks to awe the ignorant through parade of his office or of high sounding titles, and, when he may claim credit for a praiseworthy act, he is careful to

have it published throughout the land. He vaunts high patriotism to gain popular support, or fosters an alarm of war that he may carry out schemes contributing to his own glory or wealth. As a subordinate he is malignant and treacherous toward his seniors, laying great stress upon their faults and losing no opportunity of adverse criticism of their methods. If unlettered he seeks to compensate for his deficiencies and to gain promotion by show of physical energy or by menial services to those high in office. If unable to exact servility from his juniors or subordinates and becoming aware of their dislike for him, he resorts to such vexations as will be likely to urge them to the commission of overt acts or to conduct that will retard their promotion. He is driven to artful practices in order to placate his numerous enemies and is often in dire straits to avoid public exposure. When confronted with his misdeeds and finding no means of evasion, he resorts to piteous appeals and to such fawning upon his superiors that they are loth to inflict a severe penalty upon him. In religious matters he jeers at the piety of those not of his own faith or sect and is active in circulating evil rumors and in designing oppressive measures against them. While maintaining a severe or vulgar attitude toward those who differ from his own beliefs, he invariably cowers and grovels before his accepted religious ministers and is prepared and eager to carry out the most churlish designs they may countenance. He cavils at the social pleasures he is not qualified himself to appreciate and discovers great evil in the pastimes of his

neighbors. By reason of his own unschooled propensities, he is disposed to believe others incapable of unselfish motives or of resisting the common temptations. If posing as a religious leader, he seeks to confuse all questioners with unanswerable challenges or with juggling feats or to awe them with mystic powers of healing, while his dread of close scrutiny leads him to have frequent recourse to equivocation and subterfuge.

CHAPTER VI.

TRAITS AND METHODS OF THE SAGE-LIKE MAN.

The sage-like man, while having primarily certain intuitional gifts or endowments, nevertheless owes his material wisdom and skill of expression to consistent studies and meditations and to a practiced surveillance over his passional impulses. His intuitional gifts serve to impel him toward the study and solution of problems in nature and to the selection of a philosophic system acceptable to his line of reasoning. His innate yearning for knowledge is wont to lead him into foreign lands and into contact with different races and nationalities, in which events his views are broadened and he is necessarily imbued with liberal and benevolent sentiments. He acquaints himself with the esoteric principles of religion, so that the basis of his convictions underlies the forms and ceremonies which attract the ordinary man. He views with calmness obstacles to his interests as they

present themselves and is not disconcerted by the failure of any cherished enterprise. His spirit yields not to cares and anxieties or to petty grievances, and when his legitimate duty is thought to have been performed, he hath satisfaction within his own mind whatever the sequences. He is characterised by order in all his activities; his private meditations, social attentions and sustaining avocation having each their regulated hours. He becomes necessarily exclusive when investigating abstruse problems but on ordinary occasions finds time for bodily recreation and for the interchange of sociabilities. When temporarily isolated from refined social influences, his intensioned morality is sustained through abstention from suggestive thought and the direction of his mental energies upon religious or philosophic questions. While conscious of his commendable gifts and attainments, his bearing is devoid of affectation while his words are adapted to the learning and refinement of those with whom he is for the time being associated. He finds no pleasure in the society of the base and vulgar and is only drawn toward them through solicitude for their improvement. He hath no applause for slanderous or salacious gossip and when among persons thus given, he endeavors to direct attention toward subjects having a beneficent import or free from evil influences. His intellectual nature craves associates capable of discussing questions of state or of moral or religious philosophy, while his benevolent nature craves association with the youthful and lowly that he may impart beneficent instruction to them.

BOOK IX.

The Human Mind in its Connection with the Reactionary, Compensative and Retributive in Nature.

CHAPTER I.

THE EFFECTS OF THE PRESENCE OR ABSENCE OF MORAL PRINCIPLES IN THE MIND.

The presence of moral principles in the mind assures trustworthiness and a capability of resistance to evil influences. The absence of moral principles assures untrustworthiness and incapability of resistance to evil influences. With moral principles in the mind there ensues an orderly surveillance over the thoughts and desires, which affords security to the honor and chastity. Without moral principles in the mind there is no protective surveillance when opportunities abound for untoward thoughts and expressions. With moral principles there is likely to be an active mentality and traits that exert a purifying and improving influence upon human society. Without moral principles there is likely to be an inactive or slothful mentality and traits that exert a contaminating influence upon human society. With moral principles the individual is prone to avoid levity or

boisterousness of manner and invariably elicits a favorable estimate from his neighbors. Without moral principles the individual is disposed to levity and boisterousness and he comes to be regarded with mistrust or pity or contempt by his neighbors. With moral principles the individual is urged to become so beneficently informed and talented that in his old age he is attractive to the young and studious. Without moral principles the individual is urged to live extravagantly or riotously and to so neglect beneficent information and skill as to make him in his old age repellant to the young and studious and an incumbrance to his kinsmen. With moral principles there obtains an honorable tone to the character and there is elicited from others the kind of approbation that looks to the virtues. Without moral principles there is a doubtful tone to the character and only such approbation is elicited from others as looks to physical attractiveness or licentious opportunity. With the presence of moral principles the mind is endued of a potency that helps to purify the intellectual atmosphere of the community, so that others derive profit from its activities. Without the presence of moral principles there is a participation in wanton thought that helps to attain the intellectual atmosphere of the community, so that others derive injury from its activities. With moral principles the mind is readily moved to deeds of benevolence and valor and patriotism. Without moral principles the mind is readily moved to deeds of violence and criminality. With moral principles the mind is disposed to great

endeavors toward the national prosperity or the advancement of human civilization in general. Without moral principles the mind is disposed wholly toward selfish interests and is unconcerned as to national prosperity or the advancement of civilization. With moral principles the inherent traits and characteristics are developed harmoniously with the soul's spiritual interests. Without moral principles various disturbing elements are permitted to enter the mind and to change the normal trend of its faculties or to urge propensities antagonistic to the soul's spiritual interests.

CHAPTER II.

EFFECTS OF THE PRESENCE OR ABSENCE OF RELIGIOUS FERVOR.

When there is religious fervor in the mind and heart of man there is likewise a consciousness of his moral obligations and spiritual interests. When there is no religious fervor the moral obligations and spiritual interests are invariably neglected, and there is a disposition to give tongue to skepticism or to mockery of what may be to others sacred beliefs or ceremonies. When there is religious fervor there is also hopefulness and alertness to opportunities for noble and heroic deeds and also for the ordinary interests of life. When there is no religious fervor there is likely to be neither the stimulating hope and faith for great deeds nor an alertness for the ordinary interests of life. When there is religious fervor

there is also constant cheerfulness and energy for fresh enterprises, even after many discomfitures or failures. When there is no religious fervor there is a tendency to lukewarmness in every function in life and to a want of resource and a timidity of great effort or enterprise. When there is religious fervor there is a lively concern in the duties and occupations of daily life and a favorable state of mind for the reception of learning and inspiration. When there is no religious fervor there is lack of concern or want of patience with the duties and occupations of daily life and the mind is in an unfavorable state for the reception of learning and inspiration. When there is religious fervor there is such concord of the yearnings of the mind and heart with the possibilities of achievement that nature appears to alter her usual course to approach and reveal her secrets and show her approbation. When there is no religious fervor there is such discord within the mind or misdirection of its energies as to thwart the fruition of its possibilities, as if nature, while not altering her usual course for direct interference, had nevertheless taken effective measures to withhold her treasured secrets and to show her disapprobation. When there is religious fervor there is a prudential consideration and solution of a question before the use of public expressions against it, thus sustaining a reputation for consistency and avoiding the consciousness of having injuriously influenced others. When there is no religious fervor there is a disposition to the hasty declaration of views, which being hastily changed under change of

circumstances, there is acquired not only a reputation for inconsistency but also the consciousness of having led others into error or confusion. When there is religious fervor, unconnected with belligerent passion, there is a respectful and tolerant attitude toward every venerated creed and reasonable system of worship extant among men. When there is no religious fervor there is a disposition to fanatical zeal for one especial creed and violent antagonism toward all others. When there is true religious fervor there is co-operation and harmony of the emotions and sympathies of the heart with the perceptions and reasonings of the intellect and the soul hath joy and profit in every condition of life. When there is no true religious fervor there is want of co-operation and harmony of the functions of the heart and the functions of the intellect and the soul hath dissatisfaction in every condition of life.

CHAPTER III.

METHODS ESSENTIAL TO THE PROPER SUCCESSES AND JOYS IN LIFE.

In the interest of the soul-profitable successes and and pleasures, it is needful to place limitations upon the sensuous impulses and to practice economy in the exercise of the intellectual and the corporeal functions as well as in the management of the proceeds of labor. In the interest of the wits and gifts of intellect and also of such social attractiveness as

leads to practical opportunities in life, it is needful to guard and command the impulsive energies and to display discretion and morality in the behavior. In the interest of stability and dignity of character, it is needful that there be maintained neither an inordinate ambition nor a quality of submissiveness to humble or uncongenial conditions but a happy blending of aspiration, acquisitiveness and moral consciousness. In the interest of ambition toward the attainment of eminence among men, it is needful to curtail or sacrifice on occasion the common social enjoyments and to devote the hours which others give to leisure to special studies and meditations. In the interest of personal chastity, it is needful to master the passional elements and to erect barriers of a social or religious nature against basely tempting thought, that while the exercise or gratification of any special function is being held in abeyance, the soul receives no unholy attaint. In the interest of liberal views and magnanimity of spirit, it is needful to be neither overconfiding nor so tenacious of accepted doctrines as to regard questioning and investigation an impropriety. In the interest of self satisfaction and that humiliating mediocrity may not vex the soul, should material successes give opportunity for association with the refined and gifted, it is needful that there be a systematic unbuilding of the intellectual powers coeval with the acquirement of special talent or wealth. In the interest of a religious harmony of soul, there needs be a certain humiliation of spirit before such powers extant in nature as maintain

themselves intangible to the physical senses and an avoidance of that condition of mind wherein the perceptions of the senses are held in higher estimate than the perceptions of the inner soul consciousness.

CHAPTER IV.

PREVALENT SINS IN THEIR REACTIONARY METHODS AND EFFECTS.

Words contemptuous of such spiritual powers as, according to the ascendant order in nature, man should regard with deference, places the mind in an antagonistic attitude toward its higher self, as well as divinity, and in this virtually abnormal state there invariably obtains, among other evils, a distressing expectancy of retributive vengeance from some invisible source. Words discrediting the beneficent interest and designs of Deity toward man, being inverse to the evidence of surrounding nature as apparent to human reason, reacts upon the mind with a peculiar disposition to expose with constantly increasing emphasis its cynical hardihood and to manifest a sense of unworthiness to be connected with any religious propaganda. Words derogatory to the character of others, as in magnifying of faults and minimizing of virtues, entails to the mind, in addition to the assured distress of conscience, a state of trepidation lest those spoken against should undertake a retaliatory course. Appropriation or theft of anothers' earnings or belongings, confirms

the mind in its disregard of the rights of the legitimate producer to the enjoyment of his productions, yet such disregard, not being competent to remove the distasteful influences connected with property thus obtained, there invariably ensues an eagerness to squander and be rid of it. Faithlessness in wedlock and alienation of affection between husband and wife, eliminates first the veneration for laws regulating sexuality then initiates such an occupation of the mind with intrigues or devices to avert exposure as to prevent the entertainment of any profitable subject, while the conscience is burdened with a sense of responsibility for whatever shame and suffering comes to the wronged ones. Seduction and abandonment of the young, in reactionary effects, arouses first all the innate perfidy in the accomplishment of the design, then proceeds to overshadow the mind with images of the victim and with strange accusing impressions until Deific Justice hath inflicted a sufficient penalty. Base excitation or perversion of passional impulse in the young, reacts with abnormal propensities and a sense of personel demoralization that annuls the essentials of honorable citizenship and disposes the mind to favor criminal deeds and to condone immorality in others. The abandonment of offspring, hath the effect of overshadowing the mind with self loathing and unnatural emotions toward the young entailing a burden upon the soul, compared with which the honorable support of such offspring, legitimate or illegitimate, is a trival charge. The maiming or needless destruction of dumb animals,

effects such hardening of the heart and a disposition to the shedding of blood that there are eventually no scruples at the taking of human life, but even when this blood thirsty tendency prevails there is an afflicting inner consciousness of having grievously offended nature through taking from her creatures that which cannot be restored to them.

CHAPTER V.

ATONEMENT FOR SIN.

Atonement initiated through remorse and worthy resolves, hath completed its purports when a fair measure of redress and the good will of those sinned against is attained. Atonement for sin may take place soon or late after its commission, but whatever the lapse of time until restitution begins, nature fails not in her cognition of what hath occurred nor in the infliction of suitable penalties. Atonement needs be made by the actual sinner, through methods of the heart and intellect and not by an intermediary or substitute or by any sacrificial or mechanical contrivance or religious ceremony. Atonement for self inflicted injuries, or sins of omission, ordinarily requires such redoubling the efforts at worthy achievements and charitable acts as will regain the self esteem and an approving conscience. Atonement for serious criminality is not readily attainable, for nature being chary of her favors and disposed to entrust no rare gifts of intellect to the mercenary or to

those attainted with gross immoralities, only relents from her rigid attitude when the transgressor gives sufficient evidence of a sincere and penitent spirit. Material atonement may be attained through compensative redress of grievances ; spiritual atonement requires that, in addition to the consciousness of having made an efficient restitution, there is a guarantee subsistent in the mind that the offense will not be repeated. While ignorance may be said to favor the promulgation of vice—as comparatively few commit overt acts when fully aware of what the consequences will be—there is no provision in nature for absolving either the ignorant or the enlightened sinner, though the latter is likely to find for certain sins certain afflictions of conscience that do not apply to the lowly mind. While it is possible to escape some of the ordinary physical consequences of sin and to elude human detection, it is not possible to escape the intellectual and spiritual consequences, which are invariably opportioned and adapted to the mental status of the sinner. The full atonement for a sin may be known by the effacement of the attain upon the conscience and the sense of having made ample restitution, through favors to the actual sufferer or through compensative philanthropy, intellectual or material, distributed among the needy.

CHAPTER VI.

PREPARATION AND PERFECTION OF THE SOUL FOR SPIRITUAL
EXISTENCE.

While the greater part of human energy is by nature apportioned toward material self sustenance and the social duties and amiabilities, there obtains in the career of each individual opportunity for the exercise of certain faculties of the heart and intellect that tend to develop the soul and to favorably condition it for spiritual existence. Upon the threshold of the spiritual plane, the special beliefs and idiosyncracies at once become paltry and insignificant, while the gifts of intellect and the records of worthy labors and benevolent deeds are the special qualifications that enable the souls' admission to superior realms and conditions. While a career of intellectual acquisition or benevolently directed energy in life, without religious beliefs or affiliations, becomes a better spiritual preparation than a career of mediocrity or unworthily directed energy, whatever the religious beliefs or affiliations, it is nevertheless the combination of wisdom, energy and religious sentiment that affords the most desirable spiritual inheritance. Through much earth knowledge and a disciplined and inspirational mentality, the soul is fitted for noble spiritual associations and is capacitated to joyfully contemplate and experience the greater glories of the heavens ; through ignorance and a laggard or vicious or uninspired mentality, the soul is enchained to inferior spheres and occupations in each heavenly zone it inhabits.

The nature of the career in life leaves a certain impress upon the soul that clings to it through many zones and spheres, so that for every moral deficiency a corresponding deficiency in spiritual power and glory is experienced, or, mediocrity on the earth plane is rewarded with mediocrity on the spiritual plane. Harmony with the laws of the physical body, intellectual culture and freedom from attainment of crime, are favorable to the spiritual interests ; inharmony with the physical body and the culture of fanatical or base qualities are unfavorable to the spiritual interests. The normal desires and passions of man entail services which perfect and give happiness to the soul, and the spiritual interest calls not for their entire suppression but their regulation to legitimate and moral ends. The soul of man, being entitled to but one physical birth in the animative cycle, the matter of the first concern in life is the righteous performance of the common material functions; then there should be the intelligent study of phenomena within the individual experience, and, as its final and crowning features, an acquaintance with the exact sciences and with the philosophy of the spiritual universe. Hence, a substantial preparation for the spiritual plane is achieved in the faithful discharge of the ordinary functions and occupations of physical life, while a beatific halo obtains to the soul through the practise of morality and development of the religious and inspirational faculties.

BOOK X.

Commands and Admonitions.

CHAPTER I.

TO SAGES AND LEADERS OF THE ARYAN NATIONS.

O sages and leaders of a race mighty in history and great in modern civilization! urge thou and inspire thy Eastern and thy Western nations, Iranian and Caucasian, that while keeping in remembrance their glorious patrimony, they shall heed well the essential methods for the perpetuation of their world wide prestige. While the Oriental division of thy race may now be thought to have attained such admixture with alien types as to have lost its ancient fervor, and the Western division to have become arrayed in nationalities of such hostile attitude toward each other as to portend their eventual ruin through devastating war, it becomes the more thy important duty to be courageous and active in amending, where possible, the error of the one people in enslaving and latterly assimilating inferior types of men to the deterioration of their posterity, and the error of the other people in engaging in an interminable strife among themselves. Practice thou and teach justice and magnanimity

toward such social and religious systems as appear directly at variance with thine own, that thy fair race may merit its reputation as the more advanced and liberal of the four predominant human types of the present era. Seek not to make foreign races abjure their indigenous creeds or systems of thought nor destroy their reverence for their ancestral line nor urge their conversion to the exact mode of behavior and of worship as practiced by people of thy civilization, but be content to profit them in commerce and to aid their enlightenment in whatsoever material learning thou art in their lead. Enslave not thy foes when thou hast conquered them nor any lowly or barbaric tribe, nor encroach upon lands wherein such inferiors have established a peaceful community, but maintain the conscience of thy people sensitive and alert to the inherent rights of humankind regardless of racial features or status of civilization. When thou hast laid claim to new territories within climatic zones favorable to thy race, consider well any aboriginal people therein and make such provision for them as will secure their protection from the immoral and avaricious—thereby also protecting the good name and conscientious scruples of thy colonists. When thy territories possess racially alien elements, whose presence is not profitable to thy government or to the morality of thy people, expel them not forth as wanderers or parasites into neighboring countries but seek to restore such elements to the lands whence they originally came, or provide them with distant territories and offer them inducements to

emigrate thither, and thus so reduce their numbers in thy midst that they will cease to exert a deleterious influence. If any of thy governments have assumed control over the territories of a weak alien people within a climate where thy race will not flourish, endeavor to deal justly with such tribes, to educate and improve them, seeking not their continued vassalage but their preparation for nationality and self government. Be duly observant of any threatened invasion of thine established domains by racially alien peoples; whether they come as armed warriors or as peaceful colonists or as menial laborers, and take such measures as will prevent their gaining a foot-hold in the land and engendering discord for thy posterity. While yet taking measures to maintain thy territories free of unassimilative foreign elements, fail not to lend material aid to any weak or detached fragments of alien types with whom thou shouldst come in contact, seeking if needs be, to place them in proximity to nations with whom they may affiliate in accordance with the decrees of nature. Deal benevolently with nations disturbed by turbulent and rebellious men and employ thine influence to prevent devastating wars among them; that thy people may be widely known for their admirable qualities and that the services of thy fair sons may often be in demand in guiding the political affairs of the less favored orders of humanity. Encourage emigration from the densely populated regions of the earth to those with few inhabitants, but seek to so control these movements as to assign the emigrants to territories wherein the racial may

become national boundaries and preventing the establishment in any region of several distinctive and antagonistic racial castes. Encourage no vain laudations of thy race or of its achievements, but instruct thy sons to take cognizance of what is due alien philosophy and invention, and also what dependency thy people yet sustain for their commerce and the opportunities of profitable enterprise upon nationalities an-Aryan in type and in the methods of civilization.

CHAPTER II.

TO SAGES AND LEADERS OF THE SEMITE NATIONS.

Come forth from thy long silence, O sages and leaders of the Semite race! and restore to thy people the rank which their ancestors held among the nations of the earth. Call together the scattered hosts of Israel and lead them into the lands of the Saracen, that their astute prowess may be united to the valor of their indigenous bretheren for the establishment of governing systems and the securing of freedom from alien domination. Let the religious eloquence peculiar to thy race resound from statesmen-rulers and prophets, that humanity may again experience its joyous fervor. Call those of thy kindred that traverse the desert and those that reside in the lands of the gentile and incorporate them with thine established nationalities, that they may give strength to rebuild the noble cities

of the East and fill them with imposing temples and palaces. Urge especially upon thine Israelitish people to come forth from their unwelcome residence with the Aryan and the Turanian and to ally themselves with their Saracen kindred, and seek thou also for such new inspiration as will enable thee to re-organize thy creed and to place all thy people under one broad religious and political system. Suffer no longer thy people to remain as hated and despised intruders among their racial enemies, where they are liable to be prohibited or discouraged from such employ as a befits strong and capable men, and where they become necessarily devoid of patriotism or even cherish enmity toward the governments they live under. Let the experience the Israelite hath gained in alien lands, teach thee the principles of just government, while their past tribulations may warn posterity never henceforth to become wanderers and interlopers among those who have no racial affinity with them. Let the creed that hath sustained Israel through great persecutions, and that hath served as an example to all mankind of the imperishability of religious principles which are founded upon inherent truths in nature, be so broadened, under new inspirations, as to enable a nearer relationship if not a complete fusion with Islam. Let thy enlightened men employ themselves to gather the Arab hordes that now pursue toilsome or nefarious vocations, and the Hebrew merchantmen of the great cities of the world, and coalesce them into one homogeneous and loyal people—that the diadem of their glory may be restored and

that all the races and nations of mankind may have joy and profit in their greatness.

