

Divinity and Man

An Interpretation of Spiritual Law in its Relation to
Mundane Phenomena and to the Ruling Incentives
and Moral Duties of Man, Together with an
Allegory Dealing with Cosmic Evolution and
Certain Social and Religious Problems

By

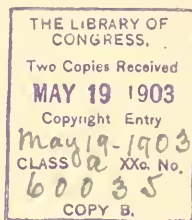
W. K. Roberts

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THE DOCTRINAL ARGUMENT IN BRIEF

1. Deity, sought to ultimate conclusions, becomes comprehensive of, and inseparable from, nature and finite intelligence.

2. Infinite principles, as attributes of Deity, radiate forth from a supermundane source and, coming in contact with materiality, create the manifestations of the natural world. Thus detached from the true or ethereal Spirit, these outer elements of Deity—which include in their composition the souls of humankind—are necessarily deteriorate or finite, until attracted back from the earth and restored to their divine source.

3. A divine impulsion, operating as an eternal law of the universe, evolves planet worlds from the solar systems in space, and causes them, after completing their destined periods of existence, to disintegrate, that their substance-matter may be reorganised for the construction of new worlds.

4. The spirit of man, while of divine origin and an eternal factor of the universe, is forever subordinate to other and superior elements of Deity, and is elected to an endless chain of cycles of individual consciousness. During each of these cycles it is afforded opportunity for an earthly incarnation, and for a period of restoration to its spiritual inheritance in the ultimate Heaven.

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5. The human soul has a progressive career from the time of bodily death until its arrival at the ultimate Heaven; whence, in due course, it turns back to earth as a latent or unconscious ego for re-birth, and the beginning of a new cycle of existences.

6. An intuitive and inspirational power of sensing Infinite truth subsists in the human mind, which, when cultivated and utilised, serves to guide the intellectual destiny and to ennoble and spiritualise the soul. This power affords the only resource through which esoteric knowledge of Infinity, or of the spiritual universe, is obtainable.

7. Man's mind is normally pure and righteously purposed, but subject to temporary attainments from misguided indulgence in physical incentives; and these attainments necessarily afflict the soul until they have been duly atoned for, or eliminated, through an unfoldment of the inherent spiritual power.

8. The tradition of Adam's fall has arisen out of man's inner consciousness of a previous spiritual existence, whereby his mortal life attains the aspect of a banishment from Paradise. The idea of a Saviour or Redeemer results from the oppression and confusion of man's spiritual nature through sensual environment; causing an apparent incapacity to find his way alone and unaided to divine grace; or, more correctly stated, to unity with, or restoration to, the Infinite.

9. Man is conditioned for happiness by the progressive redemption of his spirit from the physical influences that environ it, concurrently with the fulfilment of the routine of services for which his nature is specially adapted; and it is only when de-

parting from this course that he suffers discouragement or lack of interest in the affairs of life.

10. Human progress depends largely upon an observance of Nature's laws concerning geniture, and upon the efficient training of youth. The first of these essentials is achieved through following the affections indicative of physical and mental affinities in marital selection, and in religiously sustained chastity; the other should effect such psychological influence upon the child as will expel contaminating mental impressions and vicious tendencies, and cultivate the genius of its immortal spirit.

11. The true religious sentiment is a spontaneous emanation from an inherent spiritual wisdom possessed by each normal human mind, which gives both an intimation of its relationship to the overruling Infinite, and a disposition to observe moral or conscientious precepts. False or deteriorate religious sentiment comes of a defective expression of man's inherent and inspired wisdom, usually in the form of erroneous teachings; and leads to participation in, and servile dependency upon, propitiatory ceremonials in pursuit of the Divine favour.

12. Through inspiration, divine grace admonishes and fits man for the avocations of an earthly existence and gives hope for the future; and, under favourable conditions, so empowers his intellect as to enable him to give expression to esoteric or original truth for the profit of his fellow-beings. True religious sentiment, moral sanctification, and oneness with the Infinite is developed through embracing and adhering to the dictates of inspiration. Furthermore, through the influence of this inspiration there

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may ensue a capacity to so imbue fellow-men with spiritualising and flesh-conquering incentives as to regenerate their hearts and heal their mental and physical ills.

W. K. R.

HANKOW, CHINA, April 15, 1902.

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PART I

A DOCTRINAL ARGUMENT, EXEMPLIFY-
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AND THE DIVINE ORIGIN AND DES-
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CHAPTER I

DEITY ESTIMATED BY PERCEPTIBLE ATTRIBUTES

The Divine Presence

THE inspired intuition or spirit of prophecy in man discloses Deity as an all-pervading, co-extensive Presence that is interblended with, and inclusive of, the illimitable universe. This Presence, while of an apparently impersonal nature, is perceived to sustain an all-searching, all-cognisant wisdom, from which no finite thought or action can be hidden. Although it may be difficult or impossible for man to secure an exact mental impression of the Infinite, nevertheless, with the enlightenment attainable through self-applied austerities, and spiritual meditation, the divine *attributes* become more clearly defined, while the finite soul is drawn into a closer and more harmonious relationship therewith.

The existence of Deity is primarily known or experienced through the spiritual intuition—a spontaneous wisdom coming as a heritage of the soul's divine origin. The truer *character* of the Infinite only becomes tangible or self-explanatory to the finite mind through inspiration born of pious effort, and of harmony with the higher laws of the universe.

A special exaltation of the intellect, and the awakening of an inner spiritual sympathy, is essential for the clearer discernment of the qualities of Infinite *affection* and *solicitude* for mundane life. Deity is revealed unto man under several distinctive phases of influence or power; the number of these and the clearness with which they are defined being measured by the spiritual enlightenment of him that beholds them. The undeveloped human intellect, even under spiritual inspiration, is likely to perceive the Infinite Power only in association with materiality and, consequently, revealing finite and changeable characteristics. Meditative contemplation by the mind possessing a certain inner enlightenment or prophetic genius will reveal an all-pervading Spiritual Presence whose exalted and fixed laws of being are focalised in the *etherica* of distant space; but whose manifestation upon earth, by reason of an assimilative contact with physical elements, is rendered deteriorate or mortal.

Infinite power, considered in its abstract and superior relationships, is ordained to move by and within systems of universal purport, and therefore cannot be arbitrarily employed. In all laws of universal significance, the processes of Deity are comprehensively just and beneficent: a departure from which rule, as in the gratification of human-like whims, would necessarily send the whole world-fabric into confusion. Forasmuch as all the elements and individualised entities extant are purposed to function as components of an economic Aggregate which is inclusive of the universe, to set special store by any one of them would tend to un-

hinge the beneficent order of the world system. In general application, that which may be described as the course of the Infinite is denoted by unfaltering justice and impartiality; evincing the operation of laws of necessity bearing a resemblance to those relating to man, the which ordain that if his methods toward himself and those dependent upon him are inconsistent, confusion and failure will be his portion. Only that universal Principle subsistent in, or flowing directly from, spiritual spheres can be designated as the immutable spirit of Deity: whenever brought into contact with materiality it assimilates therewith and assumes an earthly and finite character.

The Divine Genesis of Life

World creation is effected through the interblendings of spiritual elements and entities with base cosmic matter. These spiritual forces, operating as faculties of Deity, proceed from certain supernal resources of the universe and, incorporating with matter, produce necessary movements among the heavenly bodies and evolve forms and energies for the material world. This process, which may be designated as a materialisation of the *Spirit* of the universe, or a physical manifestation of the *Eternal Will*, brings to the natural plane a spontaneous germination of its lower life-forms from which, in due course, the higher species are evolved. Every force so engendered, and each form so created, is imbued with a purpose to *achieve*; then, having accomplished this mission, it proceeds toward the inertia and repose of what may be termed the original

estate. This epoch of rest is destined, in due course, to be disturbed by the requirements of universal law, and the same material components are called upon for another career of activities.

An all-governing spiritual principle apparently brings the inert elements of matter into subjective service by imparting to them a magnetic or chemical energy, thus establishing a connective lever whereby they may be utilised for purposes essential to mortal existence. Hence, one phase of creation is effected by the action of the spiritual principle upon material elements, giving the impulse toward chemical combinations and the pursuit of purposeful activities until the creation concerned, having achieved all the possibilities of its original endowment, the state of repose is again aimed at. No permanently inert or surplus elements exist in the universe; for the searching spiritual principle which extends throughout the *etherea* of space, and encompasses each material plane and vital organism, is constantly seeking to bring forth every latent capability for service in perpetuation of universal beneficence. Perpetual action is urgently demanded by spiritual law; wherefore, the less serviceable creations are continually replaced by the superior, to the end that the most perfect conditions possible shall everywhere obtain.

In the spiritual realm of the universe there is neither progression nor retrogression; but in corporeal existence no fixed or permanent status is possible, and the progressive order can only endure in any material object while the impetus of its inherent or spiritual incitive is sustained; and when this is

removed or displaced, retrogression toward inertia must follow. The substance-matter of a worn-out body or world, therefore, requires complete dissolution that reconstructive potentialities may endow its every atom afresh for another career of usefulness. The unchangeable phase of nature embraces only the *laws* and *systems* extant; all cosmic elements, and the vitalising entities within the physical realm, must needs undergo continuous change and maintain ceaseless contention with each other. Thus, the agency that urges continuous reconstructive change within the solar and planetary bodies in space, and incites ambitious energy in the vitalising forces and entities that purpose the workings of nature, may be said to exemplify a creative and perpetuative attribute of Deity.

Divine Governance

A Supreme Will exercises governance over every factor of the universe, and impels each element in nature and every spiritual and vital entity to essential activities. This governing and directive power proceeds to inaugurate and sustain all the economic features necessary to universal well-being; to prevent the attainment of a state of inertia by any material formation, or vital or intellectual existence; and becomes also an agency of disintegration of whatsoever in nature has exhausted its purpose, or renders ineffective service. Under this power spiritual entities are impelled to incarnate and enter upon the career of material life, retaining but an instinctive intimation of their divine inheritance, which

causes yearnings toward, and efforts for, its restoration. Hence, the normal attitude of the finite soul is one of constant aspiration toward, and supplication of, the parental Source—the nearness of its approach to, and harmony with, which comes to be the measure of its utility in the service of nature, and of the joys of its own experience. Infinite power constantly incites the finite entity to effort with the motive energy of aspiration, or to an enlivening of its intuition of the spiritual inheritance in store, when the purposes of material existence have been served. The detached and individualised finite entity, as represented in the soul of man, is, by reason of its contact with the base influences of materiality, rendered morally wayward and deteriorate; from which condition it is impelled to seek restoration to original purity through prayerful supplication and good works. The power of the Infinite responds to the appeals of the finite entity with inspired urgings toward faithful fulfilment of the mission it is sent upon, and with hope for the time of its release from earthly bonds.

The illimitable Infinite ordains the scene and sphere of activities for the elements and entities required in physical life; the limited and subjective finite soul is ever in awe of the Power that ordains it to what may seem most adverse and joyless conditions; but, when holding to the intuition of its divine inheritance, and refusing to yield to physical influences, it finds constant encouragement in prayerful contemplation of the future, and self-satisfaction in mastering whatever obstacles its surroundings afford. Thus, while governing and directing universal laws,

this attribute of Deity is at all times approachable by, and responsive to, the finite mind, to the end that designs of a mutually beneficent import are accomplished. The design of the Infinite is to maintain the perpetual equipoise of the universe; the finite design is to secure the restoration of its divine inheritance, which, however, is constantly interfered with by the necessity of satisfying the wants of physical existence. When the finite soul attains such supremacy over its material surroundings as to be ruled by unselfish and benevolent aims, it becomes at one with the Infinite purpose, and will sense this all-governing principle, not as a power to be held in superstitious dread, but as its benefactor and safe retreat under every circumstance and condition. While the finite mind may become so spiritually exalted as to clearly interpret the Divine attributes, it can never hope to overcome its subordinate position to the extent of defying the laws relating to its status of localisation in the universal system which ordain it to re-birth upon the material plane at fixed intervals of time. These irrevocable laws appoint each embodied intelligence to achieve certain beneficences within its sphere of activities, and according to the faithfulness with which this mission is performed, and the strictness of adherence to the purports of the Divine Will, as expressed in the forces of nature, or revealed through inspiration, is its success and happiness measured.

Divine Retribution

Divine justice exacts from each element and entity extant, its proper meed of activity and contribution

of beneficence to the aggregate universe. Through all-pervasive universal law the Infinite beneficently rewards the fulfilment of every natural obligation, and is severely retributive for misdirected energy or inefficiency in the normally elected sphere of action. This retributive feature in nature exemplifies the jealous God, that, under one form or another, all the religions of mankind have significantly portrayed, and of which there obtains in every human soul an intuitive foreboding. Under its influence the violation by man of any natural law, or accepted religious tenet, is followed by a fear that is only relieved by propitiatory effort. It is not a phase of Deity that man, whatever his degree of intelligence, can contemplate with affection; yet, in the spiritually enlightened intellect, instead of exciting superstitious terror, it tends to elicit a venerative and sincere concern for the Divine Will. Deity presented from this point of view is, to the indiscriminative mind, rigid and unsympathetic, as if inconsiderate of circumstances, individual gifts, defects, or opportunities, rewarding and punishing more in accordance with actions and their results than with moving causes.

The presentiment of a mysterious retribution for wrongdoing subsists with more or less assertive power in every mind, arousing fear of the wrath of Deity and the disposition toward self-restraint, prayerful supplication, and the performance of religious devotions. It is when made aware through the moral consciousness of personal frailties, and frequent departure from the course of righteousness, that man, apprehending only this exacting character

of Deity, becomes fearful of inability to appease a power so irrevocable; and therefore seeks an intercessor to redeem and fit him for the Divine presence. This, however, only follows when taking account of but a single phase of the Infinite, and failing to realise that, while one universal agency or principle is denoted by unqualified justice, another comes forward with the sympathy and love of an indulgent parent or redeeming saviour. Wherefore, even though the universal retributive principle maintains at all times an implacable hostility to the wrongdoer, and whatsoever deviates from the normal course as outlined in Nature's law; in combination with, and tempered by, an overruling spiritual affection, it becomes modified to the attitude of a stern disciplinarian and a premonitory guide against waywardness and vice.

Under these definitions a routine of divine justice may be said to interpermeate the universe, compelling every part and element thereof to conform to a course that is propitious to the system as a whole; the finite reflection of which principle appears in the human sense of equity and right, and the disposition to hold fellow-beings accountable for their actions.

Divine Sympathy

A phase of Deity subsists in the universe dispensing a kindly sympathy and paternal affection, through the influence of which the human soul receives its higher spiritual development and obtains the mitigation of penalties its transgressions call for. This sympathetic attribute by inspiration, that urges

reparation for all injuries inflicted upon others, gives hopeful energy, and a desire for oneness with Divine purpose, and becomes the saviour of man's soul from the despondency resulting from consciousness of personal defects, or mistaken methods. The attribute of Deity thus presented does not antagonise other and severer governing principles of the universe—as in absolving the finite entity from punishments deserved—but acts upon the heart of the transgressor to instil a moral consciousness of personal defects, and to arouse a remorseful yearning for regeneration of spirit and consequent harmony with universal law. When a contrite sentiment has been so developed in the human heart, there ensues the true religious aspiration toward spiritual purity and the disposition to pursue a righteous course in life. But the weaknesses of the flesh, together with the misleading teachings and formalities of conventional religion, are likely to prove strong factors against a retention of the true spiritual aspiration. Wherefore, Divine sympathy must constantly approach man and endeavour his salvation from the universal justice that constantly seeks to visit retribution upon him. When an acquired vice, or the attainment of some particular sin, overshadows the soul and threatens its prospects of happiness, there is ever close at hand this beacon of Divine love to inspire light and hope. The counselling and spiritualising influence so dispensed, when taken heed of by the finite mind, enables it to transcend the animal impulses; to make reparation for misdeeds; and to achieve a propitious career. For souls in affliction, and therefore sustaining a receptive condition for

inspired truth, this spirit of divine affection is ever ready with a quickening wisdom, discovering every spiritual need with unerring certainty.

The sympathy of the Infinite constantly flows forth from the chambers of the higher Heaven to the material world, and without stint or arbitrary favour imparts to each finite entity the beneficence that is its due. The effects of such dispensation of Divine love are found in the hopeful experience that comes to every soul upon whom the hand of sorrow or misfortune has fallen; and in the inclination of those having experienced its soothing power to live pure lives and to show kindly attentions to their fellow-beings. The paternal solicitude thus shown by the Infinite is destined in due course to instil in every soul an inspiration for spiritual attainments, and an earnest intention to serve the cause of righteousness. Every evil tendency or estrangement from the spiritual heritage by man must be attributed to physical incentives of his own choosing, or yielding to, and—excepting when a mind is rendered barren of inspiration through physical deformity—in direct opposition to the warning paternal spirit of the Infinite. For this sympathetic spirit constantly approaches man with timely premonitions of the consequences of waywardness, and even after his worst actions seeks his regeneration and restoration to the career he is normally constituted to pursue.

The Infinite in Association with Finite Intelligence

The finite mind is of spiritual origin, and is destined to return to the supernal source after serving

the purposes of its mission in the material world. Within the system of the Spiritual Power, which is coextensive with and overruling the universe, the finite intellect subsists as a semi-independent or individualised agency. An intuitive apprehension of its obligation to the Infinite obtains in every human intelligence, which is incitive of conscientiousness, self-discipline, and supplicative worship. This original intuition, however, without the development that is attained through inspiration and reasoning, is liable to lead merely to the adoration of some fanciful tutelary god or canonised human soul, with methods that do more to degrade than spiritualise the worshipper. Thus the superstitious and barbarous rites characteristic of primitive religion may be said to be based upon vague, intuitive conceptions of Deity—the worshippers being in too early a stage of development for the clearer inspiration of the civilised intellect.

The original or native intuition of the ego gives a true inkling of Divine law; but the mind of man, through being swayed by passion, social, and traditional influences, is wont to ignore this inherent wisdom, and to treat every chance gleam of inspiration that comes through its agency as the prompting of a designing demon. Howsoever degraded a human mind, its native intuition will occasionally be reinforced by Divine inspiration, giving the truer conception of Deity, instilling the spirit of penitence and a disposition toward a holier life. When the personal thought is sufficiently free from retrograde doctrinal teachings, or other spiritual impediments, to receive and give heed to inspiration, the Supreme

Mind of the universe is recognised as closely linked with, or inclusive of, the human intellect; which wisdom affords an inner satisfaction and hope for the future, impossible of realisation while the mentally confusing or corrupting influences prevail.

Receptiveness to Divine inspiration and perception of the higher phases of universal law, aside from the required freedom from misleading prejudices, are dependent upon a special power in certain mental faculties, capable of complete dissociation from material concerns. Thus, one mind through a meditative spiritual cognition may realise with certainty the near presence of the Infinite, while another, by reason of inability to transcend its material surroundings, is more or less obscured from this presence and is, consequently, uncertain of its existence. When there are no conventional or physical restraints, or impediments, and the normal spiritual intuition is cultivated aright, man beholds himself as a vehicle or functionary in the realm of nature, with personal interests that prosper through the conscientious discharge of appointed duties, or suffer through their neglect.

The true worship accentuates a natural attraction of the finite mind toward the Infinite; or, it may be described as the appeal of a detached, yet dependent, faculty or element, to the original fountain source of its existence. The response to such prayerful effort is sensed as a power that soothes and purifies the heart, renews hope, and stimulates all the worthier impulses. He who prays under the influence of his intellectual reasoning necessarily approaches that phase of Infinity corresponding to

the mental powers exercised; while he who prays with emotional piety, through the operation of the same law finds an increase of religious enthusiasm and heartfelt benevolence. But he who prays with purely selfish motives, or inveighs fiercely against his enemies, makes no approach to Deity, since he merely excites and encourages his own baser propensities. Man is wont to pray with his prevailing incentives, and when these are of unworthy import his response comes from the base elements that pervade the atmosphere of physical life.

In reaching the vicious and retrograde mind, Divine inspiration is warped and misconstrued through contact with an attained physical aura which imparts a false or abnormal colouring thereto. Wherefore, he whose prayer portends harm to another is necessarily moved by incentives that produce a corrupt aura about his mental existence; and the answer to his supplication, even if originally a spiritual inspiration, having to reach the consciousness through an attained atmosphere, serves but to intensify his base designs. The truer or more beneficent inter-communion with Deity is attained through the sympathetic emotions; and finds expression, not in supplication for personal favours, but in praise and thanksgiving, after expulsion from the heart of all that is selfish or immoral. The worship that is urged by unconstrained emotional piety ever finds a direct response from the Infinite; the effects of which show forth in personal grace, contentedness of spirit, and a joyous experience of life, howsoever toilsome and vexatious the daily avocation may be. No true conception of Deity is possible without the

transcending of all that partakes of sensual passion, and attaining such rapprochement with spiritual principles as to derive an uncontaminated inspired wisdom. It is through the cultivation of an inspired intuition that man finds himself in close contact with the Divine presence, and enabled to derive therefrom the strength and harmony of soul aimed at in all religious worship; and through this source should also be attained his best preparation for the spiritual future.

CHAPTER II

DEITY INCORPORATE WITH THE MATERIAL UNIVERSE

Relationship of the Infinite to Materiality

AS the members and organs of man's body are instruments through which the mental animus may manifest and execute its designs, so are suns and planets and all finite beings vehicles through and by which the different phases of Deity disclose and serve their purposes. The various forces, elements, and entities extant in the universe are embraced as co-ordinate faculties of a single self-governing and self-perpetuative Existence. The action of spiritual potentialities upon the crude elements of earth produces the multifold phenomena which Nature displays, and links the material and celestial worlds together as body and soul of Deity. While one manifestation of this universal Existence is engaged in maintaining the innumerable suns and planets of the sidereal domain in their destined spheres, and in disposing them to mutually beneficent relationships toward each other; another faculty or department relates to the all-potent agencies that incite and govern the realm of soul and of mundane life. The

dimly outlined bodies of the distant stellar aggregations, as well as the planets of the system of which earth is part, supply the physical basis wherewith the obscure faculties of this Power may urge and perpetuate the energies of nature and afford the conditions of finite life and joy.

Deity thus all-inclusive shows one distinctive phase of being in the basic elements of planetary bodies, and another in the various incitive and directive spiritual agencies; and through the union and mutual efforts of these there results the phenomena of the natural world. Infinite potentialities focalised about the earth create the phenomena apparent to man as physical force and life: and likewise certain more obscure events appertaining to spiritual existence—which is the grand confluence of power about a central focus in the stellar system to which this planet belongs—create a supernal Heaven and conditions for the paradisial bliss toward which the human soul is ever attracted.

The spiritually inspired vision of man beholds in heavenly space innumerable groups of suns and planets, apparently organised as component universes, each with a central supernal realm that supplies elements and entities to the worlds under its governance. From these central realms, waves of spiritual energy constantly vibrate forth upon various missions. One of these vibrations may seemingly be commissioned to engender convulsions within a latent solar body which diffuses its elements through space; others appear destined to attract the solar fragments to proper orbits and to organise them into life-sustaining worlds; and yet others

transport the entities germinative of animate life from the spiritual source to world, and from world back to the spiritual source. These vibrative forces may, in a measure, be compared with the nervous system of a mortal body, whereby intelligence and evoking power is conveyed to and from the rational mind. These constantly vibrating forces circulate and interconnect each part and element with all other parts and elements of universal existence, and in so doing serve the designs of an overruling Infinite principle in its operations with the finite material plane.

Interstellar Subdivision and Organisation

As each atom and substance, and every species of life extant in nature, shows perfection of design and structure, so does each of the innumerable stars of the heavens reveal to the specially trained or inspired intellect a like fitness and utility in the scheme of the universe. Throughout the more distant abysses of celestial space, as well as within the orbits traversed by the planetary system in which the earth is situate, there appear to a trained observer methods as orderly as are found in the processes of nature upon the terrestrial plane. Astronomical studies show that each star, whose rays prevail upon the firmament, is appointed to its particular orbit, and no disorderly phenomenon is prevalent within the brilliant host which the shades of night make visible. When, to these discoveries of the material eye, and the mathematical deductions resultant therefrom, there is added a higher vision and calculative power

derived from the reciprocal inspiration between the spiritually regenerate soul and Infinity, many new interstellar relationships are perceptible, and a grasp of the inner causes of their phenomena is possible. But, however clear such supersensuous visions may be to the individual experiencing them, they can be satisfactorily demonstrated only to those who have attained to a like development of spiritual perception. Then, owing to the vastness of the concourse of agencies appertaining to the supermundane universe, and to the varying degrees of power, and of special tendency in the spiritual intuition of individuals, no two minds are likely to sense even the same phases of its phenomena alike. Wherefore, the discoveries of any single intellect in this field will be open to criticism and doubt by all who are not spiritually constituted to grasp and inspirationally view them in the same light.

Under certain phases of the light that comes from an inner spiritual consciousness, the solar systems of the universe appear as if grouped together and organised to hold a series of mutual relationships—aside and distinctive from those they sustain toward the universe at large. Each of these star clusters is thus found to be endowed with self-regulative and self-perpetuative powers, and an energy to repel all encroachments of extraneous materiality, such as the too near approach of other stellar systems or unorganised nebulæ. The systems thus disposed as component divisions of the illirritable stellar universe show their suns to be held under laws that compel a periodical renewal and reorganisation of their parts. Each sun gives evidence of epochs of

disruption and the outpouring of material elements which, in due course, are resolved into life-sustaining planets, the which, having achieved their career, are drawn back into and annihilated in the solar mass. The great stellar groups are thus stationed in the regions of the firmament as nuclei of universal law, and capacitated for the governance and perpetuation of all their dependent solar and terrestrial organisations. Meanwhile all these detachments are connected with, and subordinate to, still greater systems, which dictate and move their energies after the manner whereby they in turn deal with their component suns. Each of these universal divisions is shown to sustain a supernal realm within its central domains, which acts as a focus of intelligent energy and power for the equable dispensation of the laws and agencies that govern and sustain the whole of its interstructural fabric.

The Interstellar Centres of Creative Power

When the genius of inspired vision comes to a human intellect that is inherently disposed to researches among certain remote supermundane conditions, it finds within the stellar universe many nuclei of spiritual power which serve as poles of convergence and of distribution for various all-potent elements and entities. Within the empyrean resources thus apprehended there are in evidence the great underlying energies that in their mystic pulsations ordain perpetual movement to solar bodies, and also portend epochs and careers of existence to all the surrounding worlds. These latent powers

constitute the creative force or incorporative spirit of the Infinite, which, using the central realm as its basis of inner and superior functions, finds its outer connection or basis of inferior functions upon the planet world. The mineral substratum of these central realms is apparently not composed of such elements as are found in planetary formations, being of a nature to combine with spiritual principles without producing material life, but generating instead a vast ethereal atmosphere wherein hosts of soul entities may gather during the intervals between their epochs of incarnate life. They, therefore, render a higher service to the cause of intellectual being than the life-germinating planets, by maintaining perpetual beauties of scene and of affection that give rapturous joys to soul entities during their term of highest spiritual exaltation. Hence, such a resource of infinite power, functioned as a great interstellar heart to indraw, reorganise, and send forth again the creative elements and entities within its radius of influence, derives special interest, in that it affords a period of heavenly bliss to every soul at the termination of its cycle of projection to, and return from, the plane of cosmic existence. It may be designated as the fountain source of creation, in the sense of conserving and sending forth the energies that construct the material framework of planets and the entities that supplement this achievement by clothing their surfaces with the forms of life.

The souls of planetary creatures, on their return to this supernal realm, bring with them a certain refreshing and beneficent influence that is apparently

compensative to Infinity for the joys they here experience. All these soul functionaries have their ordained periods for passing through the great central focus and contributing to its glories, and likewise epochs for the activities of embodiment in the crude domain of nature. Under this routine man should again meet with, in other phases of existence, both in the astral spheres above the earth-plane and in the ultimate Paradise, many of the living creatures as well as personal friends of his experience on the material plane. In the ultimate realm the soul entities are found in their fully enlightened and glorified estate, rejoicing in the immediate presence of the purest phases of Divine wisdom and love. In accordance with the inspired visions of this purport there are found in the illimitable depths of the universe many of these focal distributive centres of spiritual power, each being so governed in methods as to maintain orderly relations with all other like systems, while its component elements are so harmoniously interblended and auspiciously directed that eternal and beatific existence throughout its immediate limits is assured.

The Creation and Ending of Material Worlds

The vision of inspiration finds connected with each solar orb of the cosmic universe an allotment of base and inherently inert matter adapted to the construction of planetary satellites. Through the methodical action of spiritual energies a solar body is ordained to an eternity of successive cycles, each cycle being inclusive of a stage of primal organisation, a period

sustenant of completed worlds, and an epoch of dissolution of its satellite elements. The spiritual energy of ordination, coming upon a body of solar and planetary matter in the state of latency or inertness, proceeds to impart an impetus thereto, engendering the violent activities initiative of world building. Thus begins the great solar or Kalpa cycle, and within the ages of time which this cycle covers a brilliant sun attended by fertile planet worlds will be evolved, and the exhaustion and disorganisation of the whole planetary system concerned will take place.

During one stage of the Kalpa cycle the cosmic elements will appear in gaseous diffusion, or in nebulous bodies ranged about a central pivot of control; in a subsequent age these elements are condensed into solidifying planetary spheres, and still later they are found in the form of completed worlds, teeming with the scenes of life. Eventually, after having run their vital course, and the original endowment of spiritual energy is eliminated, these worlds are indrawn upon the solar framework to pass through the pralaya of dissolution preliminary to another epoch of vital activity. Each sun has its permanent station or orbit in the spiritual system to which it belongs, and its cosmic or world-building elements cannot proceed beyond a fixed radial distance from the controlling central power. The periodical change in the character and position of its cosmic matter necessarily effects alternations in the luminous properties and outward appearance of a sun, increasing and decreasing its magnitude, as shown by its rays of light reflected through space. But,

such changes being the work of great reaches of time, they are necessarily beyond the capacity of any human historical record; and the efforts of physical man in his studies of the heavens, aside from the ordinary stars, merely reveal collections of unorganised nebula, with here and there dark bodies that are taken for dead or burnt-out suns.

The specially constituted and inspired intellect, coming to the aid of the physical observations, finds each dark sun to be undergoing the pralaya of inertia after its world-sustaining epoch; and the greater nebulae to be the effects of solar disintegration and diffusion—under the influence of spiritual energies—preparatory to another world-sustaining epoch. It is further observable that during the pralaya, in which all the planets of a system are withdrawn from their orbits, the soul entities which in the life-sustaining epochs achieved materialisation upon them, are directed to another system that is conditioned for the phenomena of life. According to this economic routine of Divine law, the pralaya of one planetary system takes place during an interval when another similar division of the stellar universe is passing through the epoch of world sustenance: it being provided that no two systems of like class or requiring similar soul elements for their world planes, shall undergo this pralaya at the same time.

The transference of soul and vital elements is so harmoniously regulated that at all times they are distributed among the planets as their presence is in demand; and it is during their confluence in the great ultimate resource that special laws determine the worlds to which they should next be sent.

Thus, while the great bodies of stellar space have their fixed periods of glory, of relapse, and of reconstruction, an Infinite wisdom ordains to each soul entity successive planetary commissions, in which there is a departure from the supernal realm to materiality; then the return to the original source for a time of rest; and throughout this career it is required to contribute a certain meed of beneficence to the economy of the universe.

The Vitalising of the Cosmic Element

Inert Ponderable Matter.—Ponderable or terrestrial substance, comprising the palpable parts of all that man's physical sensations discover, affords a basis wherewith the materialisation of Divine power may take place. The elements of this original or indigenous cosmic basis are in a condition of inertia until acted upon by the agitative, vitalising and intelligent energies of soul, when they may be resolved into planetary nebulæ, terrestrial strata, subtle atmospheric gases, or moulded into plant or animal forms. Hence, while the primal status of the terrestrial elements is represented in dense and inert matter, in combination with the spiritual energy of the universe they produce the various formations of soil, water, and atmosphere, as well as the physical organisms of mundane life. Inert matter, aggregated as planetary bodies in sidereal space, thus becomes as a magnet of attraction for spiritual principles to enfold and to create the activities and beauties of nature; supplying a substratum whereon and where-with heaven-sent souls may attain material form and

achieve the vital phase of existence. Matter may be further designated as furnishing a plastic and substantial vehicle whereby and wherein spiritual powers shall operate and evolve the mechanism of the material universe—a mechanism that has fulfilled its functions during the eternity of the past, and which is destined to repeat the same processes throughout all future time.