CHAPTER III.

TO SAGES AND LEADERS OF THE TURANIAN NATIONS.

Sages and leaders of a race mighty in numbers and of civilizations that have renown in human history! thine inspiration needs now be directed to thy rulers and to thy priestly orders, that they may be led to concern themselves with social reforms and to emulate the governing methods and the philosophy of the ascendant Aryan powers. Bring thy people to an understanding of the affinity and mutual of interests of the Mongol, Tartar and Malay branches of thy race and the need of their close alliance for social benefits and for protection against alien aggression. To thy nations which in former ages were foremost in philosophy, in warlike prowess and in the inventions of civilization, but who have latterly fallen arrear of certain aliens, it is incumbent upon thee to impart such inspiration and enthusiasm as will arouse ambitions toward an equality with the great modern powers. Seek especially to modify the prejudices of the people of thy greater Mongol empire, that they may be brought into harmony with every advance which the Aryan or the Semite hath made in civilization. Seek to enliven and improve on the doctrines of their ancient sage-rulers, that new intellectual forces

may be engendered to expel the diseases of mind and body resultant of a deteriorated or misinterpreted philosophy. Take measures toward lessening the burdens of the common people of thy several nations and to set in process needful reforms in their local governments; and likewise to the abolition of their many pernicious customs—especially their extravagant sacrific'al worship. Seek a modification of belief in the powers and achievements of the ancient sages, as being beyond the possibilities of the trained and gifted of thy modern race, and endeavor to remove from such belief the current superstitions that make these wise men appear monstrous or super-human. Seek to remove from thy people unreasonable antipathies toward foreign creeds; for it may be that through the friction of divergent systems their true religious enlightenment will be attained. Teach them to fear not that the worthy tenets of their indigenous philosophy will be injured through contact with alien faiths; for any principle which does suffer in such contact is likely to be found inherently defective and unprofitable to retain. Let thy rulers employ friendly aids and advisors from alien nations, so long as members of such nations are found the more skilled in diplomacy and advanced in the methods of benevolent government, but relax not thy efforts to make thine own gifted sons equal to the demands of every office in thy civil and military institutions.

CHAPTER IV.

TO SAGES AND LEADERS OF THE ETHIOPIAN NATIONS.

Sages and leaders of the Ethiopian nations! search earnestly for the causes of the inferior position which thy people now hold among the races of mankind, and strive to employ such incentives as will enable their moral and spiritual awakening. Seek to bring about either a peaceful conference and union of thy different racial elements or urge thy stronger tribes to subdue and incorporate the weaker and thus to establish nations of sufficient power to repel the aliens who desire their lands, as well as those who continue to harrass or to enslave them. Call forth thy kindred now bearing toilsome burdens or suffering indignities among strangers and bring them into the lands of their ancestors, that they may take part in the upbuilding of thy new formed nations. Let thy bretheren returning from foreign shores enlighten the aboriginal mind and so disseminate their acquired learning that ambition and patriotism may be aroused to eventually remove the reproach now associated with thy type and color. Be thou energetic in the intellectual awakening of thy people, lest all their vast territorial inheritance fall under the dominion of oppressive aliens. Call upon the enlightened and philanthropic of other races to assist in bringing thy people together and in giving them self sustaining nationality; that they may develop the abundant resources of the tropical forests and plains; thereby stimulating the commerce of the world and adding new properties

and luxuries to human civilization. Thy people should claim the African tropics as their natural heritage and therein found their empires, for however vigorously the Semite hordes may encroach the northern boundaries of this region, and Caucasian colonies expand upon the south, there yet remains an extensive area in which climatic conditions will continue to favor thy race. Be not discouraged by the seeming vastness of the obstacles to thy cause; for however many centuries may be required to bring thy people to an equality in civilized power with the more cultured nations of the earth, thou art in such effort giving opportunity to the development of heroic and benevolent qualities, while assuring the preservation of thy peculiar type from extinction or a hopelessly servile or dependent state. Sustain the spirit of thy people through such turmoil and confusion as may accompany the early stages of their nationality and civilization; for popular convulsions are wont to bear a certain analogy to turbulent emotions within the individual breast, which, with sufficient chastening and surveillance, give fitness for heroic activities and for measured strength and power. Induce members of thy race who have received instruction and training in foreign lands to permeate the indigenous tribes and imbue them with the rudimentary principles of civilized religion and government; then ambitious princes may be encouraged to break up the tribal status and to create nations extending over vast territories. Appropriate that which is beneficent to thy cause from foreign systems

but endeavor no abject adherence to their dogmas; rather seeking to evolve a creed from the precepts of nature as thou art able to perceive them and a political regime peculiarly adapted to the racial qualities and the intellectual status of thy people.

CHAPTER V.

TO THE INFLUENTIAL CITIZEN, ON THE PRINCIPLES AND METHODS
OF SOCIETY AND GOVERNMENT.

1 The Institution of timely Reforms and Maintenance of a Spirit of Loyalty to the Government.

When any people of the land have advanced to an appreciation of the higher duties and obligations of citizenship, be not slow to enlarge their liberties and political privileges, thereby forestalling agitation, disloyalty and a revolutionary spirit. Be cautious not to array the government against any aspiring or impetuous class or section of the people, notwithstanding their seeming perverseness, but endeavor such adjustment of the laws as will afford representation according to fitness or proportionate interests ; thus encouraging a sense of duty in maintaining the national repute and and bearing the burdens of state. Be slow to countenance force with the politically misguided or turbulent, but when discovering their actual needs or grievances, proceed with the remedy ; whether it be in the nature of a more equitable adjustment of taxation or encouragement or regulation of industrial pursuits or the education and enlightenment of the

popular mind. On all occasions where there is a manifestation of class or partizan sentiment, seek thou the means of reconciliation, and in the further pursuit of this principle, let thy efforts be toward such counterbalance of the conservative and the inovative elements of the nation, that while there is due respect for constituted laws and institutions, there are yet no insurmountable obstacles to whatever reforms its changeful or progressive conditions of society demand.

**2. The
Economical
Administra-
tion of the
Govern-
ment.**

As an intelligent supporter of the government, concern thyself that reasonable economy is practised in public expenditures and that the people are not taxed to maintain unnecessary offices or a non-essential army. Take heed that the emoluments of governmental service are neither so meagre as to exclude efficient men nor so remunerative as to create a hungering after office or eagerness to fill the ranks of armies. Concern thyself with those having rendered notable services to the nation—as the veterans of its armies or its patriots or heroes in times of disorder or oppression—recording their merits as an example to the young and providing those disqualified for self-sustenance with the means of livelihood.

**3. Treat-
ment of the
Erring and
Criminal.**

When dealing with the erring and criminal, let thy purpose be toward restoration of their moral consciousness and their interest in worthy activities, and when they are under penal restraint, utilize thou the term of their imprisonment to improve them intellectually and to urge them to industrial habits. When in the

interest of peace and the security of the earnings of honorable men it is necessary to imprison those given to violence or pilfering or other vices, employ no vindictive force with them, but set thy heart upon measures tending to arouse the sentiment of reform. Let there be the infliction of penalties comensurate with the offense by the constituted authorities, but take heed that they do not entail lasting injury or the sinking of all hope in life; lest thy methods become tyrannous and evoke only hatred and evil motives. Refrain from severities against the intellectually inferior or those of inherent evil tendencies, but consider that such have few favors from common humanity, while nature hath many afflictions in store for them because of their wanton disregard of her laws.

**4. Secret
Societies and
Religious
Castes.**

Consider secret social organizations deserving of thy support only in times when opposition to or criticism of the established order is severely dealt with; for under ordinary circumstances, subjects that are worthy of secret discussion are worthy of public discussion, which latter method hath the merit of exciting no misgivings as to motives. Look thou upon the concealment of religious principles, of discovered truths in nature and of inventions beneficent to man, or their retention exclusively by a select order or caste, as defensible only when their prevails in society extreme degradation and a tendency to profane that which is sacred, or to employ high wrought and intricate knowledge to base purposes.

**5. The
Accumula-
tion of
Wealth.**

Consider wealth a necessity for carrying out the great works of advanced civilization, and look thou upon its accumulation as commendable when purposed for the support and education of the young or for self-sustenance in years of decrepitude or for investment in enterprises favorable to the common weal. Thou shouldst discern evil in accumulated wealth when its possessors are able to stifle competition and to reap for themselves excessive profits, or when it is used to influence legislation adversely to the popular interests, or when it keeps men in luxurious idleness and exempts them from the beneficent ambitions and activities of life.

CHAPTER VI.

TO PARENTS AND HEADS OF FAMILIES.

**1. Paren-
tage as an
Obligation
In Nature.**

Consider parentage in the light of a demand in nature, that each racial and family line may be perpetuated and contribute its appointed share toward the strength and glory of the nations of the earth. Consider parentage especially obligatory with the superior types and orders of men, that their noble posterity may go forth to enlighten the barbarian and to bring him material benefits through commerce and the efficient watering or reclamation of sterile and ill-conditioned lands. Consider parentage essential to a man's complete social status, bringing as it does, with the pro-

tection of wife and child, a certain moral power while evoking in old age a class of joys and comforts of which the celibate is barren.

**2. The
Guidance
and Instruc-
tion of
Youth.**

Hold thou the guidance and instruction of youth as one of the greater concerns of life, and a bounden duty in so far as affects those of thine own lineal descent.

Look not upon the support of the young as an investment nor in the nature of charity, but as a needful provision for such as demand thy solicitude until the maturity of faculties give strength for self sustenance. Let thy surveillance be of such quality as to protect youth from errors of appetite or passion entailing injury to bodily functions or to the moral character, so that the powers of the soul may beneficently unfold and all vicious and enslaving habits be averted. Let the young be taught consideration for the aged and for superiors and for officials, that they may become pleasing to others and find opportunities for profitable employ and refined associations. Let youth be given both practical and social training in their order and furthermore the impress of such moral and religious catechism as will counteract and restrain every turbulent and sensuous impulse. Let there be a discreet revealment of creed tenets, according to the powers of inception, that a religious faith may be acquired and views engendered that will require no reconstruction in maturer years. Guard well the immature affections and passions, that infatuation for the unworthy or unsuitable may not occur, and that the sexual virtues and graces may be sustained and happiness in the con-

nubial relation assured. Let youth have protection from luxurious living and morbidly incitive literature, that the appetites may remain simple and practical views predominate over the mystical and visionary. Refrain from surrounding youth with servile attendants, that there may not be wanting a proper regard for active vocations or the capacities of self-sustenance. Avoid likewise an over solicitude for the material endowment of youth, holding moral and intellectual development the greater concern ; for the latter should be a reasonable assurance of honorable position and the means of livelihood. Take upon thyself to have thy sons instructed and qualified in all the duties of citizenship, that they may fail not in their vocations nor in obedience to the law of the land and that thy line of descent may be set in worthy channels and conditioned for the production of honorable men in succeeding generations.

CHAPTER VII.

TO ELDERS AND SUPPORTERS OF RELIGIOUS ORGANIZATIONS.

1. Places of Worship and their Appendages. Purpose thou thy houses of worship to the free admission of every class of men; that rich and poor, worthy and unworthy may be drawn together in unison of spirit to offer up prayers and to receive new inspiration. Even in the great cities, where the extremes of refinement and debasement obtain, encourage thou these common gatherings and only

where the few, under deep shame, demand separate and special services shouldst thou depart from this system. Endeavor to construct thy temples about with appendages that inspire veneration and that invite the sorrowing and penitent to enter for the unburdening of their minds. Thy ceremonies may partake of musical, scenic or dramatic features but should in each case aim at spiritually affecting the mind. Especially avoid that which amuses, or excites the passions, and also the parade of formalities, lest the mind be diverted from meditations proper to the occasion and the worship becomes purely exoteric and un-inspiring. Seek after no church properties, other than places of worship, nor endowments nor support from the government, but keep thine organization at all times dependent upon its members, that they may know its needs and have opportunity to manifest their attachment through frequent contributions. Build no institutions for the resort of monastic or mendicant religious orders or of any class of persons professedly devoting themselves exclusively to religious rites; for the profit derived by the few out of such isolation from the common activities and duties of life will not compensate the injury sustained by the many who morally degenerate through the enforced idleness or absence of incentives which stir the ambitions and benevolence of men.

2. Choice of Religious Ministers. In the selection of thy religious ministers, give preference to those who come forward spontaneously as natural leaders and as inspired and self qualified before those

especially schooled for religious services, as for a vocation, without regard to inherent fitness. Let thy choice be guided by such gifts of eloquence as excite ardor and enthusiasm in others, and also give preference to those of independent spirit and originality before those characterized by subserviency to prevailing opinion or by the familiarity with the tenets of a given code. Demand no exact theological catechism from those elected to administer religious rites nor make choice between the celibate and the married, but consider ability to instruct and to inspire emotion and serious thought in men the safest criterion of choice.

3. On Ministerial Restraints. Encourage not thy ministers to take upon themselves titles or distinctions or degrees or any appendage of influence or power other than that which the personality inspires, but demand that those who assume religious office shall prove themselves indifferent to the baubles and emoluments which ordinary men are disposed to yearn after. Allow no confessionals nor inquisitory institutions, but exact of thy ministers an acknowledgement of the principle that each transgressor shall meditate and commune with Divinity alone for the atonement of sin and for peacefulness of mind. Permit not thy ministers to exact fees or presents for marriages or christenings or funeral orations or for the performance of any ceremony by virtue of which fee or present the rich are given preferential officiation over the poor.

4. Eulogies and Ceremonials for the Dead. Allow no ceremony of canonization of the departed soul or any attempt to beatify or to portray the station it is

entitled to in its spiritual career. Have no masses or other ceremonies offered up for departed souls, but be guided by the precept that the immutable laws of nature can only be influenced toward individuals through efforts of the individuals themselves. While consistent eulogies and funeral orations employing solemn and impressive features, that entail no great sacrifices upon the living, may worthily be retained in thy church system, thou shouldst at least permit no ceremonial partaking of the nature of absolving the departed soul from penalties it may be justly entitled to. Consider, therefore, as superfluous every ceremony for the dead save simple prayer and the recounting of special virtues or the manifestation of proper respects to the mortal remains of one who hath terminated the life phase of existence. In conformity with this principle, set thyself against the use of consecrated water or wine and the burning of prepared paper or wood or incense or other substances, and likewise against the spilling of the blood of animals and whatsoever entails profitless sacrifice and suffering in the endeavor to express sorrow and esteem.

CHAPTER VIII.

TO RELIGIOUS MINISTERS AND TEACHERS.

1. Intel-
lectual qual-
ification be-
fore Preach-
ing.

Before attempting to discuss abstruse principles or to direct the minds of men toward religious observances, pursue thou such a course of studiousness

and meditation as will give thee skill in the perception and in the expounding of esoteric truth and the quality of arousing inspiration and enthusiasm in others. When thou art fully assured that to preach is thy proper avocation, shrink not from beginning in lowly channels, for it may be that thou canst attract and instruct the common or uncultured people while yet unable to attract or to instruct the intellectually gifted or highly cultured.

2. Meek and Unpretentious Bearing. Hold thyself before the people merely as the equals of ordinary men and not as if entitled to especial veneration or privilege or even to be distinguished from others by peculiarities of dress or of bodily habits save such as denote orderliness and refined sensibilities. Assume not the possession of occult or hidden powers or the ability to commune with and to receive information from invisible or disembodied intelligences, nor attempt positive answers upon the specific features of the spiritual universe or the nature of Deity. While, however, thou art yet meek and unpretentious in outward bearing, give thyself not to the concealment of any benevolent idea or insight of any principle in nature that thou hast perceived and perfected in thy meditations, but be courageous to formulate such into suitable phrases for the instruction of others.

3. Caution in Advisory Teachings. Acquaint thyself with the different cults and sciences and be studious of the varied phases of human thought and belief, but be cautious in imparting to unschooled men views or theories that tend to arouse aggressive

fervor, nor lead them to forsake honorable occupations to search after some metaphysical or illusive phenomena. Advocate no doctrines tending to alienate the minds of ordinary men from the practical activities of life, nor religious rites that do them bodily injury, nor cause them to neglect family and social duties and responsibilities in an effort to attain personel holiness or a saintly estate for the soul. Encourage no morbid inquisitiveness for the occult or preternatural but urge against tampering with whatever is of the nature of hypnotism or sorcery or spirit control and especially against making a materially profitable calling out of such manifestations. Take heed that in thy preaching against idolatrous practises, there is not aroused such prejudice in thy adherents as will lead to the destruction or mutilation of ancient monuments or writings, or works of art ; whether they be of religious or non-religious intent. Confine thy preachings in this respect to illustrative comparisons proving the more advanced grounds of thy creed, while yet maintaining a certain veneration for ancient relics, to preserve them as examples of human progression and even as a resource for those who delight to delve into the scenes and methods of past ages.

4. Behavior When subjected to abuse and con-
Under abuse tumely by the vicious or the fanatical
or Fanatical
Antipathy. of other faiths, endeavor to sustain a mild and forbearing spirit and such kindly demeanor as will shame the aggressors into voluntary apologies, or cause them to place themselves so manifestly in the wrong that others will necessarily

applaud you and denounce them. Allow no offender to leave thy presence without an effort to pacify him or to arouse a consciousness of his error, nor fail to rebuke the wrong doer nor witness villainy nor hear confessions of it without exposing it; burdening not thy minds with secrecy concerning sins that should be made known. Enter upon no aggressive arguments against the one personel deity of Islam on the deific trinity of Christianity or the all embracing deific principle of Brahmanism and Buddhism, but allow to each faith its peculiar merits and be frank to admit its adaptation to the race and civilization that sustains it.

CHAPTER IX.

TO THE INDIVIDUAL IN DAILY LIFE.

1. Restraint of the Belli- gerent and Vindictive Impulses.

Let not the unconsidered or vulgar words of thy neighbor irritate thee or draw forth petulant language; for it is more valorous to either ignore or to gently rebuke an incontinent reviler than to turn vindictively upon him. Whilst there is no demand in nature that evil disposed men shall rob or do thee bodily hurt without the exercise of thy powers in self defense, still, when approached in the heat of passion or even with malignant design, it is incumbent upon thee, not only to employ thy intelligent efforts to avert the execution of another's evil designs but also to give opportunity for reconciliation

and the expression of penitence. Bear in mind that the belligerent nature undisciplined is a frequent source of sorrow and danger to its possessor ; the ability to govern it efficiently being an essential qualification to every spiritually refined or cultured intellect. Take heed that an aggressive attitude does not imply moral courage or the capacity to enforce a demand but is often indicative of cowardly weakness, while a gentle and yielding attitude is characteristic of practised self control and honorableness of motive and furthermore of the capacity to defend when necessary individual rights and principles. Bear in mind that an aggressive manner frequently leads to unseemly encounters with harsh and irresponsible people and that there results a lessening, both of personal security and of favorable opportunities in life, while kindness or affability of manner affords an actual security to the person from violence, and, through the creation of friendly confidence on every hand, adds favorably to the opportunities in life. Be vigilant to suppress vengeful impulses, whatever the circumstances tending to arouse them, and take cognizance how the aggressive frequently bring physical retribution upon themselves through conflicts with those of like temper, and that nature assures a spiritual retribution in its season.

**2. Leniency
with the
Faults and
Defects of
Others**

Be forbearing, even under weighty grievances, and entertain no sense of obligation on thy part to avenge injuries received; leaving the major proportion of thy wrongs to the tribunals of the invisible

world for adjudication. Cultivate a considerate demeanor, not only toward the well meaning and courteous, but also toward persons of the rudest sort: seeking at all times to encourage the agreeable traits of men while avoiding excitation of their baser impulses. Be not eager to condemn the error of thy neighbor, nor think it thy mission to pass judgment upon him or to blatantly expose his defects, but content thyself that for his wrongdoing a spiritual reckoning will eventually take place. Denounce no man because of the meagreness of his virtues but charitably accept the natural endowments and the circumstances of his life as sufficient cause for his shortcomings. If serving under an exacting or morally inferior man, be not constantly arrayed against him but endeavor loyal obedience, even though thy heart abhor his methods. Avoid extreme hostility even toward pronounced evil doers; for aside from penalties they receive from the law, they entail upon themselves much secret agitation of mind and are in need of pity and due restraints rather than harsh treatment. Withhold impulsive criticism of thy religious or political opponents; for controversial or contemptuous language is not likely to injure their doctrines, neither will thine own beneficent precepts or principles receive any profit through heated exposition or defense. Avoid unfavorable conclusions of every one in beggarly circumstances; for some persons are rendered destitute through unavoidable mishaps or the incautious practise of liberality or actual philanthropy, while others through ambitious ventures may become tem-

porarily dependent. When a man is uncivil or overbearing toward thee, first examine thine own conduct to ascertain if he hath any just grievance, then, if finding no reasonable cause and thou art unable with honor to thyself to placate him, consider him too vile for further notice and thereafter shun him. Bear in mind that those taking upon themselves to practise tolerance and voluntary redress are safeguarded against unprofitable wrangling and seldom have need to interrogate the law or to bring their affairs before a magistrate.

3. Discretion in the Personal Demeanor and in the Associations Let thy demeanor be marked by earnestness and candor and avoid both flattery and vulgar discussion of the weaknesses of thy neighbors. Especially avoid unfavorable comments or evil imputations in the presence of the young, lest they come to be wanting in veneration for their elders, or their minds become so familiar with the unpropitious that no villainy appals them. Take heed that the professions of thy tongue do not outweigh the designs of thy heart, for assumed virtues deceive only the unwary: the cultured and penetrating mind being invariably alert to discern the actual intents. When once thou hast accredited thyself with a virtue before thy fellow men, make effort to adhere to its principles; for if detected in a practice thy words have condemned, thou art at once liable to ridicule or to the charge of insincerity. Avoid the manner of those who pry closely into the affairs of their neighbors or who are quick to imply evil motives; for it is a common fault to detect and to

condemn in others the defects peculiar to one's own character. When the bad qualities of a person are mentioned in thy presence, seek to have disclosed also that which is creditable to him; for it is generally safe to believe a man better than rumor accounts him to be.

4. Main-tenance of Self Approbation. Cultivate and maintain self approbation through employing the powers of mind and body in such manner as to perceive thy activities creditable in whatever light they may be viewed. Avoid self disparagement nor hold too lightly thine own intuition and reasoning as compared with that of other persons, however renowned; for nature hath implanted some especial virtue in each human mind which is functioned to become of utility to the individual advancement in the earthly career. Be thou assured that self approbation can only be sustained through honorable intents and intelligently directed energies, and furthermore, through methods that are neither sychophantic nor groveling; for nature requires only courtesy between man and man, even though the one be employer or superior and the other employe or subordinate.

5. Cultivation of Wisdom, Charity and Benevolence. Constantly apply thy faculties to improve the moral discernment, to expand the benevolent impulses and to increase religious fervor; for in each of these qualifications the soul hath a treasured resource of happiness. Continue to nurture the pure aspirations of thy early youth and be alert againnt the acquirement of any vicious tendency, lest melancholy and

confusion take hold upon thy mind. While yet maintaining in legitimate exercise all the physical energies and capabilities, be thou eager for acquisitions of the heart and intellect, rather than for earthly glory or for lands or chattels. Let the will and reason be trained to hold in balance any faculties of over-active or insubordinate tendency and to so manipulate the varied energies of the body that complete order and harmony of soul will result. When through meditation thou hast perceived the spiritual portents of any selfish impulse, employ thy will and reason toward its mastery and proceed to evolve motives and ambitions in harmony with thy highest conceptions. Exercise, chasten and train the faculties of thy animal organization but undertake not, under religious zeal or other influence, to destroy or to entirely suppress their normal powers; for nature demands the portents of them all in her economic system. If when influenced by the religious nature thou shouldst possess impulses and motives of one kind and when influenced by the animal nature thou shouldst possess impulses and inclinations of another kind, it is incumbent upon thee to employ thy reason to decide which quality it is desirable to cultivate and which to suppress; that the conduct may at all times be acceptable to the moral consciousness. Cultivate also fortitude and grieve not over misfortunes; for it may be that personel losses will acquaint thee with the sorrows of thy fellow men and develop sympathies profitable to the soul. Nourish and maintain thy hopes and worthy intents and if a cherished enterprise fails of

success, make haste to start afresh upon new ventures. Be content with what is virtually attainable of thy desires, seeking and cultivating meanwhile such religious precepts as nourish and sustain thy hopes of futurity.

6. Devotional Meditations. Let prayerful devotions accompany thy material labors, that the worldly pursuits and ambitions may be subordinated to thy religious principles. When momentous affairs beset thee, seek the seclusion and solitude of hill or plain or seashore wherefrom thy thoughts may go forth freely upon the concerns in prospect, and thus alone with nature ascertain thy proper course of action. When in a region favorably designed by views or by combination of elements to exhilarate the faculties and to excite aspiration and hope, call up the special features of thy career and commune with Deity and in meekness of spirit accept the dictates of whatever answering inspiration thou dost then receive. Let thy mind continue its prayerful devotion and meditative research until the soul is imbued with spiritual ecstasy and there is a disposition to prophesy and to outline a course of activities worthy of religious adherence to in thy ordinary or uninspired condition. Let thy thoughts after this manner have frequent meditative communion with the Infinite, and when thereby freed from the baser elements and transported above thy common surroundings, accept thou the bent of the inclinations as in verity the answer to thy questionings.

7. Penitence and Reparation for Misdeeds. When conscious of having sinned against nature or thy fellow man, resolve quickly upon compensative or meritorious effort ;

for it is through such measures that thou wilt deserve absolution. Think not that thou canst obtain absolution at thy convenience or that nature will be lenient with thee; for her laws are just and unchangeable and there are none who receive spiritual favors they have not earned. Seek atonement for thy sins speedily, lest they accumulate and become burdensome to thy memory or cause the moral consciousness to lose its vigilant influence in the mind. Think not with a religious ceremony or a self-chosen penance to atone for a sinful act; for although these may have their beneficial effects, it is ordained that man shall adapt his methods to the laws of nature and not that nature shall adapt her laws to the whims or the convenience of man. If a dissolute course in youth hath weakened thy powers of intellect and obscured the genius and ardor that once gave thee inspiration and hope, seek first to know thy faults, then even though thou hast arrived at the middle age in life, set aright thy course and with penitential fervor strive after the esoteric virtues and the attainment of good repute among thy fellow men. If thy mistaken methods have served to arouse the moral impulses and led to sincere resolutions, proceed to redouble thy exertions in whatever are perceived to be honorable pursuits, and thus merit atonement through turning the wisdom gained of thy evil experiences to thy future guidance. Take heed that a sensitive conscience, that goads the mind for every departure from right, is a most fortunate possession; for the mental suffering it incurs is fully compensated through its influence in turning the energies into worthy and profitable channels.

8. **Principles and Precepts worthy of Daily Observance.**

Be law abiding and in sympathy with legal measures, avoiding the spirit of those who are clamorous and rebellious and of those who are intolerant of methods and ideas adverse to their own. In forming judgment upon others, be regardful of actions rather than words; for some persons are found to be fair of speech but poor in achievement and others there are whose commendable deeds excel the import of their words. Although some creatures appear to serve beauteous and noble purposes and others repulsive and base purposes, know ye that where a vocation, either noble or lowly, is a necessity in nature or in human civilization, those following it are deserving and meritorious in their order. Take heed that upon critical examination few persons are found virtuous or commendable in all respects, and that the chasm between those classed as good or bad is not so great or so clearly defined as it is currently supposed to be. Take heed that it is rarely those given to much questioning and criticism, but those who display honorable activity who achieve notable success among men, and furthermore, that self surveillance returns greater profit to the individual practising it than the meddlesome surveillance of the affairs of other persons. Take heed that even vulgar men may recognize and appreciate virtue in others, but that it requires a refined sense of justice to condemn not in others much that one is able to find excuses for in himself. In forming judgment upon men, fail not to take into consideration their surroundings and opportunities; for the same correctness of manner can

hardly be demanded of one whose sustaining vocation occupies the whole day as of one whose vocation occupies but half the day, or for one whose vocation is solitary as of one whose vocation brings him much in intellectual contact with his fellow men. As nature is wont to inflict penalties upon the exalted and the lowly relatively to their inherent powers, ordaining to the richly endowed dire consequences for acts that their intellectual inferiors may commit with impunity, thou shouldst strive in conformity with this principle, to hold thy fellow men responsible according to their lights and endowments. In thy meditations search nature for divine intents and apply inspirational convictions to thy special needs, but think not that the precepts found profitable to thyself are unqualifiedly profitable to every man. Cultivate faith in thy intuitions and powers of reasoning ; for it may be that under the exaltation of thy faculties thou shalt perceive truths which only sages have ready access to. If without assurance of reward self-denial is difficult, and a belief that great personal sacrifices in the cause of righteousness as a rule only find their reward in spiritual realms should discourage thee, use thy reason to ascertain if there is not sufficient compensation for thy worthy efforts derived from thine own inner consciousness. Let thy daily prayer be one of praise and communion with Infinite love and not an intercession for selfish benefits, for advantages over other men or for whatsoever hath not been duly earned. Be observant of the permanence and justice of natural law and take heed that the prayerful ap-

peals of both humble and exalted men are answered in accordance with the conditions of their material surroundings and environments. Take heed that the aspects of the spiritual world are to the majority of men as the hues of material nature are to one born blind, and be thou accordingly neither arrogant in questioning nor positive in opposition to the views and assertions of those claiming actual knowledge of spiritual conditions simply because thine own faculties do not perceive them. Take heed that while each mind in its earthly career may have an adaptation to some especial service, whether sage-like, official or menial, the sensuous and passional nature is inherently the same in all men, though differently disclosed according to license given or surveillance exercised. Take heed that while disease is a manifestation of the abnormal and is frequently the result of untoward action, health of body and contentment of mind are the normal inheritances of life and are commonly realized by those whose voluntary activities accord with nature's laws. Take heed that in the ambitious pursuit of a high purpose in life, the mind is necessarily led into a variety of beneficent activities and especially to the acquirement of economic habits and a limitation of the appetites and passions. Take heed that surveillance of the thoughts and impulses is the key to mental harmony and a safeguard of virtue, while the conscious possession of moral character gives frankness of speech and the courage to denounce whatever appears evil or unseemly. Take heed that if conscious morality is maintained through conditions

offering great temptations or under compulsory association with those of salacious language, there obtains an ease in following the strictest precepts when the unfavorable surroundings and associations are not present. Take heed that if the ordinary virtues are practiced, there ensues profit of a material nature and profit of a spiritual nature ; the first of these may perchance be tardy of realization but the other is unfailing in its season. Take heed that success in life is normally the fruition of an inspired idea or purpose, while failure in general may be traced to the mind's diversion from its inspiration or the narrowing of an original intent to purely selfish ends. Have faith in the laws and portents of nature and be thou assured that no aspiration is implanted in a human breast that hath not possibilities of realization. Be considerate of the family relationships, encouraging lawful marriage and the support of offspring. Know ye that for the additional cares and duties necessarily incurred in the support of a family, thou art rewarded with sentiments that ennoble the mind and experiences that will profit the soul's future estate, and that for inexcusable celibacy nature manifests her displeasure by turning faculties normally affording the chiefest pleasures of life into resources of bodily suffering and evil incentives. Lend no encouragement to predictions of national disaster through over-population, but maintain confidence in nature's ability to adjust the fertility of the race to the capacities of the earth to support. Be helpful to thy fellow men and charitable to those having suffered misfortune. Direct thine almsgiving

intelligently ; for those who give indiscriminately may be accounted charitable but those who devise methods for lessening the causes of poverty or who make permanent provision for the support of the maimed and unsightly are true philanthropists.

BOOK XI.

The Origin and Development of Religious Principles, Doctrines and Creeds.

CHAPTER I.

CHARACTERISTICS AND METHODS OF THE PRIMITIVE SAGES.

When the language of any of the races or tribes of past ages had attained such capacities of expression as to enable historic or traditional records, there came forward certain individuals possessed of a penchant for the occult and the egotism of leadership, who took upon themselves to delineate methods of worship and to search out the propitious in nature as the basis of a moral code. These early sages interpreted natural phenomena for their rude followers, and though pursuing methods antagonistic in many respects to those suggested by modern reason, they nevertheless effected desirable restraints upon base passion and supplemented the prevalent awe of the supernatural with a belief in future happiness for the soul. The uncouth men of these ages were invariably clamorous for evidences of super-human prowess from their religious leaders, and to satisfy their demands, the sage had not only to practice austerities to evolve a religious

fervor and an inspirationally quickened intellect, but also conjuring and miracle working. To effectually impress his savage brethren with any new inspiration or precept, the primitive sage must needs disguise human frailty within himself and proclaim his soul in communication with spiritual powers and furthermore, lest he be pounced upon as a mere pretender, or in conformity with the demands of self sustenance or the enlargement of his influence, it was necessary for him to practice the magical and deceptive arts. Even while urged by the most commendable motives that man in these ages could entertain, the primal sage found it necessary to develop the esoteric occult through abnormal bodily conditions and the entranced and controlled intellect, and the exoteric occult through an acquired manipulative skill and, moreover, to enshroud these combined qualities with symbolisms that common and unprepared minds might not, through any obscure glimmerings of Deific truth, be led into hasty and profane conclusions. Thus fastings and incantations and the use of drugs to subjugate the physical nature and to induce an inspirational tenor of intellect, as practiced by the sages themselves, became the routine advocated for every aspirant toward high spiritual attainments; which austerities, however, were modified as the rudiments of a truer morality were introduced. The public teachings of the primal sage were commonly in adaptation to the demands of the ignorant and sensuous multitude and not a clear delineation of his highest spiritual perceptions; which latter it were thought necessary to retain as

the exclusive possession of a yogi or priestly caste until the minds of ordinary men should become so ripened and purified as not to profane the sacred truths of nature. After such manner the ancient sages came to deal with the same problems in nature and often arrived at virtually the same conclusions as have the philosophers of modern time; but their discoveries were either lost, or obscured with a barbarous symbolism, because of the unprepared state of common humanity to accept clear interpretations. Hence, in the evolution of religious methods, the primitive sage was wont to subdue the physical propensities and to bring about the necessary exaltation of his faculties, through self-imposed humiliations and austerities, that his prototype of modern time can dispense with through the possession of a finer body organization and qualities of mind giving facile inspiration and an easy supremacy to the righteous sympathies and emotions.

CHAPTER II.

RELIGIOUS SAGES OF THE PAST AND THEIR ACHIEVEMENTS.

From ages beyond the limits of human history till modern time, inspired men have appeared at proper intervals giving forth their visions of nature's truths and efficiently redeeming theology from the corroding effects of priestly interpolation and the continuous changes in national character and language. As explorers and scientists have had to

laboriously penetrate material nature, to acquire exact knowledge of its component elements and its historic facts, so likewise have those of a spiritual discernment had to penetrate both the misty haze of their early religious training and the common fleshly bounds and sense the moving forces of spiritual existence or trace the past and future estates of the soul. The greater achievement of the primal sage was the formulation of the discoveries of his inspirational moods into efficient dogmas and their transmission in the traditions of his race to succeeding generations; the greater achievement of his successors in the order of sagehood, hath been the rediscovery of inspired truth and the re-vitalization of religious dogmas to accord with the intellectual status of the people. Few of the sages whose inspirations have changed or re-vitalized established systems were accorded the honors they might justly claim during earth life; which rarely gave the people time to appreciate the principles advocated; but when the value of their teachings became generally known there was invariably an effort to attribute divine appointment and to append saintly dignities to their names. No sage hath escaped opposition from the intellectually obtuse and the religiously conservative; hence only those exceptionally faithful to their inspiration and such as made rapid progress in influencing their fellow men, succeeded in earthly fame or in having their principles handed down to posterity. The sages of every age have had their limiting environments, as, under even the most favoring circumstances, the days of one human life did

not suffice for the solving and depiction of the many sided truths in nature or of human errors in detail, their consequences and remedies. The majority of the members of the ancient yogi or priestly castes, being merely proficient in exoteric formalities, they persistently fell into mis-interpretations of inspired truth and repeatedly led the minds of men into confusion and to the entertainment of irreligious thought; a more cultured modern priesthood have come to the assistance of the true sage and have labored to modify irregular theological precepts and to eradicate such formalities as serve only to bring religion into contempt with clear seeing and reasoning men. The dependency of mankind upon sagehood is apparent through the fact that whenever the truths evolved by primitive or medieval or modern sages have been obscured or lost through national calamities or degeneracy of the priesthood or the introduction of elements of foreign religions, there resulted a spiritual retrograde among the people which continued until there appeared other sages to re-discover and restore original principles and to arouse an intellectual impetus for momentous events.

CHAPTER III.

THE CONFORMITY OF RELIGIOUS DOCTRINES TO CONTEMPORARY CIVILIZATION.

From the time of the first vestiges of social organization among men there hath subsisted a

moral code, which in the details of its expression sheweth a certain conformity to the measure of excellence in character and the greatness of the prevailing civilization. The primal religions, even where originated in different regions of the earth and among tribes between whom there was no affiliation, being drawn from a common resource, the inspiration of sages, possessed a similarity in basic principles; which similarity was continued so long as the intellectual civilization of the tribes concerned held an equal footing. Whenever one tribe or class of men gained in general enlightenment over others, its religious code correspondingly advanced, so that there became an improved or reorganized creed suitable for the progressive tribe or class while the old or unimproved system was perpetuated by the unprogressive, because still adapted to their condition of life. It hath been through the discarding of the religion of their primitive ancestors and adopting the tenets of a foreign people, that some tribes and races have involved their theological history in confusion, while the creed of their adoption hath in many instances suffered such modification in order to satisfy the characteristics of race and language that the locality and the individuals associated with its origin are rendered difficult to trace. The inherent truths of nature, forming the basis of every religion, have been presented to men by successive sages but have invariably become deflected or obscured by misguided teachers, and the people in consequence deprived of their

beneficent purports. Doctrines in the language of one age have ordinarily failed to inspire men of a subsequent age; the delineations of penalties for sin being frequently so extravagant in the older creed as to excite ridicule, or the methods of escape from merited penalties through ceremonial forms being too grotesque or arbitrary to elicit belief. With an advance in civilized methods in general, the bodily tortures and material sacrifices devised by the primitive shaman as a necessary atonement and test of righteousness, invariably became modified to an assurance of spiritual rewards and penalties commensurate with merit. Each method hath had its special adaptation to prevailing conditions, the Deity of the barbaric mind being of necessity whimsical and arbitrary, after the manner of finite man, while the Deity of the intellectually cultured required exaltation above passional prejudices and to be accredited with foreknowledge of every human capacity and motive. An ancient creed becoming obnoxious through enlightenment of the popular mind, was first deserted by the more adventurous thinkers; then skepticism and materialistic theories prevailed and the conditions ripened for the advent of a sage who might found a new system or revitalize the old. The duration of a creed system with the tribe or nation hath ordinarily depended upon the intrinsic merit or clearness of its principles, as compared with the creeds of adjacent peoples, the rapidity of advance in general enlightenment and the timely advent of sage minds to reform and keep theology apace with material science.

CHAPTER IV.

THE CONFLICT OF EXOTERIC RELIGION WITH INSPIRATION
AND REASON.