The Origin of Cosmic Energy.—A divine or spiritual agency in contact with materiality produces all the chemical and vital energies that come within the experience of man: their diversity in manifestation being partly due to different phases in the spiritual endowment of the forms created, and partly to the character of the component elements of the material menstruum involved. To the casual view there appears within the domain of nature an interminable array of forces, often so distinctive as to antagonise each other; but an inner examination reveals them all to be merely different manifestations of the component faculties of one universal Spirit in association with base matter. The one underlying cause is found to be responsible for the stupendous movements of heavenly bodies, and the surface modelling of planet worlds, as well as for the less pretentious phenomena of heat, electrical effects, atomic impulsion, and the development of the minute organic cell. The spiritual principles may, in accordance with these methods, be, at the same time, engaged in the dispersion of planetary matter from a sun into surrounding space; in the gathering together of this matter and combining it into formations of symmetry and usefulness; or, operating on

a less majestic scale, they may bring about essential changes in the mineral, atmospheric, and vital domains of the planetary surface. The supernal agency so engaged becomes an incitive of all the latent material elements of the universe, and upon the surface of each planet world urges every vital and intelligent form and entity in nature toward continual change and reproduction.

Vital Growth.—That faculty of Deity appertaining especially to the life phase of existence, finds expression only upon planets having attained to a condition of soil and atmosphere adapted to the generation of vital growths. When the requisite conditions are present upon the planetary surface, and the events diffusive of vital energy ensue, then the germinative potentialities will proceed to grasp and assimilate matter and to construct therefrom their necessary forms. The lower or primal manifestation of these potentialities have the capacity of acting directly upon substance-matter, and of producing therefrom the original plant forms, or the protoplasm for the beginning of animate existence; those of a more complex and higher order attain incarnation through entering the germ cell provided by an already existent body. Hence, the inferior vitalising entities are the pioneers of all earthly life, and their growths continue thereafter to create and supply, from base matter, the nutriment for building up and maintaining the superior forms. Vital growth does not, in this light, appear as the direct action of the spiritual cause upon base matter, but indirectly through the medium of the incipient potentialities ordained to finite activity.

The energies and entities that constantly flow forth from the supernal heaven to the material worlds are originally purely spiritual in their composition and apparently have a capacity of movement so rapid through the abysses of space that it defies any human power to estimate. In vibrations speeding swifter than the lightning's flash through the broad highways of the heavens, they are impelled to the planets for the production of life, their distribution being so accurately forecast that nowhere is there a surfeit of any one class or element. When going forth upon their mission, and until entering terrestrial atmosphere, these potentialities are entirely spiritual; and when eventually leaving materiality on their return to the Elysian realm they again become spiritual, and are restored as integral components of Infinity. Wherefore, these subtle energies flowing outward to the various planet worlds, as Infinite expelled breath, are destined to incorporate with materiality and become unto nature a vitalising sustenance; then, after fulfilling the allotted finite services, they are drawn back and restored to the supernal source, as an inspiration of the Infinite, to intermingle with and invigorate the Elysian elements.

The Subterrestrial or Astral Realm

A stratum of etherealised elements environs the material world, which affords a temporary abiding-place for disembodied souls. This stratum, composed of terrestrial substance in a state of extreme attenuation, reproduces within its extensive domain

every natural scene and condition of physical life, while added thereto are many new and beauteous features. The reproductions of terrestrial forms and ideals are brought about by finite entities in a manner bearing a certain analogy to the processes of vital growth and activity in the natural world; but that, instead of ponderable matter constituting the embodying and sustaining agency, the forms, habiliments, and innumerable objects of adornment and convenience, are produced from elements so tenuous as to be imperceptible to the ordinary human vision.

As upon the physical plane all the growths that adorn the base matter of earth are produced by the workings of the Infinite through finite elements and entities, the forms of the spirit plane are evolved by the same instruments from what may be termed subterrestrial conditions. There is, however, in evidence here a much closer relationship between finite intelligences and the sympathetic principle of Infinity than is possible on the lower world; which condition imparts a sublime and affection-inspiring halo to every scene and association. In like manner as the substances of the material plane respond to demands of the finite entity seeking or sustaining physical life the equally potent astral elements are responsive to the disembodied soul, enabling it to attain a desired personal appearance, to beautify its surroundings, and to satisfy every external want.

This realm affords opportunities to every soul from earth to attain purification from all attainments of the fleshly life; supplying a purgatory that must necessarily precede entrance upon the true spiritual

existence of the ultimate heaven. It also gives opportunity to compensate for misguided actions in earth life; to develop the inherent genius of the ego, and to fulfil every aspiration as yet unsatisfied; to the purport that when the eventual return to Paradise takes place a mental serenity and beauty will obtain to harmonise the soul with the glories of that all-perfect abiding-place. Purgation from sins of the earthly life is here voluntarily undertaken as a result of the dawning upon the soul of an intelligence beyond its capacities of attainment within the confines of flesh and blood. This enhanced and conscientious wisdom urges to the compensation of past errors and the achievement of a closer relationship with the Infinite, on the grounds of being both inherently righteous and expedient.

A more detailed examination of the region thus outlined reveals its division into distinctive zones of spiritual unfoldment. The lower, or inferior, of these zones is closely related to earth, its spirit entities having progressed but little since their disembodiment. In the superior zone, however, the intellectual and spiritual conditions evidence a vast departure from the life plane of existence, its inhabitants being wholly purified of the fleshly attainments and accomplished in the higher wisdom of the universe. In accordance with the ordering of certain universal laws, every soul sent earthward from the supernal Heaven is destined first to incarnate upon the material plane, after which it is fitted for a course of activities in the astral world. Upon disembodiment it is ushered into the lower spirit zone, and thence in process of time it passes on to successively

higher and more refined conditions. The zones of the astral world occupy the upper terrestrial atmosphere, where they reproduce in spirit every feature of material existence: being constituted to impart to disembodied souls from earth a spiritual wisdom and grace that redeem them from the attainments of the fleshly life, and prepare them for restoration to the all-governing power that ordained their term in nature.

CHAPTER III

ORIGIN AND DEVELOPMENT OF THE FINITE SOUL

Conscious Existence Attained through Incarnation

Attraction of the Unborn Ego to its Embodied Affinities.—Of the hosts of ego-entities projected from the regions of stellar space into the atmosphere of earth, there are representatives of every type and racial order of animate life, and each individual of this inpouring throng is guided by an instinctive impulse to its embodied affinities for incarnation. Racial affinity, as applied to the incipient ego, is determined by a universal law of apportionment or individualisation of the spirit of the Infinite. All are of the same original Soul element, but whereas one incipient entity, having a large endowment of the Divine Spirit, is capable of evolving a noble human form and an exalted intellect; another, enjoying a lesser measure of this Spirit, can only evolve a low animal type and an inferior intelligence. Every ego-intellect is limited by the law of apportionment to a certain exaltation, or degree of perfectness, to which it may attain but cannot exceed during each cycle of its going forth from the supernal Heaven and return thereto.

Each soul genera has what may be termed ego-primitives; other souls higher in grade hold an intermediate station; and yet others are capable of the highest physical and intellectual development to which the race may attain. The primitives are those who begin the work of establishing their kind upon planet worlds that are emerging from the early molten stage and entering upon the life-sustaining era. The intermediates modify and improve the living genera established by the primitives; while the higher ego-types of a later age further advance the physical powers to meet the requirements of whatever additional mental possibilities the race may be possessed of. The structural organisation of primal and of later genera is necessarily adapted to the time and circumstances of their advent upon the material plane.

The pioneers of every race are invariably of humble mentality, and the forms they develop are uncouth, as befits the material situation; while their descendants are ennobled concurrently with the improvement of surrounding conditions. The soul-waves flowing thus into the earthly atmosphere contain successively higher types of entities so long as the material surface is evolving more perfect conditions of climate; and each race, under normal conditions, will show a progressive tendency—due to the inherent superiority of the entities responsible for the later generations. In accordance with this law, a species or type that flourishes in one period of world-development is not inherently qualified for existence on the same planet at another and later time. Inherently different ego-types follow each

other in consecutive order to the material plane; and, in conformity with this principle, when earthly individuals show a marked deviation from their ancestors, it indicates a change from the previous type or quality of the incoming soul genera. Any numerical diminution in the inflow of incipient souls is followed by a corresponding lessening of the numbers born to the materialised race concerned; while termination of the ego-wave of any type of beings necessarily brings to a close the embodied existence of that type.

The Pre-Natal Career of the Ego.—During the period intervening between the exit of the incipient ego from its Empyrean source and material birth, it has no conscious volition, but is borne to its destined world by a series of repulsions and attractions with the mystic currents that vibrate through sidereal space. On reaching the material plane, it forms a psychic attachment with a living being, approximately of its own spiritual endowment. The occasion of the embodiment of the spirit entity depends upon the condition of its living affinities. Thus, if belonging to the human species, there may be interference with the normal birth rate by war or pestilence or other calamities. The inherent character or measure of divine potency within the ego is perpetual, so that on being deprived of all the attainments of one cycle of activity, and when sent forth upon another, it is restored to affinity with a materialised genera similar to that of its former association. Furthermore, the ego is likely to find itself associated with the same individuals during many successive returns to earth, though recognition of

the circumstance—at least during the physical life—will be only in the nature of an intuitive or spontaneous sympathy.

The Physical Inception of the Ego.—The ego-entity has no conscious choice of worlds, or time, or of living types through which it may evolve the mortal body; being subject to universal laws, taking cognisance of planetary need, as well as of individual capacities, and which ordain its transfers to appropriate spheres of action. From its opportunity of body formation, and awakening from the unconscious estate to material activity, forward to the end of its cycle in the supernal Heaven, its career is intellectually progressive. Even though the physical formation of the ego-entity be destroyed in its very incipience, the soul thus released from its intellectual oblivion is capacitated to proceed onward through the successive spiritual stages back to the celestial Heaven. In attaining earthly embodiment the ego contends with many difficulties, and with uncertainties that have no parallel in any other phase of the career to which it is ordained. It may accomplish the processes of gestation, childhood, and physical maturity, or it may achieve only the first of these, and through loss of its body have to pass on to the astral plane without further experience of life. Again, unfavourable ante-natal influences are liable to interrupt or misdirect the embryonic development of the ego-mentality, so that although the physical organism may be perfect, the mind is imbued with attainments that will throughout life thwart or give an evil expression to the inherent qualities.

Certain Important Features of the Soul's Conscious Career

The Life Phase of Soul-Consciousness.—The physical form is generated and sustained through certain processes of chemical assimilation by Heaven-sent and impalpable elements and entities with the substance matter of the earth's surface. Physical birth ushers the ego-entity into conscious existence and affords opportunity for the progressive unfoldment of its intellectual powers. If born under normal mental conditions, it should necessarily be imbued with an ambition for some special industrial line, through the faithful following of which capacities are developed for an auspicious career in the realm of spirit. Those who attain a goodly number of life years will find themselves personally advantaged above those of premature death, only to the extent of their acquired wisdom and honourable earthly experiences. Thus, while an extended term on the material plane is to him who practises the virtues a priceless boon, long life to the vicious man is unprofitable to the extent of his evil doing and the base propensities developed. It is through the faultless maintenance of the fleshly form and pursuit of the honourable vocations and pastimes of life that the soul evolves its latent energies, and conditions itself for the activities and joys of the future spiritual estate. While the greater proportion of souls passing the barrier of vital generation are known to fail of physical maturity, many not even attaining normal birth, it is ordained in nature that the materially successful are sufficiently numerous to impart need-

ful instruction to and otherwise qualify and sustain those unsuccessful in the scheme of life.

The Soul's Need for Change of Scene and Activities.
—The human soul being constituted as a serviceable instrument in the plan of the universe, it needs must have frequent change of surroundings and experiences, that a befitting zest for laborious effort shall be maintained. Until the unfoldment of its higher spiritual intelligence, a soul may be content with a lowly and precarious existence, but having sensed the possibilities of the improved intellect, there begins a yearning for new and worthier experiences. Notwithstanding the advantages to the individual of an extensive and varied career on earth, it is meet that the term of life for mankind in general should not be prolonged, but that both good and bad shall pass on and give place to the succeeding generation, permitting others to come forward and assume social and national responsibilities while in the vigour of their strength. The aged man, realising the weakening of his physical energies, and that he has achieved all the purposes in life of which he is capable, through want of an incitive animus enters upon mental deterioration, and is probably haunted by the thought that he should be onward in another sphere with a fresh and eager throng amid new scenes and ambitions.

When entering with a refreshed intellect upon the functions of the astral world, a soul finds itself coursed again by the hopeful aspiration of physical youth; and, even if disposed for a time to reflect upon the events of the earthly career, this retrospect cannot be of long duration, because of the

many incentives which its new surroundings afford. The various ordained transfers and changing scenes of the spiritual experience bring an eventual satiety to every aspiration; and were this existence continued beyond the period of relishable achievement, there would, forsooth, ensue the stagnant and melancholic condition of the aged man in earth life. Divine law, in providing against this contingency, ordains that when all the purposes a soul owes to the spiritual realm have been achieved, it shall be degraded again to the condition of mortal life, to work its way upward to the superior inheritance. Designed thus to act in conjunction with many interests in the universal economy, the soul is properly ordained to continual change of scene through rebirths that engender afresh the hopes and joys, and evoke its perpetual efforts toward the beneficence and glory of both terrestrial and celestial conditions.

The Pre-Ordained and the Volitional Functions of the Soul.—In the soul's progressive career from materiality to the ultimate Heaven, there is provision for its happiness through the fulfilment of an allotted course of activities, and also for sufferings through inefficiency, or failure to perform essential duties. A soul may be pre-ordained—from the gauge of its inherent qualities—either to the leadership or to the more humble serving of its contemporaries; and for meritoriously fulfilling the activities for which there is adaptation, compensative happiness is realised. Each soul has its fitness in the economy of nature, and a mission which no other can in detail fulfil. If propitious circumstances attend incarnation and the early years of life, the consciousness of endowments

for a particular mission may develop in time to bring earthly benefits and to entail a felicitous mental estate for the succeeding spiritual existence. With unpropitious incarnation, or misguiding influences in youth, the soul-intellect may be drawn into false channels leading to failure and disappointment in life, and portending arduous effort in the realm of spirit to rectify errors and to reconstruct the wrongly trained energies. The soul may traverse every zone and sphere of the astral plane and acquire little profitable wisdom or personal excellence, maintaining itself in social ranks inferior to its preordained inheritance; or it may, through the fortuitous application of its faculties, acquire excellences whereby to maintain itself the associate of those who are its superiors according to inherent qualifications. Thus, some reach the higher astral plane with an intellectual estate below that which their original heritage gave ability for, and they realise humiliation and a sense of their defects in consequence; while others reach the same destination with attainments exceeding their measure, according to inherent powers, and they find self-congratulation by reason thereof.

Within these lines the finite soul is an instrument of the Eternal Will, with no choice of its career as broadly defined in nature; yet having such choice of happiness or sorrow, through the merit or demerit of its labours, as to exalt or degrade itself within certain intellectual and social bounds. The soul, inherently superior among its co-eternals, and having thereby a predisposition to the development of a body capacitated to express its high qualities, is nevertheless so far subject to unfavourable material

conditions during its embryonic stage as to be liable to serious physical and mental defects. The soul of an inherently low order and having a predisposition to the development of a body only capable of expressing medial or inferior qualities is not foredoomed on this account to an ignoble or unhappy career; being eligible for good, or evil, or joy, or sorrow, accordingly as it may follow the worthier or baser incentives. A soul inherently superior may in life create for itself a consciousness prolific of disorderly and evil incentives, which, although an exterior and impermanent acquisition, will follow and endarken the spiritual existence; while an inferior, through undeviating pursuit of preordained functions, will create a consciousness of self-approval to follow and bless its career in the realm of spirit. Furthermore, although it is given to the individual ego to develop during every incarnation a certain measure of intellectual power and influence among its co-eternals, the favourable influences that attend upon one such epoch and enable the full realisation of the innate endowment may not attend another; so that, while in one earth-life there is satisfaction with surrounding conditions and personal achievements, in the succeeding one there is possibly failure and dissatisfaction. And yet, while the influences appertaining to the external or physical man have their important effects upon the earthly life and the early astral experience, only such intellectual qualities as are evolved or unfolded from the inner consciousness, through inter-communion with and obedience to spiritual law, are retained as permanent attributes of the soul to the end of its cycle.

Certain Phases of Existence in the Astral Realm

Supermundane Existence Viewed through the Inspired Intellect.—A special exaltation of certain psychic faculties is required for the human mind to achieve consciousness of the conditions and experiences that appertain to supermundane and spiritual existence. Although the conditions of the spirit world are obscure and mystifying to the ordinary human intelligence, and the opportunities for their interview mainly dependent upon entrancement and inspiration of unusual experience, there is a possibility, through compliance with the law of psychic development, of extending the reasoning and perceptive mind even to the ultimate Heaven. The interviewing of the higher realms of the ethereal universe becomes peculiarly the privilege of recluse and studious minds, whose purpose in so doing is to gather material for doctrinal teachings for the guidance and encouragement of the generality of men, who, even if possessed of the inclination, have not facilities in life to develop and utilise the powers essential to such research.

Exact details of supermundane existence are not readily accessible to any human mind, yet to those who cultivate assiduously the required faculties, sufficient will be revealed for at least a general apprehension of the conditions of the soul's future. Intense application of the intellect to the attainment of glimpses of soul destiny will necessarily prove detrimental to the commonplace vocations of life; wherefore, with the mental capacities of the present race, it becomes expedient to leave such

efforts to the few exceptionally gifted, or world-denying ones, to probe and discover what they may of Nature's occult resources. While those fittingly circumstanced for intricate study of the spiritual side of nature will find naught therein that interferes with a fulfilment of the ordinary material obligations, the man of weak or unadapted intellect pursuing the uncertain spiritual views is likely to become so engrossed therewith as to be led to resign his essential duties in life to follow that from which no benefit to himself or to others is derived. The inspirationally quickened or specially adapted mind is able to discern within certain ærial latitudes surrounding the material plane of earth a region of soul habitation containing three distinctive zones or conditions of spiritual unfoldment. The transmission from one zone to another may be likened unto new births—each zone-birth elevating and giving a special preparation to the soul for the ultimate spiritual Elysium.

The Lower Astral Zone.—When physical death releases the soul from the material plane, it straightway enters a zone wherein earthly conditions are reproduced in astral form. On the shores of this astral domain are found spirit representatives of the various plants and animals and every race and condition of mankind, all of which, while retaining the general characteristics of their earthly estate, show an enhanced degree of perfectiveness. The reproduction here of scenic nature is marked by numerous perfections of detail not apparent on the material plane, while the disfigured and reprehensible are less in evidence. These reproductions all result from

emanation or transference from earth, of the soul-principle of its creations, and a further unfoldment by each form and intelligence of excellences from its spiritual endowment. Souls of the lower and physically repulsive forms are, therefore, able here to present as remarkable changes from former appearances as that of an unsightly insect larvæ in its brilliant winged stage of existence. Close followed by the karma, or mental consciousness developed during earth life, the soul thus enters the world of spirit, and according to attainments is impelled toward either pure and commendable thoughts and activities, or the frivolous and reprehensible. Many objects and scenes experienced during earth life are met with, bringing repetitions of their joyous or pathetic features; and erstwhile friends and affinities in thought extend friendly greetings to the new arrival. While the joy-giving features of this zone are influenced by personal merit, or fitness for their appreciation, there are still limitless opportunities for self-advancement through studiousness and beneficent labours; and the soul experiences happiness to the extent of its energy and efficiency in fulfilment of the duties which surrounding conditions afford.

The Intermediate Astral Zone.—When the soul has existed the allotted time in the first astral zone, it is transferred, by a process analogous to its release from the physical body, to another plane where the surroundings and relationships are under laws of expression different from those hitherto experienced. The souls of the animal species, and the spirit reproductions of plant life still enhance the interest of the

scene with their presence, while of humankind even those who pursued a disorderly or vicious course upon the earth are found to have developed beneficent accomplishments. Both the astronomer and the philosopher here come in contact with many scenes and experiences having but a remote relationship to the phenomena of the earthly studies.

In addition to the harmonious and philosophically sublime structural order of immediate surroundings, the prominent features of far-distant regions of the material and spiritual universe are brought within easy observation by skilful methods and appliances. There are found facilities for observing the inter-relationships of all the suns of the universe, as they obey the mystic impulses of spiritual agencies; and for ascertaining the obscure forces that vibrate forth from sun to plant, and also somewhat of the processes whereby they are produced. The soul so inclined may now investigate in detail the geological history of the material world, and fathom the progressive careers of the varied plant and animal types; not by delving for fossil relics as required by this science on lower earth, but by tracing the impress of past ages upon certain astral strata wherein the exact records of every race and nation of men are likewise preserved. For the social and more exuberant pleasures there is yet ample provision, and every circle of affinities in desire has its allotted sphere, all secure from intrusion of those toward whom no inherent sympathy is sustained.

The Higher Astral Zone.—On reaching the higher astral zone, the soul is encompassed about by scenes of great beauty, and by beings who have attained to

the zenith of their finite achievements. Having by the time of its arrival here been purified of all attainments of the earthly life, the soul is qualified fully to enjoy every feature of this manifestation of the glories of the universe. If yet possessed of an aspiration for some higher achievement or knowledge of hitherto imperfectly understood principles, the facilities abound for rapid progress in the direction desired. If seeking further details of the higher astronomy of the celestial spaces, there may from this plane be explored not alone the material framework of distant suns and planets, but also phenomena of their outlying astral zones. Or, one that so desires may, through processes of mental projection, investigate immeasurably distant recesses in heavenly space, viewing clearly many features of the stellar system, the outlines of which on earth had been so vague as to give unsatisfactory results from their study. The residents of this zone have, in sooth, numerous opportunities for further personal improvement, and any one having hitherto failed in worthy effort and being awakened through the startling glory of present surroundings to the truer interests of existence, may even thus late in the cycle make new and commendable acquisitions. The incentive to strive for these further personal accomplishments is greatly enhanced through a ready perception here of all compensative benefits attached to their possession. The soul here becomes acquainted with a peculiar political system, having a certain resemblance to some of the more advanced governments maintained on earth; and also with various societies of skilled and exalted intellects,—the agents

of occult influences exerted upon the mental aura of both embodied and disembodied souls,—whose efforts go to evolve and perfect such ideas and incentives as lead to racial and national movements and to the establishment of newer and better conditions throughout the planet. There also the spirit receives the final preparation for entering upon that journey completing its cycle of activities, whereby it comes into its inheritance as a component of the Infinite, to rejoice for a time amid the glories and delights of the ultimate Heaven.

The Ultimate Heaven.—Within the shores of the great central world, governing that division of the universe in which the earth is situate, the soul finds an inheritance of personal power, and capacities for happiness measured by its primal inherent order as an eternal entity, influenced by the effects of its career of planetary activities. The souls met with here embrace all types and races, from the primal orders that have constituted the inhabitants of immature planets to the more perfected intelligences of worlds in the millennial stage. These variously situated and widely differing intelligences are all entirely freed from the baseness of terrestrial life, and so display only agreeable and love inspiring qualities. All the members of the constantly incoming multitudes are seen to discover their psychic affinities, and to instinctively betake themselves to the sphere which they are by inherent endowments and acquired qualities best fitted to appreciate and to adorn. The hitherto progressive soul, enriched with knowledge and benevolence, is found beaming with the ecstasy of nearness to and constant com-

munion with affinities in thought and with the inner spiritual principle of the Infinite. If having assiduously sought after wisdom and the virtues in the preceding spheres of existence, there is now the reward of time and opportunity for meditation and discussion upon the varied experiences of all the worlds traversed, and likewise for the pursuance of whatever other pastimes there is an inclination. After partaking to satiety of the joys of the ultimate Paradise, the soul passes into an appointed sphere and enters upon a nirvana of entrancement in which the enriched mentality of its progressive cycle is gradually dissipated. In this experience the intellect is for a time enraptured with dreamy meditations upon the achievements of the cycle now completed; then, as if falling into a deep slumber, all memory of the past is obliterated, the consciousness of existence obscured, and as an incipient ego it is finally engulfed in a soul wave that bears it along with countless others upon a new cycle back to the material plane.

Certain Compensative Experiences of the Soul's Career.—If when entering upon the astral phase of existence the soul finds itself in possession of such mental qualities as follow a career of honesty, energy, and benevolence, it enjoys as a consequence self-congratulation and content; but if pursued by the consciousness of many evil doings and base incentives shame and remorse will be experienced. Reflection upon the life career of virtuous purport causes felicity, and the astral countenance beams with a joyous and joy-giving expression by reason thereof. Reflection upon the wrong-doings of the

past brings a sense of humiliation and regret, and the countenance is deformed even as the human features are disfigured by an evil conscience. If during life benevolent deeds and the acquirement of righteous wisdom occupied the attention, the soul finds in its new existence a welcome among those who hold learning and the emotional sympathies in high estimate; but if naught were aimed at save the gratifying of fleshly lusts, it finds associations closely related to those of its earthly experience.

Throughout the astral career the soul is associated with the learned and ennobled of its genera, or with those of a lesser refinement, or with the inferior and depraved, in accordance with its own intellectual and moral status. For, while the various classes may inhabit a common realm or region, their contact with each other is so regulated that there is companionship for every one according to personal qualifications, and protection from inferiors and mental opposites. The soul freed from impurities incident to the mortal body is impelled by many new hopes and aspirations, and while desiring to perpetuate memory of every worthy motive and effort of the past life, it would gladly eradicate all traces of the unwise and unholy. A foretaste of this spiritual nirvana is possible in every zone and sphere of the conscious cycle; but the soul may deprive itself of or limit such anticipated joy, as it may degrade every desirable inheritance, by persistence in frivolity and failure to effectively develop inherent gifts. Thus, from the time of material birth every soul has a constant approach toward the one universal goal, and upon the journey realises pleasure in compensation

for good works, and sorrow for transgression, until entering the realm of the terminal Paradise, where the joys, though measured in their intensity by the score of past merits, are yet of such general and liberal distribution as to afford a beatific experience to all kinds and conditions. The material plane as an outer expression of spiritual elements, and physical life as the soul's inferior conscious condition, afford functions necessarily crude and joys less perfect than those of any subsequent phase of the cycle; while the ultimate Elysium as an inner nucleus of Infinite power, and the soul entering its boundaries being exalted to its highest intellectual estate, the occupations and joys are here the most refined and perfect that can come to its experience.

Intercommunication between the Material and Astral Spheres

Spirit Interest in and Capacities for Influencing Mankind.—The soul transferred by the death of the mortal body to the astral plane may yet retain a solicitude for earthly concerns or individuals, which for a time outweighs every attraction of its new surroundings. Under such incentives it is led to search out the channels of intercommunion between the two worlds and to devote itself to the fulfilment of its desire. If benevolently actuated, it may undertake to advise or warn relatives or friends; or to advance religious or political principles through communication of ideas to individuals likely to exert an influence upon their fellow-beings. If actuated by mischievous or basely selfish aims, its efforts may tend to the confusion of religious or political

sentiments and to retard progressive movements; or its mesmeric powers may be directed toward individuals to incite passionial impulse or to urge unpropitious thought or action. While the power of a disembodied soul over physical man has such limitations as to prevent any perceptible intermeddling with his affairs, or of influencing him unpropitiously against his will, the intellectual energy thus exerted is never entirely without effect. Thought energies sent forth into the psychic atmosphere by a determined will are destined to act upon many minds, though possibly not with success upon the ones they were originally directed toward.

The retroactive effects upon the spirit seeking to influence the embodied may be good or evil, according to the motives and the manner of procedure, just as men are affected through devoting their efforts to that which concerns the spirit world. The value of safeguards in natural law against direct spirit influence is apparent when it is taken into consideration how a disembodied soul, given sufficient power, might work much evil, unintentionally, either through an imperfect understanding of the methods to be employed in communicating or a blind desire to profit its earthly friends or kindred regardless of consequences to others.

Intercommunion of Embodied Souls with the Disembodied.—The intercommunion of man with inhabitants of the astral plane may be in the nature of an unconscious interblending or association of ideas; or it may take the form of personal interviews in which there is mutual recognition and coherent discussion. Divers influences, benevolent and male-

volent, may conspire to bring about the rapprochement of human with spirit entities, but the more likely incentives relate to the sympathetic affection and to concurrent thought. Under complete rapprochement the motives of the one mind become as the motives of the other, whether or not either party concerned is aware of the true nature of the occurrence or of the personality of the other. In each normal human mind there is a capacity to attract and assimilate thought-principles emanating from spirit intellects, to the enhancement of the individual powers of achievement; while in turn it may render similar services to the inhabitants of the astral plane. The intellectual assistance, however, coming from spirits unto man, greatly exceeds that which man is able to contribute in return; in that the former are more advanced in general knowledge and, furthermore, through absence of the fleshly environment, they are in closer contact and sympathy with the Infinite source of all wisdom. Conscious intercommunion with spirit minds is peculiar to individuals possessed of an exceptional development of the generally latent clairvoyant faculty, but within the obscure psychic atmosphere there is the constant vibration of thought waves, which interblend their purports with and rebound from one mind to another irrespective of the plane inhabited, or whether those in their contact are embodied or disembodied.

Under more direct intercommunion a soul in the mortal form may be in close mental sympathy with a spirit affinity, giving and receiving intelligence upon some subject in which there is mutual concern, and yet be wholly unaware of the source of the ideas

received or the true character of the interest thus experienced. The physical body during such séance may be engaged in its ordinary activities, or stilled either in normal sleep or the hypnotic trance, and even the disembodied party to the proceeding may be unconscious of the cause of its meditative inspiration. Notwithstanding the general prevalence of thought-principles that intercommunicate between mentalities of the material and the astral planes, their methods are so correlated as to make them difficult to distinguish from the personal ideas or mental views which the individual intuitively evolves from the Infinite. Without uncommon power in a certain faculty of soul cognition, no finite being can have positive experience concerning the inhabitants or conditions of any of the structurally distinctive planetary spheres or zones save the one of his present residence. Yet temporary exaltation of this faculty frequently enables fleeting inter-world perceptions, while a capacity of soul-projection is possible, by a special application of the psychic or intuitive power, whereby the ego may be transported to immeasurably distant regions of the universe, though its stay abroad can only be endured for a brief period. Although these achievements are possible to certain minds, it is a general rule that the soul embodied may not have definite and satisfying visions of the spirit world, nor may the soul disembodied readily approach or communicate with its brethren in the flesh; which ordering of universal law discloses a proper safeguard against the inhabitants of the two planes becoming unprofitably engrossed with each other.

The Spirit-Aids of Leaders among Men.—The office of leadership in any of the pursuits of the spirit world is attained either through general personal merit or special gains for a particular cause, and not by reason of any heritage of positions held on the earth-plane, or of favours arbitrarily bestowed. The conditions of political exaltation here differ from those prevalent on earth in that there is neither dependence upon the will of an ignorant or prejudiced multitude nor upon any official superior. The measure of personal wisdom, the capacity of assimilation and expression of significant ideas, and tactfulness in influencing and directing the views and actions of others, are the essentials upon which such leadership as here exists is based ; wherefore a special bond of interest between rulers of the astral and earthly planes is only possible when there is mutual possession of these qualities. Whatever sympathetic influence the leader of men derives from ruling minds in the astral realm will be in consequence of his following a virtuous and intelligent course, or one that portends a betterment of human conditions.

The spirit leader, being at all times actuated by generally beneficent aims, is necessarily concerned that those holding important offices on earth shall invoke the principle of justice and move in concord with the laws of human progress, but can only render aid in the matter to the extent of occasionally projecting encouraging or opportune ideas upon the minds it is desired to influence. When an earthly leader comes to be actuated by motives of a far-reaching and humanitarian significance, and is actively engaged in a worthy cause, his mind is thereby

brought into sympathy with and becomes receptive to the advanced thought of the spirit realm, and the intellectual sustenance derived from this source will prove a considerable factor in the success of his efforts. Accordingly, so soon as a leader of men is started upon the course that brings his mind *en rapport* with exalted souls of the astral realm, he is certain of receiving their sympathetic influence, not as a personal favour, but in furtherance of the cause he serves. The politically exalted man, actuated by ambition for personal glory, and having no concern for moral principles, is not mentally receptive to beneficent ideas from spirit sources; wherefore, instead of an inspiration calculated to guide and sustain his effective power, he can only attract influences likely to engender mental confusion and to conspire to his downfall.

Certain Basic Faculties of the Human Soul

Relationship of the Soul to the Physical Body.—During the life phase of its cycle of activities the soul permeates and sustains a physical body developed from materials which natural causes have placed within its command. This body is utilised as an instrument in the expression of inherent powers; in the performance of works according to the pre-ordained station in life; and in the attainment of personal comfort, and gratification of actuating motives. Among the components of the body organisation are the grosser substances utilised in the contact with physical nature, and also certain refined and subtle elements interpermeating and

serving to connect the organic system with the perceptive and rational mind. The more subtle bodily elements function between the inner resources of the mind and the physical organs, to which they are transmitted in vibrations of nervous energy under the impulsion of mental incentives. Each of the mind's several faculties, or specialised divisions of power, is constituted to exert a certain impulsion and attraction upon a particular bodily organ or propensity, and to gratify a desire resultant therefrom; and the counter-check of other faculties is required that an even distribution of sustentant energies may be maintained. The faculties of the mental system thus display a variety of offices, some being intimately connected with the appetites, passions, or ambitions, while others transcend the incentives of physical being and take cognisance of the purely intellectual and spiritual.