Exoteric religion hath required of man the partial or complete extinguishment of his physical desires and propensities ; inspiration and reason reveals the need of mastery and governance of the desires and propensities by the intellect, not their severe repression or extinction. Exoteric religion hath demanded a celibate priesthood ; inspiration and reason reveals that power of thought and benevolence of motive may even be enhanced in the teacher through the emotions and cares consequent to marriage. Exoteric religion hath advocated a self abased and a mendicant priesthood ; inspiration and reason reveals that those who pursue a squalid and contemptible mode of life are not, as a rule, fit examples for the young nor qualified to give religious instruction to their fellow men. Exoteric religion hath advocated homage to various deified or canonized personages and reputed them to act as intermediaries between the Infinite and man ; inspiration and reason reveals that the entire devotional service should be rendered direct to the Infinite. Exoteric religion hath placed the souls of notable persons in the category of saints charged with arbitrary spiritual offices ; inspiration and reason intimates that the spiritual rank and vocation of the individual soul is effectually hidden from men and that homage paid to any finite being, however worthy, tends to estrange the human mind from the Infinite. Exo-

teric religion hath taught irregular or abnormal re-incarnation of the human soul in the forms of animals or men, in accordance with the whims of some petulant deity; inspiration and reason intimates one fleshly incarnation during a cycle measured by fixed laws of the universe and, moreover, that the soul hath certain eternal qualities that destines it to develop like racial potentialities and characteristic traits in each of its cycles. Exoteric religion hath asserted that because of a brief or seemingly unprofitable life on the material plane the soul should be entitled to re-incarnation; inspiration and reason reveals that uninspired man may not determine whether a life hath been profitable or unprofitable in nature's estimate, and that no time or opportunity is repeated for those who fail to utilize the advantages of any phase of their animative cycle. Exoteric religion hath designated warlike conflicts between inhabitants of the spiritual realms; inspiration and reason reveals that the employment of combative force, as we understand it, is confined to the material plane and is due to trespass and transgression and the necessities of physical existence. Exoteric religion hath advocated austerities to the extent of bodily privation and affliction; inspiration and reason, while revealing the inestimable value of rigid morality and the temperate restriction of every appetite and function, reveals also the folly of imposing self-denials and afflictions other than such as are unavoidable in worthy activities. Exoteric religion hath asserted the intermarriage of gods with beings in the flesh; inspiration and reason discloses no

contingency whereby such relations might take place between the Infinite and any form of animated life. Exoteric religion hath exalted the circumstance of the occasional intercommunion of embodied with disembodied souls, and some have advocated deriving from this source all necessary information of the divine or spiritual; inspiration and reason reveals intercommunion of the embodied with the disembodied as being difficult and perplexing and valuable, under ordinary circumstances, only in the confirmation it affords of a spiritual futurity for the soul of man. Exoteric religion hath attached vast importance to the forms of a man's belief and to his punctuality in the performance of ceremonies; inspiration and reason attaches a more serious import to the intellectual talents and the personal morality, in that they measure the glory and happiness in both the fleshly and the spiritual estates. Exoteric religion hath attached special importance to formalities in prayer and the utterance of prescribed words and phrases; inspiration and reason reveals the innermost sentiment of the soul and not the formalities or words employed as that which finds favor with the Infinite. Exoteric religion hath attached high importance to the name by which Deity is known and worshipped; inspiration and reason reveals that a name or designation of Deity is important according to the sentiment of heart and mind it calls forth, as, when suggestive of the most ennobling traits conceivable to man, there is profit in its contemplation, but, if suggestive of harsh or petulant or animal-like traits, then is there no profit in its contemplation. Exoteric

religion hath declared the utterance of words and commands by Deity to certain prophets or chosen men; inspiration and reason reveals that Deific power speaks through material phenomena and inspiration and that Its purposes are not voiced in human speech, because of the impossibility of uncontrovertable or fixed orders upon any department or component of the material world. Exoteric religion hath fostered superstitious fear through the depiction of invisible demons tempting men to sin; inspiration and reason portrays retributive potentialities in nature and delineates the many evil incentives that may afflict the human mind through an unwise application or want of control over its faculties. Exoteric religion hath depicted gods that bestow arbitrary favors and who decree that the majority of humankind shall be consigned to eternal torture; inspiration and reason discloses the Infinite to exert no intentional or arbitrary influence upon individuals, but to ordain an infallible karmic system which visits retribution and reward according to deserts. Exoteric religion hath assumed certain races, tribes or sects to possess especial favor with Deity; inspiration and reason portrays the races, tribes and sects of humankind as being what eternal law and material circumstances have made them and therefore ineligible either to the especial favor or the enmity of Deity. Exoteric religion hath declared the greater part of human activity offensive to Deity; inspiration and reason discloses that no human thought or action, however misguided, can be directly offensive to Deity, be-

cause of the karmic provision in nature for the eventual compensation of every wrong by whomsoever is responsible for it.

CHAPTER V.

THE CONDITIONS OF ACCEPTABILITY IMPOSED BY POPULAR SENTIMENT UPON THE CREED OF AN ENLIGHTENED AGE.

The religion meeting the demands of an enlightened age must needs influence men to strive for wisdom and self ennoblement, for generous sentiments toward the weak and unfortunate, and likewise for emotions that refine and spiritualize the soul. It must needs expel or modify the arrogant dogmas of an older civilization and exalt the principles of wisdom, justice and affection above covering fear or abject servility to prescribed forms and ceremonies. It must needs assure a certain responsibility for the enlightenment and good repute of the people; making such appeals to the human heart and reason as will add to the attractiveness of law abiding and orderly conduct. It must needs quicken the human consciousness as to the right and the wrong, inspire hope in the soul's futurity and present an exalted conception of Deity. It must needs interpret the basic truths of nature in lofty and incontestable terms, so that the assertions of its dogmas have no conflict with but corroborate and welcome the deductions of material science. It must needs be conditioned to advantage both the progressive

and ennobled and the defective and the lowly, contributing to the success even of their worldly designs through instilling an aversion to untoward and vicious indulgences. It must needs satisfy human reason as to the purports of material existence and give an intelligible outline of the career and destiny of the soul: so that men placing themselves under its teachings may go through life with an assurance that they are worthy and permanent factors of the immeasurable and eternal universe.

BOOK XII.

Psalms.

CHAPTER I.

GLORIFICATION OF THE INFINITE.

Under the tranquility wrought upon our faculties through devotional meditation, we perceive, O Infinite! many vast potential energies traversing Thy universal boundaries that are deftly hidden from the uninspired consciousness. We perceive one order of subtle elements extending forth from the central Heaven and invigorating the material world, and another order returning from the material world to the Heavenly source; and our inspiration reveals these diverse waves of impalpable energy as merely different manifestations of an unbroken cycle or endless chain of existence. We perceive that when the conditions of the world demand a new and special order of creatures, the resources of Heaven may readily supply a primal genera, impelled arduously upon its mission and endowed with capacities to develop in due course the necessary bodily functions. We perceive each essential force in nature ordained to proper seasons and so accurately balanced in its processes as rarely to afflict man

or any portion of the material world by sudden or arbitrary impulses. We perceive how the human ego may traverse vast distances in heavenly space, going forth toward materiality an unconscious elemental and returning thence conscious and enlightened, and having rendered throughout its perpetual orbit potential services in nature—the greater part of which it as little understands as a mere corpuscle of the blood of the mortal body understands its services as it traverses the venous and arterial system. We perceive in the orderly composition of Thy sub-universes, as in perpetual symmetry they rest within their assigned limits in space, a certain analogy to embodied man; for each hath an intellectual principle to incite and to govern and a material principle that supplies a basis for physical organization. We perceive, under our exalted senses, an essential medial element projecting outward from the central Heaven and pervading the worlds of the sub-universe, which hath the function of an inspirational reservoir and from which finite minds derive powers conducive to their intellectual and spiritual nourishment. This far reaching ethereal element appeareth to suffice both the needs of intervening spiritual zones and of material planes; forming as it were, an elastic stratum through which one order of nature approaches and partakes of the other. In function having a semblance to certain attenuated nerve fluids or magnetisms of the human body, connecting the impalpable soul with the grosser organization of flesh and blood, this medial principle serves as a vehicle enabling supplication and response between

the finite and infinite. Special nerve lines appertaining to both finite entities and infinite faculties of the sub-universe, intersect this medial element and their effectiveness, as concerns the finite individual, is enhanced by religious or praiseworthy activities and deteriorated by irreligious or unworthy activities. We perceive that after the manner of a common plant which absorbs a rarified gas from the material atmosphere and organizes it into its body growth, our finite minds may penetrate Thy impalpable domains and derive the essentials to intellectual and spiritual unfoldment. We perceive, O Infinite! that through the interblending of thy primal factors in different combinations there are engendered a multitude of subordinate chemical agencies and vital and spiritual elements, and that these agencies and elements come to constitute the ordinary perceptible conditions of minerals, climate and fleshly organisms and likewise the series of spiritual heavens extending from the earth plane to the great central Paradise.

CHAPTER II.

GLORIFICATION OF THE INFINITE SOUL.

In the distant ages of the past, O Soul of the universe! thy wisely ordained powers didst evoke from the primal sun a great nebulous stream as the basic matter of a system of planet worlds. Thou didst then apportion this outflow into dis-

tantly separated bodies, endowing each with certain self-regulating and evolutionary capacities, so that the greater masses became true planets and the lesser masses their satellite moons; and all these thou didst adjust to suitable orbital movements in space. Then the forces and elements of the primal Earth thou didst so adjust that upon its surface there should become land and sea, with fitting conditions for myriads of life forms. And the turbid and hitherto unstable surface of the Earth thou didst becalm or diversify into measurably restful and volcanic areas, so that the solid formations ceased to be continually rent asunder through subterranean movements. And the dense and heated cloud stratum that had encompassed and endarkened the terrestrial surface for long ages, thou didst in due time dissolve and cause its superabundant gases to be deposited in useful mineral forms. Thus didst thou change the endarkened Earth surface into a peaceful world, adorned with trees and grass and watered with timely rains and flowing rivers, whereby living creatures might disport themselves and pursue their varied designs in nature. Elemental souls thou didst ordain to come upon the Earth in their season and scatter themselves forth broadcast to germinate and produce their kind in the lands and seas. After a progressive system didst thou enable in one epoch fitting conditions for the inferior plants and insects and reptile monsters and in another epoch an adaptation for birds and beasts of great size, which prepared the lands and waters for successively more perfect types. From the primal

animalistic man thou didst evolve races successively more intelligent, who battled with and obtained supremacy over all other creatures of the Earth. And thou didst in a fitting age evolve the man of intellect and of veneration, who in his first experience with the basic religious impulses worshipped material objects or the phenomena about him beyond the fathom of his intellect. Then in later epochs thou didst evolve sages to give spiritual instruction to men that the enlightenment and culture of modern civilization might be attained. Thou hast been to man in all ages a directive and governing principle, as the will is to the faculties of the human mind and body a governing and directive principle; whereby we perceive it thy function to devise, to impel and to receive expressions of thanksgiving, while it is our function to receive impulsions, to act and to give forth gratitude. In all these events and processes, O Soul of the universe! thou did'st have in view man's chiefest interests, so that when he had attained his estate as the most intelligent of thy creation, thou didst magnanimously ignore his perverse methods in thy eagerness to make of him a completely enlightened and orderly being when the Earth should attain its millennial estate.

CHAPTER III.

GLORIFICATION OF INFINITE JUSTICE.

Thou dost maintain, O Infinite Justice! an unchanging and consistent attitude toward man, not-

withstanding the teachings of religions which charge themselves to give thee familiar names and to append to thee base human or animal traits. Thy eternal system ordains that enlightened man shall find a comfort and a solace in his religious devotions and that he shall perceive it necessary and profitable to glorify thee as his superior and directive agency. Thou hast evidently impelled certain men to abstain from the common pleasures of life, that they might the more efficiently receive and disseminate ideas or engage themselves in gleaning the inspired views of the age for the enlightenment of their worldly brethren. Thou didst seemingly impel men in past ages to build monuments and to inscribe records of their beliefs, that those who came after them might ascertain their creed and also the moving forces of their civilization. Our inspiration suggests that thou hast ordained special incentives for each successive plane wherein the soul unfolds its consciousness, and, as on the earth there is a relish for the labors and rewards of material life, there must needs follow in the spheres of spirit a relish for a series of intellectual and emotional offices, while even where the soul hath been sated with the experiences of its cycle and is near the culmination of its Paradisial inheritance, it finds yet a new ardor in the forthcoming effacement of its consciousness and its embarkation upon another cycle of services in nature. Hence we are disposed to reject such dogmas as portray thee fickle and changeable in thy dealings with man; believing instead thy purposes to be permanent and not to be swerved by the actions of

any finite power. We reject such dogmas as portray thee delighting in destructive or self-injurious sacrifices or in offerings of animal flesh and blood; believing thy favor should be won through a penitence that compensates without unnecessary self-injury or the taking of animal lives. We reject such dogmas as clothe thee with the fleshly passions or the baser qualities of men; believing these portrayals due to the incompetency of the human mind to reflect thy qualities in the proper forms of speech. We reject such dogmas as give thee functions of sex and generation; holding instead a belief that while thou shouldst maintain a paternal attitude toward humankind, there may be no such relationship as leads to an immaculate conception or the birth of a demigod. We reject such dogmas as hamper progressive ideas, so that advanced thinkers hesitate to publicly express their convictions; believing that religion, as any philosophy or science, may be interpolated with misleading statements and become needful of reform. We reject such dogmas as declare that only the rarely found sage or prophet hath received divine inspiration; believing that each human mind is inspirationally connected with Infinite powers; though admitting that only those of sage-like qualities are able to consistently define certain hidden principles or from their impressions to construct a theological code. We reject also, O Infinite Justice! such dogmas as describe man's position in the universe as one of abject dependence; believing that he does not exist merely as a concession from some overruling power, but that he hath

eternal and inalienable rights as a permanent and serviceable factor in the economy of nature.

CHAPTER IV.

GLORIFICATION OF INFINITE LOVE.

Thy features, O Infinite Love! denote affection, heart yearning and inestimable good will toward man. Thou art opposed to ostentation, to the display of vulgarities and to every vengeful and malignant proceeding. Thou art manifestly sympathetic and forbearing and averse even to the strong and necessary measures that unqualified Justice suggests; disposed to forgive when common equity demands the infliction of penalties. Like unto a true mother who would exonerate her child whatever its follies, thou art constantly attendant upon us with thy solicitude and though, peradventure, thou canst not interpose direct with any decree in nature in our behalf, we realize it within thy province to inspire the erring heart of man with the seeds of penitence and with a measure of thy kindly spirit, that it may be brought into close relationship with Infinite principles. While other Deific faculties draw forth our admiration and reverence, we find our hearts peculiarly softened and filled with holy ecstasy through contemplation of thy benevolent attitude toward man. Thou art verily the God sought for by the human mind throughout the dark ages of the past, when the baser elements in nature were rife and thy true

character obscured with erroneous teachings. We find thee dissociated from pomp and power, a meek and unquestioning savior that despiseth not the lowliest of mortals—a Christ not of fleshly birth but an eternal factor in the universe and within access of every finite being. We perceive thee more brotherly than parentive, attending us in our sorrows, inviting the closest confidences and inspiring us with the incentive of good will to all men. Thou art our regenerator as well as our protector from the exactive and retributive powers in nature that would annihilate us for our misdeeds. Thou art to us an expostulatory and advisory companion through our earthly and our spiritual lives, and even when we have attained our maturity in Paradisial realms, we have assurance that thou wilt still be with us to rejoice in our purity and to join with us in the contemplation of the splendors there revealed to our enraptured souls.

CHAPTER V.

INVOCATION OF INFINITE LOVE.

Inspire us to preserve ourselves, O Love principle of the universe! from sinful thought, from words of evil import and from a disposition to contend with or to injure our fellow beings. Inspire us with a true sense of our duty toward all our fellow men, to be charitable and lenient with their short comings and if we come to hold any office of trust,

that we may perform efficient service, keeping the minds of our subordinates tranquil and obedient and maintaining the public confidence. Inspire us, if we come to serve in the capacity of sages or teachers, to perform worthily our religious functions and to delineate theological principles that prepare those under our influence or guidance for their spiritual future. Inspire our religious fervor and spiritual insight, to the end that we may conquer the fleshy impulses and maintain an appreciation of virtue and of religious principles. Inspire us with consideration for those who may be regarded as weaker or more basely inclined than ourselves, and when we incur the envy or misguided wrath of alien or uncultured men, enable us to refrain from animosity toward them and to display forbearance and a spirit of benevolence as occasion may demand. Strengthen our faith in thy interests and in the capacities of nature to reward righteousness and to adequately punish evil doers. Inspire us with resignation of spirit when thwarted in our desires or when misfortunes appear to beset our course in life and give us courage to begin after each defeat upon new and, if needs be, upon lowly lines. Inspire us with a consciousness of our higher obligations and of our importance as serviceable elements in nature; that we may come to rejoice in honorable and dutiful effort whatever the immediate consequences. Inspire us to be patient with our meagre spiritual knowledge and content us with a belief that our chief present concern is with the earth plane and that deeper penetration of the in-

visible world, except we be sages laboring upon new doctrines, could confer no especial benefit upon us. Hearken unto these our prayers, O Infinite Love! as thy wisdom shall see fit, in that we may consciously and efficiently fulfil our mission in the earthly estate and give our souls the most suitable preparation for the future.

BOOK XIII.

Allegory. The Tour of the Star Spirits.

SCENE I.

ILBARAMA.—UPPER SPIRITUAL ZONE OF THE EARTH.

ELOMIEL.—COURT OF THE ZORABA, IBRIM.

Two strange spirits enter Elomiel and are presented unto Ibrim.

1st Spirit, Enouin: Good will and greeting, most worthy Zoraba! We have journeyed thither from the planet Iltromene, from near the great sun Anilam, as it appeareth in your heavens, and our purpose is to acquaint ourselves with certain special features of thy world, whose position in the planetary system is such in the present age as to afford a peculiar interest to students of the school to which we belong.

Ibrim. My assurance, I am well pleased that scholars of distant Iltromene have seen fit to visit our fair world and I trust your discoveries here will compensate your long journey. Go forth whithersoever thou wilt within our realms and every resource of knowledge will be free to thy uses. And

to begin with, Iltromenes', let me recommend as an assistant in thy researches and as a guide to the most favorable localities, a learned native spirit, Gebril by name, whom I have known to desire the occasion for such a tour as you propose.

2nd Spirit, Ittigur: 'Tis very considerate of thee, good Zoraba, to forestall thus our needs. We gladly accept the companionship of Gebril and will, moreover, place ourselves obediently under his guidance.

Gebril: And I gladly accept my appointment, for, as our Zoraba hath said, it is such a mission as I have yearned after. I will request the stipulation, however, that certain features of our journeys and the views you may entertain of our world system, be so outspoken as to enable me to make ready notes in the language of men, that after your departure homeward I may inspire some one on the material plane to publish them.

Enouin and Ittigur: We are agreeable to thy stipulation.

Gebril: Then I will ask thee to make choice as to whether we shall begin with an investigation of the material plane and then proceed to the spiritual zones successively, or take up first our planet's historical records, as kept within this realm, and latterly turn our attention to the material and spiritual conditions now subsistent?

Enouin: We are eager first to know the processes of your world's primal origin and evolution and to obtain an historical summary of the whole planetary system, as your records may delineate; for

we have heard that the instruments and facilities for certain observations here are most excellent, in comparison with those of other worlds within our quarter of the universe. After this historical retrospect we would be pleased to proceed with the material world as it now exists and latterly with the different spiritual zones.

SCENE II.

A CONSERVATORIUM OF PLANETARY HISTORY.

Gebril: Your readings from the chronology here will show ten Methelian ages, commencing with the time when the material elements of the Nephelian planets were first hurled forth from the parent body through the orbital chasm they now occupy, till the present epoch when we behold a radiant central sun surrounded by noble planets, and our beloved world endowed with verdure covered lands and placid seas and with an innumerable variety of animal and spiritual life. According to the theory portrayed before you, when Infinite nature was prepared for the evolution of the Nephelian planets, there primarily took place within the great solar mass, then as now occupying the centre of a vast chasm in the universe, a series of mighty outbursts which sent whirling through space huge volumes of gaseous and nebulous matter. The matter thus ejected from the overburdened solar reservoir discloses the material basis from which our planet worlds have been constructed.

Now by the high wrought appliances here at your command you may view in brief panorama the origin and evolution of the Earth, and if you describe, each of you in turn, while I take notes, we may all three be entertained and instructed and neither of us should become wearied or lax of interest.

SCENE III.—FIRST METHELIAN AGE.

THE BEGINNING OF THE PRESENT KALPA CYCLE.

Enouin: The record sheweth great nebulous bodies moving swiftly about a central fiery mass, the primal sun, each as it pursues its impetuous gyrations through space being marked by fearful lines and whirlpools of the turbulent elements upon its borders. Within each proper nebula is the continual flashing of electrical currents and the resonance of deep thunders, while tempestuous streams of rarified elements course through its parts, as if seeking to prevent every actual tendency toward planetary formations. Tremendous chemical explosions reverbrate in the train of these mighty nebulae as they distribute themselves through the Nephelian chasm, while their elements are subjected to continuous change and set to new activities. Now the closing epoch of this Methelian age reveals each nebula of the Methelian chasm permeated by ethereal gases and vapors and stirred by mighty internal convulsions that oft times envelopes the outer stratum with a fiery radiance, and thus the solar system in its entirety becomes a re-

markable celestial object, as viewed from distant regions of the stellar universe.

Gebril: According to the theory herein divulged the same matter, or its equivalent in bulk, which is thus ejected from the solar nucleus, is employed each kalpa cycle in the creation of planet worlds that after fulfilling their functions as sustainers of life are drawn back to the permanent nucleus and their substances therein reorganized for the succeeding cycle.

SCENE IV.—SECOND METHELIAN AGE.

NEBULOUS STAGE OF THE NEPHELIAN PLANETS.

Ittigur: Certain new ethereal forces from the central regions of the sub-universe now enter the confines of the Nephelian system, communicating in their course a peculiar impetus to the encircling cosmic bodies. These forces constitute the pioneer soul principles and their chief function appears to be to magnetize matter and to impart a certain individuality to each substance, leading to the final separation of the planetary masses and their arrangement at convenient distances from each other in space. Now the nebulæ that had once filled the Nephelian chasm with ungainly masses and vast cloud jets hath been effectually resolved into coherent groups that are becoming more condensed and symmetrical in outline. The chasm is redolent of strange energies; the great fiery masses roll onward

into proper orbits and each attains to swift and regular movements. Now the central nucleus of the system hath become possessed of the well ordered methods of a sun, while encircling it are the incipient planets, and toward the close of this age it appeareth as if a divine impetus had been interblended with every atom of base matter, while each special energy and element is set to some important duty. Under the controlling influence of the solar luminary the planets hasten to concentrate their substance matter, while obstructive meteoric or nebulous fragments in space are gathered up and added to the greater bodies of the system or fashioned into satellites for them.

Gebril: While at this stage of your investigations it may profit you to take note that according to the scheme here disclosed, there obtains a pivotal centre of the sub-universe, about which a grand array of solar and planet systems perform their evolutions; it being at the same time the directive source to which every spiritual force and entity owes allegiance. Certain powers within this great focus have thus control over all the material bodies of the sub-universe, compelling their obedience to proper attractions and repulsions, reorganizing world systems then withdrawing their vital and spiritual elements at appointed intervals.

SCENE V.—THIRD METHELIAN AGE.

THE SUN—NEPHELA AND ITS PLANETS.

Enouin: Since the stupendous eruptions that hurled the planetary elements into space, the sun Nephela, hath gathered its components into compact mass and the chemicals of its interior mechanism now generate the radiant streams that supply the surrounding planets with an essential energy. As the solar light becomes yet more refined and orderly in its processes, it is qualified to engender a genial climatic condition upon the planets. Nephela thus becomes a brilliant star of the firmament, adding its share toward the far reaching glory of the sub-universe, while the planets now symmetrically arranged about it, enter upon their initiatory phases of life sustaining worlds. And now reaching forth into space from the great solar orb, the planets, though still loosely constructed and unshapely in appearance, are assuming by degrees the normal globular outlines, while their satellite moons begin to exert the peculiar influences assigned to them in nature.

SCENE VI.—FOURTH METHELIAN AGE.

DEVELOPEMENT OF THE PLANET EARTH

Ittigur: The planet Earth is apparently an un-gainly body still, whose basic elements are in a plastic or molten state and pervaded by heat evolved through chemical activities within its mass. There

appeareth, however, a beginning of certain orderly combinations of primal elements causing the denser substances to gravitate toward the interior while those more rarified or gaseous flow outward to the surface. Its exterior shows an attainment of the spherical in contour, and, as chemical combinations proceed, a solid stratum begins to manifest itself as the basis of future lands, and an outer envelope of vapors and gases, the basis of future waters and atmosphere. The minerals of the incipient world are yet molten, while the gases and vapors for future rivers and seas are maintained aloof from the heated surface as a dense and all pervading cloud stratum, giving the planet an apparent bulk far exceeding its modern dimensions. There resounds throughout the primal world the constant hissing and roaring of active chemical agencies and seismic tremblings and mighty outbursts from the heated interior, while vivid lightnings and appalling thunders, continuously rend the enveloping atmospheric screen.

SCENE VII.—FIFTH METHELIAN AGE.

CREATION OF LAND AND WATER.

Enouin: The Earth as a planetary body hath reached its great cyclic aphelion, or outermost extension in the system, and is begun to be attracted inward so as to improve its climatic connection with the solar rays. Its surface crust in process of

formation is frequently disturbed by the active underlying forces, while the atmospheric stratum, surcharged with much base matter ejected forth from the interior regions, still hovers aloof over the seething mineral mass. There is now perceptible a peculiar combination of atmospheric forces that greatly facilitates the enlargement of the area of solid formations. The great stratum of vapors overshadowing the denser minerals begins to take new forms of activity and to precipitate torrential rains, creating rivers and seas wherever the terrestrial heat is not still sufficient to hurl it steaming back into the endarkened skies. Thus the aerial sphere that had hitherto sustained a far reaching stratum of sublimated elements, becomes now rapidly disburdened and its superfluous gases and extraneous mineral dust descends with the prevalent rains and assists in cooling and solidifying the land surface. The atmosphere in due course becomes so relieved of its baser elements as to permit the sun's rays to penetrate through and at intervals to shine upon the land. The atmospheric turbulence increases apace, the rains descend in immeasurable torrents and cloud vapors rebound upward from regions still influenced by subterranean heat. Now in that which is given as the terminating epoch of this age, the solid crust of the Earth is near complete and the waters rest complacently thereon. This solid formation is obscured by the waters because of its but slightly ruffled exterior which hath not yet the stability for mountainous elevations.

SCENE VIII.—SIXTH METHELIAN AGE.

CREATION OF MOUNTAINS, SEAS AND RIVERS

Ittigur: Now a solid crust hath been formed over the whole surface of the Earth and the vapors of the atmosphere have descended upon it and covered it as with one interminable sea. Volcanic outbursts are wont to frequently disturb the waters of this boundless sea, producing fiery jets and huge rushing billows, while here and there islands are heaved up but lacking firmness of base quickly sink down again beneath the waves. There appears a constant shrinkage of parts of the Earth crust, consequent upon evaporation of heated elements from the interior, which causes the waters to rush hither and thither in great agitation, and, as the cooling process advances, there is a corresponding increase in the violence of the outbursts that take place. In time mountainous elevations and yawning depressions are formed amid tremors and rumblings that threaten to rend the planet assunder, and this turbulence hath no abatement until the primal division of the land from the sea is effected. The atmosphere is yet attainted with extraneous gases and with smoke and dust from innumerable craters, while many seas still affected by terrestrial heat send mists and vapors upward that condense and return in an almost perpetual rain, so that rivers of tremendous size overrun the land. Separation of the land and sea hath been the noteworthy achievement of the age, and as the terminating epoch draws near, continental outlines and definite ocean

currents are established. The heroic methods of these ages appear essential to the creation of a proper surface stratum, giving elastic formations as a protection against excessive volcanic irruptions and likewise for the favorable blending of the Earth's mineral elements. Volcanic activity hath a decline toward the close of the age; the waters are rapidly cooled and the atmosphere is become so purified that the sunlight streams down unimpeded upon the rugged lands and tumultuous seas.

SCENE IX.—SEVENTH METHELIAN AGE.

PREPARATION OF THE EARTH'S SURFACE STRATA.

Enouin: The lands of the earth present a torn and desolate appearance, with their lofty granitic hills sombre hued and lifeless and their sterile plains encroached by numerous lakes and swollen streams. The atmospheric forces are seen to attack and to disintegrate the mountain rocks while abundant rains serve to carry the resultant sands into the valleys. The glacial epochs, whose phenomena were not hitherto remarkable owing the paucity of land above the sea level and to the volcanic heat pervading the Earth's surface, have now attained a strikingly potential and far reaching influence. There is seen to occur at regular periods the extreme declination of the Earth's poles in their position toward the sun, which in effect gives to one polar hemisphere a heated climate and to the other polar hemisphere a corresponding age of climatic frigidity. Hence,

when the northern pole of the Earth hath attained the extreme outward declination, a glacial age prevails in the north polar hemisphere while the southern pole, necessarily at the same time undergoing its extreme inward declination, finds its regions round about rejoicing in a torrid climate. Thus the Earth oscillates upon its orbit in such manner as to give one of the poles an inward declination with a warm climate for a period embracing many thousands of years, then follows its outward declination with a rigorous climate for a like number of years. During the epoch of extreme declination, the pole projected from the sun becomes overspread with huge glaciers from the accumulated snow and ice, which grind the primal mountain rocks into soil that the floods of a warmer age take up and distribute over the earth, thereby commingling the minerals of many regions and placing them advantageously for the life forms of later time. Lofty mountain ranges are torn asunder and their debris conveyed to distant valleys and depressions, thereby rounding off the angular peaks, creating symmetrical hills and filling up gaping chasms which volcanic outbursts have made. In the equatorial zones of the Earth, not perceptibly affected by polar oscillations and beyond the reach of the glaciers, the action of solar heat and of wind and rain appears sufficient for the necessary disintegration and leveling down of mountain rocks. After this order, as the inward declination of a pole proceeds, its glaciers vanish away, the rivers are gradually narrowed into proper channels while the sun gives forth a mea-

sured light and heat. Now as the terminal period of this age rolls by, the lands of the Earth, though still barren and washed by fierce torrents and vast rivers, begin to attain a stage of development apparently favorable to the sustenance of the lower forms of life.

SCENE X.—EIGHTH METHELIAN AGE.

ORIGIN OF LIFE ON THE EARTH.

Ittigur: In the beginning of this age the myriads of elementals, functioned to germinate the primal life forms, are seen streaming forth from the sub-universal reservoir to the material world. These elementals, upon reaching the earth plane, scatter themselves forth broadcast throughout the lands and waters and proceed instinctively to attract and assimilate necessary material elements for their bodily organisms. In the processes of embodying themselves, the elementals appertaining to the herbaceous orders or such as have functions wherewith to extract their nutrition and the substances for vital growth direct from material nature, are the pioneers in the evolution of life and following them are intelligent moving types as their parasites. Thus it is perceived how one order of elementals deriving or sustaining material life from surrounding inorganic elements, supplies from its growths the nutriment required by another order of elementals, which develop bodies functioned for free and intelligent move-

ment. Varied and complex methods of physical evolution continue throughout the latter portion of this age, resulting in numerous types and races, and it is notable that the more recent generation of each kind displays an organic superiority over its predecessors.

SCENE XI.—NINTH METHELIAN AGE.

EVOLUTION OF LIFE FORMS.

Enouin: In the beginning of the 9th Methelian age, it is evident that the disturbances due to volcanic energy have less frequent occurrence and that the lands of the earth possess a stability and a duration from submergence not hitherto possible. Animated life, though still confined to the simpler organisms, multiplies rapidly and diversities in bodily structure constantly increase. Toward the middle of this age, plant and animal forms have spread over every mountain and plain and the waters have likewise received a liberal diffusion of life. Plants of strange and vigorous growth produce their kind in the equatorial valleys and the hardier mosses and grasses flourish in high latitudes, while from some of the primal forms of animated life there have been evolved strong and active creatures that disport themselves in the forests and in the great rivers and oceans. Latterly the varied growths multiply with such rapidity that vegetation and the inferior organisms abound in all the lands and waters of the

Earth, while in certain localities animals of ponderous size flourish. In these ages the luxuriant vegetation and the numerous creatures of land and sea, are functioned in their natural activities to absorb and reorganize the superabundant gases and subtle elements of the atmosphere and of the waters and to concrete and deposit them in useful mineral strata. With the termination of this age, the atmospheric forces appear to adjust themselves to the needs of plant and animal life, while mineral elements continue to be combined and so deposited about the Earth's surface that civilized man in later epochs may be able to find and to utilize them.

SCENE XII.—TENTH METHELIAN AGE. FIRST
MEGAZOAN AGE.

GLACIAL AND VOLCANIC PROCESSES.

Ittigur: The phenomena of the periodical glacial epochs in the high latitudes of the earth are becoming noteworthy in consequence of their important bearing upon the configuration of many lands and seas and their influence upon plant and animal life. The abnormal pressure of the great ice sheets apparently causes numerous volcanoes to burst forth upon the regions sustaining it, and concurrently therewith, certain portions of the land are wont to sink down and other portions to arise from the depths of the sea. Surface formations have not yet attained sufficient thickness and stability to hold them perman-

ently above the waters, and so they periodically sink and rise again and alternate from sustaining the life peculiar to dry land to the sustenance of submarine life. The subsidence of a land into the sea depths, is seen to effect the enrichment of its soil for the sustenance of plant and animal life and to increase the variety of its mineral deposits, so that the more a land hath been submerged the more abundant are the resources which its strata contains. The subterranean and volcanic forces appear to manifest their greatest activity in the vicinity of a polar hemisphere undergoing the rigors of a glacial epoch, where terrene life being already near extinct, they entail an insignificant amount of physical suffering. Moreover, the approach of the glacial epoch and likewise each subsidence and elevation connected with its phenomena, is ordinarily so gradual as to give facilities of escape or change of abode to the higher animal species, so that comparatively few appalling disasters to life take place.

SCENE XIII.—SECOND MEGAZOAN AGE.

THE ATTAINMENT OF LUXURIANT VEGETATION AND OF
HUGE ANIMAL FORMS.

Enouin: A luxuriant growth of vegetation now prevails throughout every land of a favorably tempered climate while gigantic animals abound in the rivers and in the primeval forests. Among the monster forms of river, lake and forest, the reptilian

order predominates and its uncouth myriads are active in their persecution of other more delicately organized and intelligent types. Marine life is also prolific of huge and voracious forms, which appear especially functioned to absorb various abundant elements of the air and water and to deposit them along with their bones; thus preparing the earth for the nobler creatures destined to succeed them. Now among the various kinds of animals inhabiting the lands of the earth at the termination of this age, there are none bearing even a remote resemblance to man, though the climatic conditions in many regions would seemingly admit of his existence.

SCENE XIV.—THIRD MEGAZOAN AGE.

IMPROVEMENT IN THE CONDITIONS OF THE EARTH AND IN
THE STATUS OF ITS INHABITANTS.

Ittigur: Lands that were hitherto frequently submerged in the ocean depths have now become more durable through the continual solidifying of the Earth's interior mass and the building up of surface strata from aqueous and atmospheric elements. Certain equanimities have been attained in the solar and lunar influences that add favorably to the climate, while apparently the declination of the Earth's poles have not the extreme tension that was observable in earlier ages, so that the devastation wrought by glacial epochs is of lesser consequence. As material conditions in general improve and opportuni-

ties expand for the development of higher animal types, the great reptiles are supplanted by less terrible creatures and many of the ponderous inhabitants of the forests and plains become extinct. At the termination of the age all the requisite conditions appear to obtain for materialization of the peculiar elemental that shall evolve the human genera.

SCENE XV.—FOURTH MEGAZOAN, FIRST ANTHROPOGENIAN AGE.

ORIGIN OF THE HUMAN GENERA.

Enouin: An interminable stream of elementals of the human genera now descends from the heavens upon the Earth, and seeking the most favorable localities they proceed to the development of material forms. Like unto the fore-runners of other animate beings, the primal forms developed by the human genera are of crude and lowly organization, but the age being a propitious one for them, they improve and multiply rapidly, though constantly harrassed by predaceous creatures. The genera spreads forth over many regions of the Earth, in some of which they prosper and in others meet with adversities, and thenceforward during the epochs of this age they are seen to be passing through various phases of their primary physical evolution. Now in addition to the human genera there hath been evolved during the age, numerous quadrum-

anous species that appear as abortive attempts to reach the true human type. In these records it is intimated that the progenitors of all the races of mankind were in the primal epochs of the genera on a level with very humble creatures, and that their evolution to the estate they hold in modern time hath been the work of millions of years of unceasing progress. Instinctively actuated by their incipient qualities of intellect, these primitive beings continue to strive toward the fulfilment of their destiny, attracting and embodying in each successive generation a progressively higher order of souls.

SCENE XVI.—SECOND ANTHROPOGENIAN AGE.

THE STRUGGLES OF PRIMAL MAN WITH THE ELEMENTS AND
WITH NOXIOUS AND PREDACEOUS ANIMALS.

Ittigur: The primeval races of mankind, although frequently decimated in localities where changes in the terrestrial surface or climatic rigors take place or where savage animals abound, continue yet progressive in physical evolution while their numbers increase upon the Earth. By slow processes man is approaching a physical form that in comparison with other creatures of this age, is highly organized, and his intelligence hath become so acute that the lower animals begin to regard him with awe and aversion. He makes the tropical forest his habitat and protects himself and his offspring from his natural enemies through superior agility and cun-

ning. His quadrumanous affinities become especial objects of his dislike and it is through these vague antipathies that he is protected from amalgamation with creatures inherently inferior to himself, even when his associations and methods of subsistence are similar to theirs. He likewise persecutes and aids the extermination of inferior types and offshoots of his own race, apparently through an instinct that the chasm between man and animal might thereby be widened and the more worthy of his kind be perpetuated.

SCENE XVII.—THIRD ANTHROPOGENIAN AGE.

SEPARATION OF THE HUMAN TYPES FROM THE QUADRUNANA.

Enouin: The truly destined human types have now become structurally separated from the quadrumanana, to which they were hitherto closely allied, though in mental character they still remain instinctive and ferocious as a necessity in their disputes with other creatures of the forest. Racial types of the genera that live in near proximity to each other, are prevented from amalgamating by pronounced structural differences and fierce antipathies. These antipathies lead to the destruction of many primal tribes, but as the inferior in intellect are the chief sufferers, the higher interests of humankind appear to be enhanced thereby. Man in this age, hath great physical prowess and is able to prevail against his many animal foes, though his intellect is still

deficient and his habits have few distinguishing features from those of the lowest quadrumanous species. Toward the close of the age he begins to show an active tendency toward artificial methods in pursuit of his food and in securing protection from the elements, and co-incident with his progression in this line there is a perceptible diminution in his animal-like qualities. It hath followed in the order of progressive evolution, with man as with the lower animals, that individuals and races of the lesser general utility in nature are eliminated, when the locality they inhabit is demanded by those of a superior organization and greater general utility. Thus it appears when two races of mankind or species of animals, pursuing like methods of subsistence, come to inhabit the same region, the one of inferior energy or fitness to survive is eventually eliminated in favor of its worthier competitor.

SCENE XVIII.—FOURTH ANTHROPOGENIAN AGE.
FIRST EPISTEMIAN AGE.

DEVELOPMENT OF INTELLECT AND REASON IN PRIMAL
MAN.

Ittigur: Now man hath extended his habitat throughout every favorably climated land and his tribes and races have begun to array themselves in martial order and to serve under their natural leaders. He now manifests increased intellectuality and reason in his activities, while artificial processes

and the rudimentary forms of speech are enlarged upon. Abortive or ill-favored offshoots, or reversions to the quadrumanous form, are persecuted and destroyed in such savage earnestness as make it appear that this process of eliminating the unworthy is the intuitive carrying out of certain beneficent designs in nature, as in the widening of the gulf between man and animal. The backward orders of the genera are no longer permitted to pass the transitional stage from quadrumana to bimana, being invariably cut off by the advanced types, as if to completely eradicate these humble remnants still occupying the intermediate status. Toward the termination of this age, man makes rapid intellectual progress and becomes skilful in the construction of habitations and of weapons and utensils. His aggressiveness appears to enlarge and being now armed with destructive weapons, he becomes much engaged in ruthless and devastating wars.

SCENE XIX.—SECOND EPISTEMIAN AGE.

DEVELOPMENT OF RELIGIOUS TRAITS AND OF POLITICAL METHODS AMONG MEN.

Enouin: Man is now seen to be moved by the primal religious impulses and to institute crude methods of worship of such Deific properties in nature as he apprehends the existence of. Through the inadequacy of the language of the age to define spiritual perceptions, a misleading religious sentiment is soon evolved and spread abroad so that worship comes to

be directed toward the external phenomena of nature instead of its esoteric and moving causes. Individual men, it appears, under their inherent and natural instincts would worship the esoteric in nature in the proper religious spirit were it not for imperfectly expressed inspiration by those assuming religious leadership, which cause the normal intuitions to be ignored while bold and assertive teachings swerve the mind into materialistic mazes. The more advanced races now send forth emigrant bands that proceed to establish themselves in every inhabitable territory and island. Many of these migratory bands perish through entering unfavorable climates or lands populated by hostile tribes but others are successful in founding colonies and in initiating commercial relationships.

SCENE XX.—THIRD EPISTEMIAN AGE.

MIGRATIONS AND WARLIKE ENCROACHMENTS OF THE RACES.

Ittigur: Wars between the tribes and races have become more prevalent with the advance of human knowledge and inventiveness; and their notable result appears to be the formation of geographic lines separating naturally divergent types from each other. In the earlier stages of the genera, we occasionally observed racially divergent tribes occupying the same territory, and throughout their subsequent evolution they continued to live in close association

with each other without serious conflict, but now with their animosities augmented by religious fanaticism, they are continually engaged in harrassing each other. The weaker type of a locality thus diversely populated is eventually forced to migrate toward the racial order to which it is by nature allied, else it is enslaved or exterminated by its antagonists. Toward the end of the age, there is found in each continent, territory and island some one of the recognized racial types that hath, through its superior energies or special adaptation to the climate, become predominant and is instinctively struggling to eliminate other types and to secure the land to its posterity.

SCENE XXI.—FOURTH EPISTEMIAN AGE. FIRST
ANAGRIAN AGE.

RACIAL ANTAGONISMS AND THE DELINEATION OF NA-
TIONAL BOUNDARIES.

Enouin: The different racial orders, during the ages since their primal advent upon the Earth, have kept within a certain radius of each other in their physical evolution and have, moreover, shown a tendency to approach a common intellectual status. Certain divergences in the organization of mental faculties in the different racial branches of the human genera have led to an ineradicable antagonism whereby they are constituted natural enemies of each other, while between the advanced and backward orders,

or those occupying consecutive stations along the route of progressive enlightenment within the same race, there is at times an antagonism even fiercer than that between diverse races and which leads to desperate fratricidal contests. In the epochs of their earlier history, the races were restrained from unpropitious amalgamation chiefly through pronounced structural differences, but because of the tendency of all members of the genera toward certain physical and intellectual perfections, they have come so nearly in touch with the universal ideal that it seems to require the inception of national and creed fanaticisms to keep them from interblending with each other. In certain geographically exposed or indefensible regions, which happen to be fertile in natural resources, there appears to be periodical incursions with fierce wars and tragic defeats and occasionally in the conquering and enslaving of one tribe by another. In such lands it frequently happens that the advantages of locality and resources are neutralized through the creation of an unstable mixed population that is readily conquered and its possessions overrun by a more impetuous and coherent tribe coming of a truer racial lineage.