While through the sensorial power the soul transmits impulsions to and attracts information from its bodily organs, there are yet other nerves of more refined impression through which it receives inspiration from and intercommunicates with the spiritual universe. The normal trend of the intellect, as conforming to the inherent proclivities of the ego, may be thwarted by accidents or injuries to the body; or by the overpowering influence of a particular faculty that has been developed beyond prescribed limits; or through associations or teachings, or habits formed while the mind is yet immature in its conscious volition. The traits outwardly manifested during life by an individual may in these instances fail to give a true indication of the intrinsic merits of his ego;

the acquired mentality so deviating from predestined bearings as to assume for the time being a character that is false or superficial, and between which and the inner self there is a tendency to continual strife.

The Appetite of Organic Nutrition.—The soul power manifest in the alimentive appetite is primarily functioned to govern certain bodily organs and to represent to the mental consciousness their especial demands and necessities. If this power be given undue licence, or is indiscriminately exercised, the physical organs it is connected with may become abnormally excitable or deranged, to the end that they harass the consciousness with inordinate cravings. The *normal* appetite maintains an unassertive quiescence until there is a physical demand for nutritive or sustaining elements, and the soul receives no insistent or vicious desires from this source. By abuse and derangement of the appetite, the body encounters many afflicting sensations, and the mind is filled with morbid fancies, melancholy, and remorse. In gratifying the normal appetite there ensues a consciousness of having performed a legitimate duty to nature, and the mind is fit for meditative, studious, and social activities. From gluttony, or the pandering to a depraved appetite, there ensues, in addition to physical discomforts, an accusing conscience, and an incapacity either to enjoy refined social pastimes, or to confer a profitable influence upon others.

The Passional Fervor of Sex.—The essential function of sexual power is the perpetuation of life upon the earth, and its chief impulse actuates to the con-

summation of this purpose. Associated with this actuating impulse are certain refined sensibilities that tend to modify the grosser animal propensity and to exalt this faculty to the position of one of the nobler human attributes. These sensibilities consist of affectionate attachments between male and female and the desire for and love of offspring. The sexual power may thus incite chivalrous designs and self-sacrificing devotion, or base and brutal propensities, according as there is chastity resulting from the presence of the finer sentiments, or mere animalism consequent upon the absence of these sentiments. The effects of chaste sexual influence are manifest in the amative and parental affections that impart to body and mind tranquillising joys and contentment in the home and daily avocations. Its unchaste influence is invariably attended by insatiate lust and jealous rage, and by motives that bring mental distractions, and a consciousness of guilt and shame. Wherefore, there is constant call for the cultivation of the restraining emotional sensibilities, and a presentation to the mind of the legitimate purports of this faculty, that its exercise may be in accordance with nature's higher law, and that the consequences thereof to both body and soul shall be good and not evil.

The Bellicose Temper.—The faculty that in life expresses the bellicose or contentious temper is primarily purposed to the defence of the individual rights and belongings. It is, however, susceptible of an excessive development in the mental system or perversion from legitimate purports, whereby it becomes constantly incitive of imprudent, or

viciously aggressive thought or action. When maintained subordinate to moral principles, this faculty impels to positive and vigorous measures, and to constancy in any enterprise undertaken; when not so governed, it subsists within the mind as a smouldering fire that may suddenly and from trivial cause break forth in unseemly fury: outraging thereby the finer sympathies and injuriously agitating other departments of the mind and body. Under effective discipline, it imparts steadfast courage and dignified demeanour to its possessor; undisciplined, it gives a taciturn and fretful humour, that not only agitates and exhausts the vital energies in general, but so unbalances the intellect that a vindictive yet impotent passion ensues when the actual need is for steadfast courage. Its auspicious expression is ruled by the principles of justice and benevolence, where-with, if called upon to act forcefully, it urges no cruelty toward a thwarted or conquered opponent. When not thus controlled it tends to imbue the mind with hatred and vengeful desire, so that instead of being satisfied with subduing an opponent, his abject humiliation or destruction is yearned for. When there is maintained such intelligent restraint upon the bellicose temper as to prevent its incitement of contentious or vengeful thought or action, and it is held severely to the position of a measured animative force for the defence of principles and personal rights, then is there realised in the faculty a wholesome power in the struggles of the earthly career.

The Moral Consciousness.—The moral consciousness exerts an influence that overawes the more

forceful traits of the soul and constrains the thoughts toward justice and virtue. In the methods of its surveillance there is intimated an approval of the chaste and beneficent, and condemnation of the unchaste and injurious. It invests the personality with a character of honesty and trustworthiness, and imparts a sustaining power enabling the soul to successfully resist evil temptings. Its influence acts as a barrier against the execution of unworthy motives; its inactivity gives licence to evil indulgence, and permits the development of vicious and contemptible qualities. It awes the physical being into submission to the dictates of religious principles, and leads the mind to hold every manifest purpose in nature in venerative regard. In its normal activity it impresses upon the animal impulses a timely intimation of every necessary restraint; with its powers dormant or weakened, the mind is easily swayed by the sordid passions and the incentives to evil doing are unchecked. Thus, the moral consciousness may be said to restrain the physical and worldly impulses of man, and to call forth his prudential and spiritual sentiments, fulfilling thereby the office of a personal deity whose approval entails joy, and whose disapproval brings sorrow to its possessor.

The Faculty of Soul Cognition.—A power of supersensuous seeing, or soul-vision, enables the human intellect, under favourable conditions, to transcend the physical organism and to take cognition of the impalpable astral phase of nature. This power may be developed to an acuteness which will enable a soul to see visions or impressions of entities,

elements, or conditions that are ordinarily obscured from mankind. Under the influence of this faculty an inner intuitive perception surpasses the ordinary physical limitations and interviews the phenomena of spirit existence. That which is observed under such influence may impress the mind as clearly and convincingly as any feature of the material world impresses the physical eye; or it may appear and be considered as an ephemeral dream or phantasy of the imagination. Individuals sufficiently endowed with this power are enabled to hypnotise or enthrall the physical senses and to project the soul from its material environment into the realm of spirit. The faculty in its latent state is common to all men, but only rarely is it recognised or cultivated to a condition of reliable utility. Its activity is most frequently brought about by some occurrence which shocks or disturbs the moral sense, the affections, or cherished purposes, and it may be premonitory of some important event in the career of its possessor. Like unto other departments of the mind, its influence may have favourable or unfavourable results, depending upon the manner of its exercise and the strength or peculiarity of the combination of other faculties with which it is associated. When over-prominent in a mind, and imperfectly understood and governed, it is liable to so fascinate and absorb the attention as to cause neglect of what should be the principal objects of life and also to lead its possessor to confuse and divert others from their worldly duties and proper religious observances. In accordance with its normal purports, it yields the spiritual revelations and the insight necessary to

confirm belief in religion and in a spiritual future, attracting the mind away from cravings of the flesh and too earnest absorption in purely material affairs.

The Will Power.—A directive and regulative will exercises in every normal mind a governing influence over all other faculties of the soul's earthly manifestation. The will is not organised as a faculty of discernment, nor does it take cognisance of good or evil; its chief purpose being to coerce the dominant powers of mind and body to the accomplishment of the motives that obtain. Its more important work is in subordinating the impulses and passions to their proper bounds, and in directing the ambitions toward measures conducive to the individual prosperity; but it may likewise be unworthily employed, lending its forceful energy to the carrying out of the basest motives. When normally exercised, it restrains and disciplines the impulsive elements, gives stability to purposes, and fidelity to conscientious principles. Under intelligent application it is able to force the thoughts into new and superior channels, regardless of inherited or otherwise predisposed tendencies; while indirectly it proceeds to regulate bodily functions and equalise and apportion the vital energies through their governing faculties. Aided and sustained by chaste and religious motives, the will power affords a safeguard to the bodily system from such activities as develop sensual and disorderly propensities, while it urges forward those qualities of intellect conducive to the elevation and ennoblement of the individual among his fellow-beings.

Formation of Personal Character.—In its intellect-

ual manifestation the human soul displays a variety of motive faculties, some of which seem to diametrically oppose each other. The relative prominence of certain of these faculties and the deficiency of others, creates the specific and distinguishing personality of the individual. The strength and peculiar combination of the primal faculties in the mind are thus responsible for the characteristics which distinguish one mental organisation from others of its genera. The energic, calculative, and emotional elements have not the same proportions of force in every mind,—the which would give all men like capacities in life,—but as only one of these elements or powers is, as a rule, prominent in individuals, they are adapted for vocations requiring special genius and skill. All men, however, may be said to possess, as an original inheritance, the basic animal impulses in approximately similar strength, although a common propensity may be for the time being undeveloped in an individual or obscured by some strong motive of the intellect, thus rendering it apparently non-existent. The mind may be swayed for a time by certain of its faculties that endow the character with either a pleasing, hopeful, or discordant tone; then in later years, other faculties becoming dominant, such changes in the character are effected that the personality widely differs from its former self. The change in character may be either progressive or retrogressive, depending upon the class of mental elements cultivated, though the *normal* trend is toward personal improvement, through the spiritual ego asserting its supremacy over material influences. While one man in his

advancing years unfolds and perfects the higher intellectual powers — his ideas being enlarged and the whole personality improved upon — another is found to continue as a frivolous youth, exercising only the basic faculties and if not actually deteriorating, at least evincing no gain in ennobling motives. In the natural course of human nature, the basic and animal impulses will dominate the mind in youth, their forceful motives and energies being adapted to the beginnings of the career; but in later years there should be a partaking by the intellect of a purer strain of the Infinite mind and the consequent development of qualities more sedate, and calculated to prepare the soul for its spiritual future.

The Unfoldment and Moulding of the Intellectual Powers

The Imposing of Mental Self-Restraints.—Without special restraints and training, the mind of man will concern itself only with whatsoever is attractive to its ruling faculties. Its tendency is to pander, to the extreme limit of gratification, to its most prominent incentives, and to neglect the less assertive elements. A predominant faculty may owe its activity either to ante-natal impressions or to the undue development, by reason of surrounding influences, of some strong inherent trait of the ego; and the evil to be apprehended therefrom is the excessive employment of a single set of energies to the injury of the mental and physical aggregate. The mental power may unduly incline toward sexuality, or toward contentiousness, rendering the faculty concerned over-prominent and leading to conduct prejudicial both

to its possessor and to his associates. The ruling purpose of each faculty being self-gratification, its proper regulation must come either from the counter-acting influence of some other equally urgent incentive, or from will power exerted in its repression. In early youth the placing of effective restraints upon overactive faculties is comparatively simple and excites no rebellious opposition from them; but, where disciplinary control is only undertaken after they have been accustomed to indulgence, turmoil and conflict between the different incentives will be experienced. As the influence of a perverted and disorderly faculty ever tends to becloud the reason and to perpetuate the existing evil, any effective remedy will necessarily have to come in the form of an event or misfortune that leads to serious reflections, or imbibing the spirit of moral teachings. Numerous relapses and discouragements are certain to follow the imposing of restraints upon habitual propensities, and perfect harmony of the faculties will only be attained after many temptations have been overcome through intelligent application of the will power, supplemented by moral and religious emotions.

The Inherently Superior Mind.—The superior human mind belongs by preordained and eternal inheritance to the higher grade of existences, and is urged intuitively by universal law to assume the more serious obligations in worldly affairs. Not all, however, who are thus primarily endowed come to fulfil their due meed in life, since evils may befall them and thwart their endeavours, or for a time direct their genius to unworthy ends. Of the nobler

order of embodied souls, few fail altogether in the career to which nature elects them; for though their course be wayward prior to intellectual maturity, the moral consciousness that is ever in attendance upon the superior intelligence eventually will assert its power and lead to a struggle for an enlargement of the righteous principles and elimination of all base tendencies. It may thus happen that an inherently superior soul, having cultivated evil propensities in the early years of life, finds later its better elements in revolt against acquired vices; whereupon a change in thought and conduct is inaugurated and the true course of destiny begun. If no evil tendencies have been implanted during the incarnative process, and the early years are free of vicious companionship and injurious teachings, the superior soul enters upon mature life with brain and nerve powers tractable and primed for the exercise of its best energies, and so accomplishes readily whatever the inherent genius calls for.

An ego of like high qualities finding incarnate life through parents who transgress the moral law and thereby impress vicious inclinations upon its embryonic mind, may under this inheritance enter so determinedly upon a course of follies as to utterly defeat the inner genius and keep it astray from its destiny, as foreordained in nature. Or, if in youth a soul of this order be severely schooled in pernicious doctrines, which take such firm hold as to create a fanatical or fiercely partisan sentiment, however free the career may be from serious sin, the spiritual insight fails of its necessary development, the affections are dwarfed, and all the achievements in life are

rendered inferior to that which primary endowments gave capacity for. If in early years there is yielding to an inherited appetite or passion, but later it is overcome and atoned for, or if vices have been inculcated by depraved companionship or immoral literature, but realisation of their import is sufficiently timely to enable eradication of their influence; or if schooled in a deteriorate creed there is success in overcoming the superstitions engendered so that only the Infinite is made an object of worship; then will the inherently superior intellect realise its proper destiny, in spite of the obstacles that have beset its pathway.

The Portents and Possibilities of Karma.—The human mind, while possibly not able to identify any single thought or idea as distinctively of its own origination, nevertheless becomes the centre of an exclusive aura or stratum of intelligence wherein abounds all the thought fancies and desires that have ever impressed its consciousness. All the elements of this karma, or accumulation of psychic impressions, as if moving upon given orbits or cycles, return at certain intervals and reproduce upon the mental consciousness the conditions of their first experience; and the personal character they create may be either harmonious with or antagonistic to the original inherent tendencies. A thought or impression once lodged in the personal karma serves to react upon the memory with whatever sentiments or passions were connected with its origination. In the recurrence of these thoughts and incentives, the mind may have full remembrance of their first inception, or they may appear in the guise of new

inspiration, if benignant, or as covert temptings, if malignant. The karma, once established, imposes a control over the mind that serves to prevent sudden or ready change in the habitual thought, any minor reformatory motives causing immediate disorder among the faculties concerned. Hence, there is a certain dependence of the mind upon the karma of its own building; and for the rectifying of a vicious or undesirable disposition there needs be a struggle with each accustomed propensity or train of thought as it attempts repetition and coeval therewith the creation of new mental impressions engendering the new and desirable karma.

CHAPTER IV

MAN'S INTELLECTUAL AND MORAL RESPONSIBILITIES

The Gaining of Knowledge and of Moral Restraints

The Truer Conception of Life's Purposes.—To compensate for his appointment in nature as the most nobly endowed of terrestrial beings, man is called upon to supplement the exertions for self-sustenance and the perpetuation of his kind upon earth, in the unfoldment and perfection of his higher intellectual and moral faculties. Through the physical desires, and the emulative and sympathetic ambitions, man is brought into activities that, while affording self-gratification, achieve the protection and support of his family and contribute to the welfare of human society in general. Thus, in the encroachment of his fields upon the desert wastes, in subjugating evil conditions of soil and climate, in the construction of the conveniences of civilisation, and in the transportation of his goods,—utilising to these ends the powers of many elements in nature,—he finds an inspiring and healthful exercise of his energies. Actuated by an inspiration of the higher faculties, whereby he apprehends the influence of the material career upon his soul's future, and is led to

the Divine favour in religious devotions, he realises a joy-giving attraction toward the infinite source of his being, accompanied by self-approval and contentment with his condition in life. If religiously engaged in research and meditation upon philosophic and civilising subjects, his mind becomes enraptured with pious fervour, and discovers a refined pleasure in contemplating the works of nature and in advising and rendering aid to fellow-beings. Through the regenerative effects of his pious meditations and unselfish deeds man is uplifted from his more sordid occupations and desires, and finds the disposition to cultivate correct habits — wherefore, his personal graces are wont to increase, concurrently with the inner spiritual development. The predominant desires and sentiments of the individual mind are thus gauged by the prevailing intellectual and spiritual unfoldment.

If this unfoldment be not far progressed, the inclinations are toward the boisterous and sensual gratifications of the physical nature. With an enlargement of the intellectual powers the rude and sensual give place to emulative ambitions and to refined sentiments. When there is such progress in this direction that all sensual and material desires are subordinated to the attainment of godliness and fitness for the spiritual future, the ruling passion is for inspired wisdom, and the chief pleasure is in the performance of benevolent deeds and in divine worship. Each spiritually quickened soul is impelled by an inner yearning for the nobler activities, such as the study and evolution of pertinent questions; the working out for the good of others of some

toil-saving invention or moral principle, or to the dissemination of charities. The true aspirant for religious leadership finds it necessary to acquaint himself with esoteric or inner principles, and to extend the basis of his convictions beyond the forms and ceremonies which attract the mediocre and inferior man. He therefore fortifies himself to overcome all obstacles to the attainment of his aims, and is not disconcerted by the failure of a cherished enterprise, or by discovering the fallacy of an endeared belief. His spirit will not yield to cares or petty grievances, but with the performance of each duty presented, even though the results be materially profitless, he is content and is disposed to consider life's pleasures fully compensative of its ills.

The Recompense of Certain Thoughts and Actions.—The practice of chaste and honourable thought, and the subordination of passional impulse, strengthens man's power to combat evil influences and invigorates his soul with healthful emotions, while unchaste and dishonourable thought intensifies the passions, weakens the ability to resist temptation and causes the bodily functions to give forth impure and insatiable cravings. Orderly and practical thought clearly outlines the duties and obligations of life, sustains an aversion to the vices, and enhances the receptiveness to beneficent influences and teachings; while passionate and voluptuous thought encourages physically injurious vices, and weakens mental receptiveness to the intrinsically beneficent. Continual self-surveillance, and the timely restraint of every untoward impulse of the flesh, inspires the heart with hopeful energy and a constant relish for the

daily avocations; want of self-surveillance, and frequent yieldings to impulse, encompasses the heart with insistent passions and the bodily and mental energies are unprofitably consumed. Cultivation of justice and forbearance toward others, and conscientious meditation upon all the inner motives, insure a clear and precise reasoning power and an alert discrimination between right and wrong, but the practice of intolerance toward others, and the failure to consider possible consequences of motives and actions, tend to produce a fixedly stolid and indiscriminative condition of mind. Maintenance of methods approved by the religious instincts gives man a constant self-satisfaction, free both from regrets for the past and from the incentives of evil habits; failure to interest himself in, and to practise, the virtues intimated by the spiritual insight gives opportunity for the growth of a moribund temper and a sense of dissatisfaction with all his interests.

He that is discreet of words and behaviour invariably commands the respect of those with whom he comes in contact, and the young and uncorrupt are instinctively drawn toward him; he that is indiscreet of words and behaviour commands not even the respect of those like unto himself, while the young and uncorrupt instinctively shun him. He that is skilful in his vocation, and economical with his earnings, is able to comport himself with a certain dignity and independence among his fellow-men, and is rarely in distress for the necessities of life; he that is unskilful in his vocation, and extravagant with his earnings, is at all times dependent upon others, and is frequently in such straits as to require

charitable assistance. He that maintains a reputation for trustworthiness, for industry, or for learning, invariably finds people eager for his society or to employ his services; he that is known as untrustworthy, slothful, or ignorant, invariably has difficulty in finding respectable people to desire his society or to employ him. He that early in life acquires learning and proficiency in a calling thereby lays the foundation for a progressive intellect and a satisfactory means of livelihood, and in his old age he is gratified by the esteem others manifest for him; he that early in life disregards learning and proficiency in his calling thereby elects himself to an inferior channel of thought and aspiration and a precarious means of livelihood, and in his old age he is saddened by the aversion displayed toward him by his fellow-men. He that adopts a calling congenial to his inherent capacities, and comports himself in accordance with his serious reasoning and the inspiration derived from religious influences, has assurance of success in his ventures and contentment with his position in life; he that mistakes his inherent capacities, comports himself unreasonably, or neglects to cultivate religious principles, is thereby elected to much unprofitable labour, and a condition of mind that will assure the failure of his ventures and discontent with every feature of his career.

Words depreciatory of the character of others, as in the magnifying of faults, and the minimising of virtues, produces, besides an afflicting conscience, a mental trepidation lest those spoken against should become aware of the wrong done them and proceed to retaliate therefor. Appropriation or theft of

another's belongings creates both discouragement at the thought of honest toil, and an aversion to what is thus evilly obtained, which causes it to be quickly squandered, or not put to any purpose giving a satisfactory return. Faithlessness to the marriage vows, or alienation of the affections of another's husband or wife, results in such occupation of the mind with intrigues, or devices to avert exposure, as to prevent the entertainment of any practical thought, while the conscience will sooner or later find itself burdened with a sense of responsibility for whatever shame and suffering is brought upon the wronged ones. Abandonment of offspring engenders haunting fears and self-loathing, which eventually become serious burdens upon the soul, compared with which the honourable support of those abandoned would be a trivial charge. Cruelty toward, or the needless killing of, animals effects a hardening of the heart and even an indifference to the sacredness of human life, accompanied by an inner consciousness of having grievously offended Nature through injuring her creatures, or taking from them that which cannot be restored.

Conquest of the Passions and Practical Direction of the Energies.—If sensualities have been indulged in until abnormal propensities are established and control of the animal impulses is weakened, then is there need of reflection upon past actions and motives, together with appeals to Infinite Power for inspiration and guidance of the heart and mind. If persistent wrong-doing has brought about a sense of inability to follow righteous precepts, or to resist temptation, there needs be an earnest and continued

struggle against the evil incentives until, in the process of subduing the incontinent faculties and making them subserve legitimate ends, there obtains a power of will capable of directing all the mental activities. When, through such reformatory effort, the passions have been rendered subordinate, and the higher powers of the intellect are become vigilant in suppressing base propensities, and in enforcing a just and economic distribution and expenditure of vital energy, there will coincidently be realised the conditions favorable to mental and bodily health, with restoration of interest and pleasure in all the necessary duties of life.

If the impulses and ambitions are held within judicious bounds, and the mind is trained in activities for which it is inherently adapted, there ensues a succession of hopes and aspirations stimulating and urging the energies from one achievement to another throughout the term of life. If the energies are trained in a suitable avocation during the years when hopeful ambition is strong, such ability and skill will readily be acquired as to assure a prosperous career, and opportunity to devote the later years of life to intellectual and spiritual pursuits. With adherence to methods at once honourable and practical, and with the spirit of moral purity preserved, the hopeful zeal of youth finds no diminution through time or misfortune, but continues to urge toward the goal in prospect, while the religious and patriotic emotions become even stronger as the years of life increase.

If a man shows justice and magnanimity toward others spontaneously, or to the jeopardy of his own

interests, this is evidence that his heart is pure or morally regenerate; but, if he only apprehends the desirability of these qualities when his personal rights or interests are infringed, it may be assumed that his better emotions are only temporarily aroused and have no permanent development. The morally regenerate man holds himself accountable to the dictates of conscience, irrespective of legal or prudential considerations; the unregenerate man apprehends only the legal and prudential considerations when the rights and interests of others are involved, though he becomes quickly aware of the principle of disinterested justice when his personal advantage is assailed. The regenerate man, not being swayed by the momentary passions and prejudices, is qualified to deal impartially, even with those holding opinions antagonistic to his own; the unregenerate man, being constantly influenced by base impulses and by narrow and bigoted sentiments, is not qualified for spontaneous fair dealing, and is only held to his rightful bearings by prudential and legal restraints. The regenerate man is also alive to his material interests, being alert to provide for himself and family against want, and to acquire a knowledge of the laws for the protection of his rights; the unregenerate man, if not improvident, is likely to be insecure in his belongings, either from a disposition to impulsive and injudicious ventures, or from ignorance of the laws that should protect him.

The man who refuses to discuss the faults and mistakes of his neighbours, and is considerate in the treatment of even the most lowly and despicable, succeeds, at least, in maintaining their good will,

and this is not only preferable to their enmity, but it is very likely to find occasion to return an advantage. If he refuses to repeat idle gossip he is reputed as discreet, and in his own mind there is neither the fear of being charged with originating a calumny nor the sense of having wronged others through aiding the circulation of that which is unfavourable to them. In refusing to expose errors when no good purpose is served thereby he gains a reputation for confining himself strictly to his own affairs; meanwhile opportunity is given to the offender or misguided one to change his methods without loss of character. In refusing to sever friendship until every reasonable effort has been made to retain it, his personal enemies are few and his mind is not troubled with fears of vengeful plottings by others.

Methods Essential to the Righteous Successes and Joys of Life.—To maintain mental supremacy over the impulses of the flesh there needs be the constant practice of will-power, and labour, and study, to the full measure of the capacities possessed. Each human mind is endowed with certain capable faculties that may be turned to worthy achievements, and these, even when not susceptible of development to the point of genius, should, at least, suffice for the personal maintenance and the normal progression of the soul. Entering upon the line of effort for which he is by nature best adapted, a man finds himself inspired with such interest and enthusiasm as to make the most arduous of his labours a pastime, and he escapes the failures and disappointments that follow when the vocation is not in accord with the inherent disposition. The man who yields

to, or perverts, an appetite or functional impulse, thereby installs within his mental system a tempting demon who will paint seductive scenes of indulgence upon the imagination until gratifying its behests becomes to him an all-absorbing subject. The entering upon a pursuit under the approval of the moral consciousness is normally attended by enthusiasm of spirit and responsive physical vigour; on the other hand, any avocation or purpose that imbues the mind with doubts and fears also disturbs the physical equipoise and invites disease. By a religious fortifying of the moral character, a man sustains the vigour of spirit essential to the work he has to perform; if this important feature be neglected, the intellect is easily confused and misled by tempting incentives, thus stultifying the energies or rendering them averse to legitimate effort.

Work that is well done is ever thereafter a pleasure to reflect upon; but where many imperfections mark the achievements the satisfaction is thereby diminished. When self-examination reveals an error that might reasonably have been avoided the heart is filled with regret, and is only consoled by taking the case as a lesson to guide future actions. When success in one line is achieved another enterprise should quickly be taken in hand, to the end that vagrant thought and mental retrogression may be forestalled. The superior man, when contemplating a course of action, will consider the *principle* involved before the question of material gain, and, regardless of what seems the personal advantage, will refuse to engage in that which is repellant to his conscience. When a man evinces a desire to avoid offending

even his worst enemies he should be accredited not only with polite manners but also with a forbearing and benevolent heart. When he is possessed of polite manners and a benevolent heart his opponents are never enemies, and there will rarely be the charge against him of improper motives. The public teacher has especial need to repress impulsiveness, so that in his most impassioned exhortations there is no vilifying of individuals or vulgar criticism of the policy or principles of others.

The youth ambitious for more schooling than his father can afford him, spends his moments of leisure with instructive books, wasting no time in idleness or profitless pursuits. His associates are persons of discreet and religious sentiments, and he is often seen with his elders. He heeds not the jibes of the frivolous, or those who delight in mischief-making or in seeking the ways of vice. He endeavours each day to add new items to his store of knowledge, and to attain a higher skill in the avocation he has chosen to follow. He attains proficiency in his early years, and his services are of such quality as to be constantly in demand. He thus elects himself to prosperity and to early marriage, and the home he establishes will be orderly and a recommendation to the community wherein it is located.

Parental Affection and Guardianship.—Parentage is one of the primal duties which nature enjoins upon every man, and attendant upon this is the demand, both of nature and of civilisation that his offspring shall have material support and training for the functions of life. Nature ordains that upon arrival at physical maturity a man shall inherit the desire

for offspring and entertain a willingness to sacrifice personal convenience in their behalf. Failure of parentage, by those fittingly endowed, results in a demoralised and joyless condition of mind, and the consciousness of a mission in life wanting of fulfilment. The man of uncorrupt and normal intelligence is solicitous that in the line of his posterity there shall be many good and enlightened citizens and none of the worthless or criminal class. He will observe carefully the temperament of his child, and foster the traits that promise beneficence, meanwhile endeavouring to eradicate every ill-seeming and vicious tendency. For rendering such services to posterity, a man experiences, among other rewards, a self-approving consciousness that strengthens the better personal qualities and helps to fortify his character against the common temptations.

In the support and guardianship of the young, a man functions as a dispenser of Divine Love, and as an agent in the transmission of the finer affections of the race to ensuing generations. To produce children, then fail to care for and train them, is to display a baseness of character only equalled by certain very low animals, and he that is guilty of this deserves the treatment of a criminal. The parent, neglecting to inform his child of whatever experience he himself has gained is morally responsible for the mistakes and misfortunes traceable to this neglect. The solicitous parent will describe to his son the advantages, as well as the responsibilities, connected with material wealth, and will inform him how the inheritance he is to receive was acquired, or, better still, cause him to experience some of the

privations of its beginnings. A wise man will not furnish his son with the means for riotous living, but, when waywardness is shown, will strive to direct the youthful energies to a suitable vocation: withholding his inheritance until there is shown the discretion to properly manage it.

Flattery of the young is more harmful than severe treatment; but earnest and kindly reasoning is at all times the better method to employ. The child should be trained in a vocation for which the intelligent eye of the parent discerns there is adaptation; youth, left to its own resources, may waste many of the best years in pursuits that return only disappointment. Knowledge being the best guardian of purity, the child should receive instruction as rapidly as its mind can assimilate the information imparted thereto. In this training the matters deserving first attention are control of the propensities of appetite and passion, the inspiring of a regard for Nature's laws, and forestalling the manner of knowledge that comes through vicious channels. Child-education, to be complete, must include knowledge of all the safeguards of the virtues, and many details upon this subject can only be properly administered by the parent.

It is the especial duty of the mother to instruct her daughter in the protection of the womanly virtues, and to caution and guide her in the choice of associates. The daughter should be warned against the flatterer as well as the slanderer, and taught to desire a reputation for modesty rather than for gaiety and wit. A mother, leaving the education of her daughter to others, falls short of a

serious duty, the result of which will be the bringing into society of a weak and incompetent woman. If the mother carries her own frivolities into her maturer years the daughter cannot be expected to develop staid and commendable traits. If unschooled in the filial and domestic obligations the daughter is a distress unto her parents until she is married, then she becomes a distress unto her husband. None but the mother can correct inherited faults in the child, and only she can effectively safeguard its early years from the propensities of appetite and passion.

Parents who maintain an intelligent guardianship over their children will rarely fail of seeing them successful in life; while they that are lax in surveillance, or neglect to impress upon their offspring a due regard for the virtues, and a relish for industry, can expect naught from them but mortification at their churlishness and folly. A parent so indifferent to his obligations as to send forth his offspring unschooled—as birdlings from the nest unfledged, or as soldiers to the battle without the necessary drilling and equipment—will realise his error in seeing them suffer from want in the midst of plenty; the recipients of contemptuous treatment from their neighbours, and possibly a burden upon the community. Unenlightened and ill-trained, they will often come in conflict with their fellow-men, and believe themselves ill-used when the actual fault is in their inability comprehensively to grasp the facts of the situation. By reason of their ignorance they are constantly in danger of the vices. When their ill-founded hopes result in failure, relief is sought either in some hazardous transaction or in dissipa-

tion. For real or imagined wrongs, acts of vengeance are undertaken, and the heavy hand of the law comes upon them.

These conditions the wise and solicitous parent will avert by fitting his children for honourable occupations, creating an intelligent conception of the social station to be aimed at, and a regard for the rights and privileges of others—in sooth, modelling their characters in the direction of benevolent and estimable citizenship. He is the wiser man who troubles not concerning the material endowments for his child, but gives serious attention to its moral and intellectual development, which latter is the best assurance of capacity for earning a livelihood and attaining an honoured position in society. The youth unguarded and uninstructed will, in imitation of others, be eager to acquire a taste and ability for indulging the perverted appetites; seeing such practice by his associates, he is not to be expected to abstain from doing likewise, unless the reasoning faculty has been effectively warned of the attendant evils. Since it requires more of moral courage to resist than to contract vicious habits, the youth becoming a victim to them should be pitied rather than condemned, especially so if the parental training has not been such as to fortify his spirit against the tempting influences that have come upon his pathway.

The Laws of Sexual Morality

The Incitive Animus or Propensity of Sex.—The sexual animus or propensity impels to the union of man with woman for the essential purpose of pro-

creation and the consequent perpetuation of the race. When opportunity affords for the fulfilment of the sexual law as nature ordains, there is joy and content, and between the two beings thus associated there obtains mutual affection and devotion to each other's interests. It is when the passion is ill-timed, or fails to elicit responsive desire in another, or is long restrained from natural expression, that it is disposed to eccentric and vicious methods. From the normally mild and easily curbed impulse toward the opposite sex, the faculty, through immoral thought or improper indulgence, may develop turbulent and incontinent incentives, the gratification of which becomes an urgent demand. The influence of this intensified impulse upon the mind leads to contemplation of the voluptuous, to the exclusion of that which is religious, educative, or otherwise beneficent. In repeated yieldings to such passion the intellectual will loses its power of control, and the heart quails at the demands of sensual desire, even as a drunkard trembles at the thirst that is leading him to ruin. It is an evil argument that advises the unmarried man to gratify passion with the depraved woman, for such procedure is in defiance of the promptings of the moral consciousness, and tends to its overruling by brutal lust. Every yielding to brutal lust adds to its power and influence in the mental system, and a persistence in this course will eventually enable it to dominate the thoughts and actions. Sexual passion, therefore, requires perpetual vigilance, that it may not, as a vicious lust, go beyond the bounds prescribed by moral law and bring shame and confusion instead of

the comforting joys which nature provides in compensation for the fulfilment of her demands in the scheme of life.