SCENE XXII.—SECOND ANAGRIAN AGE.

STATUS OF THE TERRESTRIAL SURFACE AND OF THE LIFE
FORMS EXTANT.

Ittigur: The continents of the earth have attained great thickness of surface strata and a conse-

quent solidity that enables their endurance of aqueous and atmospheric energy for epochs of great length, in comparison with the time between the earlier upheavals and subsidences. This increased durability of land areas gives additional advantages to man and likewise to the inferior creatures and plants in their progressive evolution, so that they unfold their powers more readily than in those ages when the Earth's surface was shorter removed from the molten state. It is remarkable that among the lower animals, the earlier tendency toward huge body growths hath been changed to a tendency to diminish size and to attain a graceful molding of physique and concurrently the acquirement of a higher phase of intelligence.

SCENE XXIII.—THIRD ANAGRIAN AGE.

THE INSTINCTIVE STRUGGLE OF THE RACES FOR DOMAINS
SUITABLE TO THEIR POSTERITY.

Enouin: Now each race of mankind appears to be imbued with an eagerness to secure to its posterity a great extent of territory and to expel from its vicinity those regarded as aliens or enemies. There is to this end an eager struggle going on, the occupying of desirable regions by racially allied tribes and the development of centers of populations from whence their respective types may radiate forth toward lands yet uninhabited or that have weak or easily subjugated aborigines. A region that the

modern chart shows as pertaining to western Europe sustains the primitive Aryan tribes and other regions designated Asia Minor, eastern Asia and central Africa respectively sustain the progenitors of the Semites, Turanians and Ethiopians. From these centers migratory bands wander forth and populate every accessible territory and island upon the Earth's surface. These delineated race centers are, however, not recognizable as inclusive of the *very* region wherein the progenitors of their present populations received the primal materialization on the Earth; which is not a matter to be wondered at because of migrations, conquests, destructive submergences of land and glacial epochs which have in turn depopulated vast areas or scattered their inhabitants abroad. There have, however, been some instances when epochs of devastation caused the primal inhabitants of a territory to migrate to a distant region where they perpetuated their race until in process of time the land of their origin was fit for their re-occupation.

SCENE XXIV.—FOURTH ANAGRIAN AGE. FIRST
AGATHIAN AGE.

NUMERICAL INCREASE OF THE INTELLECTUAL TYPES AND
ELIMINATION OF THE ILL-FAVORED AND SAVAGE
ELEMENTS.

Ittigur: As the populations of the several racial centers increase, migratory bands are seen to pour forth into distant territories and to found new colonies and nations. These activities, being fre-

quently accompanied by warlike methods, there results the destruction of many weak and inferior branches of the genera but among the conquerors or survivors there is an enhancement of philosophy and the arts. Wandering bands of diverse racial origin occasionally meet on the borders of some fertile territory and engage in fierce struggles for its possession. The stronger band eventually subdues the weaker and either expels or enslaves it, or amalgamation follows modifying original physical appearance and traits of character and creating an intermediate or sub-race. Certain chastenings thus applied to the colonial offshoots of a race are enacted in milder form among the parental families, where inferior or retrograde individuals are eliminated by the processes known to obtain with the incompetent or criminal class in modern time.

SCENE XXV.—SECOND AGATHIAN AGE.

THE DEVELOPMENT OF DEFENSIVE AND AGGRESSIVE PROWESS AND THE FOUNDING OF NATIONAL INSTITUTIONS.

Enouin: Man hath now developed such skilful means of defense against predatory animals that they cease to harrass him, but are wont to retire from his vicinity. He displays great skill in ensnaring the beasts of the forest, and through his persistent destructiveness many defenseless species are becoming extinct or are domesticated to his service. His

occupation is now seen to be divided between the cultivation of plants adapted to his sustenance and the preparation of implements for the chase and for war. It appears as a feature in the processes of human development in this age, that those tribes having the greater range of territory and with numerous foes become the more formidable and expert in warlike tactics, while those racial fragments upon islands or isolated territories and wanting in predatory enemies perpetuate less vigorous qualities. There is now shown a gathering together of racially allied tribes upon the greater continents and the forming of the nuclei of true political organizations and an evoking of the patriotism that shapes national destiny.

SCENE XXVI.—THIRD AGATHIAN AGE.

THE EVOLUTION OF MORAL AND RELIGIOUS PRINCIPLES AMONG MEN.

Ittigur: The restraining influences hitherto noticeable among men have been either purely instinctive, discretionary or superstitious, but now true religious sentiments and doctrines profiting the human intellect are making their appearance. Sages have appeared in each race and nation possessed of fair and consistent views of creation and the destiny of the soul, and moreover disposed to found their doctrines upon reason and natural inspiration and to substitute voluntary penances and soul-felt contrition for the

purchased mummeries of the primeval shaman. Among the more advanced tribes the occupation of the conjuring shaman and healer is supplanted by priestly conservators of historic legends, ideas and beliefs and the superior members of the order are apparently earnest in the enlightenment of the people and in their redemption from barbaric sentiments and practices. These favorable religious beliefs and methods are, however, quickly changed and true philosophy thwarted in its design by the overwhelming passion extant, rendering men intellectually incapable of embracing the exact truths of nature and filling them with rabid opposition to a chaste order of teachers. The sage and philosopher, under stress of popular fanaticism, is obliged to disguise inspired truth by symbol and metaphor and a priestly horde comes into existence interpreting this disguised theology in accordance with the superstitious whims and the passional desires of the multitude. Varied forms of worship comes to be practised, the moral tone of which is commonly gauged by the intellectual standard of the worshipper and religion appears in some respects connected with even greater follies and brutalities than it were in any preceding age.

SCENE XXVII.—FOURTH AGATHIAN AGE. FIRST
AJITANIAN AGE.

THE FAVORABLE TENDENCIES IN MATERIAL NATURE AND
THE ADVANCE OF HUMAN CIVILIZATION.

Enouin: Now, according to these records, the configuration of the lands and seas of the Earth and the conditions of plant and animal life have in this age attained a near resemblance to their modern estate. The eccentricities in the Earth's orbital movements that formerly caused subterranean commotions and irregularities in the seasons, have given place to oscillations so favorably adjusted that even glacial epochs show a mere trace of the rigors that accompanied them in the distant ages of the past. The improving conditions manifest upon the Earth's surface, enables a rapid increase in numbers among humankind and such advance of civilization that thousands may exist in comfort upon lands where formerly hundreds could hardly sustain themselves. Each continent hath its peculiar races, with their great centres of population where cities are built and enlightened methods evolved, while each hath also its barbarous tribes who haunt the uncultivated forests and deserts.

SCENE XXVIII.—SECOND AJITANIAN AGE.

THE STRUGGLES OF THE PROGRESSIVE WITH THE RETRO-
GRESSIVE ELEMENTS OF THE RACES.

Ittigur: Two classes of men with diametrically opposite tendencies are manifest in each racial

order, the one being industrial and progressive in the worthy channels of life and the other improvident and vicious and persistently active in spreading immorality, in ravaging the land and destroying every invention and intellectual ideal that elevates and ennobles the human soul. Where the one class prevails there is peace and plenty and constant increase in all the achievements of civilization; where the other class prevails there is turbulence and poverty and a want of new achievements in civilization. The struggle between these two classes is very marked in this age and a locality may frequently be noted wherein a promising tribe had made excellent progress in rudimentary civilization, but which coming under the blight of a destroying horde, is transformed into a barren waste. The destroyers at times appear in the character of armed savages from the uncultivated wilderness, and at other times as morbid growths from the centres of the highest civilizations, resultant, as it were, of some malignant vice that had fastened upon the masses or of some false and dangerous philosophy or religious or political institution. The struggles between these two peculiar divisions of mankind continue so persistent that at the termination of the age civilization in some respects seemeth no further advanced than at its beginning.

SCENE XXIX.—THIRD AJITANIAN AGE.

THE DEVELOPMENT OF FOUR DISTINCTIVE CIVILIZATIONS.

Enouin: This age is remarkable for the coeval development of four great civilizations, which are distantly separated and denoted by a peculiar distinctiveness in architecture and in philosophic ideals from each other. These contemporaneous civilizations are isolated by seas and deserts and by forests infested with blood-thirsty savages, which makes it appear that each is an independently spontaneous evolution from the primitive and barbaric to the enlightened and civilized estate. The races sustaining these civilizations appear to be Aryan, Semite and Turanian and the regions they occupy are situate in southern Europe, Asia Minor, northern Africa and central America respectively. These civilizations continue to flourish until near the end of this age, when each appears to enter upon an era of decay, coeval with which, however, is the springing up of several new civilizations within regions hitherto roamed over by uncouth savages.

SCENE XXX.—FOURTH AJITANIAN AGE. 1ST SAJAN-
IAN AGE.THE ATTAINMENT BY THE HUMAN RACES OF THE STATUS
WHICH HISTORIC RECORDS DISCLOSE.

Ittigur: The face of material nature is of goodly aspect, such as was never before so generally prevalent, while man hath attained a comelier physique

and a higher order of intelligence in his activities. Now in the beginning of the Sajanian age, which is seen to be contemporaneous with the beginning of the archæological history of man, remarkable intellectual changes are taking place within the populous centres of each of the leading races. The intermediate centuries of this age are noteworthy for invasions and conquests and the interblending of races and creeds, and, while some worthy civilizations are destroyed during these events, there is effected the awakening of a progressive spirit among many tribes that had hitherto been in a state of savagery and which now set themselves toward the upbuilding of substantial religious and political systems. Latterly there is seen the rapid development of civilization among Aryan tribes of southern Europe and central Asia, among Semite tribes in Asia Minor and Egypt and among Turanian tribes in eastern Asia; each of which is shown to have transmitted the principal features of its language and social system to its racial representatives of modern time. And now, Gebril, that we have followed thy world's history down to its recent and existent phases, we are prepared for other investigations; though there are some features and theoretic suggestions connected with our experience here that we would gladly have pursued into details had our time permitted. According to the information we have derived of your records, we are led to infer that all the planets of your system are not maintaining coeval phases of surface development with the Earth, nor are they possessed of inhabitants enlight-

ened as those we find here. We have to suppose that the more distant bodies of the system, which are visibly of greater dimensions than the Earth are yet in the excessively heated stage and that the system is of such design that all the planets are approaching the sun and that each in turn when within a certain radius of the solar influence will derive a sufficiency of light and heat and in every respect find itself in condition to sustain life. In following this theory, we find the planets one by one passing through the life sustaining radius of the solar influence, and still drawing inward upon their orbits, they in due course must needs approach and be absorbed in the solar mass. Hence, we shall suppose that Mercury and possibly Venus have already arrived so near the sun that life cannot at present exist upon them and that the Earth is now amidst the inhabitable solar radius, with the planet Mars just entering its outskirts, while those bodies from Jupiter outward and presenting a molten or vaporous aspect, are as yet far off the life sustaining era.

Gebril: That which hath been potrayed to you is a very brief abstract of a special branch of learning here, that would occupy you many years to master in detail; and so you may easily find room betwixt the substantial threads of the veil of planet history we have dealt with in these scenes to fit in a great amount of theoretic speculation. As my purpose is to disclose the essentials of your visit here to inhabitants of the lower world, and as I consider it not fortuitous for mortal man to receive knowledge

of the more intricate processes in nature gratis and without efficient labor on his part, I propose that we avoid all discussion that might reveal any potential fact of the universe, or at least such as would disturb or prematurely unhinge the philosophy that now obtains on the material plane. I believe it in our mutual interest now to betake ourselves to the conservatorium of prognostication and prophecy for the material world.

SCENE XXXI.—CONSERVATORIUM OF PROPHECY.

RACES AND CIVILIZATIONS OF THE MILLENIAL FUTURE.

Enouin: The prophecies herein recorded indicate that through an intelligent system of aid rendered to certain of the backward tribes of mankind, there will in process of time rise up new and unique nationalities in regions now inhabited by lowly savages; so that many territories and islands which are in the present age obscure in the civilized world, will become centres of commercial prosperity and of high intellectual culture. The alien and antagonistic castes or religious orders that now set themselves to afflict the nations among whom they dwell, will in due course be judiciously removed to territories wherein the associations are such as will neutralize their antagonisms and call forth their latent patriotic and charitable instincts. The nations of the earth, however differently organized in racial qualities and customs, will wholly cease to war with each other

and mild and benevolent methods will prevail; while yet the racial type of each of the great natural divisions of mankind will be perpetuated in its most marked and interesting aspects. Among all men, the traits generally conceded as admirable and beneficent will supersede the repulsive and disorderly; fewer premature deaths will take place and the birth rate will be regulated to the sustaining powers of the land by moral and intelligent methods. Literature will be refined and brought to the highest excellence and all that panders to the baser influences will be eliminated. Every youth in the land will be trained to the strictest virtues and educated by rapid and skilful processes, and none will be found to have reached the age of maturity without due qualification for useful and honorable pursuits. The races and nations of mankind will come to have a definite adjustment of territorial boundaries and each peculiar type will evolve a civilization in accordance with its inherent instincts and material environments, while between the most diverse of these races and nationalities there will be found no hatred or jealousy but mutual good will and admiration of each other. The racial variety in men and the differentiation in architecture, ceremonial forms and mode of dress will become even more pronounced than in the present era; so that the traveller from one nation to another will be filled with interest and enthusiasm through the newness and novelty of the scenes that greet his vision.

SCENE XXXII.

THE RELIGION OF THE MILLENIAL EPOCH.

Ittigur: In the perfected civilization of the future, even in the transitional ages preceding the true millennial epoch upon the earth, there will appear gifted seers and sages proclaiming doctrines that are based upon inspirationally revealed truths of nature and so well delineated as to be applicable to every class and order of men. As there are skilled material philosophers, whose studies of the visible firmament or of the earth strata or of some special phenomena enable true forecasts of the movements of celestial bodies through space or deductions as to certain phases of the ancient world, so also there may be skilled spiritual philosophers, who under the exaltation of a class of discerning faculties are enabled to transcend physical conditions and derive from invisible planes the principles suitable to the spiritual guidance of ordinary men. The labors of these master minds will eventually be crowned by the establishment of a religious system of such incontestable beneficence and consistency with esoteric and exoteric nature, that men of every intellectual rank and racial lineage will become its adherents. The divers creeds of present time will thus find a certain doctrinal basis and produce therefrom an authoritative universal religion, from which there will latterly be no deviation of principles, though various ceremonial forms may still be maintained in accordance with cherished traditions or peculiar local influences. The precepts of this uni-

versal religion will embody the essential truths of the material universe and will be delineated in such well chosen terms as to appeal successfully to every intelligent mind. Every cumbersome or meaningless formality will be eliminated from the worship of Deity and a rational, moral and beneficent code will ensue and prove an exact and unfailing guide to the human mind in its earthly career. This happily conditioned religion will efficiently equip the mind of man for the ordinary emergencies of life, fortifying the character with an acute perception of moral principles and affording a sufficient restraint from every thought or action detrimental to the spiritual future of the soul.

SCENE XXXIII.

TERMINATION OF LIFE ON THE EARTH.

Enouin: All life being dependent, for embodiment and lineal perpetuation, upon the elemental souls that reach the earth from the central regions of the sub-universe, it comes within the orderly domain of nature to reduce the birth rate by reducing the inflow of these souls, and this function she invariably executes with each species when the peculiar resources necessary to its material sustenance are exhausted. In conformity with this provision, it is ordained that when the end of the life sustaining epoch of the earth draws near, there will take place a diminution in the influx of

germinating elementals from Pan-Elysium, close followed by a noticeable sterility among various animal species, so that one by one the life orders cease to exist on the material plane. When the process of the final elimination of life from the earth begins, humankind will be first to succumb, then the superior animal types, then the humbler creatures and finally vegetation will perish and the surface of the once fertile and populous planet will be left a barren waste. The closing era of mankind's career, though necessarily fraught with certain pathetic features to observant minds, will moreover afford rare spectacular and scenic beauties in nature—awe inspiring and conducive to ennobling thought. While continuous diminution in numbers in each race may be apparent, enlightenment and culture will yet be sustained through the abundant art treasures left by the colossal civilizations of the millennial ages. The intelligent remnants of once mighty nations will during this age view with profound veneration the monumental relics spread over the lands of the Earth, realizing that such glorious works can never be revived; and so their aspirations instead of being directed toward material inventions or new spiritual revelations, will find solace in an incomparable literature and the utilization of the abundant materials of every art and science left by their accomplished millennial ancestors. And, as the end of the epoch draws near, the nations will grow weaker in numbers until a mere tribal remnant is left of each; then one by one these will find themselves sterile and come to a realization that no more germinating elementals are

upon the Earth to give them posterity. These last remnants, though saddened that no posterity will come after them, will find compensating joy in the peculiar grandeur of the natural phenomena of the time and in their strangely important mission in bringing up the rear of the legions of their kind that have inhabited the noble planet Earth.

SCENE XXXIV.

THE DISINTEGRATION OF THE MATERIAL WORLD.

Ittigur: The epoch during which the Earth shall maintain its elements in compact mass and comport itself as an orderly body in space, hath exact limits in the system of the universe, so that when the Methelian ages allotted to the terrestrial functions have run their course, material dissolution will take place. In the earlier phases of its decay, the Earth's internal fires will be quenched and the waters and vapors that now subsist as rivers, seas and cloud mists will be indrawn into its cavernous interior. Then ensues an age in which the Earth will move dead and barren upon its orbit, the mere material framework of the once prolific world, and followed still by its satellite, the moon, it will be attracted inward upon a constantly shortening orbit until it reaches the solar luminary and ends its identity in his ample proportions. In like manner to the Earth, every planet of the system hath its limitations as a life sustaining and orderly moving

body, and must eventually yield obedience to a peculiar force that contracts its orbit until it comes into a cataclysmic collision with the sun. Thus, while the sub-universal laws provide against any sudden or premature annihilation of the Earth or of any other truly organized planet, there is nevertheless an appointed time when all shall be clashed together in the great central luminary, which then losing the equilibrium sustained with its planetary supports in space, will give vent to a series of tremendous outbursts that will hurl the cosmic elements into distant reaches of the orbital chasm. And now Gebril, through these prophecies thy doctrine is made more clear that planetary matter was originally thrown off from the sun and sent rotating through space. The matter constituting all the planets of the present system was thrown off during the one heroic period of these solar activities. This planetary matter after being distributed outward toward the limits of the solar influence, began to gather into compact bodies duly stationed upon orbits at certain respective distances from each other. During the earlier stages of planetary existence, the centrifugal forces of the sun exceeded the centripetal so that the planetary bodies continued to move further outward into space; but eventually these two forces became equalized, either through certain changes in the rotation of the solar mass or the diminution of his radiating elements, and for a time the planets held themselves steadily at fixed distances from their governing source. Then the centripetal forces gained ascendancy over the cen-

trifugal and the planets began to draw closer to the sun in their orbital movements. The continuation of this process must, therefore, eventually bring the planets one by one back into the solar mass, from whence, after being reduced to primal dust and vapor, they will again be hurled outward and formed into new planets. It is when the planets are approaching the sun that they enter a radial zone favorable to life forms, and after passing through this zone life comes to an end.

Gebril: Your derivations and deductions from our treasuries of learning have been remarkably true and explicit for minds trained upon a world so very unlike the Earth as Iltromene is known to be. Now, that we have interviewed the historic and theoretic features you desired first to acquaint yourselves with, we are prepared for the descent to the material plane.

SCENE XXXV.—THE DESCENT TO THE MATERIAL PLANE.

FIRST TERRESTRIAL OBSERVATION, ETHIOPIA.

Enouin: The material world now lieth before us; a broad symmetrical expanse, with lands and waters that become more picturesque as we approach them. Its excellent features are rapidly unfolding before our vision, and verily it seemeth full worthy the noble history its geniuses have recorded of it in those spiritual conservatories we have ex-

plored. You have brought us, Gebril, to a wild and uncultivated region, with people having the manners of the primal ages. These people give themselves to barbaric orgies and show a want of intellectual power and an absence of moral compunction that is not in keeping with this advanced age of the Earth. Oh! we see they are beset about by ruthless enemies, the unprincipled members of a stronger race who pillage their towns and carry many of them away enshackled captives. There are yet other strangers among them for benevolent purposes and striving to implant new customs and the religion of a distant civilization. The native race, though ill-favored and humbly placed among men, appears endowed with the essential elements of physique and intellect to make it a substantial power upon the Earth, but at present methinks its civilization too immature to deserve our extensive criticism or profound study.

Gebril: This land is known as central Africa and its native tribes now hold a very humble position among the nations of the Earth. These people have probably suffered greater wrongs through alien invasion than thou wouldst incline to believe possible in our modern world; it being only very recently indeed that they were anywhere recognized as deserving the common rights of humankind. Vast numbers of this peculiar race have been dragged from their homes and sold like mere animals in distant lands, and though this evil practice hath been suppressed by mutual consent among the superior nations, they are yet extensively preyed upon by a

horde of brutal mongrels who infest their defenseless borders. There are indications, however, that the philanthropy of the enlightened nations will soon be intelligently directed toward these people and that they will be placed upon a new footing and imbued with the spirit of progress.

SCENE XXXVI.—SECOND OBSERVATION, ARABIA.

Ittigur: You have brought us to a land abounding in desert wastes, interspersed here and there with fertile tracts that are highly cultivated and filled with the habitations of a comely race. The cities here contain many stately temples dedicated to religious worship under the system of the prophet Mohamed. This is evidently a spirited and warlike people and much given to the performance of religious ceremonies, one feature of which is the extensive sacrifice of domestic animals. The faces of their women are screened from common observation and they, moreover, appear to be injuriously restricted in their outdoor movements and associations. They appear as a people who had been great among the nations of the Earth, but, through lack of some essential quality, were distanced by others in political craft and progressive methods. Their picturesque mode of life, their religious pilgrimages and their impetuous ardor in any cause involving their personal liberties or their faith, fills us with a desire for their more intimate acquaintance, but their defi-

ciency in advanced intellectual principles necessarily renders a longer stay with them profitless to our mission.

Gebril: This land is of historic renown among men, for it is here that they generally accredit the beginning of human civilization. The present inhabitants are not prosperous, though they rejoice in a comparatively advanced theology and, as you see, they are a people of high spirit and ready wit. The Hebraic, the more intellectual branch of this people, is at present scattered about foreign lands, as a result we may assume, of sectarian quarrels, and until some unusual event or patriotic impulse shall cause the return of this legion to its brethren, there is small chance of a revival of the ancient prosperity of the race.

SCENE XXXVII.—THIRD OBSERVATION, EASTERN ASIA.

Enouin: Our vision now rests upon a region whose eastern borders are washed by four seas and whose fertile vales and plains give sustenance to vast numbers of human beings. The race we find extending over this great range of territory, is divided into several populous nationalities and the structure of its civilization appears divergent from that of any other system extant upon the Earth. Its religion appears to contain certain truly revealed principles, but as if through a prevalent

spiritual lethargy, theology is degraded so that the present worship is purely exoteric and burdened with many costly and spiritually profitless ceremonies. Within the numerically greater nation of this people the condition of woman appears deplorable, and among the notable evils affecting her may be cited illiteracy, marriage by barter and the binding and crippling of feet. The coast line is found to be invaded by a fair alien people, who while bringing political and religious influences that ought to have a revitalizing effect upon the natives, is seen nevertheless, at present to impose a consuming tax upon them through conditions of shipping and commerce that places a disproportionate share of profits in foreign hands. The fault cannot properly be charged to the foreigner, even though he hath used warlike force in establishing his relationship here, for the internal laws of the country are such that many resources within the national domains lie fallow while the people buy materials of foreign production. The want of efficient statesmen, and of a sentiment among the people favorable to the breaking up of traditional customs that have become obstacles to normal progression, portends grievous sufferings for this nation, and it is evidently safe to predict that great revolutionary struggles are yet to take place within its borders. Upon the northern coast is an island nation of this race which appears to have imbibed the spirit of the alien intruder and to have so utilized his diplomacy that international stipulations which were formally enforced by him have now become a mutual desire, and the profits of shipping and

commerce are evenly balanced or possibly incline in favor of the native. The women of this island people appear to enjoy a sufficient measure of liberty and are consequently fairly enlightened, and possessed of mannerly graces that are wanting in the women of the greater nation.

Gebril: These nations form the nucleus of the Turanian race, which in point of numbers leads all the races of mankind. Their civilization is of great antiquity and the people have been loth to grasp the ideas and methods of the more advanced aliens we find upon their coasts; and considering their numbers and vast range of territory, it is extremely fortunate for those same aliens that their ideas and the spirit of their civilization have not been readily partaken of. Let us now turn our faces westward and make our way across the lands of several racially mixed and weak Asiatic nationalities, and we shall soon behold the continent where the fair and intrusive traders and missionaries we have had occasional glimpses of in our travels take their origin.

SCENE XXXVIII.—FOURTH OBSERVATION,
EUROPE.

Ittigur: We have now within our view a continent of great beauty and fertility of resources and sustaining many powerful and cultured nations. Populous and most agreeably designed cities abound and there are structures and institutions that exceed

in splendor any evidences of human skill we have hitherto witnessed upon the Earth. The religion predominant here appears to be strangely complicated, through the prevalence of numerous divergent sects that display much antagonism toward each other. From its outward aspects it is a religion without an accurately defined or true philosophic base and evidently owes its origin either to crude prehistoric traditions, which have been built upon as the race improved its civilization, or it is of foreign derivation and imperfectly interpreted. The splendor of civilization increases toward the western limits of the continent and there are two large islands off the coast line, surrounded by a great swarm of marine craft, that are especially attractive for their extraordinary architectural achievements. A marked feature of the nations of this continent is the vast number of men engaged in military functions; there being everywhere an appearance of preparation for desperate conflict. There seemeth a remarkable distrust between the different nationalities, possibly because some are ruled by young and ambitious princes who are not sufficiently restrained by constitutional guarantees in regard to peace to inspire their neighbors with confidence, or that the class of men purchasable for warlike aggression is known to be dangerously abundant. Those who are not governors or soldiers evidently have excessive tasks upon them, in order to sustain and furnish with munitions the portentous horde which is thus withheld from employ productive of the necessities of life. Judging from the general superiority of these

people over other races we have observed, there must be good results from such enforced exertions; keen necessity probably driving men to activities that develop both a mental and a physical prowess. Perhaps in the near future these men will be actuated to proper exertions from abstract reasoning and exact knowledge of consequences or from religious instincts, whereas now they only do so from ambitious designs or dire necessity. These splendid military displays may react propitiously, through stirring the enthusiasm and loyal zeal of men and exciting them to heroic activities and even benevolent deeds, while yet obviously fostering savage or murderous instincts. In the more refined ages of the future men will, no doubt, employ their time spare from earning the material necessities in building great edifices and works of public beneficence or in intellectual culture, instead of devoting it to the appurtenances of war; but the present population, having the savage qualities strong within them would probably expend any increased leisure in pursuit of the voluptuous and the spiritually profitless. The people mayhap cannot yet do profitably with lesser burdens nor properly appreciate more leisure, and so they must needs continue to support their great armies and ambitious princes until a generation with more refined and benevolent instincts shall be evolved.

Gebri!: These nations are components of the great Aryan race, which in this age leads all the human types in the grandeur of civilization, and, from the capacities of its people in general, it seems

destined to maintain its high station for considerable time yet to come. In order to study its profound civilization readily and effectively, I believe it advisable for us to proceed westward to another continent upon which a nation has been established that is in its principal features an epitome of all you see here. The nation I make mention of was formed of colonists from these countries so that all the qualities of race and civilization which we have here before us will there be found so peculiarly interblended as to be most favorably placed for our study.

SCENE XXXIX.—FIFTH TERRESTRIAL OBSERVATION, AMERICA.

Enouin: Now we hold within our vision a well appointed continent, the northern half of which sustains a people most proficient in the higher arts and sciences. The fair race of Europe predominates, though distributed through the nation in considerable numbers are Turanian and Ethiopian types which are evidently held aloof or not invested with full citizenship. These alien featured people are seen to become more numerous and to be more harmoniously affiliated with the European colonists in certain smaller nations of the central and southern portions of the continent and the civilization these nationalities sustain is a compromise between the several racial types composing them. In the great

nation of the north there is less of the military spirit than in Europe, though the number of people drawing sustenance from the government appears scarcely less. The striking difference between the tax consumers of the two continents is that those of Europe are chiefly armed soldiers, effective for immediate defensive or aggressive action, while those of America are chiefly veterans, or their dependents, of a recent civil war. Thus the peculiar characteristic of the race to take upon itself extraordinary burdens maintains in these colonists as in the parental nations, and assuredly the trait is laudable and will be made to serve noble purposes when the highest state of enlightenment shall have been developed on the material plane. On our nearer approach we find a strange clashing of ideas and an inordinate wrangle in the councils of the nation, as if between different sections or commercial interests, and which though appearing at times unseemly, should be taken as evidence of wondrous vitality and emotional power in the people. The religious instincts of the race are displayed here on a scale truly magnificent; towering churches abound and within them there is in general maintained a system of instructive worship that confers notable benefits, although some of the ethics would hardly withstand the test of clear reasoning. There is a commendable absence of the destructive sacrificial worship noticed among other races, and withal the majority of the sects appear to have attained a high order of merit in their ceremonial and benevolent institutions. Now, while the religious institutions of these people are in the

main commendable, there are certain evils in the social system that are hard to reconcile with the claim of advanced civilization. Hard by us here is a home where an aged couple are lamenting a daughter who was enticed into forbidden paths by one for whom she had formed an attachment. Their sad story reveals that the daughter was dishonored and eventually became an inmate of an evil resort in the slums of the city, and, according to the customs of the land, there is henceforth no respected vocation at which she will be allowed to earn a livelihood, nor is there any apparent method whereby she may again be associated with chaste people. And here is one of these ill famed resorts, with an inmate lamenting bitterly her downfall and the life she is now compelled to lead. She bewails the loss of the natural hopes and desires, especially those of wifehood and maternity, and the alienation of all who formerly claimed friendship with her. She bemoans that there are none to assist in remedying her condition, not even one of those eloquent preachers who are wont to repeat a story in the churches of a magdalen who was rescued by their religious prototype, the Nazarene. The position of these women is most pitiful, Gebril, and the strangest charge against them is that they are much more in fault than the men concerned in their degradation. It appears utterly impossible for one of these women to reform or to even partially retrieve her honor, though the men who have been associated with her are still considered worthy citizens. Now to judge impulsively

from mere outward signs, we are constrained to say, woe to the man who seduces and robs a woman of that which makes her attractive and estimable among her fellow beings! It seemeth premisable that he who finds a woman chaste and innocent and leaves her humiliated, dishonored and depraved, entails a grievous charge upon his soul, and who in justice should be haunted with his crime and find himself at variance with nature and the better class of men until he hath sufficiently atoned, if that were possible in life. Now, while the people of this proud nation may righteously demand purity and discretion of their women, methinks there might be more effective hindrances to men offering temptation to the unsophisticated, and also more palpable barriers to the encouragement of the vice we have had an intimation of.

Gebril: As for these women, it is generally supposed that had they possessed sufficient prudence and honor as an original heritage, they could not have been induced to enter upon a vicious career, even though they were betrayed by those in whom they had unwisely confided. Philosophers here are disposed to recognize an unsubstantial or criminal class, embracing members of both sexes, and while it is possible there are many of this class who were originally capable of honorable lives, still it is thought that the majority have the base elements strong within them as an endowment from their savage ancestors. These weak or vicious individuals, of either sex, are in most instances deserving of pity rather than condemnation; for it is readily

perceived that they are great sufferers. Viewed in a certain light the components of human civilization in this age are a curious agglomeration of antagonisms and that which is inherently right is only predominant temporarily and while under the influence of some principle or combination of events that greatly stirs the souls of men. No two human minds are of the same precise measure in respect to the virtues and capabilities, for one through inherent structure of faculties may be inclined and adapted to a menial occupation, another to a vocation embracing acute mechanical skill and another to the framing of or the execution of the law; or it may be one mind is fashioned to be extravagant with its possessions, another adventurous or speculative and another miserly. One man may have true nobility of motive but is feeble in the power of expressing or communicating his sentiments; another may be mercenary yet is able to skilfully and cheaply disguise the trait; the result in such instances is that neither individual is correctly estimated by his fellow men. The over secretive, in their eagerness to conceal their faults or intentions, may obscure actual virtues and worthy motives; the frank and outspoken, while exposing their individual weaknesses, afford opportunities to themselves and to others for the perception of and remedying personal defects. The inferior mind when placed in control over others, takes cognizance only of their faults; the superior mind may be severe in dealing with the weak or unprincipled but it is alert to discover and to reward any exhibition of good will or honorable intents, and never

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causes the righteous to suffer for the unrighteous. The truly magnanimous seek to reward merit wherever found; the morally inferior place a mercenary interpretation upon every human action and are prone to withhold merited reward because of finding some fault or defect in the one who hath earned it. Corrupt and antagonistic minds readily condone turbulent or warlike measures; they hurry to support an adventurous leader, without considering the principles involved or the injury they may cause the nation at large. It seemeth a provision in nature that some men shall start wrong in life and make many grievous blunders, so that in rectifying their sins they are led to reason and to evolve true philosophy for the benefit of their fellows. Genius is often the gainer through being hard pressed awhile and denied its expected rewards; for too early success is likely to divert the line of thought or stultify the ambitions so that great portents and possibilities may be frustrated. In the beginning of a nation's career the principles of government are apt to be corrupt to some extent, which may be a needful provision that poets and statesmen and martyrs shall appear and portray the glory of righteous law in the land or through their example excite humanitarian sentiment and reformatory impulses. If by any chance a government is founded upon absolutely pure basic principles, there will soon be amendments and noxious regulations introduced by corrupt or partizan legislators until the original constitutional intents are subverted. Then, under corrupt and oppressive rule, there will be likely to arise here and

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there pure and studious minds, that ignoring precedent and appealing direct to Deific inspiration, become qualified to evolve new doctrines and to inaugurate a series of progressive struggles among the people. Thus it is with the common mind of the age, not realizing when it is prosperous or conditioned for happiness, it proceeds to experiment with the evil side of nature until like a persistent child it finds itself in troublous straits. Now this great nation may at times act the part of the precocious child in setting about an incontent clamoring for new and untried methods and in not being satisfied with the pure and simple code of the founders, who gained their political wisdom under corrupt and incompetent rule. It often happens that its recent legislators are men of small worldly experience or they are possessed of narrow or selfish motives, with a penchant for experimental legislation or the amendment of laws that should not be amended, so that the legitimate purport of their work is the restoration of the conditions of government which their forefathers successfully rebelled against. A man of outwardly pleasing demeanor but without inspiration and unskilled in the line of duties he is required to perform, may be elected to responsible office, defeating perhaps one who hath excellent qualities and precise knowledge of the office concerned and whose only defect is that he hath not the knack or knavery to win and maintain the fickle affection of the populace. Or, a man is elected to office who hath never seen foreign lands or possibly hath but a vague conception of the

vital interests of his own country; consequently he concerns himself with petty local affairs and is oblivious to the peculiar diplomatic vigilance essential to the outer commercial or political environments of the nation. Men are so constituted as not to be content with unmixed happiness; excessive prosperity begets slothfulness and sensuality, and though excessive taxation and oppressive laws ordinarily beget poverty and vice, they may at the same time chasten a few into religious contemplation and the conditions of soul for reformatory and progressive effort. There can be no civilization in this age of our world entirely free from these evils, for according to the nature of the present race, the child and the adult is prone to idleness when not pursuing what affords some immediate or prospective gratification and one kind of activity becomes irksome as another when followed to excess. Taken all in all, it is charity if not wisdom to conclude that in the complex and composite civilization of this land, there is much we impulsively condemn as injudicious, oppressive or vile that in truth is essential to the higher development and perfection of the race. Now if you are satisfied with your experiences on the material plane, we will proceed hence to the spiritual zones of our planet.

Enouin: We have sufficient information of the material plane for our purposes. Let us proceed to the spiritual zones,

SCENE XL. TARAMPA, LOWER SPIRITUAL ZONE.

Ettigur: Saith a spirit newly arrived from earth to an instructor: O worthy instructor! I feel the burden of a sinful career upon my soul. Teach me, I pray thee, how I shall find relief and place myself honorably with my fellow men and harmoniously with divine law. Saith the instructor: It is needful for thee in the beginning, to fully appreciate the extent and purport of thy misdeeds, then thou canst proceed with their rectification. Look thou upon the record of thy life as it is kept here and repeat what appeareth as thy greater errors and defects. Saith the spirit: The follies of youth are vividly refreshed upon my memory and more unfavorable still are certain unpropitious ambitions, passions and intrigues of my maturer years. Certain strong and visibly superior faculties which were vouchsafed me by nature, I employed to grossly selfish ends, while the numerous opportunities for benevolence that encompassed me, I failed to take heed of. The forms of many persons who suffered through my avarice and sensualities, float before my vision and seemingly demand compensation. And yet, while no actual sin hath escaped this fearful record, I am rejoiced to find some truly commendable motives and actions to my credit. O worthy teacher! let me quickly begin the rectification of the evil in my life that I may meditate upon and enjoy those reflected principles and activities which my conscience finds approvable. Saith the instructor: First then, because of the indebtedment thou hast incurred with

nature, great exertions will be demanded of thee; for here, as upon the material plane, the duties of current existence will confront thee. No inhabitant of this zone hath power to absolve thee from the just penalties of thy transgressions, though all may desire thy regeneration and many will lend thee kindly assistance. Go forth now with the intent of making full reparation to all that have suffered through thy wilful actions and likewise make effort to attain such personal virtues as will enable thee to associate with the upright and accomplished. Seek out those who cherish grievances against thee and favor them until their good will is obtained, then proceed with thy debts in every department of nature. Work with consistency and with honest design, making especial effort to compensate those having sustained injuries at thy hand, and at all times keep in view thy personal improvement and preparation for the ultimate Heaven. In this phase of our cycle of existences it is found a pressing duty to rectify the errors of earth life, after which achievement we are qualified for our true spiritual consciousness and for participation in the manifold joys of our surroundings here. While those who in life departed not from natural law are to be considered fortunate and those who erred much or failed to rightly utilize their opportunities are to be regarded as unfortunate, it is yet possible for the soul after reaching this zone to enter upon a career of reformation that if pursued with intelligence and energy, may bring it a fair measure of happiness and enable it to overtake the truly blest ones of its order and generation.

Gebril: Now let us enter a skilfully constructed observatory, here at our hand, and take panoramic views of existence in this zone.

Enouin: *With observing instruments.* Every configuration of the material world, even every incident of climate, of scenery and of animate life, hath its spiritual counterpart here but enhanced in point of brilliancy and general perfectiveness from the estate it maintained upon earth. Within our vision are high mountains and broad plains and the limpid waters of rivers and seas, and there are numerous animal forms, of which the herbivorous and the predaceous orders may be observed in fearless association with each other and all undisturbed by the presence of man. Here are also great cities with an architecture far excelling in magnificence any that is existent upon the material plane, and there are many institutions of learning with their comely and efficient teachers and intelligent and aspiring pupils. While the less admirable human traits and methods still abound, there maintains in surrounding nature such tendencies of quickening the intellect that the self-perfections or reforms which upon earth cost severe and laborious struggles, have here nearly the character of pastimes or of needful diversions. The parentive instincts still maintain, and many patriarchial sires and matronly dames are to be seen exulting in their posterity and exercising a certain guardianship over the youthful members of their lineage, while those childless in life are wont to seek out and care for the orphaned, abandoned and illegitimate weaklings that are projected

in here prematurely from earth. She that hath been a faithful mother finds high honors due her here; the adorning gems that mark the recognition of this function are seen to excel in their splendor many of the epaulettes of genius and of social fame earned in material life. The commingling pains and joys coincident with the parental function appear to have stamped a characteristic strength and nobility of bearing, as nature's reward for having given bodily forms and legitimate citizenship among men to waiting elementals. The perfections of mankind in general may be said to be more pronounced and widely prevalent here than upon the earth plane, while the vices and defects are less glaring. Some are evidently striving to prolong the riotous pleasures of youth and others are still insubordinate, ignorant and uncouth but happily the arrangements here are such that these ill conditioned individuals are unable to intrude upon the domain of their more worthy bretheren. Stretching far hence into the regions of space are realms upon realms sustaining myriads of souls who have long since severed all relationship with the material plane and who are now preparing for the transfer to another zone.

Gebril: Of necessity the soul elements of this zone show many divergences, extremes and angularities; for various are the kinds and conditions that constantly swarm over here from the material plane.

SCENE XLI. BENIMBA, INTERMEDIATE SPIRITUAL
ZONE.

Ittigur. *With observing instruments:* The scene within our vision is of exceeding grandeur, and so wondrously varied is the expression of its features that had we not studied their basic principles on lower and simpler planes they would now appear to us fairly dazzling, magical and indescribable. The general outlines of the material world are still upheld, though the landscape hath taken on a remarkable freshness and beauty. Hill and dale are resplendent with many hued vendure, while instead of sombre colored rocks upon the mountain summits, there are glittering crystalline formations set plentifully with great lustrous gems that the richest mines of earth never equalled. There are fresh green meadows and yellow tinted fields bestrewn upon valley and plain where the domesticated herbivora pursue their peaceful functions, and there are secluded hills and plateaux and entrammeled forests where the feral species find congenial haunts. The world hath a surprising magnitude here, because of our distance above the material surface whereby the common hemispheres are greatly enlarged, enabling every terrestrial land and sea to extend over a mighty expanse in its spiritual superstructure. The inhabitants are supplied with excellently devised homes in the cities and about the rivers, lakes or sea shores, and there are picturesque lodgments deep in the lonely forests and the mountain fastnesses as suitable resorts for recreation and rest from intellec-

tual pursuits. Cities of broad area are frequently met with and their streets abound with towering edifices designed like those on earth for amusement, instruction and devotion. The people invariably wear benevolent and happy countenances, having apparently outgrown their grosser selfish impulses ere reaching this zone, and their intelligent and noble bearing imparts a quickening joy to whomsoever they meet. Religious and political antagonisms are unknown and the mind of each individual hath such comprehensiveness and magnanimity that it is protected from error and from giving offense. The pastimes and duties are harmoniously interspersed and the infinite variety of concerns engaging even an ordinary mind give constant exhilaration to its faculties and a perpetual relish for existence. In the higher realms of this zone there is manifest among the inhabitants a joyous expectancy of the time when they shall pass over to the superior spiritual zone, toward which they have yearnings after the manner of the devout human mind that yearns for the Heaven its religious faith hath delineated.