The Restraints Requisite to Chaste Celibacy.— Celibacy not being the normal estate of adult physical life, its maintenance in connection with moral purity, requires unswerving compliance with certain protective formulas. By habitual restraint upon the incitive impulse, and avoidance of contaminating thought, a chaste consciousness may be established which is one of the more effective safeguards of morality. Coincident with the efforts of the will in sustaining moral purity, there needs be the practice of religious devotions which, while giving a general elevation and harmony to the mind, will infuse an abhorrence of all unchastity. Moral purity is possible to the generality of unmated men only through abstemiousness; the severe curbing of prurient desire as a religious duty; and the entertaining of a sentiment of faithfulness to the future wife. He that is fully determined to sustain the moral law goes forth cheerfully and with confidence among his fellow-beings, so bearing himself that all can read his motives to be consistent with propriety and self-esteem, and few there are who, seeing a man thus disposed, will venture to offer him temptation. But he who has wrongfully indulged the sexual propensity, either in the ignorance of untrained youth or in full consciousness of its import, finds innumerable temptations in his way; often finding himself as if under the spell of a malignant foe whose base suggestions require his best endeavours to resist.

Obligations of the Marital Relationship.—Marriage, under the terms of a religious and lawful compact, is an essential institution of civilised and orderly society, and those so united are constrained by moral and prudential considerations to adhere faithfully to the purports of their bond to the end of life. The customary ceremonial rites and vows attendant upon marriage, in satisfying the participants of the legitimacy and permanency of their proceeding, contribute to an enlistment of their higher faculties and to the inspiring of a sentiment of spiritual sanctity calculated to intensify mutual attachment and affection. With the diversities of character and intellect prevalent in highly civilised life, it is needful to consider certain features of adaptation of the one for the other that unhappy consequences may not ensue. The more important prerequisites to happiness in marriage are mutual forbearance and sympathetic friendship, such as may exist between members of the same sex. Friendly associations should be established before marriage, so that there may be as perfect confidence and affection between the pair as possible, and so that there may be gained some knowledge by each of the temperament and disposition of the other. Nature's chief purport in the transaction—the bringing forth of offspring—needs be borne in mind. There should be a realisation that Nature does not apprehend the marital relationship from the basis of individual pleasure, but in that man's racial line is to be perpetuated through this office. It is essential that candidates for matrimony should understand that they are entering upon a sacred function, and

that it is in their fulfilment of Nature's law whereby compensative pleasures will be realised.

To maintain his wife's complete confidence and affection, the husband must needs consult her wishes or views in all domestic relationships, treating her as one whose well-being and co-operation are essential to his own happiness. He should not look upon her as an item of his property or as existing solely to minister to his senses, but as a partner whose interest in his every concern is identical with his own. He should consider it a duty to shield her from whatever is vulgar and contaminating, and feel himself morally bound at all times to treat her with delicate courtesy. He should not show displeasure if she should bear many children, lest she also imbibe a sentiment against offspring, and so cause offended Nature to inspire the twain with a loathing of each other.

There is no assurance of lasting joy and faithfulness in wedlock when the sole motive is sensual gratification; this being due to the circumstance that all emotional pleasure and harmony of soul depends upon the sanction of Nature, and she, aiming at *achievement* in her every design and effort, likewise demands the same from all her agents and co-workers. When between a pair there is a mutual disposition to follow unquestioning the dictates of Nature, her favour will be won and there will ensue the harmonious interblending of the affections essential to the perfect marriage. A woman will not prove false to the man she loves, and affection for her husband will be likely to remain steadfast so long as their relations are in full accord with Nature's laws. When the

laws of sexual morality are broken a man instinctively realises himself as undeserving of the full esteem and affection of his wife, and that the righteous elements of her being are necessarily in revolt against his methods. He that in youth has led a dissolute life is unfitted to be a true husband, for the reason that he has acquired an indiscriminate animal passion, able to overpower or paralyse the capacity of loyal affection. Wherefore is he fortunate who has maintained innocence antecedent to marriage, for then his whole affection is naturally centred upon his wife, and she, reading his soul free from unholy attainments, is able to unite all her intellectual and spiritual elements in his favour. He that has preserved sexual innocence to the time of marriage is consciously the equal of his wife in this important virtue, and, besides acting the part of a consort, is qualified to interblend his spirit with hers in religious devotions.

Under normal conditions the Divinely ordained union of man with woman becomes to the twain a convenience and a source of happiness. To their offspring it is an assurance of support and training; and to society it is a declaration of the assumption of the full purports of citizenship. Marriage among the lower elements of society induces 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 emotions and sympathies. For man, marriage disperses lewdness of thought, and increases prudence and economy; under its restraints he finds

himself improved morally and physically, while his material interests are more likely to be advantaged than to suffer in consequence. For woman, marriage supplants frivolity with attentions upon her husband and household; whereby her comportment attains to matronly dignity, and her efforts in the outer, or social, world incline toward charitable and religious functions. The happier auspices of marriage are contingent primarily upon a racial and physical affinity between the pair; secondarily, upon equality in the inherent endowments of soul; and, finally, upon certain conformities in their social status and religious belief. Marriage, thus being the consummation of a certain demand in nature, and an adjustment of the mutual dependency of man and woman upon each other, becomes also one of Man's most important and sacred institutions, requiring to be invested with due restrictions and impressive ceremonies which, while preventive of hasty and ill-considered alliances, contribute to the enthusiasm of the union a religiously venerative tone.

The Psychological Endowment of Posterity.—The methods relating to the moral character of a man, apart from their ordinary significance as to personal welfare, have further a serious import through their possibilities of influencing unborn posterity. Within the scope of ante-natal influence there are the generally known capabilities of physical transmission that give racial and family contour of features; another capacity of endowment, not so commonly recognised, entails traits and impulses reflective of the mental condition of the parents at the time; and, furthermore, there is a metaphysical *selective*

influence which determines the status of the spiritual entity attracted for embodiment. Thus it happens that in the one family there may appear a child of genius and another of mediocrity; or a religious enthusiast, and a sensualist. Mediocrity may appear in the offspring of talented parents through such thought and conduct at or near the period of genotype as attracts base or inferior spirit entities, who, seizing upon these temporary moods, are able to embody themselves as children of those with whom they inherently possess no affinity. Or it is possible that an ego genius is conceived, but through unfavourable influences upon the maternal intellect, evil tendencies are implanted that will blight or deleteriously influence its life career. Such influences impressed upon an ego, of whatsoever inherent capacities, may entail mental shadows or temporary evil inclinations, tending to develop traits and habits that will hamper the inner genius and imperil happiness and success throughout the material experience.

Adverse parental influence may impose such obstacles to the normal unfoldment of an ego-intellect that the qualities manifested in life will not fairly evidence its true status according to the eternal heritage. In conformity with this law, when superior qualities are displayed in a being of lowly or degenerate lineage, it proves that the ego is inherently of a nobler order than others of the family concerned, and such an individual will have aspirations calculated to bring out the latent power and enable the breaking through of social and other barriers to the attainment of a congenial plane of activities. While in general those with ties of con-

sanguinity are also affinities in the inherent qualities of soul, there may intervene ante-natal influences interrupting this order. Kinsmen under the physical law may be psychologically wide apart, and though possibly sustaining friendly, or even affectionate relations toward each other during life, are destined to separation in future spheres through each being attracted to individuals and surroundings in accord with the eternal or spiritual heritage. In sooth motives and ambitions that enable men to maintain themselves in an honoured position in life, serve to attract about them soul entities of a superior order, seeking incarnation; and yet, similar motives, but temporarily inspiring one of inferior status, can be so opportune as to give him the parentage of an intelligent genius. Thus, geniuses are known to appear in obscure families, and to rise to the highest social plane; while children of the opulent, or of the talented or pious, through the operation of the same law of psychic attraction, may be of inherent mediocrity, and destined to an inferior or evil status among their fellow-men.

*Certain Benignant Incentives and Methods Compared
with their Reverse*

Conscientious and Religious Principles and their Reverse.—The presence of conscientious principles in the mind and heart of a man endows his character with trustworthiness, and a capability of resistance to evil influences. When these principles prevail there is concurrently an orderly surveillance over the thoughts and the desires, giving security to the

personal honour and chastity. They impart a healthy stimulus to the mental powers, and tend to evolve sentiments that exert a purifying and an improving influence upon human society. They serve to repress levity and boisterous conduct, to the end that their possessor elicits a favourable estimate for himself from his associates. They stimulate a desire for wisdom and the attainment of qualities that enhance personal graces and capabilities for attracting others into the ways of peace and virtue. They entail an honourable tone to the character so that there is evoked from others the kind of approbation that looks to the virtues. They dispose the individual to arduous endeavours, not alone for his own advancement, but in the interest of the race and nation, urging him to deeds of valour and patriotism. Wherefore, he that apprehends conscientious principles and adheres to their purports will be endowed with a potency for purifying the intellectual atmosphere of the community, helping thereby to sustain its good repute and to protect its weaker members from waywardness.

Without the restraining influences of conscientious principles, various disturbing elements are permitted to develop in the mind, changing the normal trend of its faculties and urging propensities antagonistic to every worthy interest of its possessor. A man thus deficient is disposed to levity and disorderly conduct, and he comes to be regarded with mistrust, pity, or contempt by his neighbours. He will probably be urged by vanity or a desire for riotous living, to the neglect of beneficial acquirements, with the result that in his advanced years he

becomes personally repellent, from having no intellectual accomplishments to compensate the physical disfigurements of age. His manners are likely to be marked by arrogance and deceit, and he can only evoke that approbation from others which looks to physical attractiveness or licentious opportunity. His wanton language and behaviour brand him as a defiler of the intellectual atmosphere of the community—one from whom others can derive only an evil influence.

In the capacity of a superior, or as an official, such a man is disposed to bombast and to arrogance toward those coming under his rule. He desires friendship only with the prosperous, and favours legislation that will help to increase their wealth and power; but he carefully avoids contact with the unfortunate or uninfluential. He seeks to awe the ignorant through parade of his office or of a high-sounding title; and when there is opportunity to claim credit for a praiseworthy act, he is eager to have it published throughout the land. He makes a show of high and patriotic motives to gain popular support, or fosters an alarm of war if thereby he can carry out schemes contributing to his own glory or wealth.

As a subordinate he is malignant and treacherous toward those above him, laying great stress upon their faults, and losing no opportunity adversely to criticise their methods. If unlettered he seeks to compensate for his deficiencies and to gain place or promotion by show of physical energy or by menial services to those high in office. If unable to exact servile obedience from his juniors or subordinates,

he resorts to vexatious methods by which they may be driven to overt acts or conduct that will retard their progress. He is forced to artful practices in order to placate his numerous enemies, and is often in dire straits to escape public exposure and condemnation. 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. While maintaining a harsh and vulgar attitude toward his subordinates, he invariably cowers and grovels before those through whom he expects advancement, and is prepared and willing to carry out their most churlish designs. He cavils at the social pleasures he is not himself qualified to appreciate, and discovers much that is evil in the pastimes of his neighbours. By reason of his own unschooled propensities, he is disposed to believe others incapable of unselfish motives or of resisting the common temptations, and so looks with suspicion upon every one with whom he has to deal. Such traits and methods are only possible when conscientious principles are absent, thus allowing the baser nature of a man to influence and control his actions as far as caution and fear will permit.

When there is a truly religious or spiritual fervour in the heart and mind, an acute consciousness of every moral obligation and a solicitude for the interests of the immortal soul will prevail. Religious fervour lends a stimulus to hope and an alertness to opportunity for benevolent and heroic deeds, and affords a sustaining power for all the duties of life. Its normal and vigorous action instils a courageous

energy for every honourable undertaking, and upholds the mind under the discomfiture of failure to realise its ambitions. Under such fervour there is realised a concord of the yearnings of the heart with the possibilities of achievement: as if nature had altered the usual tenor of her course to manifest approval and confer favours. Associated with high moral principles this love-inspiring zeal operates upon the conscience to cause discriminate treatment of others: in that no injustice shall be done, but a generally helpful and benevolent disposition maintained. It tends to subdue contentious passion and to urge respectful tolerance toward every reasonable idea and belief. It serves to bring about a co-operation and harmony of the emotions of the heart with the perceptive and reasoning intellect, whereby the soul is greatly aided in securing joy and profit in every condition of life. Thus, true religious fervour—as distinguished from the fanaticism of an ill-guided creed zeal—is an important factor in rounding out the beneficent human character, and contributes much toward the happiness and success of its possessor.

When the mind has not the inspiration of religious fervour the moral obligations and spiritual interests are neglected, and there is a disposition to give tongue to skepticism and mockery of what may be to others sacred beliefs or ceremonies. The man without religious fervour will be also deficient in hope, and in faith in noteworthy deeds as well as in foresight in the more effective management of his ordinary material interests. His course is, in consequence, marked by lukewarmness in all save the

most sordid transactions; there being a certain timidity or want of resource for unusual effort or enterprise. Hence, with the absence of this peculiar fervour, there is a likelihood of certain discords within the mind, or a misdirection of its energies, preventing the fruition of cherished desires; as if nature, while not altering her usual course for direct interference, has at least been chary of entrusting her special favours.

Masculine Chastity and its Reverse.—The man influenced by a sense of personal chastity is ever courteous toward, but free from affectation with, women; evincing neither levity nor embarrassment in their presence. He desires the companionship only of such women as exert an inspiring and purifying influence upon his heart and mind. He has no inclination for lewd jests or slanderous gossip; ever holding at a distance both men and women whose penchant is to discuss human perfidy and degradation. The spirit of his youth is stimulated by the hope of matrimonial joys, and he heeds not suggestions that marriage is unprofitable and that there is an easier way of obtaining the same benefits. Not being fired by delusive passion, he perceives that these means only satisfy morbid sensuality. His heart turns quickly from any intimation of the shameless habitués of vice to the matrons and maidens whose discreet lives evince usefulness and honourable associations. When married his ruling thought is centred upon his home, and every outside attraction is cheerfully foresworn that he may enjoy and add to its comforts. The society of his wife becomes the chiefest of his pleasures, for which he

is glad to exchange the gathering places of bachelors, and of husbands who find home life uncongenial. If perchance misfortune be experienced and his material possessions decreased, the suggestion presents itself that happiness is possible under a more modest scale of living; having secured the confidence and affection of his wife, he is aware that she will accept their reduced circumstances without complaint. As a father he is exemplary, and finds in the training-up of his children a source of many joys and of spiritualising influences. Thus, the chaste and incorrupt man is elected to be a substantial and desirable member of the community, and the satisfaction resultant therefrom is fully compensative for all his self-denials and efforts put forth in combating the influences calculated to bring about the reverse of this condition.

The man who is governed by lewd and profligate tendencies finds himself at variance with that which is godly and with all pious conventionality. He is moved by a spirit of contemptuous bravado toward meek and religious persons, but hilariously applauds those given to salacious jesting and discussion of the vicious and unseemly. He is morose and uncomfortable in the presence of the refined and pure, finding a relish only for those who are as contaminated as himself. Through constraining his faculties to follow evil and to detest that which is of intrinsic worth, his mind is rendered deteriorate, and, should opportunity for noteworthy achievement be presented, he is unfit to meet the occasion or profit himself thereby. Through much contemplation of the vagaries of human nature he develops the lower

appetites and passions to an incontinent insistence, and every conscientious scruple deserts him. Should a sudden awakening of the moral consciousness bring him to a realisation of the portents of his doings, and restoration of the simple and normal motives be attempted, he finds himself so beset by the acquired passions as to quickly cause despair of their subjugation. He finds himself elected to drink of the cup of bitterness to the full extent of his vagaries, and discovers that the truer pleasures have to be won through sincere and continued effort in the ways of righteousness. His descent from the estate of purity to that of a voluptuary finds no obstacles to impede the way; but when an attempt is made to retrace the course, numerous temptations to revert to the acquired habits are encountered. The path of evil so easily entered upon in his impressionable early years is thus turned away from with exceeding difficulty, his ruling incentive being to follow it to the bourn of humiliation and sorrow, where life is a burden and existence a seeming farce.

As a husband and parent the unchaste and dissolute man finds himself deficient in the sympathetic affections and in sustained faithfulness to the interests of those under his care. He is lax of interest in his children; thus permitting them to grow up with as little attention and training as mere animals, from which no intelligent service is to be expected. Wherefore, the man of this disposition is ever a weak and unreliable member of the community, and the consciousness of his defects, and the many failures traceable to his own misdoings will, in the maturer years, become as a serious mental burden,

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depriving him of the pleasures nature conditionally ordains to each member of the race.

It will generally be observed that the man of mental chastity is regardful as to the influence he may exert upon the young and confiding, while he that cultivates unchaste thought is indifferent as to any humiliation or suffering brought upon others through his agency. The uncontaminated man is willing to take upon himself the burdens and responsibilities attendant upon marriage, and is solicitous as to the well-being of his offspring; the immoral man is averse to assuming these impediments to his convenience and gross pleasures; but if perchance elected to parentage, he gives little thought to the education and training of his children. The one is wont to speak of the profitable features of marriage, and of the wholesome pleasures derived from sustaining and educating the young; the other prates of human depravity, of his seductive powers with women, or of his wisdom in avoiding the burden of wife and family. The one manifests an aversion to salacious language, and endeavours to elicit whatever instructive information his associates may possess; the other delights in the lewd and abnormal, and invariably comports himself so as to bring forth all the frivolity his companions are capable of. The one is discreet in amatory advances, having due regard to the effects upon those he may influence, as well as possible consequences to himself; the other, in his eagerness to entrap feminine affections, does not consider the injury to character or happiness his methods may bring about. A chaste-minded man is at all times seeking for and

trying to promote the virtues of humanity, and is disposed to interpret the natural attraction between the sexes as a necessary provision of Infinite wisdom; a prurient-minded man is constantly seeking the frailties of the race, and perceives in every manifestation of regard between the sexes evidence of an impropriety or secret intrigue.

He that implies honourable intentions in his behaviour toward woman receives in return her chaste regard and sympathy which, in their reaction, inspire and ennoble his existence. He that intimates dishonourable motives in his manner toward woman is rewarded with all the unchastity of her nature, the effects of which go to intensify his own baser passions. He who rebukes the frivolous disposition of a woman, treating her as a younger sister in need of his protecting care, may thereby save her from shame and degradation; and whatever course she may thereafter pursue, his action will always have the respectful regard of her better nature. He who takes advantage of a weak spirit or unwise confidence in a woman, treating her as the rightful prey of his pleasure, may thus cause her complete humiliation; for which he will receive her bitter curses and possibly find serious consequences from her vengeful hate. He who protects a woman's virtue in the hour of her weakness at the same time protects his own honourable sentiments, and his footsteps are strengthened in the way that is right. He who blights a woman's career by soiling her conscience and her character at the same time impairs his own happiness; for thenceforth he is burdened with the sense of his guilt, and also with intensified passions

that confirm him as a faithless libertine. He who has maintained a virtuous course before marriage is capacitated to love and revere his wife; and in his offspring will be reflected, as a consequence of his own self-control, a stability of character giving bright promise for their future. The man having been dissolute before marriage is incapacitated for the love and veneration which woman demands, and in his offspring are reflected the vicious tendencies acquired by himself. Hence the effects of chastity and of unchastity are not only compensative and retributive to the individual who is characterised by the one or the other, but they contribute to the good or evil of his posterity, and, to a degree, concern human society in general.

Feminine Prudentiality and its Reverse.—The religiously discreet woman tempers her conduct with kindness and affability, and these qualities are as conspicuous in her home as in public places. Her participation in affairs of public import is mainly from the desire to extend religious principles and charitable works, not to attract attention to her accomplishments or to win notoriety. Before marriage she maintains a straightforward, yet modest, demeanour, tactfully averting contentious rivalries among her suitors, and giving her preference to a man of honourable character rather than to one whose chief recommendation is wealth or polished manners. Among her neighbours she is a peacemaker, taking care to repeat no tales calculated to breed ill-will or strife. Instead of assisting the circulation of idle gossip, her efforts are toward checking the unguarded tongues of the less discreet members of her sex.

She is wont to find excuses for the shortcomings of her neighbours, and is constrained to speak more of their good qualities than of their faults. By reason of the constant display of these amiable traits she finds numerous friends, while none save the meanly envious will speak against her.

The voice of every one is free in her presence; for it is known that a favourable interpretation will be placed upon their words should she repeat them. Knowing her disposition to befriend and console, and to be silent upon that which will do harm if noised abroad, her neighbours are wont to take counsel with her concerning even their private affairs. Because of her intelligence and good repute she is often called upon to lead in religious and benevolent enterprises; and she is frequently pointed out as an example for those who would attain to a high standard of excellence. Although never seeking notoriety, her fame cannot fail of going abroad, and, with the possession already of an approving conscience, she is gratified when her fellow-citizens thus express their regards. Her gentle ways are remarked upon wheresoever her name is mentioned, and people come from a distance to make her acquaintance. Whithersoever she goeth her fame has preceded her, and she is easily selected among a multitude by the happy glow of her countenance. Thus, when a discreet and well-meaning spirit is cultivated, it causes the budding forth of numerous additional virtues and attractions, such as mildness of temper, sympathetic regard for others, energy for all good works, and a general air of beatific refinement.

The imprudent and vulgar woman is much seen in public places, radiant in the most expensive clothing she can afford, and behaving in a manner designed to attract attention to herself. Her ruling desire is to exceed others in ostentatious display, thereby encouraging the vagaries of fashion and the squandering upon baubles, means that might be put to better purposes. In conversation she avoids practical and serious subjects; preferring to descant upon the sports or vices of men and the misdoings of women of her own character. Her presence is conspicuous in the divorce courts, and she has acquaintance with the domestic troubles of a wide circle of society. If sufficiently high in position and respectability, she may take a pretentious part in social entertainments or ostensibly benevolent enterprises, though in so doing she is actuated by vanity and desire to parade her accomplishments or the splendour of her costumes. She has little knowledge of, or regard for, the laws of health, and, as a consequence, her natural charms fade early, and physicians, the designers of artificial beauty, are often attendant upon her. She marries a man with less regard to his personality than to his wealth or the prominence of his social position; and home life, having but small store of attraction for her, her house is constantly in a desolate and disordered state. She soon begins to treat her husband indifferently, and through fondness for the cajoleries of other men fills his heart with jealousy and evil forebodings. Her society becomes to him less attractive than that of outside acquaintances, while if troubles beset his material affairs he knows her to be incapable of giving helpful advice. Inor-

dinate vanity leads her to make continual demands upon her husband for new apparel, and he, being in dread of these extravagances, is disposed to conceal from her his every successful venture. The better element of society, aware of her many failings, looks upon her askance, while if she has children there is a general expectancy that they will become poor citizens, if not public charges. As a rule, such women are either abnormally constituted by inheritance, or, through parental neglect during their early years, have been led astray from the affectionate and ministering virtues that afford the consolatory and joy-giving feminine charms. The penalties of their course are the loss of the home affections, the tarnishing of reputation, and, when their physical charms have departed, the humiliation of finding themselves objects of aversion even to near relatives and erstwhile gay companions.

The debauched and fallen woman, having placed herself on a level with the most dissolute and despicable of men, and on a moral plane below that of the brutes, is a constant offence to nature and to every right-minded human being. In selling herself to unnatural lust she outrages nature's endowments and becomes a snare upon the footsteps of the young and unsophisticated. She is a curse upon generations yet unborn; for through him that cometh into her meshes she transmits both mental and physical attainments to his posterity. She lurks in the byways of vagrants and criminals, and has acquaintance with all the vices. She is divested of every attractive grace appertaining to her sex, and, having resigned every office of utility to humankind,

she exists but to scourge and to destroy. She becomes a terrible enemy to all others of her sex, as in waylaying their lovers, husbands, or sons, and in beguiling the witless damsel into her domain. She impresses upon the young man that woman's charms are but to allure and to ensnare; that love is a delusion and an obstacle to personal liberty. She weakens his native veneration for womankind, and makes of him a scoffer at suggestions of marital bliss or the permanency of amative affection. From her cheap and barren embrace he is filled with disgust for the sex; wherefore is the desire for marriage, as well as the capability for sustained affection, weakened within him. Through wanton excesses she has extinguished all the normal resources of pleasure; the acquired appetites and the seductive wiles are her sole concern, and no man not utterly depraved or inflamed by evil passion desires contact with her. No woman of respectability will be seen in her company, while not one of her patrons in whom there is reasonable discretion dares notice her in public. Her life is wrecked beyond repair, for no one believes the reformation of a dissolute woman probable; and few there are who will risk their reputations by permitting such an one, however fair her promises, to have contact with any of their own households, or even secretly to render her assistance. She is recognised as a moral leper in the community, a breeder of dissensions in families, a disseminator of vice, and a halter upon spiritual progress. Her face, however fair, soon attains the impress of wickedness and shame, and her furtive glances give notice to every one of her true character. She is the more

vile if she has become what she is by her own choice; but, however greatly she may have been wronged, Nature still holds her accountable to the moral law she so grievously violates. Such base lives are never of long duration; the worse than useless career is certain to be cut short, either by ghastly crime or loathsome disease.

The Follies of Vanity.—Vanity in mankind is a degenerate phase of an emulative desire to excel others in achievement, or to present a superior and pleasing appearance. Emulation will lead one to dress neatly and becomingly, and to offer entertainment to others according to the measure of present resources; vanity will lead to artifice in order to excel in outward appearance, and to the going beyond personal means to gain reputation or remark. Emulation will cause one to study the laws of health and of a correct bearing, and to dress in such manner as suits the years or station held in society; vanity will cause one to infringe the laws of health in order to achieve a temporary attractiveness, and even at a sacrifice of the necessities of life, to endeavour to surpass others in dress. Emulation impels a man to enter upon a tedious course of studies, or to make heroic effort, that he may achieve a high position or an honoured name in the community; vanity impels him to employ unworthy methods toward the desired end, if it is not otherwise attainable. Emulation causes a woman to disguise physical defects and to appear to others in attractive form; vanity leads her to bring pain and disease upon herself in unreasonable attempts to change or improve normal features. Vanity may thus be considered as a deteriorate trait

of the mind, that tends to an infatuation with frivolities and the glamour of outward show and which, under an excessive development, will imperil health with unsuitable dress or noxious potions, and divert attention from the sober and practical virtues.

It is vanity that urges a man to imitate even the vices of notable persons, and to sneer at those who heed not the foibles of fashion. It is vanity that leads him to grumble at Heaven because his body is not as well proportioned as that of some other who is greatly admired; or because his wealth and influence do not equal the measure of one he fain would equal or excel. Without vanity there is no occasion to attempt the misleading of others as to means possessed or as to the years of one's life; though emulation and a desire to please will urge the putting forward of every commendable feature at command. Vanity not being an endemic mental faculty, but an exaggeration of the emulative and self-conscious sentiments, its conquest requires a strengthening of self-assertiveness and the cultivation of a sincere regard for Nature and the moral law. Its initial remedy lies in a change of aspiration from fickle and dangerous worldly glamour to the substantial or beneficent economies and to charitable and religious offices. The practice of these latter will bring the mind to a realisation of the follies of vanity and add moral power to the soul. The increase in moral power will develop interest in the personal health and comfort, and, at the same time, reveal the superiority of the simple joys derived from duties well performed over all plaudits and flatteries from devotees of fashion and frivolity.

*The Conditions and Attainments Favourable to
Happiness*

Mental Susceptibility to Sublime Inspiration.—The exalted emotions and sympathies associated with the fervour of heroism, oratory, music, and the finer arts come not from man's physical nature, but from his supersensuous faculties interconnective with Divinity and with ennobled and spiritualised souls of the disembodied. Cultivation of the expression of these supersensuous harmonies gives a fitness for further inspired power, and also strengthens all the nobler qualities of the soul. A resolve and rational beginning to gain skill and wisdom for worthy ends acts as a beckoning to souls of the invisible realm, whose response is inspiration and hope for continued effort. The indolent and uncultured mind has but a dim perception of the harmonies of Nature, and coincident with this deficiency is likely to be a want of certain of the stronger safeguards to virtue. Without labours to tire the body and mind there can be no enjoyable repose, and similarly spiritual inspiration needs be expended that the fountain source may be drawn upon for further supplies. The inspired mind is required to disseminate that which it receives, else the guiding or distributing agency, finding it an unsatisfactory intermedium, will seek other sources of expression. The philosopher, the poet, and the musician only attain the sublime in their pursuits when a divine and enlightening wisdom of the necessary force and clearness is secured. Only then will the inner harmonies of nature be so strongly impressed upon the perceptive

faculties as to enable their clear and beneficent enunciation in human art or language.

To contemplate independently, or for one's self, the metaphysical harmonies in nature, the mind needs be divested of all arrogant and passional elements, and framed to sense its humble position as compared with the Supreme Intelligence of the universe. This is a difficult proceeding to a self-indulgent, worldly man, in that, even if not too satisfied with present conditions, he will be loath to resign his sensualities and enter upon the abstemious life which the muse of genius demands. Once effectively impressed with sublime inspiration the mind, however sluggishly constituted, is at least temporarily disposed to make efforts in whatever channel of spiritual genius or wisdom the personal capabilities lie; and, if the essential formula of humility and earnestness, in connection with a temperate mode of life, be practised, a responsive moral influence, guiding to material success and to a higher plane of thought, may be installed as a constant experience.

Penitence is often a forerunner of such spiritual and religious inspiration as affords the perception of a better way of life and a disposition to follow it. After having experienced a penitential emotion, the soul is unsatisfied until undertaking to compensate for the cause of this afflicting consciousness. While a repentant sentiment and its attendant inspirational mood last, the mind is fortified against temptation, and if earnest supplicative prayers are offered up, the soul may approach so near the spiritual plane that many of its features are distinctly sensed or experienced. A soul sincerely penitent and continu-

ing its religious devotions may come into actual communication with purified or ennobled spirit entities and with the Infinite Mind; in which holy contact there is entire purification from the attainments of sin, though it may still be felt necessary to do compensative works. Spiritual inspiration, being almost wholly dependent upon either a temporary suppression of the animal propensities or a permanently purified heart, is necessarily found difficult to maintain after the passing of the repentant or other actuating sentiment, and concurrently with its waning influence the barrier against temptation is weakened. The inspiration necessary to nourish human genius is best secured and retained by earnest participation in beneficent works and desire for their success; a further essential is full compliance with the moral law, for he that degrades any faculty of his being thereby impoverishes or impedes the power that sustains his superior gifts.

Maintenance of the Essential Virtues.—Misapplied mental energy is responsible for many physical disorders, the cure of which is only possible after entirely correcting the original incitive cause. The surgeon's knife and counteracting or mollifying drugs will remedy certain disorders of the flesh, but others require an elimination of existing mental irritants and the inception of pure and healthful incentives. Vicious and insane desires may be so developed within a mind as not only to bring on physical disease, but also to implant the disposition of a veritable demon, and to constantly haunt the footsteps and prompt to evil doings. To exercise this spirit of evil, it is essential that, while the soul

earnestly seeks spiritual assistance, a power of will shall be invoked for the repression of all viciously incitive tendencies; and that the energies of body and mind shall be employed in proper activities. The personal health and happiness ever depend upon avoidance of all phases of mental miasmata, and the partaking of such healthful sentiments as are derived from benevolence and communion with the spiritual forces in nature.

It is through penitence, self-sacrifice, and benevolently assisting others that the soul attains spiritual wisdom and grace. When a man sets himself to do that which is designed to improve others, or reclaim them from evil ways, he finds his inner consciousness aglow with inspiration and love, while the inclination to evil is diminished. If a man occupies himself solely in trying to gain fame and wealth, his inspiration, or moving incentive, will not be of a soothing spiritual nature, but such as tends to increase his material cares and perplexities. Spiritually progressive men rarely acquire great wealth, for when prospering they find such an abundance of ways of helping the weak and unfortunate as to disincline them to take more to themselves of the good things of life than suffices present needs. It requires a greedy disposition in connection with ability in making the most of resources at hand to amass great wealth, which characteristic is only commendable when an overplus of profit is invested proportionately to its amount in enterprises beneficial to the world. What nature demands of the man of mediocrity will not apply to one of a superior intellect; for achievements are expected to accord with

the capacity to discern and execute. From the man of small intellect great things are not demanded: if his methods are mean — until the latent spiritual faculties are awakened—they are to be estimated as normal to his station in life. He that wastes his substance in riotous living may be said thus to give notice to the world that he is undeserving of wealth, and that he will soon be reduced to a status which accords with actual merits. It is not serving the cause of righteousness to employ either excellent endowments or material wealth wholly to selfish ends. While a very selfish man may show prosperity in worldly goods, upon close examination it will be found that, through want of charity, love, and ennobling inspiration, his soul is impoverished and weak. There is occasion for sorrow when one whose appearance promises much is found deficient in worthy motives, or to be guilty of contemptible actions. Intellectual accomplishments are never complete without a right conception of the material obligations of life; happiness is never complete without the consciousness of having fulfilled these obligations. The conscience, therefore, serves as a measuring gauge upon human happiness, and he that would have his heart at ease must first make terms with this important faculty. Integrity, sympathy, and veneration constitute the chief moral principles of mankind, and he that makes effective use of any or all of these, secures both self-satisfaction and the esteem of his neighbours. Purity makes the soul light and free, but a consciousness of guilt is as persistent and oppressive as a hound upon the footsteps of the fleeing hare. To become

a sage or philosopher it is necessary to transcend the habits and thoughts of common men, and it may also be said to require the favour of Heaven. To obtain the favour of Heaven necessitates compliance with certain tests of sincerity and capacity, such as complete mastery of personal defects and acquired passions. Divine inspiration is not likely to be entrusted where there is a possibility of its being employed in the intellectual gilding of vices, or where the recipient is of a mind to conceal or treasure it to his own selfish advantage.