SCENE XLII. ILBARAMA, SUPERIOR SPIRITUAL
ZONE.

Enouin. *With observing instruments:* In this zone every terrestrial feature appears to have attained the zenith of perfection, and according to our capabili-

ties of discernment there remains naught in nature that would add to the bliss of its inhabitants. Such facts in science as relate to the innermost processes of the stately suns and planets of the sub-universe and to the infinitesimal atoms that make up their material and spiritual elements, facts that are far beyond the grasp of the earthly intellect, have here an easy and satisfactory solution. The medley host of stars visible from the material plane and of whose organization and movements men have gained as yet but vague conceptions, here offer such possibilities of research that, assisted by cunningly devised instruments, we have views indescribably beauteous and instructive. The aggregation of stars constituting the sub-universe becomes as an intricately organized body in space, and set about it in all directions throughout the illimitable heavens are other bodies equally great, though some of them are placed so distant from us as to appear less significant than a mere planet that happens to be within close range. Every sub-universe, in sooth, appeareth as a mighty mechanism, the toy of some celestial giant whose moving vehicles are majestic suns and their satellites, all being so perfectly attuned as to be self-perpetuating and eternal in their organization. The dense matter of a planet world is seen to be serving the purposes of life in its varied manifestations and the rarified etherea of interplanetary space is coursed by numerous magnetic and spiritual energies while it serves also as a media through which disembodied souls may transport themselves with inconceivable rapidity from one world focus to another. Our

facilities for contemplating the external glory of a sun or planet are here immeasurably superior to the most excellent yet attained on earth; the power of the instruments being so acute that upon directing them toward several points in the heavens that appear to the material eye merely blank space, we discover routes that are replete with various spiritual forms and coursed by angelic bands upon inter-world journeys. Thus the materially visible objects of the sub-universe are found to have an importance as sustainers of the life stage of soul entities and also as the invigorating resources of certain inter-planetary currents, while the expanse between these substantial bodies hath an importance as the media of various circulating forces and elements or as the resort of the disembodied. The qualified observer here hath command of magnificent distances and a facility of penetration that may far transcend the boundaries of our sub-universe and take accurate measurements of other like divisions of the greater heavens. When viewed from the spiritual estate of nature, the material world does not, with all its varied elements, seem more densely populous than many districts situate in what is to the human vision blank space; though the Earth, as a materially and spiritually inclusive body, becomes a remarkable focus of attraction for soul entities in certain phases of the animative cycle. The details of the actual glories of this zone are verily beyond description by us in language understandable on the physical plane; let us not attempt their discussion but silently feast our minds upon them a little time, that

we may in future derive from their remembrance a series of poetic extravaganzas for our brethren in Iltromene. On a noble cloud girt plateau rising before us, with scenic splendors for the eye, musical harmonies for the ear and soothing odors for the nostrils, is the celestial city of Ibrim. Let us now betake ourselves there and bid adieu to the worthy Zoraba, concluding thus our observations of this wondrous zone, which we have to acknowledge is in most respects too advanced for our comprehension.

SCENE XLIII. ELOMIEL, COURT OF IBRIM.

Ibrim: Hail now, sons of Iltromene! Is thy mission to our planet so soon accomplished?

Ittigur: We have in the brief interval since our departure hence interviewed many phases of thy noble planet and acquired considerable knowledge of human life and of the career of the soul. We found scenic outlines of the material plane reproduced, enlarged and beautified in the spiritual zones and we took note of talents and vices among men and traced their sequences from the one phase of existence to the other. Our interest in the events of our journey was continually whetted by the untiring zeal and enthusiasm of our most estimable companion, Gebril, without whom our visit must have been near fruitless, owing to the remarkable difference in what we saw to that with which we were accustomed in our native world. From our experiences in thy domains,

we feel constrained to say, thou hast a world so highly favored in its material and spiritual organization, that the more we view and meditate upon its varied qualities the more is our admiration excited, while we find a resource of joy in contemplating the mystic powers in nature which designed this pleasing fragment of the universe.

Ibrim: To meet with such earnest and aspiring souls from a distant planet affords me a peculiar pleasure and a yearning that you may take with you most correct impressions of our beloved world. This yearning for the correctness of thy impressions of us and ours prompts me to briefly discuss a few particular features, that I doubt not have come within thy range of observation and of which I would that you might know the trend of our philosophy upon.

Enouin: We shall be pleased indeed to listen to thy words, good Zoraba, for there were abundant phenomena that we had not time to explore to our entire satisfaction, but which we thought to retain in memory, believing that in due course we might unravel their import and thereon evolve comprehensive theories for our home people.

Ibrim: We find that nature performs her material functions with elements and forces that in immediate effect often antagonize each other, but which in their final purports attain an end beneficent to the system in its entirety. Since the beginning of the Earth's evolution from the primal nebula, every organic and inorganic force and element hath in turn performed some essential function in its course of activities, profitable in some degree to every other

force and element, and through the innumerable powers thus engaged the crude conditions of early epochs have been changed to the tranquil order they show in modern time. In the solidifying processes of the Earth's exterior crust, powerful and locally antagonistic forces effected essential changes in the quality and configuration of the surface stratum. Bodies of land were lifted from the ocean depths to be clothed with verdure and to sustain innumerable air breathing creatures, while coeval with their elevation other lands that had been leveled through the erosion of ages of exposure to atmospheric elements, were submerged to sustain and to receive enrichment from marine life. The atmospheric elements, through their varied and destructive activities, were potent factors in the development of the lands of the Earth; wearing down the shapeless hill masses and mountain peaks and creating new strata and in purport favoring the plant and animal species. When the more vigorous agents of the Earth's evolution had made sufficient preparation, the primal elements of plant and animal spread forth throughout the land and sea and they in turn created conditions for yet higher types. The primal animal forms were of simple or unwieldy structure and slow intelligence, but through the progression engendered by mutual forces in nature, there were evolved species more graceful in their outlines and capable of varied and intelligent activities. An abundant vegetation did service in absorbing the noxious gases that filled the primal atmosphere and converting them into new substances, which, besides giving sustenance to

myriads of animated creatures, formed mineral deposits that have become the heritage of civilized man. And creatures of the sea, from the minute coral builders to gigantic amphibians, in pursuing their normal routine of existence unwittingly performed noteworthy services, as is shown by their relics in the surface stratum of the planet. Then man, who was primarily capacitated as an ordinary animal type, eventually entered upon methods that elevated him above the mere instinctive labors, so that with precise knowledge he began to improve the face of material nature and to envelop the world with a halo of intellect and spirituality. And thus subterranean fires that created the hill and low land, and the forces of the atmosphere that gave them shapely outlines and produced a soil for plant life, and creatures of the sea and plants and animals each in their turn have labored toward the achievement of definite purposes in the system of nature and not one has existed in vain. Now, if we transcend our immediate surroundings and go forth into the depths of heavenly space, we find in radiant streams round about a great central focus, elements embracing every hidden force of the sub-universe, while amidst the ramifications of its extensive zones are distributed typical souls of every world, and withal such an accumulation of splendors that a considerable period of time is necessary for the finite mind to comprehend its details. We discover that the Earth was brought from an original chaotic nebula to the perfections of an era sustenant of creatures endowed with an incipient intellect, that budding forth

feebly at material birth, expands thenceforward throughout their cycle of consciousness in accord with their fixed racial destiny. The Kalpa cycle, of duration too vast for human comprehension, marks the outflow of incalculable forces and myrads of soul entities from Pan-Elysium, all of which must needs return in due course, and during this epoch these peculiarly related principles thus pulsating between the two sub-universal poles constitute, as it were, different functional organs of the one bodily structure. And so hath the matter of the sub-universal system no increase nor decrease in quantity, neither may there be any increase or decrease in the number of organized or habitable planets; for there is maintained at all times an interstructural counterpoise through the evolution of one planetary and vital system being invariably coeval with the disintegration of another. In the processes of the generation of offspring, we discover that nature is neither blind nor extravagant in giving fertility; that she does not bring elemental souls into the atmosphere of Earth at any time in excess of the possibilities of embodiment or of life sustaining resources. In reviewing the conditions of intellectual progress, we find that in the barbaric estate man is a weakling with meagre safeguards against ravenous or venomous creatures or climatic rigors or the miasms of stagnant waters; in the civilized estate the creatures that do him evil are subdued, the rigors of climate are provided against and the miasms are dispelled by drainage and the confining of turbulent rivers to their proper channels. In the barbaric

estate only those who employ brutal force and cunning obtain the respect of their neighbors or become prosperous in worldly effects; in the civilized estate laborious energy and intelligent enterprise become the essentials to material prosperity and good repute among men. In the barbaric estate there is a great expenditure of labor that yields no beneficent returns, as in religious sacrifices and the extravagance of misguided or incompetent rulers; in the civilized estate the forms of worship entail no wasteful sacrifices and the rulers have not license to appropriate the productions of the people to unwise or selfish ends. In the barbaric estate man hath no exact knowledge either of his own powers or possibilities or of the material phenomena about him; in the civilized estate he becomes familiar with his bodily structure and mindful of its needs and is able to estimate his virtues comparatively with those of his neighbors, and is so informed of nature's agencies that he can account for any violent or unusual phenomena that he may observe to take place. Man in the barbaric estate recognizes few obligations to other men and respects no law but that of physical might; in the civilized estate he hath an acute consciousness of the demands of society and finds comfort in reflecting that for every intersocial obligation that impinges upon himself he is compensated by some personal advantage and an increased assurance that the wealth his toil and thrift hath produced is secure for his enjoyment. In the barbaric estate his mental activities are restricted to certain ordinary channels outside of which it is considered

irreligious or unlawful to essay; in the civilized estate his range of thought hath wide scope and every manifestation of originality or genius finds popular approval. In the barbaric estate he is subject to turbulent and uncertain passions and is wanting in confidence in himself and in his fellow beings; in the civilized estate he rejoices in an intellectual mastery of the passions and sustains a wholesome faith in himself and in the honorable intents of his fellow beings. In the barbaric estate he is harrassed with misgivings of angry gods or demons or ghostly forms, to obtain immunity from which he resorts to self torture or costly sacrifices; in the civilized estate he is aware that angry gods are not the instigators of adverse phenomena and he is disposed to a belief in the good intents of every spiritual entity having power to approach or to exert an influence upon him. The true civilization, however, is yet to come upon the earth plane; for as the precarious methods of subsistence and provision against dangers peculiar to primitive man were changed by enlightenment to the more elaborate and reliable methods peculiar to modern civilization, so will modern methods be changed by further enlightenment to a still more elaborate and satisfactory order. The imperfectly defined and antagonistic creeds now maintained among men are resultant of the exceeding political turbulence prevalent during recent centuries among those nations who should take precedence in theological concerns, whereby the evolution of the true religion hath been delayed. When without clearly revealed doctrines, the mind

that is conscious of its weaknesses and shamed at its frequent violation of nature's laws or mayhap of solemnly imposed vows or resolutions, is wont to implore some inferior god or saint or deified object instead of the proper ruling powers of the universe—it's vague knowledge of which hath led to the portrayal of a dread and unrelenting adjudicator of human affairs, and the ignoring of that sympathetic faculty of Deific nature which is interwoven and concurrent with the finite being. With such state of theology men often believe themselves hopelessly in disfavor with Heaven and through this misconception some are even led into a career of self abandonment, when if they knew to treat the weakness or deed simply as a temporary hindrance or misstep in a course of life that may be righteous in intents and beneficent in general purports, the defection might properly be made use of to moralize upon and through a chastened and repentant spirit to induce a guiding inspiration for the mind in its future proceedings. In considering individual traits, we find that while inherent genius, viewed as an eternal heritage of the ego, will often struggle through unfavorable material conditions and win the highest goal of a calling or philosophic cult, success in life is not absolutely assured to the possessor of such endowments; for it is demonstrable that the ego genius may, through adverse surroundings or mistaken methods, be unhinged, thwarted or fatally delayed while the most commonplace ego-intellect hath such possibilities of unfoldment, through propitious circumstances or aptly chosen methods, as will en-

able it to become wealthy, of good repute or even eminent among its fellows. If follies are persisted in, the moral instinct is ordained to impose upon the inner consciousness a sense of personal demerit, causing the soul to tire of a locality or zone whatever the prevailing attractions; but if righteousness is adhered to there entails such joy in each zone or sphere of existence that the soul is loth to depart even though realizing that the one to which it is destined hath greater glories. It is the fate of those who lag behind in the intellectual race, through indolence or through the employment of their faculties with trivial concerns or with base indulgences, to fail not only in reaping a goodly share of true pleasure in the earthly and spiritual estates but also to find upon reaching Pan-Elysium that they have access only to its inferior parts; that the meagreness of their attainments compels them to view the chiefest celestial glories from afar. The soul finds as its rewards for industrial activity, the practice of benevolence and for personal chastity, a realization of the perfect joys of material and spiritual existence and our philosophy teaches that upon arrival at Pan-Elysium it will find itself entitled to the inner celestial glories, which may be considered the nearest approach to Deity and the ultimate of finite happiness. Hence they are fortunate, if not consciously wise, that fill their karma with pure motives, with knowledge and with personal excellences; for these give true happiness in every zone of the universe and prove treasures of a most desirable and unpurchas-

able kind when the terminal Heaven is attained. Those who have neglected the normal duties and responsibilities for passional indulgences, find a spiritually impoverished and evil karma to their account that bestrews their pathway with difficulties, and when eventually Pan-Elysium is attained they are humiliated by perceiving their inferiority, in comparison with others, in profitable possessions and accomplishments. The wilfully undeserving in every zone invariably possess sufficient intelligence, to discern that the more sublime joys are not withheld from them through Deific vengeance or as an inflicted punishment, but that the karma of their own creation imposes the unfavorable condition, from which nature can only absolve them at the terminal of their animative cycles by obscurating of their consciousness and their expulsion forth for re-birth upon another world. Opportunities are afforded in each cycle of the soul to make its own happiness or misery, through obedience to or violation of nature's law—infinite power affording the conditions—finite power employing them wisely or unwisely, profitably or unprofitably to itself. In the sum total of its experiences, the soul is enabled to solve and understand all that pertains to finite nature, but that which it must fail to solve or understand is the Infinite or unchangeable side of nature. The soul is not absolved from an unatoned offense through mere lapse of time, nor will evil doing, in any case, go unpunished by nature. The evil doer, sooner or later, finds himself compelled to compensate his misdeeds and to win the

favor of nature by honest effort; the unattainted soul upon reaching the spiritual plane, may proceed with the labors and joys of its new surroundings undisturbed by reproachful memories. The failure to achieve necessary preparation of soul in life by those efficiently endowed and circumstanced, portends arduous efforts in the spiritual zones toward acquirement of the wanting qualities, as, in benevolent attentions to other souls yet more unfortunate and especially to infantiles or those who have been wholly or in part deprived of material experience. Thus it becomes a seemingly fortunate provision that infantile and defective spirits abound on the lower spiritual plane, that those who in life were capacitated and yet failed of parentive or benevolent duties may find opportunity to develop these essentials to the perfected individuality. Now, fair Iltromenes! I wot thou hast enough of Earth history and of our institutions and philosophy to suffice thy mission with us. I would fain have thee stay longer, but I perceive thou art not constituted to sojourn a great time upon a planet like ours. Convey my respects to Denhassa, thy world's ruler, and may thy long journey have constant cheer both from memory of our goodly realms and from expectant yearnings toward scenes of the home land that await thy coming.

Enouin : Thy words have stirred our sympathies and enkindled deep gratitude in our hearts, most admirable Zoraba! and we offer our assurance that thy sage teachings will have earnest consideration. We shall henceforth delight to reflect upon this

fortunate interview with thee, and when we impart our knowledge gained through thy good offices to our bretheren, they will certainly rejoice with us and sing praises of thee and of thy excellent world.

Ittigur: And thou, Gebril! efficient guide and companion in our exploits, 'tis difficult to find words adequate to express the gratitude we entertain for thy efforts in our behalf. Peace and love be with thy happily conditioned soul! and may the delightful Earth thou hast such wisdom of move tranquilly and speedily onward to its millennial epoch.

Enouin: With our best wishes for the continued progress and prosperity of the inhabitants of these favored realms and for especial honors to come upon those we here address, we now leave thee, Zoraba! Gebril! and glorious Earth! to begin our journey upward through the star flecked heavens.

Chorus of Assembled Angels: May thy passage through space, Enouin! and Ittigur! be as the dream of a tranquil night—the vast distances between world and world seeming to thee a mere falcons flight across a terrestrial vale. May thy reception by kindred from whom thou art long separate, be such an occasion as we sometimes see in these realms when enraptured bretheren meet and the natural affections have bounteous outflow. When thou art distant from our world's radial light, may thy memories of us be yet afresh, and even when our sun, Nephela, is become as an ordinary star in thy vision may thy hearts still warm toward us. And may thy visit profit thee and thy people, and

furthermore, may it happen that when the souls of our generation shall pass through the realms of our common Elysium, we shall meet thee and so rejoice and commune again together.

GLOSSARY.

Agathian Age. A division of the Kalpa Cycle, approximating 84,375 Earth years.

Ajitanian Age. A division of the Kalpa Cycle approximating 21,093 $\frac{3}{4}$ Earth years.

Anagrian Age. A division of the Kalpa Cycle approximating 337,500 Earth years.

Animative Cycle. A cycle commencing with the departure of the ego as an elemental from Pan-Elysium to Earth and ending with its return to Pan-Elysium an enlightened and perfected intelligence.

Anthropogenian Age. A division of the Kalpa Cycle approximating 5,400,000 Earth years.

Benimba. The second or intermediate spiritual zone enveloping the Earth.

Dianotheism. Rational or logically demonstrable religion.

Ego. The eternal personality of the soul.

Elemental. The soul in the unconscious or ante-natal phase of its animative cycle.

Elomiel. Residence of Ibrim, Zoraba of the planet Earth.

Epistemian Age. A division of the Kalpa Cycle approximating 1,350,000 Earth years.

Ilbarama. The third or upper spiritual zone enveloping the Earth.

Kalpa Cycle. A cyclic age commencing with the great periodical outflow of planetary matter from the sun and ending with the return and absorption of the same in the solar mass. Approximately 8,640,000,000 Earth years, viz.: Brahminical system 2,000 Maha Yugas, or a day and night of Brahma.

Karma. An exterior or created intellectuality that may either be harmonious with or antagonistic to the real or inherent intellectuality of the soul.

Megazoan Age. A division of the Kalpa Cycle approximating 21,600,000 Earth years.

Methelian Age. A division of the Kalpa Cycle approximating 86,400,000 Earth years.

Nephela. A name of the sun, as distinguishing it from other such luminaries of the universe.

Nirvana. Heavenly joy—a state of perfect tranquility of the soul.

Pan-Elysium. The physical and Paradisial centre of a sub-universe. The focus of emanation for soul entities at the beginning of their animative cycles and of attraction from the time of their physical birth.

Para-Nirvana. The perfect nirvana of Heaven—only realizable in Pan-Elysium.

Pralaya. An epoch of material disorganization that obtains in a solar and planetary chasm from the terminal of one Kalpa cycle till the beginning of the next cycle.

Sage. One morally glorified and intellectually capable of perceiving inherent truths of nature and of formulating doctrines thereon for the spiritual guidance of others.

Sajanian Age. A division of the Kalpa cycle approximating 5,273 Earth years.

Sub-Universe. An aggregation of inter-dependent suns and worlds which is constantly aloof from and repellant to all other material bodies of the greater or illimitable universe.

Tarampa. The first or lower spiritual zone enveloping the Earth.

Theokosmos. Deity inclusive of the illimitable Universe and within whose mighty organism mankind subsists as a serviceable component.

Zoraba. A soul of masterful attainments. One who wields the highest political authority in the Earth's spiritual system.

TIME DIVISIONS OF THE KALPA CYCLE.

The Kalpa Cycle approximates 8,640,000,000 Earth years, and is equal to

- 100 Methelian Ages of 86,400,000 years each.
- 400 Megazoan Ages of 21,600,000 years each.
- 1,600 Anthropogenian Ages of 5,400,000 years each.
- 6,400 Epistemician Ages of 1,350,000 years each.
- 25,600 Anagrian Ages of 337,500 years each.
- 102,400 Agathian Ages of 84,375 years each.
- 409,600 Ajitanian Ages of 21,093¾ years each.
- 1,638,400 Sajanian Ages of 5,273 years each.