Considerate treatment of those who are arrogant and ill-tempered requires self-abnegation and the repression of what may seem justifiable resentment. The sneer of an upstart, as well as the vulgarity of a rowdy, is best met by kindly forbearance, in that such persons may thereby be brought to compare this treatment with what they receive from individuals of their own stamp, and so possibly be inclined to take it as an example for the mending of their ways. It is not righteousness coldly to avoid the evil disposed; they should be approached in a spirit calculated to confer some moral benefit upon them, even where there is risk of sustaining personal injury from their contact. It needs be borne in mind that the righteous man is strong, and therefore capable of taking care of himself, while the wrong-doer is to be held as weak and misguided, and constantly in need of assistance from others. It is not within the province of the orator or teacher to comment upon personal demerits which had, as a rule, better be either charitably overlooked or discussed privately with the offender. Any public criticism of a man

for his personal defects, or harsh treatment of him on this account, usually serves more to his complete undoing than to his benefit. Even if adhering strictly to the truth, it is both charitable and discreet to hold one's peace concerning the wrong-doing of a neighbour; not that actual crime should be concealed, but that he may have every reasonable opportunity of his own initiative to make amends.

The man of exalted position cannot afford to scan too closely the shortcomings of those of an inferior station; for thereby he not only incurs their enmity, but his own associates will despise him for any trouble experienced through his uncharitable methods. It should be considered that every man has certain weaknesses, which nature will, in due course, cause him to overcome. When a man is severely taken to task concerning his personal defects, it tends to make him morose, and to feel that the world is hard upon him for the thing he probably himself deplores and may be striving to overcome. When a man feels his reputation soiled he is in danger of losing heart in his efforts at self-restraint, and of being set vengefully against his fellow-men. A hasty or careless word may be so ill-timed as to drive hope from one who is struggling unhappily under the burden of his fault, but who, if charitably left to himself or intelligently aided, might achieve its correction. Wherefore, there is need of constant vigilance upon the tongue that it shall speak neither indiscreetly nor unfairly.

Failure and misfortune are often preceded by impoverishment of the intellect through folly and the transgression of Nature's laws; for, while the

intellect is vigorous and inspired, even the blind, the maimed, and the paralytic are known to find profitable avocations. By reason of the many vicious and impoverished mentalities, material poverty cannot be legislated out of existence; but education and charities, intelligently applied, will make it less prevalent. Wherefore the better way to assist the impoverished and incompetent is, after relieving their temporary distress, to endeavour to exert a spiritualising intellectual influence upon them that will arouse aspiration to achieve some worthy end in life.

Personal Advantages Resultant of Honesty.—The man who manifests an honest disposition in all his dealings is esteemed and trusted by his neighbours, so that besides his own self-satisfaction many opportunities come to him to improve his material interests. The man guilty of dishonesty in his dealings finds himself without either peacefulness of mind or the confidence of his neighbours; meanwhile his opportunities in life are injured by the evil reputation gained. The honest man goes forth upon the highway with confidence, meeting his neighbours with cheerful salutations, and having no occasion to avoid any one. The dishonest man goes forth with head bowed and eyes cast down, dreading to meet his neighbours, while his heart is oppressed by a sense of guilt and shame. It is profitable and benignant to be honest at all times; for, not only does a man become favourably known who is faithful to his promises, but every one is pleased and encouraged at finding trustworthiness in a fellow-being. It is unprofitable to be dishonest, even in matters of small account, for thereby a man is known to be capable

of breach of trust, and every one is inclined to detest and shun the untrustworthy. Unhappy and humiliated is the man who has betrayed a trust reposed in him by his neighbour; for thenceforth he is regarded with contempt and aversion by all upright men; and from those as demoralised as himself he can expect no advantages. The religiously honest man when defrauded bears his loss more in sorrow than anger, holding himself to an extent blameworthy in having placed undue confidence in, and thereby led into temptation, one who he should have realised was weak and incompetent. He is aware that the one who defrauded him is the greater sufferer, in having sacrificed both self-content and—through loss of reputation—the opportunities to advance his interest by worthy means.

Whatever is obtained by fraud or breach of faith is destined to become a source of vexation to the conscience, the removal of which will require a repentant spirit and the making good of all injuries resultant from the transaction. To enjoy riches and honours, it is needful that they be obtained in such manner as leaves no attaint upon the moral consciousness. It is well to realise that neither riches nor fame will bring happiness to a soul burdened with memories of wrong-doings in the achievement of such riches or fame. The humblest workman may be far happier than his employer, by reason of a consciousness of having wronged no man and because his services have been rendered faithfully according to the abilities possessed. When high qualifications are combined with unswerving honesty there will occur many opportunities for their

possessor to enter upon profitable avocations and to fill posts of honour among his fellow-men. The trustworthy man is always in demand for honourable employ; but whosoever proves himself dishonest is only in demand for serving the base purposes of wrong-doers. Honesty is an essential feature of good citizenship, and where it is unquestionably manifested, many personal weaknesses will be overlooked, out of consideration for this redeeming trait. Whosoever is inspired with the principle of honesty will respect the sanctity of a neighbour's home as well as his material possessions; and in consequence there is a frankness and independence of spirit impossible to one burdened with questionable motives. Without honesty even an exceptionally brilliant intellect can only inspire in others a sense of fear and aversion; for no one cares to come in contact with a gifted mind not safeguarded by this essential restraint.

The Rationalism of Religious Belief and of Unbelief.—The unbeliever finds a basis for his argument against religion in the fact of its origin being traceable to certain vision-seeing men, whose proof of saintship, or of a divine appointment, rests solely upon their capacity to enunciate the purported revelations of spiritual existence, which, in turn, have been modelled into the dogmas of various creeds by priestly devotees who succeeded these vision-seeing men. The true and impartial believer finds a basis for his argument in favour of the religious hypothesis of an overruling Deity and the need of supplicative devotions in the orderly phenomena of material nature, reasoning also that under an exceptionally

spiritual frame of mind there may be intercommunion with the Infinite and that this condition necessarily brings its possessor into the category of those who are vulgarly termed visionary enthusiasts. The unbeliever may argue that whatever power created man is also responsible for man's methods; that for human nature to be otherwise than it is there needs must be a radical change in the bodily development and in the mental impulses. The believer will answer such argument by showing that the normal tendency of man's faculties is toward righteous or inherently necessary activities; and that it is through the misguided use of these faculties, or through licentiousness, that they are demoralised or turned to evil; or that the change of heart required by religion is, in reality, an elimination of the acquired impurities and a restoration to the original inheritance.

The unbeliever may set forth that the sacred books make it appear that God is offended with His own creation, and shows weakness in not being able to foresee the consequences of His actions. The believer can respond that one should not search the sacred books for the purpose of taking note only of that which is questionable in the light of modern learning; but rather to try to bring out the esoteric or hidden meanings underlying the metaphorical or surface language. The unbeliever may assert that God should not be fickle or changeable in His purposes, as certain scriptures seem to imply, thereby setting an unpropitious example to man. The believer best combats this argument by the proposition that the sacred writings have been translated from

one language and era of civilisation to another, and have suffered from this revision, and also from modifications made by priestly functionaries to meet personal views, so that the original inspiration has not been transmitted in absolute purity. The unbeliever may descant upon the literal assertion of demons existing under the sanction of Heaven for the sole purpose of leading mankind into folly and wickedness; and thereupon base the plea that the Divine Being is either unjust to humanity, or has been altogether misrepresented by the prophets of old. The believer may offer in defence of certain apparently misleading biblical assertions—such as the personifying of benignant natural forces as deities and of malignant forces and the depraved passions of men as devils—the proposition that in an age of general ignorance and vice this was possibly the better mode of teaching. Thus, arguments against or in defence of the doctrines of whatsoever theological system, may be prolonged indefinitely without reaching any entirely convincing conclusions; but he that would uphold religion as such, and irrespective of creed, will best serve his cause by describing some of the important advantages resultant to the possessor of a consistent religious faith.

Religious faith may be considered of advantage to a man on the grounds of affording hope for a happy future state, which state religion avers to be attainable by the practice of good works in life; and, logically, this hope should tend to an encouragement of the virtues. When religious faith is shown to protect man, in however limited degree, from com-

mission of the misery-breeding sins, then must this faith be accounted a beneficent factor in life. It may be said there are few transgressors among the true or spiritual-minded believers; it is through the hypocritical or merely outwardly pious, and the grovelling idolators, that religion comes into dispute with rationalistic men. It is through those who make pious professions ostensibly for material and mercenary ends, but whose methods betray the depravity of their hearts, that many reflecting minds are inclined to doubt if religion really gives the consolation and the protection to virtue that is claimed for it. A kind of pagan is to be found in every church, whose hope of immortality is based upon ceremonials, but whose heart is readily ascertained to be both fanatical and malevolent, and his influence tends to degrade religion or to make it unseemly.

When the origin of religion is intelligently apprehended, and there is neither fanatical adherence to a single propaganda, nor a disposition to oppose all creeds because none are entirely free from error, then is there a favourable state of mind for the manifestation of a dispassionate, yet evidently true, religious faith. Where religion is applied to the purifying of the human mind and fitting it for useful activities, it is not difficult to prove that he who possesses an abiding faith is more happily circumstanced than the unbeliever. Even the narrow-minded bigot may justly claim a safeguard not possessed by the skeptic, by virtue of his fear of giving offence to the saint or prophet he reveres. Religious faith shows to its best advantage over skepticism when both fanatical zeal and superstition

have been supplanted by an intelligent apprehension of the workings of Divine power in connection with human thought, and there is no disposition to combine religion with political or other worldly ambitions.

The Principles and Methods Sustenant of National Greatness

The Characteristics of True Patriotism.—The true patriot may be described as one who, to the best of his ability, serves the interest of, and voluntarily makes personal sacrifices for, the well-being of his nation. If his nation be engaged in war, he is willing to sacrifice the interests and comforts of his home to take part in its battles. If dangerous dissensions appear among the people, he does whatever he can to bring about harmony between the opposing elements. If he is a member of an enslaved or oppressed race, he hesitates not to risk his own life or belongings for the cause of his people. If his nation ranks as a Great Power, he is not given to bombast on this account, nor does he lend encouragement to any scheme of his people for trespassing upon the rights of smaller States. He is courteous to foreigners and desires that his co-nationals shall be esteemed throughout the world for their amiable qualities, and not respected merely because of their military prowess. He is concerned that those high in office shall do naught to besmirch the national repute, either by way of corrupt practices or aggression abroad, or by unseemly conduct in the legislative councils.

If new territories are acquired, he is solicitous that the transaction shall not bear the semblance of forceful seizure, and that the rights of the natives are fully considered. While aware that a great nation must have broad domains, embracing various climates and products, he is opposed to wars of conquest or undertaking to hold more territory than his people are able to govern efficiently. He advocates maintaining the loyalty of the inhabitants of distant provinces by just government and careful attention to their interests in time of need, and opposes holding them in subjection solely by military power. He opposes every unnecessary and burdensome tax upon the people, and any extravagant demand upon the public exchequer is critically watched and questioned. His voice is against the creation of numerous pensioners, who, notwithstanding important services they or their ancestors may have rendered to the State, must necessarily become poor or worthless citizens on being given a living at the expense of their fellow-men. He is careful to use his influence toward the selection of honourable men for public office, and will not, out of personal interest or partisan zeal, aid in the appointment of the unprincipled or incompetent. In time of war the true patriot is found either in the front ranks and facing the enemy, or otherwise lending his aid to bring the struggle to a close; in time of peace his influence is given to the cause of equitable government. He labours to maintain loyalty and good-will between the different classes and interests of his country, endeavouring to counteract the influence of those who would engender strife and discord, or impose

burdens upon one class of the people to profit another class.

No people can hope to obtain either freedom from oppression, or greatness in the world's history without self-sacrificing patriots. That race or community which cannot produce men who will lift their voices and their arms against whatever powers oppress them may well be said to deserve neither liberty nor prosperity. Those of a lowly and deteriorate strain must serve their taskmasters until the heroic virtues are aroused within them and leaders come forward who will not sell their genius to the enemy nor cease to cry out till the desired liberties are attained.

A people to be free must be intelligent and brave; to be prosperous, they require industrial energy. When a people are intelligent, brave, and industrious, they may be estimated to possess the intrinsic elements for greatness. The status of the national virtues may be known by the system of government in vogue. Thus, if the government is corrupt and incompetent, this is evidence that a majority of the people are of an inferior moral standard. While those who indiscriminately arraign the institutions of the land may do some good in checking abuses, the efforts of violent men are, as a rule, doomed to a limited and precarious plane, their support coming mainly from a disgruntled and unreliable minority. One whose chief argument is in the reviling of his opponents can hardly be regarded as a patriot, and certainly not a statesman, and if given office is likely to prove narrow-sighted, selfish, and dishonourable. An aspirant for office who appears extremely suspicious of the character and motives of

his rivals may be considered untrustworthy, on the principle that men usually estimate the faults of others by the measure of their own shortcomings. It is not patriotism, but bigotry or jealousy, which proceeds to the engendering of mistrust and hatred between nationalities, or places hindrances upon commerce, or fosters a desire for war. Over-ambitious and bigoted political leaders are a menace to international comity, as well as to the prosperity of commercial enterprise; and through the arrogance of their policy, the nation that owns them is always in danger of being humiliated or led into costly wars.

Inordinate adulation of successful leaders and heroes is not to be reckoned as patriotism or even loyalty, but a combination of fanatical zeal and imitative vanity that produces no beneficent results. The two things likely to corrupt a hero and at the same time lower him in the estimation of free-thinking people are flattering attentions and a pension. Immoderate attentions bestowed upon one who has achieved a laudable service tend to stir up envy and animosities in those who have fought or laboured on equally arduous lines but failed to attract notice to themselves; while at the same time the flatteries may so turn the head of the recipient as to make him thereafter anything but a hero. A pension, although awarded as an expression of the public approval of noble deeds, and with the design also of encouraging others to do likewise, at the same time makes the hero or soldier burdensome to taxpayers, while probably changing his thoughts from all laborious pursuits to scheming for the increase of his

allowance or the attainment of an official sinecure. A one-time hero, having been corrupted with excessive attentions, may thus become a clamorous and insatiable spoilsman and an encumbrance upon his countrymen.

The sentiments appertaining to racial affinity may take a form that is not favourable to the national interests, as in the persecution or exclusion of aliens, leading to fierce prejudices and possibly to disastrous wars. It is not a propitious policy to exclude foreigners from the national domain because of their strange customs, ideas, or superiority in intellect; while there is a possibility of profiting through their contact, they should be cordially welcomed. In most instances an inferior nation will best serve the popular interests by welcoming all members of the superior races who are disposed to become its loyal and interested citizens. The nation whose people are of a superior race may, with good reason, object to the immigration into its domains of inferiors who, through an admixture of their blood, would lower the general standard of physical and intellectual power, or through forming a distinctive type or caste might prove a source of future discord. As a general principle the laws of the nation cannot righteously discriminate either for or against any of its people on account of race, creed, or caste; where the standard of intelligence makes it possible, there should be equal opportunities and a fair representation in the national councils of every constituent element of the population.

Certain 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, mountains, and highways are not made private possessions. He advocates economy with the funds of the public treasury and a restriction of taxation to the minimum for efficiently administering the government. He proclaims against the creation of unnecessary offices, as well as against appointment of the needy kinsmen of notable personages to official positions; and also against overburdening the people with soldiers, or any class of beneficiaries.

In the selection of public servants he advocates such competitive system as will secure the most capable men that the honours or the emoluments of the service will satisfy: opposing the distribution of official positions as rewards for partisan zeal or personal favours rendered. If there is a surplus 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, the building of highways, or other public benefits or conveniences. He understands the importance of international commerce, and advocates liberal concessions to foreigners, in that traffic may be stimulated and his own people led to extend their interests abroad. If, having achieved such successes in war or diplomacy as to cause his fellow-citizens, out of their admiration and gratitude, to urge high office upon him, he will not, in the acceptance of the honour, construe it into an opportunity to set aside any law or traditional principle for an enlargement of his powers or the perpetuation of his official career. He is magnanimous toward misguided political

offenders, seeking their restoration to loyal citizenship, and refusing to make their error an occasion for repressive measures that will bring hardship upon the innocent. When finding dangerous antagonisms prevailing between different classes or communities of the land, he endeavours to become a mediator and to bring about such mutual concessions as will enable their reconciliation, and so cause an harmonious interblending of all the national interests.

Conditions Resultant from the Prevalence of Certain Classes of Men.—The prevalence of the class of men characterised by peaceful and industrial qualities, gains to the nation a repute for political stability and opportunities for its commercial enterprise; wherefore, the wealthy and talented of other lands are attracted to its cities as contributors to their prosperity and greatness. The prevalence of the class of men characterised as turbulent and improvident, gains to the nation a repute for political intrigues and insecurity to life and property; wherefore its citizens become impoverished, commerce is discouraged, and the wealthy and talented are repelled. The prevalence of the one class makes the nation a source of intellectual and commercial profit to its neighbours; the prevalence of the other class produces general distrust and a stultification of popular energy and enterprise, making the nation a source of annoyance and danger to its neighbours, who may even be constrained to combine against it for the well-being 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 restric-

tion by reason of their excessive numbers; the prevalence of the other class causes the land, however fertile, to attract only desperate and mercenary men, through whose assistance the national destiny is confirmed to the guidance of contaminated and incompetent hands. The prevalence of the one class leads to a constant increase in the numerical strength and wealth of the nation, and its citizens become known for their just, economical, and progressive methods; the prevalence of the other class leads to a decrease in the nation's numerical strength and to the exhaustion of its wealth; its citizens become widely known for their unjust, prodigal, and retrograde methods, while upon the youth of the land is entailed, in addition to burdensome public debts, many vengeful prejudices and a restless and belligerent temper. The prevalence of the one class is marked by philanthropic and peace-loving sentiments, and these, besides endeavouring general improvement and alleviation of distress within the boundaries of the nation, establish benevolent missions in foreign lands; the prevalence of the other class is marked by an indifference to human suffering, both at home and abroad, and also by a morbid desire for war, in the expectancy of grasping the lands or property of the enemy, or of attaining what they may consider the glory of victory. The prevalence in a nation of the one class of men leads to a development of personal graces and an enlightenment and spiritualising of the popular mind; the prevalence of the other class leads to a development of vulgar and aggressive traits, and such hungering after turmoil, that if there is no weak neighbour to

harrass they will fall upon, and rob, and destroy each other.

The Greater Achievements of Life

Certain Factors Contributive to Noteworthy Achievements.—Man's best achievements may be summarised as the rendering of aid to fellow-beings, the transmission of benefits to posterity, and the perfection of his immortal soul. The first of these is fulfilled through support, help, and comfort rendered to family, brethren, and nation in accordance with personal endowments and opportunities presented. The second is fulfilled through parentage, the training-up of children, and the doing of works that will have a beneficial influence upon future generations. The ultimate achievement of life consists in development of the intellect, mastery of the passions, and attainment of harmony with spiritual law. A man has necessarily to perfect or improve his own personality to be in a position to counsel or to confer intellectual favours upon his fellow-beings. Until he has subordinated every passionate propensity to the spiritual principle of his being, he is not fully trustworthy; for he may be impelled by sudden impulse to actions that will have evil instead of beneficent results. In a man's regenerate or more spiritual estate there is complete harmony between the various faculties of mind, and every impulse of his animal being is obedient to the will and reason. It is in this estate that the conscience becomes reflective of an approving influence, the soul attains peace and cheerfulness, and there is

a disposition to contemplate the ideal and supersensuous in nature.

The man who accumulates wealth gives evidence of energy and prudence, and a forethought of the benefits of having in hand more than immediate needs call for. The man who marries and supports a family follows the dictates of nature, and is compensated with the pleasures derived from association with, and from conferring benefits upon, wife and children. Both in the creation of wealth and in the support of family there are evinced certain primary and substantial qualities necessary to human civilisation. The hero and the spiritual teacher may be said to display special supersensuous faculties only attainable, as permanent attributes, through self-abnegation and a desire to benefit others that exceeds the thought of personal safety or convenience.

With the intellectual progression of the race, religious and political ideas and teachings are multiplied, or elaborated in their expression, adding thereby new resources of thought and stimulating the mental energies of the race. The circumstance that no creed or political policy has yet attained to perfection in every detail does not appear a great misfortune if it is taken into account that without error of some sort in a system the vitality of investigative thought in its rivals or opponents, and possibly also that of its votaries, would be weakened. Inasmuch as the errors of misguided men serve as a warning example to their fellows and frequently lead to benevolent efforts toward winning them to a more righteous course, the ill-considered methods of one sect or party, while probably bad for its members,

have yet a redeeming feature in their serving to stimulate a zeal for counteracting or remedying the resultant evils by the adherents of other systems. Emulative contests between the various schools and doctrinal creeds afford a healthy stimulus to the national mind; the reverse of which is exemplified in countries of few creeds and political ideals, where apathy in all other intellectual pursuits is ever a concurrent fact.

Howsoever desirable intellectual energy as a rule may be, it is possible for a man to be fired with such excessive zeal toward the achievement of his purpose that he endangers his capacity to enjoy the fruits of success. If he attains great knowledge or fame at the sacrifice of his physical strength and the domestic and social joys, then the glory of victory may come to be reflected upon as a grotesque mockery of the hope that urged him forward. A man may accumulate great wisdom, and achieve works of utility to his fellow-men, and yet, through an unsatisfied ambition or an unconquered evil incentive, discover neither contentment of heart nor the ability to confer happiness upon or win the esteem of his associates. The conquering of such an excessive ambition for what may or may not be attainable, the influence of which gives an irritable disposition and a careworn or sullen countenance, and the attainment of a resignation to circumstances without diminishing a properly measured zest for the work in hand is a commendable achievement.

Nature's law may be interpreted to demand that each member of the race shall inscribe a beneficent impress upon human destiny, the perfections of

which should accord with the personal endowments. It may be said of the man whose career has been turbulent and full of error that if there be found any act or example of his life showing beneficence to others, he has achieved somewhat of the works which Nature had assigned as his portion, and for this his existence is not to be estimated a complete failure.

Opportunities for noteworthy achievement are to be found in the discovery and civilising of new regions; the invention of implements and methods of convenience; the creation of literature that enlightens and urges man to greater effort; the inauguration of reforms in religion and government; and in words and actions, adding to the sum of human happiness. The accumulation of wealth that is applied to industrial enterprise, thus increasing the national power and the opportunities for employment to its citizens; or that is devoted to purposes that ameliorate the condition of a considerable number of people, is a noteworthy achievement. A literary production that effects an improvement upon religious doctrines or governmental methods, helping to higher standards of intelligence and morality, and inspiring the popular mind with nobler ideals and kindlier sentiments, is a noteworthy achievement. Works of art, and inventions that evidence the possibilities of acquired skill and genius, and which serve to infect the national spirit with new industrial energies, or help to uplift it from the grovelling and sensual, are also noteworthy achievements.

Atonement for Sin.—Atonement for a transgression

may be considered to have been fulfilled when a suitable redress has been given, the good will of the injured ones obtained, and the moral consciousness is satisfied. The moral consciousness being the index through which Nature's attitude is to be ascertained, the sinner must needs consult this faculty of his mind to know if he has fulfilled all the penalties his sin demands. Such atonement is necessarily attained through workings of the sinner's own heart and intellect, not through the purchased prayers of an intermediary or the automatic performance of ceremonies. Self-inflicted injuries and acquired vices are likely to demand more strenuous efforts in their compensation than any ordinary wrongs to fellow-beings; for these indicate an urgent need of improving the personal qualities in general, concurrently with an elimination of the evil propensities concerned. For serious crime, atonement is a still more difficult proceeding; as aside from the many consequences of the deed that have to be considered, it will be found that the conscience is irreconcilable until there is sincere penitence and good resolves so earnestly made as to engender a capacity to carry out their purports. Thus, while material atonement may be achieved through compensative redress of grievances, that of a soul-felt or spiritual import requires, in addition to the consciousness of having made ample restitution, the establishment of a religious determination subsistent in the heart and mind as a guarantee that the offence will not be repeated.

While there may be an escape from some of the physical penalties attached to sin, and the eluding

of human detection, it is not possible to evade those of a mental and spiritual significance. Ignorance may be said to excuse the existence of certain vices, since comparatively few men are guilty of wrongdoings of which there is a full comprehension of the consequences thereof; but Nature intimates no partiality for either the ignorant or enlightened sinner, though the latter must necessarily experience for his acts certain afflictions of conscience that do not reach the lowly mind. Full atonement for a sin can only be known when, justice having been done to the injured so far as possible, there is experienced a belief of having made ample restitution and a consciousness that the personal attain has been eliminated. Atonement undertaken through compensative effort evinces its beneficent import to the sinner himself, inasmuch as the well-meant activities thus put forth, and the relief afforded his mind from an accusing conscience, fit him for cheerful and satisfactory participation in all other duties and pastimes.

Preparation of the Soul for Spiritual Existence.—While the greater proportion of human energy is by Nature assigned to sustaining the physical body and the social duties and amiabilities; there is given to each individual opportunity to utilise certain powers of the heart and intellect more especially fitted to develop and condition the soul for its spiritual future. Such powers chiefly concern the emotional sympathies, which urge to the undertaking of self-sacrificing and benevolent deeds, and a following up of an inspired wisdom that gives revelations of, and draws the soul nearer to, the Infinite. But even

the basic animal desires and impulses may be said to enjoin services which contribute to the perfection and happiness of the soul, wherefore the spiritual interest calls not for the suppression of these, but simply their regulation to legitimate and moral ends. If the pursuits of the earthly life have in general a commendable import, and as such serve to affix impressions of kindly sympathy and of self-approval upon the mental character, then are they to be regarded as helpful to the soul's future. But if these pursuits are reprehensible, or marked by culpable inefficiency, they may be estimated to entail psychic sufferings or a retributive deduction from the estate Nature had ordained,—as contingent, however, upon fulfilling the measure her endowments call for,—in which events mediocrity in the physical plane finds its penalty in mediocrity on the spiritual plane. If the career be marked by good works and the maintenance of a pure heart, this is to be considered as fulfilling the essentials of a preparation for the adjudgments of the future. Man's intuitive and inspired wisdom suggests that upon the threshold of the realm of spirit the religious doctrines held, as well as all personal idiosyncrasies, will attain insignificance in comparison with acquired talents and an honourable record in qualifying the soul for heavenly joy. A career of intellectual acquisition or benevolently directed energy, without religious beliefs or affiliations, should thus be considered a better endowment for the future than a life of mediocrity or unworthily directed energy, whatever the religious beliefs or affiliations; but the more desirable spiritual inheritance is to be expected in a

combination of knowledge, beneficent activities, and religious sentiment. The soul's more complete or higher preparation for its future well-being necessarily embraces a certain metaphysical thought and an emotional sense of oneness with the Infinite which is attainable concurrently with the fulfilment of the material activities demanded by Nature's law, and with prayerful appeals to Deity for inspiration that will give hope and make clear the course to be pursued. It may thus be assumed that the matter of man's first concern is a righteous performance of the ordinary material obligations, then personal graces and a moral and benevolent fervour should be sought; and, as a crowning feature, the attainment of oneness in spirit with Divine Wisdom, under which comprehensive estimate, preparation of the soul for its spiritual future becomes the ultimate and greater achievement of life.

PART II

AN ALLEGORY DEALING WITH COSMIC
EVOLUTION AND CERTAIN SOCIAL
AND RELIGIOUS PROBLEMS

AN ALLEGORY

A CONTEMPLATION OF CERTAIN EARTHLY CONDITIONS AS IF VIEWED BY VISITORS FROM CELESTIAL SPHERES

SCENE I. *Orimbia*—Higher astral zone of the earth

Elomiel—Court of the ruler, Ibrim

Two strange spirits enter Elomiel and are presented unto Ibrim

1st Spirit, Enouin : Our good will and greetings, most exalted ruler! We have journeyed thither from the planet Iltrumien, whose orbit lieth in the range of the great sun, Anilam, as it appeareth in your heaven; our purpose being to acquaint ourselves of certain features of thy world that by reason of its present position in the solar radius affords a peculiar interest to students of the school to which we belong.

Ibrim : I am much pleased that scholars of distant Iltrumien have seen fit to visit our fair conditioned world, and I hope your discoveries here will compensate the long journey you have endured. Go forth whithersoever you will in our domains, and every resource of knowledge will be found free to your use. To begin with, let me recommend as an assistant and guide in your researches a learned spirit here at hand, Jebriel by name, who has recently

spoken of a desire to return to lower earth for such a tour as you propose.

2nd Spirit, Ittigurh : 'T is very considerate of thee, good Master, to anticipate thus our needs. We gladly accept the companionship of Jebriel and will, moreover, place ourselves obediently under his guidance.

Jebriel : And I have sincere pleasure in my appointment, for, as our ruler here hath said, it is such a journey as I have long desired to undertake. I make but one stipulation, which is that your ideas about the more important scenes of our research be so outspoken as to enable me to make notes in the language of men, that afterward I may inspire some one on the material plane with a knowledge of their import.

Enouin and Ittigurh : We entirely agree to thy stipulation.

Jebriel : Then, I will ask thee to make choice as to whether we shall begin with an investigation of the material plane and later proceed to the astral zones; or take up first our planet's historical records, as kept within this realm, and afterward turn our attention to existing conditions?

Enouin : We are especially desirous 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 various scientific observations here are superior to those on almost any planet 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 after that with the astral zones.

A Conservatorium of Planetary History

Febriel: Your readings from these chronological records will show ten Methelian ages; commencing at the time when the material components of the planets of Nephela were first sent forth from his huge bulk to their orbital spheres; and continuing until the present epoch, when we behold a radiant central sun attended by majestic satellites, and our beloved world endowed with verdure-covered lands and placid seas, and an innumerable variety of life forms. According to the theory herein portrayed, when the Divine economy demanded a bringing forth of the Nephelian planets there primarily took place within the great solar mass—then, as now, occupying the centre of what seems to us a vast chasm of the universe—a series of mighty outbursts which sent abroad through space huge volumes of gaseous and nebulous substance. The matter thus ejected from the solar reservoir discloses the material basis from which our planet worlds have been constructed. Now, by the high-wrought appliances here at your command, a brief panorama of the origin and evolution of the earth can be obtained, and if you will each in turn describe while I take notes, we three may be entertained and instructed, and none of us become wearied or lax of interest.

First Methelian Age—The Beginning of the Kalpa Cycle

Enouin: The record sheweth huge volumes of nebulous matter pouring forth from and moving about a central seething mass, designated as the

primal sun. This nebula, while constantly moving outward into space, shows a disposition to gather into compact bodies, each of which, in its peculiar gyrations, is marked by trains and whirlpools of turbulent elements upon its borders. Within each of these cloud-like bodies is seen the continuous play of electrical currents, and there are many incitive agencies coursing the whole of the primal mist, that proceed as if seeking to prevent, rather than aid, stable formations. Constant change of activity and of the original elementary substance composition, takes place within the nebulæ, as they recede from the solar surface; which processes are often marked by flaming lights and tremendous chemical explosions. The closing epoch of this age reveals each nebula of the Nephelian chasm permeated by turbulent gases and vapours, and stirred by chemical activities, which, at times, imbue the surface stratum with a fiery radiance.

Febriel: According to the theory herein implied, the same matter thus ejected from the solar nucleus, or its equivalent in bulk, is employed in each kalpa cycle in the creation of material worlds; and these, after fulfilling their functions as sustainers of life, are drawn back to the central focus, where their elements are reorganised for the succeeding cycle.

Second Methelian Age—Formative Processes of the Nephelian Planets

Ittigurh: Certain new ethereal forces from distant regions in space are to be seen entering the confines of the Nephelian system, communicating in their course a tendency to interblend and harmonise the

hitherto antagonistic elements within the incipient planets. These forces appear to constitute a pioneer soul principle, designed to magnetise matter and to impart an increased power and individuality to each planetary compact, leading to its more complete separation from other like bodies, and to the selection of a suitable orbit. The great cloud-like nebula that formerly almost filled the Nephelian spaces is being resolved into bodies of symmetrical outlines, and the component elements are changing into new and permanent substance forms. Heroic energies prevail throughout the system; the great nebulous masses are brought into more distant orbits, and each attains to swift and regular rotary movements. The central body of the system is developing the illuminating properties of a true sun and pouring beams of light upon the incipient planets, and the lately acquired ethereal impetus interblending with base matter is setting each force and element to new and special activities. Under an increased controlling influence attained by the solar luminary, the planets are more rapidly concentrating their substances, and meantime hitherto obstructive meteoric or nebulous fragments abounding in space are seen to be gathered up and added to the greater bodies or formed into satellites for them.

Febriel: At this stage of your investigations it may be well to take note that, according to the scheme here disclosed, there obtains a pivotal centre in our department of the universe about which a grand array of solar and planetary systems perform their evolutions; it being at the same time a resource of Infinite power to which every spiritual

element and entity owes its origin. It is from this distant resource that the peculiar magnetic properties seen to enter and strangely affect the base matter of the solar system are derived. The Supreme Power appertaining to the central focus thus controls all the material bodies of our universal division, compelling their obedience through the obscure attractions and repulsions of a mystic spiritual agency.

Third Methelion Age—The Sun, Nephela, and his Planets

Enouin : Since the stupendous eruptions that projected the original nebula into space, Nephela has gathered his remaining substance into symmetrical shape, and the elements of his exterior mechanism now generate the radiant light essential to the life that is to inherit the planetary surfaces. As the solar light becomes more refined and methodical in its radiation it is able to engender a benignant climatic influence upon the planets. Nephela thus attains to the estate of a brilliant star of the firmament, adding his share toward the glory of the stellar universe, while the planets now systematically arranged within the environs of his power are entering upon the initiatory phases of life-sustaining worlds. Now, extending forth into space from the great solar nucleus, the planets move tranquilly upon their orbits; their satellite moons are proceeding to revolve about them and to exert the peculiar influences of reflectors of light and to contribute to mundane energies; and the whole system is beginning to resemble its modern formation.

Fourth Methelian Age—Development of the Planet Earth

Ittigurh : The earth, as now shown, is a distorted, ungainly mass, with its denser substance matter in a liquid or molten state and pervaded by the heat evolved through chemical activities. Concurrently with the process of these chemical changes, the denser substances are gravitating interiorward, while those more rarified flow toward the surface. Its exterior shows a spherical contour, with a solid stratum manifesting itself as the basis of future lands; and an outer envelope of vapours and gases that shall form the future waters and atmosphere. The minerals of the incipient world are as yet undefined, while the gases and vapours destined to constitute future rivers and seas are maintained aloof from the torrid surface in a dense and all-pervading cloud zone, giving the planet an apparent size far exceeding its modern dimensions. Throughout this primal world is the continuous uproar of active chemical agencies; seismic tremblings and tremendous outbursts from the heated interior are prevalent, and the vivid lightnings of electrical currents are constantly displayed in the murky atmosphere.

Fifth Methelian Age—Creation of Land and Water

Enouin : The planet, earth, has reached its great cyclic aphelion, or outermost extension of its orbit from the sun; and is begun to be attracted inward, whereby its climatic connection with the solar rays is improved. Its surface crust in process of

development is frequently disturbed by the active underlying forces, while its atmospheric envelope, surcharged with much base matter ejected forth from the interior, still hovers aloof over the solidifying mass. There is now perceptible a combination of atmospheric forces that facilitates enlargement of the area of solid formations. The great outlying stratum of rarefied elements has begun to combine in a manner that produces torrential rains, and, as a result, great rivers and lakes are formed, though the terrestrial heat is still sufficient in many localities to send the waters quickly back into the endarkened skies. Thus, the hitherto far-reaching aerial sphere of sublimated elements becomes reduced, and its burden of superfluous gases and mineral dust descends with the prevalent rains and assists in cooling and enriching the lower plane. The atmosphere gradually becomes so relieved of its extraneous elements as to permit the sun's rays to penetrate through to the land surface. There still prevails much turbulence in the earth's atmosphere, rains descend in immeasurable torrents, and perpetual mists hang over the uncooled azoic stratum. Toward the termination of this age the solid crust of the planet is nearly completed and its waters rest quietly thereon. Owing to the lack of stability either for mountainous elevations or considerable depressions, the exterior of the earth is but slightly ruffled and the original formation is almost wholly obscured by the waters.

*Sixth Methelian Age—Creation of Mountains, Seas,
and Rivers*

Ittigurh: Now, a solid formation extends over the whole terrestrial surface, upon which the vapours of the atmosphere have descended and produced a vast, interminable sea. Volcanic outbursts frequently disturb the solitude of this boundless sea, causing huge steam jets and rushing billows, while here and there islands are heaved up, but, lacking firmness of base, soon sink down again beneath the waters. There is a constant shrinkage of parts of the land surface, consequent upon evaporation of heated and gaseous subterranean elements, wherefore the waters frequently rush hither and thither in great agitation; and as the solidifying process advances volcanic outbursts become more violent. In later time mountainous elevations and yawning depressions are seen in course of formation amid tremors and rumblings that fairly threaten to rend the planet asunder, which turbulence continues until the primal division of land from sea is effected. The atmosphere is yet much attainted with noxious gases and with smoke and dust from innumerable craters, while seas, still affected by subterranean heat, send mists and vapours upward that condense and return in an almost perpetual rain, so that rivers of tremendous size overrun the land. The production of dry land appears as the noteworthy achievement of the age, towards the termination of which continental areas and definite ocean currents are established with an approach toward order and symmetry. The heroic methods of these times have served favourably

to interblend and deposit various minerals, and also to establish an elastic surface formation for the planet which, among other advantages, is a protection against severe volcanic eruptions. Volcanic activity shows a decline at the closing of this age, the waters are of a cooler temperature, and the atmosphere is become so purified that the sunlight is unimpeded in its influence upon land and sea.

Seventh Methelian Age—Preparation of the Earth's Surface Strata

Enouin: The lands of the earth present a torn and desolate appearance, showing little more of interest than sombre-hued and barren granitic hills and sterile plains marked by numerous lakes and swollen streams. Atmospheric forces are disintegrating the mountain rocks, and an abundant rainfall creates floods to carry the resultant sands into the valleys. The phenomena of the glacial epochs, not hitherto remarkable, owing to a paucity of land above the sea level, and to the heat pervading the terrestrial surface, have now attained a potent and far-reaching influence. There is seen to occur at regular periods an extreme declination of the earth's poles in their relation to the sun, which, in effect, gives to one polar hemisphere a heated climate, and to the opposite hemisphere a corresponding age of climatic frigidity. Hence, when the northern pole of the earth has attained an extreme outward declination, a glacial age prevails upon this hemisphere; while the southern pole, necessarily at the same time undergoing its extreme

inward turn, finds its regions rejoicing in a mild climate. The earth appears thus to oscillate upon its orbit in such manner as to give one of the poles an inward turn with a mild climate for a period embracing many thousands of years, then follows its declination outward with a rigorous climate for a like number of years. During an epoch of the earth's extreme declination the pole projected from the sun becomes overspread with huge glaciers formed by accumulated snow and ice; and the primal mountains are thereby ground into soil, which the floods of a warmer age take up and distribute abroad. In this process the soil and minerals of many regions are commingled advantageously for the life and civilisation of a later time. The summits of lofty mountains are thus torn asunder, and their débris conveyed to distant valleys and depressions; the angular peaks are rounded off to the semblance of symmetrical hills, and the chasms left by volcanic forces are filled up and made into vales and lowlands. In the equatorial zones, not perceptibly affected by polar deviations and out of reach of the glaciers, the action of solar heat and of wind and rain appear sufficient for the required disintegration and levelling down of their mountain rocks. After this order, each of the polar regions in turn attains an incline toward the sun; its summers are lengthened, its glaciers melt away, and many rivers eventually dry up or are brought into narrower channels; then, in due course, its decline from the solar luminary begins and the other pole comes under these benignant influences. Toward the termination of this period of the earth's development its lands,

though still barren and washed by fierce torrents and broad rivers, begin to show conditions apparently favourable to a beginning of the lower forms of life.

Eighth Methelian Age—Origin of Life on the Earth

Ittigurh: In the beginning of this age ethereal waves of elements and entities, functioned to germinate the primal life forms, are seen streaming forth from a distant reservoir to the terrestrial plane. These proemial energies, upon reaching earth, distribute themselves broadcast throughout the lands and waters, and proceed to attract and assimilate substances necessary for their body organisms. In the processes of materialising their powers, such of the proemial arrivals as appertain to the vegetous order, or are capacitated to extract their nutrition for vital growth direct from material elements, serve as pioneers in the evolution of life, and following them are the intelligent moving entities, their parasites. Thus we perceive how one incipient order, deriving or sustaining material life from surrounding inorganic elements, supplies through its bodily growths the nutriment required by another order that develops bodies functioned for free and intelligent activities. During the more recent portion of the age under review the methods of physical development become more varied, showing a great number of types and capacities of sustaining life; and it is noteworthy that the later generation of each kind displays an organic superiority over its predecessors.

Ninth Methelian Age—Evolution of Life Forms

Enouin : In the beginning of the ninth great age of the earth disturbances due to volcanic energy are of comparatively rare occurrence, and dry land is, in general, possessed of a height above the waters and a stability not hitherto possible. Animal life, although still confined to the simpler organisms, multiplies rapidly, and the diversities in physical structure constantly increase. By the middle of this age plant and animal forms have spread over every hill 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, the hardier mosses and grasses flourish in high latitudes, while from some of the primal animal types there have been evolved large and active creatures that disport themselves in the forests, rivers, and seas. Vegetation and the inferior organisms are to be found more plentifully as time goes on and the soil is enriched for their sustenance, and in many localities animals of ponderous size flourish. In these ages the luxuriant vegetation and the numerous creatures of land and sea serve in their natural activities to absorb and reorganise certain superabundant atmospheric gases and extraneous elements of the waters, and to coalesce and deposit them in terrestrial strata, thus fertilising it for the superior beings yet to come. Later on the atmospheric forces appear to adjust themselves harmoniously to the needs of plant and animal life, while mineral elements continue to be combined and deposited in such discriminate method as evinces their purpose

to be found and made use of by civilised beings of future time.

Tenth Methelian Age—First Megazoan Age

Ittigurh : The phenomena of the periodical glacial epochs in the regions of the earth's poles now appear as a noteworthy feature of terrestrial history ; taking an important part in devising the configuration of large areas of land, and exerting a portentous influence upon plant and animal life. The pressure of these great ice sheets apparently causes numerous volcanoes to burst forth upon the regions sustaining them, and concurrently therewith are subsidences of certain continents and islands, and the rising up of other domains from the depths of the sea. Land formations have not yet attained sufficient thickness and stability to hold them permanently above the waters ; so that they periodically sink down, and then in time rise again, and alternate from sustaining the life peculiar to dry soil to a sustenance of creatures of the sea. The subsidence of a body of land into ocean depths effects an enrichment of its strata for the later support of plant and animal life, and also adds new varieties to its mineral deposits, to the end that the oftener a region has been submerged the more abundant are the resources which its formations contain. Subterranean and volcanic forces appear to manifest their greatest activity in the vicinity of whichever pole of the earth is undergoing the rigours of a glacial epoch ; which is a fortunate circumstance, in that terrene life being already nearly extinct in those regions, these activ-

ities cause only an insignificant amount of suffering. Moreover, the approach of a glacial epoch, and each subsidence and elevation of land formation connected with its phenomena, is ordinarily so gradual as to give facilities of escape or change of abode to the higher animal species, and thus few appalling disasters to life take place.

Second Megazoan Age

Enouin : A luxuriant growth of vegetation now obtains throughout every land with a favourably tempered climate, while gigantic animals abound in the rivers and great forests. Among the monster forms extant, the reptilian order predominates; and many of its uncouth legions show a terrible activity in their persecution of other less powerfully organised creatures, as well as of the more intelligent beings now in process of development. Marine life is also prolific of huge and voracious forms, which appear especially purposed to absorb certain superabundant elements of the air and water, and to deposit them along with their bones in preparation of the earth for nobler types destined to succeed them. Among the various kinds of animals inhabiting terrestrial soil at the termination of this age none bear even a remote resemblance to man; although the climatic conditions in many lands would apparently admit of his existence.

Third Megazoan Age

Ittigurh : Lands that hitherto were frequently submerged in the ocean depths have now acquired

greater stability and permanency, which appears as a result of continual solidifying of the earth's interior and a building up of surface strata from aqueous and atmospheric elements. Certain equanimities have been attained in the solar and lunar influences that tend to climatic improvement, while apparently the declination of the earth's poles has not the extreme tension that was observable in earlier ages, so that the devastation wrought by glacial epochs is of lesser moment. The attractive influence of the moon, which, owing to its former nearness to earth, caused destructive tidal waves upon every seashore, and even produced significant undulations in the less stable land areas, is now, through the extension outward of its orbit, greatly diminished; wherefore disasters from this source have practically ceased. As material conditions in general improve and opportunities increase for a development of higher animal types, the great reptiles are supplanted by less terrible creatures, and many of the larger denizens of the forests and plains are become extinct. By the end of this epoch of terrestrial time all the necessary conditions have apparently been attained for the materialisation of the peculiar entity that is to develop the human genera.

Fourth Megazoan Age—First Anthropogenian Age

Enouin : An interminable train of spiritual entities appertaining to the primal human genera now descends from outer space to earth, and, seeking favourable localities, proceeds to the development of material forms. Like unto all forerunners of other

creatures we have seen, the forms produced by the early human species are of crude and lowly organisation; but every condition being propitious for them, they multiply and improve their status in nature with great rapidity. The several branches of the genera gradually spread forth over many lands of the earth, in some of which they prosper and in others meet with adversities; and thenceforward through this age they are seen to be passing through various phases of their primary physical evolution. Now, in addition to the true human progenitors, there have also come forward several quadrumanous species that appear as abortive attempts to reach the superior type. In these records it is intimated that the progenitors of all mankind were, in the primal epochs of the genera, on a level with very humble creatures, and that their attainment of the estate held in modern time is a result of untold thousands of years of slow yet unceasing progress. Actuated by their incipient qualities of intellect, these primitive beings are found to continue onward in the fulfilment of their mission, attracting and embodying in each successive generation a distinctively higher order of soul entities.

Second Anthropogenian Age

Ittigurh: The primeval races of mankind, although occasionally suffering decimation in localities where sudden changes in the land surface or climate take place, or where savage animals abound, are seen to constantly improve in physical development, and their works to attain a higher skill. In his gradual

upward progress man is approaching a form that in comparison with other creatures of the time is highly organised, and his intelligence is attaining an acuteness that inspires the lower animals with fear and aversion to his presence. The tropical forest is his chief habitat, and, with numerous natural enemies on every hand, he only succeeds in protecting himself and offspring through superior agility and cunning. His quadrumanous affinities are especial objects of his dislike, which antipathy appears as if designed to prevent his amalgamation with inherently inferior creatures—even while his surroundings and methods of subsistence are similar to theirs. He is seen in course of time to persecute and aid in the extermination of inferior types and offshoots of his own race, apparently through an instinct that the chasm between man and animal will thereby be widened and the more efficient of his kind be perpetuated.

Third Anthropogenian Age

Enouin : The truly destined human species have now become structurally separated from the quadrumana, to which they were hitherto closely allied, but still maintain the ferocious instincts, which is a necessity in their disputes with other creatures. Different racial types that live in near proximity to each other are prevented from an admixture of their blood by pronounced structural differences and clannish fanaticism. Their mutual prejudices lead to an elimination of many primal tribes, but, as the inferior in intellect are the chief sufferers, the progressive spirit of the race evidently is enhanced thereby. Man, in

this age, shows great physical prowess, and is able to prevail against his many foes; but in intellect he is still poor, and his habits in general are not far removed from those of the higher apes. Toward the close of the age, however, he shows a disposition to employ artificial methods in securing food and protection from the climatic elements, and coincident therewith is a perceptible diminution in his animal-like qualities. In the progressive development of man, as with the lower animals, those individuals and races of an inferior general utility in nature are, by one means or another, eliminated, particularly when the locality they inhabit is in demand by others of a superior organisation and greater utility. Thus it appears that when two races of men or species of animals pursuing like methods of subsistence come to inhabit the same region, the one of inferior energy or fitness eventually gives place to its more eligible competitor.

Fourth Anthropogenian Age. First Epistemic Age

Ittigurh: Man has now extended his habitat throughout every favourably conditioned land, and his various races and innumerable tribes have begun to array themselves in martial order and to serve under the leadership of the strong and the wise. He shows increasing mental power, his activities being prompted by a fair capacity of reasoning, while his various artificial works, and also the rudimentary language in vogue, are constantly improved upon. Abortive and ill-favoured offshoots, or reversions to the quadrumanous form, are persecuted

and destroyed in such fierce earnestness as to make it appear that extermination of the inferior is an instinctive carrying out of certain fixed designs in nature, having in view a widening of the gulf between man and animal. The much belated and retrograde branches are no longer permitted to pass the transitional stage from ape-like to true human form; they are ruthlessly cut off by their more advanced brethren as if to completely eradicate such reminders of the humble origin of the race. At a later period man is seen to gain rapidly in the intelligence of his movements, meanwhile showing a greater skill in the construction of his habitations and in the manufacture of utensils and weapons. A more aggressive disposition is also noticeable in every tribe, and with the destructive weapons now employed many sanguinary wars are taking place.

Second Epistemic Age

Enouin: There are now to be seen among men evidences of a dawning religious sentiment attended by the institution of crude methods of worship. The objects of adoration comprise the less comprehensible phenomena in nature, which are interpreted as manifestations of spiritual agencies; but, in some instances, certain animals, plants, or material substances are paid religious homage. Through the immaturity of human language, abstruse thought or true spiritual perceptions cannot be effectively expressed, and as a result misleading religious doctrines are brought into existence which cause the devotions to be turned chiefly to matters of formal

and external import. Individuals, under the influence of the inherent or spiritual instincts, are disposed to worship the esoteric or underlying Divinity in nature, but find themselves hindered by teachings in the character of misconstrued or imperfectly expressed inspiration. These teachings are seen to cause man's normal inspiration to be ignored, and to establish in his mind a confused and superstitious faith in assertive dogmas. The more advanced races are now sending forth emigrant hordes into the lands not yet populated, as well as to those regions inhabited by tribes that can be overpowered. Many of these migratory bands perish through entering unfavourable climates or territories claimed by strong and hostile tribes; but others are successful in founding new communities and in initiating a primitive commerce.

Third Epistemic Age

Ittigurh: Wars between the various tribes and families have become more prevalent with the advance of human knowledge and industry, a noteworthy result of which is a beginning of geographical lines separating the naturally divergent branches of the race. In the earlier stages of the genera we occasionally observed racially divergent tribes occupying the same territory; and during subsequent periods they lived in close association without serious conflict; but now, with their natural animosities augmented by religious fanaticism, they are continually harassing one another. The weaker people of such localities, when not enslaved or exterminated

by their antagonists, are eventually forced to migrate to a new territory, or to join with some racial branch to which they are allied through inherent qualities. Toward the end of the age each continental domain is possessed of its dominant race, which is carrying on a persistent struggle in an effort to eliminate all strange-featured men and to secure the land to its own posterity.

Fourth Epistemian Age—First Anagrian Age

Enouin : During the ages since their primal advent upon earth the different races of mankind have followed similar lines in their physical development, and have also shown a disposition to approach a common intellectual status. Certain differences in the inherent or spiritual character of these races are responsible for an antagonism that makes them perpetual enemies; but we also find between advancing and retrograde tribes of the same race animosities that lead to desperate conflicts. In the epochs of their earlier history we saw that the races were restrained from any extensive admixture of blood chiefly through their pronounced dissimilarities within bodily proportions; but because of a tendency of all members of the genera toward certain physical and intellectual perfections they have approached so nearly the one ideal that only different languages and national and creed prejudices now keep them from an unpropitious interblending. In certain territories, so situated as to be difficult of defence, and which happen to possess desirable resources, there are seen to be frequent incursions,

with fierce and tragic wars, which occasionally result in the conquering and enslaving of one tribe by another. In such lands it usually happens that the advantages of locality and resources are neutralised through the creation of an unstable and disloyal mixed population, which, from want of cohesion, can be easily conquered and overrun by an enemy whose armies are impelled by the determined ardour and fealty characteristic of men of a true racial lineage.

Second Anagrian Age

Ittigurh: The surface strata of the earth have now attained great thickness and, therefore, a capacity to endure, for long periods of time, erosion from aqueous and atmospheric elements as well as the effects of subterranean agencies. Whereas in former ages, when instability of the continental areas caused many cataclysms, or seismic disturbances, enforcing extensive migrations, there has now been attained such increased durability of earthly strata as to afford mankind the advantages coincident to permanency of abiding-place. It is worthy of note that amongst the lower animals the earlier tendency toward huge body-growths has been changed in favour of a diminution in size and the attainment of a graceful moulding of physique, accompanied by a higher phase of intelligence. The various branches of the human family appear to have achieved a fair degree of advancement during this age, but no particularly striking events are placed to their account in these records.

Third Anagrian Age

Enouin : Each race and nation now appears to be strongly imbued with a desire 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 union of racially allied tribes and the development of centres of population from whence emigrants radiate forth for discovery and conquest. A region that the modern chart designates as Western Europe sustains the primitive Aryan tribes, and other domains shown as Asia Minor, Eastern Asia, and Central Africa, respectively, are peopled by the progenitors of the Shemites, Turanians, and Ethiopians. From these strongholds the migratory clans go forth and possess themselves of whatever territories and islands they are able to reach and subdue. The race centres thus generalised, however, do not necessarily embrace the actual localities connected with the primal evolution of the ancestors of their people as here presented; since migrations, conquests, submergences in sea and lake, and glacial epochs have, in turn, devastated vast areas and destroyed or scattered their inhabitants abroad. There have been, it seems, some exceptional instances when epochs of destruction caused the primal inhabitants of a territory to migrate to distant parts, where they perpetuated their race until, in process of time, the former home land was fit for reoccupation; then, being strong and able to repel foreign invasion, they returned and possessed the home of their ancestors.

Fourth Anagrian Age—First Agathian Age

Ittigurh: With an increase in population in the several great racial strongholds of the time we now review, there are repetitions of the migratory methods pursued by their ancestors in past ages, which result in conquests of distant territories and the founding of new nations. These activities are frequently attended by sanguinary battles, and many weak and inferior tribes meet with destruction. Among the conquering nations there appears to be a hopeful advance in the rudimentary forms of learning, but the spirit of turbulence and robbery is still far stronger than that of patient industry. Occasionally there is to be seen a great conflict between two nations of different racial type in dispute over territorial possessions. The stronger people eventually subdue the weaker and either expel or enslave them; or possibly amalgamation follows, modifying original physical appearances and mental traits, and creating an intermediate or sub-race. Certain chastenings are observed to apply to tribes and nations, as with individuals and families, whereby an elimination of those of lesser strength and wisdom is effected. These influences operate in time of peace to bring terrible penalties upon evil-doers,—who are shown to be very abundant with primitive mankind,—and thus the race is constantly advantaged and improved through being shorn of its incompetent and vicious elements.

Second Agathian Age

Enouin: Man is now possessed of such effective means of defence against predatory animals that

they have ceased to be seriously considered by him as enemies to be feared and avoided. He displays remarkable craftiness and skill in ensnaring the animals that give him food and clothing, and, through his persistent destructiveness in this respect, many defenceless species are becoming extinct or are domesticated to his service. The variety of his tastes having greatly increased, much time is now given to domestication of plants and animals to aid in his sustenance, and ambition urges him to preparation of better implements for the chase and for war. It appears as a feature of the present stage of human development that tribes and nations having the greater range of domain, and with numerous foes, become the more formidable and expert in warlike tactics, while such racial fragments as exist upon islands or isolated territories, with no strong predatory enemies to bestir their energies, perpetuate less vigorous qualities. There are now seen to take place effective alliances between many of the larger continental tribes, the formation of great armies, and an evoking of the patriotic and loyal spirit destined to shape political systems and national institutions.

Third Agathian Age

Ittigurh: The restraining influences hitherto noticeable in man have been, as a rule, confined to his instinctively discretionary and superstitious qualities, but now truer religious sentiments and doctrines profitable to the race, from an intellectual point of view, are making their appearance. Sages possessed of clear and consistent ideas of world creation and

the destiny of the soul have appeared in each of the greater races and nations, whose mission is to cultivate refining social influences. Some of these sages base their doctrines upon meditative reasoning and natural inspiration, and substitute soul-felt contrition for the purchased conjurings of priest or shaman. Among the more advanced elements of each tribe the occupation of shamans and mystic healers is disappearing, while that of priestly conservators of historic legends and beliefs is becoming more important. The superior members of this newer order of priesthood, as disciples of the sages, are observed to make earnest endeavours to enlighten the people and extricate them from barbaric superstitions and injurious practices. These favourable religious methods are, however, of short duration, the true philosophy repeatedly being thwarted by an overwhelming sensuality that renders men incapable of embracing the inner truths, and fills them with opposition toward any entirely chaste teachings. The true sage and philosopher, under stress of popular whims, is obliged to disguise inspired truth with symbol and metaphor, which an obsequious later priesthood come to interpret in whatever way best suits their own designs or those of their patrons. Many forms and ceremonies are being attached to divine worship, some of which are of a sanguinary and revolting character; and thus religion, though revived and partially purified at certain intervals by spiritually inspired men, appears disposed to relapse into all the brutalities and follies that were attached to it in ages of the past. The causes of these persistent relapses in man's intellectual career would seem to be

primarily due to the immaturity of certain organs of his brain requisite for the expression of spiritual sentiment; and, secondarily, to the warlike turbulence which frequently destroys all great productions and kills off or discourages progressive leaders and teachers.

Fourth Agathian Age—First Ajitanian Age

Enouin : According to the records now presented, the configuration of the terrestrial lands, and the forms of plant and animal life have in this age a near resemblance to their modern estate. Various eccentricities in the earth's orbital movements that formerly caused irregularities in the seasons, as well as subterranean commotions, have given place to oscillations so accurately adjusted that even glacial epochs show but a trace of the rigours that accompanied them in ages of the distant past. This beneficent state of nature is so general upon earth as to favour a rapid increase in the numbers of human-kind. Furthermore, some of the advanced tribes have so improved the methods of their civilisation that thousands are able to exist in comfort upon lands where formerly hundreds could barely sustain themselves. Each continent has its progressive nations, with great cities and populous states, and also its barbarous tribes, haunting the uncultivated forests and desert wastes. Although no especially noteworthy achievements are on record for the age here given, it is evident that humanity in general is steadily approaching a higher order of intelligence, while an increasing number of teachers and rulers

are found disposed to resign selfish pleasure in efforts toward furthering the welfare of those under their influence or control.

Second Ajitanian Age

Ittigurh. There are in evidence within each race under our present view two classes of men with diametrically opposite tendencies, the one of which is industrious and progressive in whatsoever contributes to human betterment, while the other is improvident, vicious, and active in destroying industrial resources, beneficent inventions, and the ideals of learning. With a prevalence of the former class there are peace, plenty, and constant additions to all the achievements of civilisation; with an ascendancy of the other class there ensue turbulence, poverty, and vice. Through the methods of these two classes there are at this period many tribes, progressive in rudimentary civilisation, but, coming under the blight of a destroying horde, the scenes of their promising efforts are transformed into barren wastes. Such destroyers of beneficent works appear at times in the character of armed savages from the uncultivated wilderness; but, as a rule, they are productions of morbid conditions within the more civilised races of the time. These morbid conditions, in many cases traceable to retrograde religious and political systems, while reducing the national strength and serving to invite the foreign destroyer, also, at the same time, create fit men for armies to invade and despoil others. The vicious elements of mankind continue so persistent in their activity that, at

the termination of the age, and notwithstanding the bounteous display on every hand of Nature's resources, civilisation, in some respects, is no more advanced than at its beginning.

Third Ajitanian Age

Enouin : The age now before us is remarkable for the coeval development of four distantly separated civilisations, each of which maintains a peculiar distinctiveness in architecture and in religious ideals from the rest of the world. These contemporaneous races are divided from each other by seas and deserts, or by forests infested with savages, thus making it appear that each is an independently spontaneous evolution from the primitive and barbaric to the more enlightened and cultured estate. They consist of the purest types of the Aryan, Shemite, and Turanian families, and their empires are situated in Southern Europe, Asia Minor, Northern Africa, and Central America, respectively. Their advanced systems continue to flourish until near the end of this age, when each appears to be overshadowed by evil social conditions that inaugurate an era of decay. Concurrent with the decay of these chief centres of civilised life is an upbuilding of several new empires within regions hitherto the hunting-grounds of savages. A thought suggested by these records is that the tardy establishment of uncorrupt religious and political systems has been due, in part, to an excess of racial varieties on earth, or to their wide separation along the course of evolutionary progress. For we have frequently noticed that the superior

racés are brutalised in their contact with inferiors through the cupidity of covetous passions which give a constant disposition to rob, demoralise, and enslave. Had the backward tribes been cut off more thoroughly during the earlier periods, thereby effecting a general equality in the perpetuated elements, it seems a feasible proposition that mankind would have sooner attained a truly inspired and conscientious system of religion and government, through a reliance entirely upon honest individual effort for happiness in life.

Fourth Ajitanian Age—First Sajanian Age

Ittigurh : The face of material nature is now of a goodly aspect, such as was never before so generally prevalent, while man has attained a comelier form, and manifests a higher order of intelligence than has characterised him in the past. Now, in the beginning of this age, which is seen to be contemporaneous with the early traditional history of modern man, many remarkable changes are taking place within the populous centres of each of the leading races. Its intermediate centuries are noteworthy for invasions, conquests, and the interblending of races and religious ideas. While some civilisations are destroyed during these events, there is effected the awakening of a progressive spirit among many tribes that were hitherto in a state of savagery, and who now proceed to the upbuilding of consistent and substantial religious and political institutions. Towards its close there is seen the rapid development of enlightened power among Aryan tribes of

Southern Europe and Central Asia, among Shemite tribes in Asia Minor and Egypt, and among Turanian tribes in Eastern Asia. The principal achievements of each of these civilisations are shown to have been transmitted to the world of present time.

And now, Jebriel, having so followed thy world's history down to modern conditions, we are prepared for other scenes; even though there remain here many features and themes for reflection that we would gladly pursue into details if time permitted. According to the information these records have furnished, 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 enlightened as those we find here. We have to suppose the more distant planetary bodies, which are visibly of greater dimensions than the earth, are yet in the excessively heated and turbulent stages of chemical assimilation, the general system being designed for all the planets to constantly approach the sun, while each of them 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 prepared to sustain life. In following this theory, we find the planets as they draw inward upon their orbits, one by one passing through the life-sustaining zone of solar influence, and that eventually they will enter and be absorbed in the body of the sun. Hence, we may surmise that Mercury, and possibly Venus, have already arrived so near the sun as to have ended the existence of material life upon their surfaces; and that the earth is now amidst the inhabitable solar

influence, with the planet Mars just entering its outskirts, while those bodies from Jupiter outward and presenting a molten or distended appearance are as yet far off from the life-sustaining era.

Febriel: That which has been portrayed to you is a very brief abstract of a special branch of learning here which would require many years to master in detail; but I dare say you will be able to fill in all gaps betwixt these gleams of our planetary and terrestrial history, and so obtain a fairly correct estimate of the actual course of events. The time from the first Anthropogenian age till now may seem very long for the development of humanity to its existing perfections, but when it is considered that its primal genera began as the lowest protoplasmic life, and from this humble basis evolved upward to present civilisation, there is no cause for wonderment. It has also to be borne in mind that the earth's surface was not prepared for enlightened man greatly anterior to his actual appearance; then, allowance must be made for difficulties in overruling the passions and prejudices that ever oppose themselves to the innovations of progressive thought. It is not so very long since the most enlightened of human societies thought it proper to destroy all innovative or exceptionally progressive thinkers. This policy was so strictly enforced in the earlier ages of intellectual man that no individual could display esoteric or inspired wisdom without exciting the superstitious malice of his brethren, and thereby placing his life in jeopardy. It may be questioned whether the earlier progenitors of the race should be designated as belonging to human-kind, seeing that

there is so little, physical or mental, to connect them with modern man. Perhaps a better plan of reading the record would be to assume the soul genera of mankind as arriving at a much more recent date and engrafting itself upon one of the quadrumanous species, thereby beginning to evolve the superior form. As the impressional photophonic diary I am taking will give fairly accurate details of our research to inhabitants of the lower world, whenever I have opportunity to transmit them; and, as it seems not fortuitous for mortal man to receive distinct intimations of the more intricate processes in nature gratis, or without strenuous effort on his part, I propose that we leave for private discussion these more abstruse features of astral history lest they prematurely disturb the philosophy that now obtains on the material plane. Let us now betake ourselves to the conservatorium of prognostication and prophecy for the material world.

SCENE II

A VISION OF THE EARTH'S FUTURE

The Nobler Civilisation of a Future Age

Enouin : The prophecies herein recorded indicate that through an intelligent system of rendering aid to certain of the retrograde tribes of mankind there will, in process of time, rise up new and unique nationalities in regions now inhabited by lowly savages. They show that many territories and islands, at present only noteworthy for the degraded

state of their inhabitants, will become centres of commercial prosperity and of intellectual culture. The alien castes and race fragments resident in populations with whose social and political methods they are at enmity will eventually be attracted to other lands, the people and customs of which are congenial or assimilative to them. Thus will they be changed from the position of sordid interlopers, or a despised subject people, to free and self-sacrificing citizens, urged by a patriotic and loyal spirit. And the missionary propagandists, so eager to impose their religious beliefs upon the weaker tribes regardless of any afflictions they may actually entail, will in time perceive that the creed possibly beneficial to men of their own race and civilisation may be wholly unsuited to people of another lineage and intellectual status, and be led to devote themselves to teaching nobler ideals and the industrial virtues and not a dissension-breeding doctrinal code. The greater nations of the earth, while continuing to perpetuate their present racial qualities and some of their time-honoured customs, will wholly cease to war upon each other, and benevolent and reasonable methods will everywhere prevail. Among every class of men the traits generally conceded as admirable and beneficent will supersede the repulsive and disorderly. Fewer premature deaths will take place, and it will be universally understood that the birth of offspring should be under conditions that attach no heritage of evil propensities. Literature will be improved to the highest degree of excellence, and all such productions of present time as impart false views or pander to base passion will be entirely

eliminated. Every youth will be trained to the strictest virtues and educated by rapid and effective processes, while none will be found to have reached the age of maturity without qualifications for honourable pursuits. The various races and nations will have definite and equitable adjustments of territorial boundaries, each being permitted to evolve a civilisation in accord with inherent instincts and local conditions, while between even the most diverse of these nationalities there will be found no hatred or jealousy. The racial varieties of mankind and the differentiation in architecture, ceremonial forms, and manners will become even more pronounced than in the present time; wherefore, travellers from one nation to another will continue to experience interest and enthusiasm through the newness and novelty of scenes that greet their vision.

The Religion of the Millennial Epoch

Ittigurh : In the transitional period preceding the true millennial era on earth, there will appear gifted seers and sages proclaiming doctrines based upon inspired truth, and so delineated as to be applicable and intelligible to every class and condition of men. As skilled material philosophers, through study of the visible firmament, earth strata, or of natural phenomena, are able to give estimates and forecasts concerning the movements of distant celestial bodies, deductions as to certain phases of the ancient world, and climatic and other events; so, likewise, will there come forward true spiritual philosophers or prophets, who, under the exaltation of a discerning

inner faculty, will be able to transcend physical conditions and derive from invisible spheres principles suitable for a religious guidance of their brethren. The labours of such master minds will eventually be crowned by the establishment of a religious system so consistent with scientific reasonings, and so satisfying to the spiritual consciousness, that men of every intellectual rank and racial lineage will become its adherents. The divers creeds of the present time will unanimously accept the doctrinal basis of this universal religion, — from the general principles of which no exceptions can be taken,—though various ceremonial forms may still be maintained by them because of cherished traditions and other localised or peculiar influences. This supreme doctrine will delineate the essential truths of the material and spiritual universe and in terms satisfactory to every intelligent mind. All cumbersome or misleading ceremonials will be eliminated from divine worship, these being supplanted by more intelligible forms, interconnected with a rational and moral course of instruction that will suffice as an unfailing guide to the human mind throughout its earthly career. This happily designed religion will fortify man with an acute perception of moral principles, afford restraints from all thought or action detrimental to the soul's spiritual growth, and inspire and animate the mind for every emergency in life.

Termination of Life on the Earth

Enouin : Incarnate life being dependent for lineal perpetuation upon incipient spirit entities that reach

the earth from a central resource in distant space, it follows that the animal world is primarily governed by whatever power impels this inflow. The birth rate is necessarily reduced by any check applied to an impulsion or attraction to earth of these entities; and this event providentially happens to each species of life as the peculiar resources necessary to its material sustenance are exhausted, or other more eligible forms come forward to take its place. In conformity with this provision it is ordained that when the end of the life-sustaining epoch of earth draws near there will ensue a diminution of inflowing germinative elements and entities, followed by a noticeable sterility among the various species; so that, one by one, the living genera will disappear from the material plane. When, in the process of events, the final elimination of life from earth begins, mankind will be first to succumb; then, in turn, the superior animals, the humbler creatures, and vegetation will perish, and the surface of this now 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 have certain very interesting spectacular effects of solar phenomena, and also wondrous scenic beauties in nature, tending to inspire and spiritualise human thought. While the diminution in numbers proceeds, enlightenment and culture will yet be sustained through the abundant treasures left by colossal civilisations of the millennial era. The intelligent remnants of once mighty nations will, during this age, view with profound veneration the monumental relics extending over every land of the

earth, fully realising that such glorious works can never be repeated. Hence, their aspirations, instead of being directed toward material effort or discovery of new spiritual truths, will find solace in an incomparable literature and in the utilisation of the abundance of every art and science left by their vigorous and productive ancestors. As the end of this age draws near all nations will grow weaker in numbers until a mere tribal remnant of each is left; then these will become sterile and realise that no more ingerming entities are upon the earth to give them posterity. These last members of the race will find a certain compensating pleasure for their loneliness in beholding the peculiar grandeur displayed in natural phenomena, due to the near vicinity of the sun, and in contemplating their strangely appointed mission in bringing home the rear legions of earth's endowment of human souls.

The Disintegration and Ending of the Material World

Ettigurh: The term during which the earth shall be maintained as an individual member of the solar system has its definite limits in universal law, so that when the Methelian ages allotted to its functions in nature have run their course, material dissolution will take place. In the earlier ages of its decay all internal fires will be quenched and waters that now subsist as rivers and seas upon the terrestrial surface will sink into the cavernous interior. Then will earth for a time move dead and barren upon its orbit, a mere framework of the once prolific world, until, through an inward attraction on a

constantly shortening orbit, it eventually reaches the sun, and, together with its attendant, the moon, ends its identity in his ample proportions. While universal laws exist providing against sudden or premature annihilation of this planet, there is, nevertheless, an appointed time when it must be brought into a cataclysmic collision with the great central luminary.

Now, by these prophecies, Jebriel, thy theory is become more clear that planetary matter was originally ejected from the sun and sent rotating through space. The matter constituting every planet of the present system was thrown off during the one heroic period of these solar activities. This matter, being distributed toward the outer limits of the solar influence, gathered into compact masses and began moving upon orbits about the sun. During the earlier stages of planetary formation certain centrifugal energies of the sun seem to have exceeded those of a centripetal nature so that the planets continued to move outward into space; but eventually these two forces became equallised, either through changes in the rotation of the solar mass, or a diminution of his radiating elements, and for a time the planet masses held themselves steadily at fixed distances from their governing source. Then the centripetal forces gained ascendancy over the centrifugal, and the planets began to be drawn toward the suns 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 vapour, their substance will again be repelled out-

ward and formed into new planets. It is when the planets are approaching the sun that they enter a zone of his radial influence favourable to life forms, and after passing the inner limits of this zone life comes to an end.

Jebriel: Your method of reading these records and the deductions you offer are interesting indeed, and although, in the main, true to lines followed by certain of our schools of learning, they disclose some new and novel features that we may profit by. Now that we have explored, in brief, the records, we are prepared for our descent to the material planes.

SCENE III

RESEARCHES UPON THE MATERIAL WORLD

Ethiopia

Enouin: The material realm now appears before us as a constantly broadening expanse of lands and waters that attain more interesting features with the nearness of our approach. The perfected details of nature's materialised forms become, under our closer view, a truly delightful study; and now we realise that the terrestrial surface is fully qualified to supply the magnificent history it has been our good fortune to review. But, Jebriel, you have brought us to a strange, wild region, whose people are in a very early stage of civilisation. These peculiar people are given to barbaric orgies, and show, moreover, a want of intellectuality in their methods certainly not in keeping with the present age of your

planet. Closer observation reveals them beset by ruthless enemies, the unprincipled members of stronger races, who either barter them for deadly weapons and intoxicants or pillage their towns outright and carry the helpless inhabitants into slavery. There are a few other strangers among them for missionary purposes, seeking to implant new customs and the religion of civilised lands. The native race, though ill-favoured and humbly placed in the march of civilisation, appears as yet endowed with the essential elements of physique and basic powers of intellect to make it, at some future time, great upon the earth; but at present its achievements are too meagre to deserve our extended criticism or study.

Febriel: This land is known as Central Africa, and its tribes hold a very lowly position among the nations of earth. Its people have probably suffered greater wrongs through foreign invasion and tyranny than you would deem possible in our modern world; it is only recently that they have been anywhere recognised as deserving the simplest of human rights. Vast numbers of this benighted race have been dragged from their homes and sold like mere animals in distant parts; and though this evil practice has been suppressed by mutual consent among the superior governments, they are yet extensively preyed upon by unscrupulous merchants and by the armed forces of both civilised and barbarous nations encroaching upon their defenceless borders. There are indications, however, that the legitimate enterprise, as well as the philanthropy, of all enlightened nations will soon be so intelligently dispensed in this part of the world that its inhabitants will be placed

upon a new footing and imbued with the true spirit of progress.

Arabia

Ittigurh: There is a land of broad deserts, interspersed with occasional fertile tracts that are well cultivated and filled with the habitations of a comely race. Its cities contain many large temples dedicated to worship under the Mohammedan system. This is evidently a spirited and warlike people, and very strict in observance of the rites and ceremonials connected with their religion. The noteworthy features of their religion are fastings, sacrifices of domestic animals, and the making of long and toilsome pilgrimages. These people belong to a race that apparently was once great among the nations, but through lack of some essential quality were distanced by others in statecraft and the truer methods of progress. Their picturesque mode of life—caravans of singular looking animals, religious severities, and impetuous ardour in any cause involving personal liberties or the tenets of the established faith—fills us with a desire for a more intimate acquaintance with them; but their deficiency in advanced intellectual pursuits and benevolent ideas necessarily renders a longer stay here profitless to our mission.

Jebriel: This region is of historic renown among men, since 't is here that many accredit the beginnings of human civilisation. The present inhabitants are not prosperous, yet they maintain a comparatively advanced theological system, and, withal, are a people of courageous temper and ready wit. A majority of the Hebraic family, who constitute the

more intellectual branch of these people, are dispersed throughout many foreign lands, presumably as a result of sectarian quarrels and the failure of its leaders to improve their theological system or to inculcate principles essential to national citizenship. Until some peculiar event or patriotic impulse shall cause the return of these errant legions to their brethren, there is small chance of a revival of the ancient prosperity and glory of the race.

Eastern Asia

Enouin : Our vision now rests upon a broad domain with fertile vales and plains that give sustenance to vast numbers of human beings. The race we find within this great expanse of territory is divided into several nationalities, of which the greater, or Middle Kingdom, maintains a highly organised though seemingly decadent civilisation. In the prevailing creeds of this race are found many inspired and philosophic truths, but intermingled therewith is much that partakes of misleading and purposeless formality. An all-pervading lethargy in spiritual concerns appears to have settled upon the people, reminding us of some of those by-gone epochs of the astral records; and showing that after the sages had supplied a goodly heritage of teachings, a slovenly or corrupt priesthood allowed the precious truths to be lost in the mazes of an outgrown language or literature. Theology here has become so burdened with costly ceremonials, and its priesthood so deteriorate, that the more educated men are wont to look upon it with contempt, and only perform the ceremonies because of the demands

of custom. Within this ponderous empire the condition of woman seems deplorable, the notable evils affecting her being illiteracy, the binding and crippling of feet, and marriage by parental arrangement or barter. The coast line is found to have been invaded by a fair alien people, who, while bringing political and religious influences that ought to have a reanimating effect upon the natives, seem, in reality, to produce the opposite result. Although commerce with other nations is shown to have developed remarkably since these aliens came, their presence is withal a heavy tax upon native energies, because the conditions of trade and shipping place a disproportionate share of profits in foreign hands. This fault cannot be properly charged to the foreigner, even though he has used force of arms in establishing his relationships here; for the laws of the country are such that many resources within the national domains lie dormant, while the people buy materials of foreign production. The want of far-seeing statesmen, and of a sentiment among the people favourable to breaking through certain venerated customs that have become obstacles to normal progression, have already brought grievous sufferings to the nation, and, unless a new intellectual animus is engendered, disastrous invasions and internal revolution may safely be predicted. 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 utilised his diplomacy that international stipulations which were formerly enforced by him have now become a reciprocal desire; and the profits of shipping and trade are evenly balanced, or

possibly incline in favour of the natives. The women of this island people appear to enjoy an ample measure of liberty and social equality, and are, consequently, enlightened and cultured proportionately with the men.

Febriel: The natives of these regions form the main body of the Turanian family, which, in point of numbers, leads all the races of mankind. Their civilisation is of great antiquity, and the people of the great Middle Kingdom in particular have, from various causes, been slow to grasp the ideas and methods of the more advanced aliens found upon their coasts. Considering the numbers, the industrial capacities, and vast territorial resources of these people, it would seem really fortunate for the aliens that the spirit of their civilisation has not been readily assimilated. Let us now take a westward course, across the lands of several deteriorate nationalities of this continent, toward the strongholds of the fair and intrusive traders and missionaries we have so frequently met with in our travels.

Europe

Ittigurh: Extending forth under our view is a continent of great beauty and fertility of resources, and sustaining many powerful and cultured nations. The numerous and most admirably designed cities hereabouts are replete with architectural works that exceed in splendour any evidences of human skill we have hitherto witnessed upon the earth. The religious system predominant appears to be strangely complicated in matters of belief and creed interpretation; there being numerous sects that display

much antagonism to each other. From outward aspects it seems a religion without an accurately defined or true philosophic base—evidently owing its origin either to crude traditions from the prehistoric sages that have been built upon as the race improved in civilisation, or the inspiration is of foreign origin and imperfectly interpreted. The splendour of civilisation increases toward the western limits of the continent, and there are two large islands off the coast line, surrounded by innumerable marine craft, that are especially attractive for their great works and commercial activities. 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 seems a mutual distrust between the different nationalities, possibly because some are ruled by ambitious sovereigns and statesmen, who are not sufficiently restrained by whatever affords the guarantees of peace to inspire their neighbours with confidence, or else 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 laid upon them in order to maintain and furnish with munitions the host thus withheld from employment productive of the necessities of life. Judging from the general superiority of these people over other races coming under our observation, there must be some good results from such enforced exertions—keen necessity, perhaps, driving men to activities that develop both mental and physical prowess. These splendid military

displays, while to an extent fostering the sanguinary and plundering instincts, probably give a stimulus to the emulative zeal of the people and increase their loyalty toward national institutions. In more refined ages of the future men will, no doubt, employ the time not used in earning the material necessities in building great edifices and works of public benefit, or in intellectual culture, instead of devoting it to the appurtenances of war. But the present generation, having still certain barbarous qualities strong within them, would probably spend any increased leisure in pursuit of the voluptuous and unprofitable.

Febriel: These nations form the bulk of the Caucasian division of the great Aryan race, which now takes precedence of all human-kind in the grandeur of civilisation, and the capacities of its people indicate that it is destined to maintain this station for considerable time yet to come. We will be able, I believe, to study its profound civilisation to the best advantage by going yet further westward to another continent, upon which, within recent centuries, a nation has been formed that affords an epitome of the more or less diverse racial elements, customs, and institutions existent here. The nation referred to was founded by colonists from these countries, so that all the European qualities of race and civilisation will there be seen, and withal so peculiarly interblended as to be most favourably placed for our study.

North America

Enouin: Here is unfolded to our vision a well-appointed continent, the northern half of which sus-

tains a people showing remarkable proficiency in the modern arts and sciences. The fair race of Europe predominates, but distributed though the land in considerable numbers are Turanian and Ethiopian types, that are evidently not entirely affiliated socially or politically with the Caucasian element. These alien-featured people are seen to become more numerous and in closer association with the Caucasians in certain smaller nations in the central and southern portions of the continent; wherefore, the civilisation there sustained is a compromise between the European order and that of the dark races concerned. In the great nation of the north there is less of the military spirit than in Europe, but the number of people drawing sustenance from the government appears undiminished, or, at least, their demands count as heavily. 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 largely composed of veterans, or their dependents, of past wars. Thus the peculiar characteristic of the race to take upon itself extraordinary national burdens obtains in these colonists as in the parental nations, which magnanimous trait certainly promises well for the future of humanity. 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 different commercial interests. This clash and turmoil, though at times unseemly, we may take to evince an extraordinary vitality and emotional energy in the people, which, coming

under intelligent direction, will eventually produce a condition of general prosperity and happiness. The appurtenances of religious works and worship are displayed on a truly magnificent scale. Towering churches abound, within which is maintained a system of worship that in general purports cannot be otherwise than advantageous to the participants. There appears to be a consistent and practical dissemination of moral formulas and catechisms, and an elaborate dispensation of missionary and charitable works, without the destructive sacrificial worship we found in other lands. And yet, while the existent religious institutions appear generally commendable, the methods of the different sects in interpreting the biblical records from which their common faith takes its origin are somewhat puzzling.

One sect assumes the proper baptismal preparation for holy religious life to be sprinkling water upon the head, another declares it necessary to immerse the whole body. Some say this ceremony is to be extended to infants; others that a mature or discretionary age should be attained before its administration. There are sects that kneel in prayer, others stand or only incline the head. Some are silent in their devotions, while others again are given to loud and fervent amens. The members of certain churches make the sign of the cross upon their breasts, count beads, and bow before tokens and images, and the members of other churches condemn these proceedings as idolatrous, preferring to chant liturgies, invoking the name of Saint or Saviour or Holy Ghost. One sect will loudly supplicate Heaven's blessing upon the armies of the nation in

time of war, while another severely proclaims against strife and bloodshed and refuses to take part therein, but appears to share without demur in whatever political advantages result from the success of these forceful measures.

We find in an arid Western State a Mormon community that receives much derision and abuse from other elements of the nation, and yet its members have reclaimed the desert, built beautiful cities, and maintain as comfortable homes as are seen elsewhere. Its chief offence is in plural marriages, in that the national law and prevailing sentiments demand monogamy. Without questioning the desirability of monogamy, if we compare a man of this sect, having several wives and many children, all of whom he faithfully cares for, with a so-called Gentile of equal abilities who supports no legal wife or legitimate offspring, even though the latter be a devout churchman and social leader, surely the smile of Heaven will prefer the Mormon. Or, if the temperate and frugal Mormon, as seems the majority of his sect, be compared with a Gentile of great wealth married in accordance with every formality of the law, but whose body is so pampered and wine-sodden that if at all fit to take part in the incarnation of a finite soul it can only give it a weakling body and a degenerate character, then also should Nature's spirit regard the Mormon as the greater and better man.

In the cities boasting of the highest culture we find terrible tragedies of passion daily enacted, happy homes broken up, separations from loved ones, evidences of jealousy and hatred, and the perpetration

of such crimes as make one shudder for the future of the participants. Hard by us here is a home where an aged couple are bewailing the condition of a daughter enticed into evil ways by some one in whom an unwise confidence was placed. Their sad story reveals the daughter as dishonoured and now an inmate of a vile resort in the slums of the city. According to the customs of the country there are no respectable vocations in which she will henceforth be allowed to earn a livelihood, nor is there any apparent method whereby she may again be associated with chaste people. And here we see one of these ill-famed resorts, with an inmate sorrowing bitterly over her downfall and the life she is now compelled to lead. She laments her sacrifice of the natural hopes and desires that appertain to wifehood and maternity and the loss of association with those who formerly claimed friendship with her. She bemoans that there are none to assist in remedying her condition, not even the eloquent preachers who are wont to read a story in the churches of a magdalen rescued by their religious prototype, the Nazarene. The position of these women is most pitiful, Jebriel, and the strangest charge against them is that they are much more in fault than the men who have participated in their debauchery. It appears utterly impossible for one of them to reform, or to in any degree retrieve her good name, though the men who have associated with her, if not too openly flaunting their depravity, are still accepted as substantial citizens. If divine judgment is to be meted out in accordance with the consequences of actions, then woe to the man who seduces

and robs a woman of that which makes her attractive and estimable among her fellow-beings! He who finds a woman respected and chaste and leaves her dishonoured, humiliated, and depraved surely entails a grievous charge to his account, wherefrom, until he begins an earnest atonement, verily ill fortune and a troubled conscience should beset him. Even though social regulations must necessarily demand purity and discretion from woman-kind, it seems there might be more effective deterrents to temptation to the unsophisticated; and also stronger barriers against man's participation in this particular vice.

While distributed throughout the nation are institutions for alleviating the condition of the unfortunate and poor, and not a few individuals are seen devoting their chief attention to charitable and missionary work, a great variety of evils interpermeate the whole social system and act as a check upon the advance of civilisation. Some are rich, far beyond the requirements of personal happiness, others are very poor, with food and clothing of the meanest quality and vocations that imply hard, cheerless drudgery. Many of the rich are evidently consumed with ambition for the wielding of power and making a grand display; others expend their wealth in corrupting and demoralising their fellow-men. When so many opportunities exist for those of great wealth to add to the national glory and well-being by building public institutions, conveniences, and attractions, it seems a pity that it is possible for a man devoid of righteous instincts to have so much worldly treasure in his keeping. And yet there

may be reasons for not showing too many favours to the poor, since it must be chiefly their wilful blindness to opportunity that keeps them impoverished in a prolific land like this. It is seen that a majority of the very poor are either dissolute, laggard, or indifferent to their interests, while not a few are purchasable for almost any scheme against their fellows that a corrupt rich man may propose. Manifestly, it is the poorness of their achievements that accounts for their being poor in purse. Here is a gathering of agitated men; let us take note of their discussion.

American Labourer: I am a labouring man, asking for a reasonable living wage—enough to give bread and clothing to myself and family. The wage rate paid by the managers of this industry is so low that we have agreed among ourselves to quit work until better terms are offered, but find that certain foreigners are now engaged to take our places. These foreigners have with them no wives to provide for or children to educate, and, being of an inferior race, can thrive on what would starve our own people. Many of these labourers have been landed in this country through some fault in the immigration law made to keep them out, by which their hireling lawyers contrive to nullify the clause intended to protect the interests of our working men. It is become a serious question how to better our condition; for whenever we demand more wages we find others ready to take over our work. The Government will not sustain our cause, but sends soldiers to protect the property of the employers, and even the alien labourers, who, by the way, contribute naught to maintain schools, churches, or

other beneficial institutions—all their earnings being hoarded and sent to another country.

European Anarchist : It is with people of your mild ways that this state of things is possible. Were you of my disposition, the capitalist and the office-holders who serve his interests would be quickly and effectively dealt with. We would reward in kind all who are willing to see our women and children starve while they themselves fatten upon cheap labour.

Capitalist : You men do not understand your best interests, else you would accept the wage that circumstances enable us to pay. The scale of wages is dependent upon year-by-year profits of the enterprise we control, and if you care not to accept that, then quietly go your way, and if others wish your places it is their privilege in this free country to have them. Our company is not a benevolent institution; it is here for business, with capital invested for purposes of gain. The industry is perfectly legitimate, as it supplies a commodity that is in demand, and at prices which meet the popular approval. If the cost of production becomes too high, then our commodity cannot compete with that of other companies, and the whole concern must fail. As to the foreign labourers, they are in the country presumably by legal right; if not, then consult those who run the Immigration Bureau. You speak of capitalists as responsible for aliens being here unlawfully, to compete with native labour, but shut your eyes to the fact that the immigration and customs officials are not capitalists, but men of your own class; and if they are lax, or take bribes to let

an alien horde come in as competitors with their own brethren, then are they much worse than capitalists who employ the foreigners after they are here. It would be better to turn your attention first to the corrupt and dissolute members of your own class, instead of recklessly attacking the wealthy, to whose superior wisdom and energy, moreover, is due the extension of great industries in this country.

Labourer : I have no inclination to lift my hand against any one because he is talented and I of a sluggish strain, or because he is rich and I am poor. I am a law-abiding man, only asking such compensation for my labour as will give myself and family a living on very modest lines. If I were not restrained by the other workmen I would turn to at once at the wage offered and trust to the honour of our employer to give an increase when circumstances permit.

Anarchist : Aye! you would grovel in the dust while the moneyed leech rejoices in his gains. Your hair will grow white, I fear, while waiting for benevolence, or anything else but necessity, to move him to raise wages. Perhaps you have not heard of the extravagances of these fellows at the pleasure resorts abroad, how they expend millions for grand estates and castles, and in oiling their way into the society of foreign aristocrats. When any of these millionaires are after a high office they profess loyalty to the democratic principles upon which the policy of this nation was founded, yet we find their daughters marrying titled aristocrats and their money going to rebuild castles and helping to perpetuate a barbaric monarchical system that ought

to have perished centuries ago. A foreigner straitened in purse, and who, on his personal merits, would not be considered a fit husband for any self-respecting woman, is able to negotiate his titled name for the gold and the daughter of the so-called democratic American, the latter never reasoning that the title is only a sham, because not obtained in reward of any personal merit, but through ancestral heritage.

The American who employs his gold to foster and continue the pernicious feudal system of Europe is an enemy to European civilisation as well as a disgrace to the land that gave him birth. As a rich man in this country he is able to do quite enough mischief, but when he proceeds to purchase foreign privileges, and to increase the distinctions between the classes of society, then is he a real danger to whatever land his gold or castles burden. If American gold is to be put to such corrupting purposes in Europe, then should the European agitator for social reform make a special target of your capitalists, who, though debarred by American law from building up a titled class here, can, through their vanity-accursed daughters, increase the political wrongs of other lands. If the lordly class of Europe achieved anything great for humanity there would be an excuse for its perpetuation through money derived from the toil of working men; but, with all the vast resources they have, few of them do else than debauch themselves and whomsoever they can find to contribute to their pleasures. Each generation of this upper lineage becomes more vile; being mated like pedigreed animals, except when money

is a pressing need, they produce only animals, not men. When a man becomes rich he becomes corrupt and unnatural in his tastes, and he has nothing but hatred and contempt for the poor. My doctrine is to destroy the present unjust methods of society and government, establish a condition that will prevent individuals from getting rich, make the soil free to those who till it, and divide the products of the mines among the miners. I would have all the laws and courts abolished, then, there being no law to infringe, there could be no criminals.

Capitalist : You simply befool yourselves with these shallow and vicious sentiments. You ought to know that very few honest, industrious people will be inclined to accept an equal share of the products of labour with the incompetent, indolent, and depraved. Were all men alike in capacity and equally honest, these revolutionary theories might be worth trying, but it is well known that no such general average exists. Then, as to destroying courts and officials, methinks the viciously disposed would have a glorious time until honest men armed themselves to protect their own. Why, it would simply be a reversion to the condition of savages, and the whole fabric of civilisation would have to be rebuilt ! Men would soon grow tired of protecting themselves and their families by individual prowess, and would establish laws and officials to enforce them, as by far the simpler way. Then superior industry and genius would find their incentives, and through the resultant enterprises the hands of the humbler class of men would find employment. Our firm here represents a factor in this nation's complex civilisation

—which civilisation is a result of ages of human effort—and it pays the owners the excess of income over running expense. Many persons participate in its ownership, some of whom are far from being wealthy, and possibly are helpless invalids relying solely upon their little share of the dividends for existence. Hence, if you men persist in refusing the wage the managers decide to pay, then must they try if others can be found to keep the concern going.

Febriel: The views held by these differently situated individuals are the outcome partly of certain oppressive political conditions in Europe, and partly of local society, which latter is as yet in an unasimilated or formative state. The man who engages in no enterprise of his own, but lives by the wage of manual labour for others, is necessarily in a comparatively dependent position. In this part of the world, however, there are many remedial agencies at hand, and a man's difficulties in earning a livelihood are, in most instances, chargeable to weaknesses within himself which prevent his grasping opportunities when presented. It is not always correct to blame individuals for being as they are, since there may be inherent defects or surrounding influences that, for the time being, are insurmountable, and which assure material poverty while they prevail. If the labourers consisted of a well-defined or fixed class, it would be easier to bring them into a closer compact for the maintenance of their interests. But the fact is many of them are on the road to prosperity, and do not expect to be labourers many years, and these are not in sympathy with class legislation or a high-wage movement. Those

who spend their earnings recklessly, and have no hope of being other than low-grade labourers, are always eager to engage in these agitations; but they are usually so barren of means as to be unable to survive the period of waiting necessary to carry a work strike to success, while those with families on their hands are at all times in a defenceless position. It seems that a proper course for the workmen would be to arrive at an intelligent estimate of what their services, relative to economic conditions in general, are worth; then with unity of purpose endeavour to secure that amount. Obviously, they ought not to rate themselves too high in such procedure, lest the industry affording them sustenance be injured. Where an ambition to rise higher in the scale of life prevails among the men a considerable proportion of them constantly withdraw from the humbler ranks and relieve the competition, but if there is an inflow of foreigners this relief, of course, is neutralised. Interconnected with this particular dispute is the circumstance of a portentous incoming of foreigners of alien racial character, and whose methods of subsistence make competition with them a seeming impossibility. Wherever these foreigners congregate in considerable numbers the Americans, finding them uncongenial, move away, the schools, churches, and other appendages of their civilisation disappear, and the locality attains a foreign aspect. There is among the more thoughtful a dread of the conditions prevalent in some of the Southern States, where certain former slaves are still a distinctively alien element of the population; furthermore, amalgamation of the races is also feared as likely to produce

a deteriorate posterity. These considerations have recently caused alarms to be sounded and restrictions upon immigration have been experimented with.

The representative of the moneyed interests we have just listened to showed a far-seeing and philosophical grasp of the situation, but the typical capitalist, however, is of a stern, practical, and generally unattractive disposition. His special, and often his only noteworthy achievement in life is money-getting, to which end he is an expert in estimating and securing all the profit to be got out of a transaction. He acquires a reputation for judgment and skill in handling wealth, wherefore people with a surplus in hand are eager to entrust it with him for investment. He has little regard for the religious or sympathetic features of life; his patriotism goes no further than personal ambitions, and any charities he may dispense are likely to be so published as to gain him some social or other advantage in return. He is not concerned as to the race or nationality of his employees, nor as to what they do with their earnings, but is quick to discover the extent of their productive capacities. His ability in managing large enterprises is a matter of self-congratulation; the feeble and impractical methods of his helpers, many of whom he observes are incapable of handling judiciously even their paltry wages, evoke in him contempt rather than sympathy. This impatience and intolerance with the weak and wayward cause them to regard him—not in any sense as a benefactor—but as a tyrant or a robber. A majority of the labourers are far more shallow reasoners on economic questions than the capitalist. Because the

enterprise that employs them returns for the moment large profits they argue that wages should be higher. They ask for an increase of pay, and, if refused, try intimidation, which probably brings them into conflict with the law. Then, finding themselves punished while their supposed oppressor and his property receive protection, they believe the laws to be at fault, and thoughts of revolution or anarchy are entertained. The votaries of anarchy, while assuming to aim at benefits for humanity, give license to the perpetration of violence and crime in achieving this result. The preacher of this doctrine is an adept in discovering the sins of those he envies or makes it his business to traduce; but, while he is able to enunciate some very pointed truths in this direction, his possibilities for doing any good are neutralised through the impotent fury of his methods. Apparently, his spirit is in revolt against law and order mainly because he cannot express the turbulence that reigns within his own breast without finding a penalty provided therefor. He is generally found poor in qualifications for the struggle of life, with a mind so constituted as to entertain a rankling jealousy toward those who surpass him; and an egotism that attributes his misfortunes wholly to malignant political and social conditions. His theoretic efforts would seem to suggest the dawn of a philanthropic aspiration, which, however, is hampered and deflected by degenerate propensities that incontinently suggest righting the wrongs of some people by doing violence to others. The anarchistic theory is not a product of this country, but originates in European nations, which are heavily taxed to

maintain huge armies, and where class distinctions help to embitter the lower elements of society.

While aware that very rich men of base motives may do much harm, the native Americans are opposed to the creation of any drastic laws likely to have the effect of stultifying enterprise or intimidating investments of capital; they are also against individuals or insignificant social organisations who take it upon themselves to meddle with those in high places. But so long as the distempered minds who evolve and propagate these teachings have admittance to the country, they will find enough votaries to make the lives of prominent men unsafe; and this may cause laws to be enacted for their suppression which will seriously affect the popular liberties hitherto enjoyed. Whatever urges to the doing violence to any class of men or to the confiscation of legally acquired wealth is pernicious doctrine, and, acting upon weak and diseased minds, it is certain to create discord and sorrow. The preacher of anarchy is usually cunning enough to escape the penalties of human law, but it falls heavily upon his deluded pupil. His cunning will, however, not suffice to save him from a higher law which seeks inciting causes rather than effects, and which is likely to find him far more blameworthy than the dupe whose base propensities his eloquence has influenced to the commission of a crime. In these labour controversies the Government is unable to take a positive stand in favour of any particular class or party, so long as there is no infringement of the law. The capitalist must be protected because he not only conforms to the law, but he commands a certain

consideration for the taxes he pays in support of the Government. The native workmen are also to be intelligently considered, for it is by their toil that wealth is created, while from their ranks are drawn those who fight the nation's battles, man its ships, and handle its commerce. Foreign labourers have to be protected out of regard for international comity and peace, to say nothing of the general humanitarian principle involved. It is very unprofitable to the nation for such conflicts to occur, but to legislate on the subject is difficult, the popular will being that the State shall only interfere when its laws of general application are broken, and then with the greatest leniency possible. Many economic questions have to be dealt with to bring about a settled and satisfactory condition of the labour issue, such as regulation of the inflow of foreign workers, the demand and supply of products, and the exigencies of international relationships. Ultimately there may be a general economic system evolved, giving stability to markets and prices; assuring a suitable income to invested capital and a sufficient wage to the labourer for him to rear his family without the distresses that now take place.

Leaving this detail of political economy, which presents very similar features in all the great commercial nations, and taking a more general view, we may say that coeval with an advancement in civilisation and the intellectual inequalities arising therefrom there is a mutual dependency of one order of genius or of handicraft upon another, in that their combined energies shall sustain the well-being of the people at large.

Those who till the soil or gather products of the sea or delve the earth for its minerals supply the crude materials of commerce, and the handling of and manufacture of these crude materials give employment to traders and artisans. Conjointly these workers support learned professionals who treat human ailments, give intellectual or spiritual instruction, and improve the methods and add to the achievements of the fine arts. Likewise, those who execute the functions of government or who manipulate the exchanges of wealth depend for the effectiveness of their decrees and the success of their enterprises upon material producers or wage labourers, to whom they in turn afford equitable laws and regulated employment. Thus, one, in accordance with his physical powers and lowly inclinations, performs heavy manual labour; another, better endowed with enterprise and prudence, accumulates wealth and becomes an employer of labour, while the deep-thinking genius facilitates the production of human necessities through new discoveries and inventions, or by advancing art or literature, or by an inspiring eloquence which gives a profitable direction to the minds of his fellow-men.

The tendency of members of each particular class and occupation to ally themselves too closely and exclusively with their own immediate interests is modified by the influence of statesmen and teachers, whose contact with all the different conditions of men enables them to impartially consider general requirements. Hence, a responsibility rests with each class, cult, and craft, enjoining it to supply others with the best it can produce and to purchase

the best from them. This responsibility necessarily reaches its most important phase with the intellectually gifted, who are, moreover, morally obliged to encourage excellence on every hand and to avert unprofitable jealousies and contentions.

Where there prevail no antagonisms of race, creed, or class to divide a people, and where no foreign domination exists, the principles and methods of the governing system will represent the national characteristics of temperament, intelligence, and morality. In the unrefined early stages of national existence, or in its more cultured epochs, the leaders and rulers are of necessity constrained to enact laws and to govern in conformity with popular sentiment, and the order established will remain in favour with the people until found to conflict with newly developed doctrines or material interests. Within the more progressive nations occasional reformatory changes in the laws will be demanded, and there is need of statesmen of discernment and magnanimity to secure these in time to avert revolutionary agitation. When the masses are degraded or illiterate, as compared with their rulers, they will fail to take timely note of, and through their representative men to forestall, class or partisan legislation; but when they experience the effects of this legislation they become embittered against the authorities, or gather in mobs to destroy the wealth their own labours have produced. If, either by reason of the ill-timed magnanimity of their rulers or by revolutionary success, a people obtain a more advanced form of government than they are morally conditioned to appreciate or sustain,—unless checked by statesmen of acumen

and force,—partisan rancour and misleading doctrines are likely to ensue, accompanied with confusion and civil strife. The ultimate government of civilised man approaches a compromise between prevailing sectional, commercial, and partisan interests and principles based upon historic experience and philosophic inspiration; and the rulers are statesmen of intellectual fitness, whose incumbency of office is subject to popular approval.

The uncivilised man is wont to be servile, mercenary, and morbidly expectant of benefits from his rulers. The enlightened man, while not wanting in obedience to constituted authority, maintains an attitude of personal equality with the highest officials,—from whose individual influence he expects little,—relying chiefly upon himself and the common citizenship of the land to maintain stable government and the conditions favourable to prosperity. Uncivilised men abase themselves by placing every responsibility for maintaining order and the conditions favourable for prosperity upon the rulers; rendering no voluntary aid to them, but embracing every opportunity to defraud the government and to block the wheels of justice. Enlightened men realise that rulers or officials can do but little for the general weal without support from common citizens and, therefore, cheerfully accept their share of the responsibility in upholding and administering the law. Thus, from a cringing and servile spirit and an eagerness to do the worst bidding of a despot, conceding that this despot's pleasure is a sufficient warrant for any proceeding against fellow-men, the citizens of the land, through enlightenment, come

to be possessed with a spirit of justice and benevolence that not only restrains them from carrying out any petulant or unworthy designs of a ruler, but also prompts them to sit in judgment upon his actions. A condition in which the popular intolerance, as vested in the government, is such as to persecute men for their opinions, or to tax the wealthy and inconvenience the enterprising until they seek other countries for their activities, is changed through enlightenment to an appreciation of diversities in opinion and a desire for methods that will encourage genius and develop talent and wealth. A condition wherein a ruler is chosen by reason of his lineage, without regard to his abilities, and is permitted or encouraged to appropriate vast wealth to his personal uses, is changed in favour of the selection of a chief executive from among the abler men of the land, and the fixing by statute of his living allowance or salary. A condition wherein high office is obtainable by purchase and officials may share in the profits of a questionable traffic is succeeded by a régime demanding that those who frame and administer the laws shall show an unblemished record both in public and private life.

Some of the sentiments and ideals seen to take hold upon and agitate the popular mind become either favourable to human prosperity and civilisation in general or retrogressive, according to the fitness of the occasion and the methods by which they are put in practice.

A spirit of invasion which results in an affiliation of the conqueror with the conquered, and a combination of their intellectual and material resources,

may prove a momentous factor in the upbuilding of national power and in advancing the general weal. A spirit of invasion bent upon plundering and subjugation may irreparably injure the conquered and at the same time bring demoralisation to the conquerors by making them bloodthirsty, contemptuous of industrial effort, and indifferent to the rights of others. A spirit of migration, whether affecting the fugitive remnants of a people receding from their foes, or stimulating an outflow of vigorous elements from an overpopulated region, when directed into uninhabited territories or the domains of a racially allied people may prove the beginning of new and prosperous states. A spirit of migration affecting the members of a nation as a means of escape from an undesirable government that their moral influence might reform, and which precipitates them among a people from whom they are racially divergent, may cause impoverishment of the lands they desert and endless conflicts in their new abiding-place. A militant spirit, when sufficiently restrained and only permitted expression in the cause of the oppressed, or in behalf of sound principles, may prove a bulwark of national independence and greatness. A militant spirit not sufficiently restrained, or tending to churlishness and aggression, may corrupt and lead a people to seek their subsistence by robbery and the enslavement of others, instead of by industrial effort. A desire for territorial acquisition by a progressive race, when conscientiously restrained from employing brutal force, may lead to an enlargement of the nation's commerce, may increase the opportunities of its citizens, and also may

confer benefits upon the people annexed, by placing them in contact with better educative influences, new enterprises, and under a stronger government. A desire of territorial acquisition that favours only the conqueror is likely to result in turbulence and misery in the regions conquered or annexed, to necessitate a continual use of harsh and demoralising repression.

A sentiment favouring a strong central government, when serving to break up a number of petty administrations and to create a single law-making focus, may enable the establishment of a nation strong enough to prevent both internal strife and foreign encroachment, and also may lessen the general taxation for State maintenance. A disposition to centralise a government, interfering with a just representative system, and the placing of autocratic powers in the hands of a few, or subjecting territories of different conditions of population and climate to the dictation of a people outside of, or not concerning themselves with, these matters, may portend oppression and the conditions that precede disloyalty and civil strife. A sentiment that venerates and is conservative of established institutions or traditional philosophy may prove a safeguard to the nation against reckless experiment and the scheming of partisans and adventurers. A sentiment that is unyieldingly conservative and abjectly venerative of existing establishments and traditions of the past, to the disregard of recent discovery and inspiration, may become obstructive to all progress and place the nation so far in arrear of its contemporaries in the strength of civilised methods as to

make even the holding of its ancestral domains dependent upon their forbearance.

Viewed in certain lights, the moving incentives of human civilisation are a curious aggregation of antagonisms, and that which is inherently right only prevails temporarily, or while under the influence of some principle or combination of events that stirs the moral consciousness of men. No two human lives are of the same precise measure in respect to the virtues and capabilities. One, through an inherited or acquired structure of faculties, may be inclined and adapted to a menial occupation; another from like causes aims at mechanical skill, or to the framing and execution of government; or one is disposed to extravagances, another is adventurous or speculative, and yet another is miserly. One man is urged by worthy motives, but is feeble in the power of their expression; another is at heart mercenary or vicious, yet is able to skilfully disguise his fault. The result is that such unevenly balanced individuals are seldom correctly estimated by their fellow-men. The over-secretive through eagerness to conceal certain faults or intentions often obscure their best traits and conceal motives it would be well to express. The frank and outspoken, while exposing individual weaknesses, afford opportunities to themselves and to others for the perception and remedying of personal defects.

The inferior man, when placed in control over others, takes close observation of their faults; the superior man may be severe in dealing with the weak and vicious, but is alert to discover and encourage worthy motives and ambitions, and never

causes the righteous to suffer for the unrighteous. This man of magnanimity is wont to place a favourable interpretation upon the proceedings of his fellow-men, and endeavours to reward merit wherever found; the self-seeking man estimates every human action as being impelled by base motives, and is meagre in the bestowing of compensation because of always finding some defect in the one who has earned it. Corrupt and antagonistic men are ready to condone turbulent or warlike measures, if finding opportunity to serve their own interests thereby; they hurry to the support of an adventurous leader without considering the principles involved or injuries that may ensue to the nation or to humanity in general. It would seem a provision in nature that some men shall start wrong in life and make grievous blunders, wherefore, in rectifying their sins they are led into meditations from which are evolved philosophic truths for the guidance of others. Genius is often benefited through being for a time hard pressed and denied its expected rewards; forasmuch as too early success may divert a propitious line of thought and stultify ambition, to the end that good possibilities are neglected. In the beginning of a nation's career its governing system is likely to contain many evil features, and even this might be regarded as a desirable circumstance in that poets, statesmen, and martyrs shall come forward with portrayals of the glory of righteous law to inspire humanitarian sentiment and reformatory effort. If by any chance a government is founded upon absolutely equitable lines, it is probable there will soon be noxious amendments to its constitutional

system by corrupt or short-sighted legislators and a subversion of original principles. Then, under the chastenings of oppressive rule certain pure and studious minds are evolved who, ignoring precedent and appealing direct to original truth, contrive to bring forward new doctrines and inaugurate progressive methods among the people. Thus shallow-reasoning and sordid men, not realising when they are prosperous or best conditioned for happiness, proceed to experiment with the forces of evil until, like unto precociously insistent children, they find themselves in troublous straits.

There are people in this great nation who at times appear to act as precocious children by an incontinent clamouring for a change from the simple government of their forefathers who, according to history, gained their inspiration under corrupt and incompetent rule. It frequently happens that the legislators are men of small worldly experience, or they are urged by narrow and selfish motives, with a penchant for impulsive or experimental enactments; wherefore, the purport of their work is toward restoration of the conditions of government which their forefathers successfully rebelled against.

With regard to the debased and distressed women of whom you have taken note, it is generally considered that if endued with honourable motives a woman will not enter upon a vicious career simply because of having been perfidiously dealt with by some one. Philosophical minds are inclined to recognise an unsubstantial or criminally disposed class, embracing members of both sexes. While many of this class are capable of worthy lives,

others appear to have such an endowment of vicious tendencies as practically ordains them to evil-doing. Of the men who amass great wealth it may be said that they are profitable to the nation to the extent at least of the business activity they engender. But it is possibly as well that the large accumulations of individuals should leave this country, for remaining they might either be expended in the encouragement of folly and vice, or toward the creation of an hereditary aristocracy of worse than useless men and women, such as the older nations are burdened with. National prosperity and greatness depend more upon honourable and enterprising citizenship than upon accumulated wealth. A nation is rich that has many industrious and well-meaning citizens and but few of the idle and vicious of whatever social rank, and unless this condition prevails fertile lands are of little account in maintaining prosperity and happiness. Only those engaged in the active investment of their wealth, or who benevolently expend a fair portion of it in helping the less fortunate, can escape the temptings to use its power to ignoble ends.

The possibility of gaining wealth is an incentive to effort, leading ambitious men to undertake the creation of works which give increased employment to dependent labourers. When a great industry is once established, the fertile intellect responsible for its existence may be said to have realised the purport of its special genius. But if a propensity prevails to use basely the fruits of achievement, an opportunity is missed for the truer success of the accompanied soul enriched by godliness, and a men-

tal distress is likely to ensue, with regrets that material prosperity had ever been found. The contamination of heart usually attendant upon great wealth can best be averted by its possessor's considering himself merely its temporary custodian and in duty bound to keep it so employed as constantly to achieve benefits to others. It is difficult but not impossible for a very rich man to maintain a normal, wholesome, and spiritually profitable mode of life. Such as prefer a strong and nobly endowed posterity to indulgences of the present hour will live as the common people do — abstemiously and maintaining normal mental activities in connection with hard physical labours. Now, if you are satisfied with these investigations of the material plane, we will proceed hence to the astral realm of our planet.

Enouin: We have sufficient information of the material world for our purposes. Let us proceed to the astral realm.

SCENE IV

THE ZONES OF THE ASTRAL WORLD

Lower Astral Zone

Ittigurh: A spirit newly arrived from earth thus speaks to another: Pray, worthy instructor, teach me to absolve my memory of its burden of earthly sin; also how to place myself on honourable terms with all fellow-beings, and in harmony with divine law. And the instructor saith unto him: It is needful for thee in the beginning of this work to fully

appreciate the extent and consequences of thy misdeeds, then thou canst proceed with their rectification. Here is a brief record of thy life; look upon it and take note of what appeareth as thy greater errors and defects. Then saith the spirit: The follies of youth are vividly reproduced upon my memory; and more unpropitious still seem certain ambitions, passions, and intrigues of my maturer years. The excellent possibilities bestowed upon me by nature were neglected for grossly selfish aims, and the abundant opportunities for benevolent deeds I failed to take heed of. The souls of many who suffered through my avarice and sensuality are brought into view, with urgent demands for compensation. And yet, while no actual sin has escaped this portentous record, I am rejoiced to find some truly commendable motives and actions to my credit. I am impelled by a desperate yearning to know the more expeditious way to compensate for every evil deed, that I may add to the good works of my career, and pursue those higher principles of being which are now so clearly realised as bringing true and lasting joy.

Saith the instructor: First, because of the indebtedness incurred to nature, and in that thy heritage was excellent, many issues are concerned and great exertions will be demanded of thee; for here, as upon the material plane, the duties of current existence have to be considered. No inhabitant of this realm is possessed of power to absolve thee from the just penalties of transgressions on earth; yet all sincerely desire thy regeneration, and many will cheerfully lend their assistance to this end. Go

forth with the intent of making full reparation to all who have suffered through thy wilful actions, and, at the same time, make effort to attain such personal virtues as will enable thee to associate with upright and accomplished souls. Search for those who cherish grievances against thee, and favour them until their good will is obtained; then proceed with thy debts to every offended department in nature. Work with consistent and honest design, making especial effort to repay whomsoever hath sustained injuries at thy hand; meanwhile keeping personal improvement and preparation for the ultimate Heaven clearly in view. In this phase of our present cycle of existences it is a first and pressing duty to rectify the errors of earth life, after which achievement we are qualified for the true spiritual consciousness, and for participation in the manifold joys that are possible here to whomsoever deserves them. You will find here, besides wrong-doers and those having mistaken their course in life, also many who toiled at inventions which were never perfected, who worked their faculties to excess in trying to solve problems in nature, or who laboured gratuitously for the general weal to their own material undoing. Of these unsuccessful ones in material life, not a few will be seen as recipients of high favours here, and even happy at having missed earthly achievements and the temptations necessarily attendant thereon. While those who in life departed not from nature and the moral law are to be considered fortunate, and such as have many errors to their account or failures to utilise opportunities for beneficent works should be regarded unfortunate, there are still

possibilities for the soul after reaching this realm to enter upon a career of righteousness which will bring abundant joys, and even enable an overtaking of many of the nobler scions of its era and generation on the way of spiritual progress.

Febriel: Near by is a skilfully constructed observatory, wherefrom a panoramic view of certain features of this realm is obtainable. We might profitably spend a few moments with its scenic studies.

Enouin: Every configuration of the material world, including both inanimate creations and living forms, showeth an astral counterpart here that only differs from the physical in an enhanced brilliancy and perfectiveness. Within our vision are high mountains, broad plains, and the silvery waters of rivers and seas, all sustaining their full quota of animal species, among which the herbivorous and the predaceous kinds can be seen in friendly association with each other. There are great cities, with an architecture far superior to any the material world has produced, and therein are many strange industries, schools, temples, and places of amusement. The soul-quickenings which here obtain enable acquirement of such knowledge and personal accomplishments as on earth cost long and laborious effort with an ease that savours more of pastime than brain-tiring study. But this easy attainment of wisdom and the graces appears to be contingent upon the intellect being brought into full harmony with certain ennobling spiritual principles. That the parentive instincts still subsist is proved by the many sires and matrons to be seen exulting in their posterity on earth, or holding solicitous guardianship over the

youthful members of their lineage who have reached this plane, while those childless in life are wont to seek out and care for the abandoned and illegitimate weaklings sent over here prematurely from the lower world. She that has been a faithful mother finds honours awaiting in recognition of this office which bespeak more gratification than is possible from any success of genius or even of exceptional humanitarian effort. Out of the commingling joys and sorrows coincident with parentage there appears to be developed a peculiar strength and beauty of character, which latter would further seem as part of nature's reward for the giving of bodily forms and legitimate citizenship among men to Heaven-sent spirit entities. The perfections of human-kind in general are more pronounced and widely prevalent here than upon the earth-plane, while the vices and defects are less in evidence. Some there are yet striving to prolong the riotous pleasures of physical youth, and we find others insubordinate, ignorant, and uncouth; but certain conditions obtain preventing these unregenerate individuals from seriously intruding upon the domain of their betters. Looking forth into more distant space, we perceive yet other regions sustaining myriads of souls that have long since severed their relationships with the material plane, and who are now preparing for transfer to the ultimate Heaven.

Febriel: Of necessity the soul elements of this zone of the astral realm show many divergences, extremes, and angularities, because of the various kinds and conditions constantly coming over from material life. Here is a large gathering of souls

intent upon the discussion, it seems, of some momentous question. Let us enter the throng and hear it.

Mohammedan: Having been chosen to preside over and to render an opinion upon arguments to be presented in this dispute, I now call the meeting to order, and ask that those elected to participate make ready to proceed. Our arrangement demands that each speaker shall be limited to one hour's time in which to present the points of his case. We trust the disputants will not revert to the passionate prejudices of the earthly plane; although it is apparent that neither has been long enough separated from the physical estate to be entirely free from its influences. There will be a few minutes' interlude between the speeches, when our audience will be refreshed by some strains of a new religious opera, the composition of which was begun upon earth, but the author, from physical causes being unable to transpose his inspired harmonies there, has continued the work since disembodiment, and now announces its completion. The question for discussion is Christian missionary effort in China, and to the Confucian opponent of this propaganda is accorded the opening speech.

Confucian: During earthly existence my religious sentiments coursed within the lines of what is termed Confucianism; and 't was, I hold, of the purer sort—such as our ancient literati maintained and partaking but little of the modern vagaries of the Buddhist or Taoist Faith. Wherefore I only undertake to defend true Confucianism, and execrate alike all religions that nourish popular superstition through

teaching that one or many deities or devils are watching over or intermeddling with the affairs of men. But, as the inferior man *will* lend his mind to the creation of deities and expend incessant efforts in their propitiation, I prefer the paganism existent in our land to that of Christianity, as being better understood and, therefore, less harmful to the people. In life my prejudice was excited against the teachings and methods of Christian missionaries by their decrying certain doctrines our people hold in reverence, which procedure I considered to threaten no end of dissension and strife within the empire. With the real teachings of Jesus, allowed my own interpretation, I have no particular fault to find, excepting that I regard them weak and impractical, as compared with the utterances of Confucius and some of his disciples.

Although the burden of my attack is against your work in China, I could perhaps find better basis for arguments in the history of those shattered Indian tribes of America, and the remnants of certain island natives, who, from the effects of Christian proselytism and contact with your people, have been almost eliminated from the face of the earth. Like evils are happening to the African races, their country being first invaded by missionaries, who, upon gaining a foothold in the land, become so overbearing as to incite native resistance. Then armed legions are called for, battles ensue, and the natives, proving the weaker, are shorn of their best men, their lands, and their independence. You assume that because Christianity is an acceptable religion for your own race, it should be equally so to others, whatever their

surroundings or intellectual status. But, if actuated by pure and disinterested motives, and not blinded by fanaticism, your acquaintance with the disastrous effects of this business should long ago have prompted you to a betaking of yourselves to another line of procedure; or to leaving the so-called heathen to secure salvation in his own way. Confucians do not thrust their religions upon foreigners, nor attempt to coerce unlettered savages into their fold; neither do they assert that those who reject their teachings incur the displeasure of Heaven. We leave it for others to consider the virtues of our people and the creed responsible therefor, then if they are disposed to unite with us, we will prove ourselves loyal and attentive brethren. We observe that while the foreigners are distributing religious literature with one hand, with the other they are grasping at every material resource our country affords. I am unable to assert any direct collusion of your missionaries with foreign governments; but they are known to give much information upon the resources of our country, as well as upon its defences; and they are generally recognised as the harbingers of foreign officials, of concession or treasure seekers, and of war-ships and soldiers. Whenever calamities are clearly traceable to your presence, you attempt self-justification, with a sanctimonious cant of bringing souls to Christ, and thereby saving them from perdition. You regard the extermination of a whole people through the Christian propaganda as of no consequence, because of the plea that, although earthly ruin has been their portion, you have saved their immortal souls.

The religious formalities which your cohorts supply are never understood by the proselyte; this being due to imperfect translations of an intrinsically weak doctrine and to the postulate that every disposition to rational inquiry must be stifled in order to become one of the elect. If you really succeed in displacing the original faith of a native by your doctrine of a deity even more arbitrary and whimsical than his, he cannot but be so confused and terrified as to be seriously apprehensive if his salvation is after all a possibility; and the last condition of the man is either that of a mental imbecile or an agnostic. When the lowly native convert is loosed from the restraints upon evil incentives which his former religion or superstition supplied, unless under the constant supervision of his new teachers, he becomes an easy prey to the vices. It should be remembered that the masses of China are yet upon a lowly or uncultured plane, as a result of absorption by the intellectually superior race of Ham of hosts of aboriginal barbarians found within the Empire, which people we were not ferocious enough to exterminate, after the methods of Christian colonisation. The establishment of Christianity, with its jumble of doctrines and numerous sects, would divide our people into many rival clans and factions with abundant issues for ill-will and turbulence.

Semitic-Christian theology teaches aggression: sufficient warrant being given in the biblical record of its inspiration for despoiling the unregenerate heathen. Wherefore, if your Christian converts gain the necessary strength, they can be relied upon to begin a revolution that will devastate the land and

bring indescribable misery. If we lose the present reverence for that tenet of our faith urging parentage as a first duty and an essential prelude to spiritual happiness,—the which is responsible for making our nation numerically the greatest on earth,—then will fathers not feel bound to provide their sons with wives and our young men, being thrown wholly upon their individual resources, will probably become like many we see among foreigners, too impoverished or mercenary to maintain the family relationship. Under such conditions the population would decline in numbers, and, thus weakened, our country might be successfully invaded by foreign colonists. Our venerated sage, Confucius, took note that the Mongolian people were not endowed with such powers of mind and physique as obtained among certain foreign nations, nor possessed of that ferocious courage essential to great military achievements. Hence, in his mighty wisdom and loyalty to race, he provided against the defects of our people by urging ancestral worship and the need of sons to pray man's soul into repose in the realm of the unseen. He probably foresaw that sooner or later those aggressive foreigners would cease to wage war among themselves, would grow strong and proceed to despoil others. Then, should we be pressed to the last extremity, our source of safety would be in vast numbers; in that, even though the land be conquered, no alien generation could so compete with our industrial life as to gain a permanent lodgment among us. In persevering toil and mercantile sagacity our people can be depended on to easily hold their own; and the greatest harm

an invasion can inflict, while we remain faithful to Confucian teachings, is in the levying of taxes upon us, until we, through diplomacy or acquirement of better skill in the arts of war, are able to regain our footing.

The merits of Christianity are not so apparent as to attract the serious consideration of our more respectable people, wherefore those who profess to be converts are generally looked upon as insincere, and as accepting your spiritual guidance for material considerations only. The evidence offered in support of the claim of a divine origin for Christian theology is so flimsy as to surprise our learned men that true believers are to be found among a people possessed of your remarkable genius and advanced civilisation. In our estimate the biblical writings are at best but traditional records of certain stirring or unusual events and juggling feats, all of which we have had similar experience with, and can produce equally exaggerated tales about. Your story of Adam's sin in partaking, against instructions, of the fruit of casual knowledge to prove the necessity for a redeeming Saviour is easily shown to be an unreasonable and impractical proposition. Rationally considered, Adam could not sin in taking Eve to his bosom when God had implanted in him an overpowering impulse to do so; nor could Eve transgress in offering temptation, since there was no human law then extant to infringe, and she but followed nature's incentive to the act. Then, what is more impractical than to suppose the God of a universe embracing countless millions of worlds like ours wandering about an earthly garden spying upon a

pair of beings to see whether or not they, notwithstanding His arbitrary verbal injunction, consummated a certain inherent desire; His injunction was one they necessarily could not respect because it was in conflict with His command sensed through the subtle agencies of nature. Altogether this biblical genesis shows no features intrinsically superior to similar attempts of other ancient religions to account for man's origin and the ruling incentives and experiences of his life. If your argument be for a larger number of creeds, emulation among which might lead to the elimination of erroneous teachings, my answer is that while such competition in religious ideals may be harmless within those foreign populations where the rank and file have attained a certain degree of individualism, the result will certainly be very different where vast numbers of unschooled and dependent minds are concerned.

If your missionaries did not oppose the doctrines of our sages, but simply devoted their efforts to purify and exalt the religious system in vogue, showing the while due regard for manners and customs extant, then their presence would excite no hostility. Your standpoint, however, is that we are heathen and our methods of worship wholly wrong; that we virtually have to be educated anew, renouncing all hitherto held as sacred, and giving our minds implicitly to Christian teachings. Foreigners not connected with the missions freely admit that the few actual conversions made do not compensate for the great expense incurred in this business. They concur with us that the majority of the so-called converts are simply mission hirelings, or

such as hope to gain some advantage over their fellow-citizens through the influence of the foreigner; and that all native preachers require constant supervision from their foreign employers, else they will neither practise Christian precepts nor teach the doctrine aright. It is also a matter of comment that the missionaries build for themselves fine residences, have many servants, and, in sooth, live far more comfortably than a majority of the people whose contributions support them; pursuing thus a course entirely at variance with that of the abstemious Nazarene and his apostles. These latter, I may add, never cried out for gunboats nor urged loosing the engines of war because of opposition or persecution. It is further remarked how missionary reports greatly exaggerate the numbers of their converts and the desire of the natives for Christianity; also that they spend much of their time in social functions among themselves, in needless travels, and at health or pleasure resorts; leaving most of the real mission work to their hired native assistants. The open contempt shown by not a few missionaries for the religious institutions of our country is a strong factor in provoking native ill-will against them. And yet, they that execrate our religious methods frequently make use of the temples for residence, or for halting-places on their travels. If any of our people showed like disrespect for expressions of piety and for church property in your country, I imagine they would not fare well.

I can conceive of no reason why the Taoist or Buddhist offering up consecrated wood or paper, and regarding it as a sacred rite, should not deserve

the same respect as a Christian at his devotions. It is observed that most of your sects have dispensed with sacrificial worship, and proclaimed it a form of idolatry, but you cannot ignore the fact that those said to be the chosen people practised it, and, as biblical records endeavour to prove, under God's express instructions. You have much to say against polygamy as it exists among us; meanwhile in your own country numberless young women are debauched and left to choose between suicide and a life of shame. Illegitimate children are not scarce with you, and thousands of abandoned females roam the streets of your cities.

You rail at our custom of foot-binding, but your own women constrict their waists with cord and steel until they appear, in our eyes, disfigured to the semblance of certain ill-proportioned insects; in which condition they must suffer great pain and inconvenience, and dare not stoop or bend the body lest there be a rupture of some of its parts. What with a flower-garden and museum on her head, now with bare arms and brazenly décolleté, again with sleeves like balloons, unseemly projections to the hips and breasts, or hooped skirts, as fashion or the occasion may dictate, really your women show such strange notions that we should not be blamed for protesting against their contact with our wives and daughters lest they become similarly disposed.

And your young men, who, by the way, are guilty of every vice found among us, if we except opium smoking, are not happy unless their necks are encircled by choking walls of glazed cloth, which, with tight trousers and tall, clownish hats, makes them

equally ridiculous and as hopeless slaves of vanity as the women. The freedom of association you allow between the sexes appears to us in violation of the proprieties, and is a cause of unfavourable comment. If our women were resident in other lands, I believe they would duly respect and not brazenly disregard the proprieties as found established there. It seems impossible that your women can maintain pure hearts when they daily parade themselves before the gaze of men, the forms of slaughtered song-birds bedecking their hats, frequently with poisonous drugs giving a false whiteness to the skin or a temporary brilliancy to the eye, and clearly evincing flirtation as their set purpose. Allow us, we ask, to perpetuate the simple manners of the grandmothers of our race, who were modest in demeanour and kept their place indoors, ministering to the welfare of their husbands and children, and who were never accused of chasing after the flatteries of libertines. We protect our young women from possible indiscretions by keeping them at home, or under the watchful eyes of elderly guardians; and instead of permitting their infatuation with undesirable men, we select husbands for them and thereby avert unseemly escapades and such divorce proceedings as constantly plague the courts of your country. With your high living, your vanities, and want of regard for customs of the native inhabitants, I am unable to perceive in what respect you are following the example of Christ; who denied himself home and wife, and devoted all his energies to the cause of benevolent religion. Why, our so-called pagan priesthood are the only ones

who in these days keep fasts and vigils, refrain from worldly lusts and ambitions, and so pursue, in part at least, the methods of him you term a Saviour and the prototype of the Christian missionary.

The priesthood of the Roman sect might lay claim to a certain fellowship with Christ, in being celibates and having less of the luxuries and recreations than Protestants, but unfortunately we find them much concerned in acquisition of property, and prone to concoct political schemes looking to the extension of their material power. They have clamoured for and obtained the official status accorded to consular representatives of foreign governments, are carried in green-coloured sedans, and desire to be regarded, not as common citizens, but as men of rank. The only solace I find in reviewing missionary effort is that a large amount of foreign money is thereby being spent in the country which feeds and keeps from mischief-making a considerable number of our poor; while genuine converts are so few that it may well be doubted if they are ever able to seriously affect our established institutions. Of all foreign creeds, the most likely to take hold in China is that of Islam, which is actually making headway in the western provinces, and without the support of any government. If there really obtained the spiritual consolation in Christianity asserted by its preachers, your presence would not long be needed, for the converts, fired by an enthusiasm resultant of their own increased happiness, would gladly spread the Gospel, and others springing up in all directions to aid in such glorious work, could be counted on to soon bring the whole nation

into the Christian fold. But, as we find the converts showing no particular interest in their adopted creed; and to all appearances quickly dispensing with it as soon as the influence of the foreigner is withdrawn, we feel justified in saying that Christianity is not a religion suited to the Chinese people. It may reasonably be asked why most foreigners not connected with the missions severely criticise or oppose the missionaries? Is it because they consider the missionaries not doing their full duty, or is it due to weakened faith in the doctrine? I incline to the latter view, and suspect that our people are alienating more men from Christianity than the missionaries win over from Confucianism. Our practical philosophy is contagious, I believe; and though probably not realising, or at least not admitting the cause, the foreign residents first throw off their Christian bigotry, then become either agnostics or actual Confucians at heart. Were it made as profitable for them to become avowed believers in Confucianism as it is for some of our impoverished people to enroll themselves as Christian converts, we could probably show the larger gains. The coldness manifested by so many intelligent foreigners toward mission work leads to the thought that Christianity is not so much a system of moral philosophy as a politico-social organisation, the active supporters of which merely use the teachings of Jesus to subserve their attainment of mercenary aims; and that a foreigner of disinterested motives on coming to understand the esotericism of the Orient finds his spirit in sympathy therewith and in revolt against Christian methods.

The Pope of Rome is surrounded by armed guards and all the pomp and regalia of a monarch, and yet chafes at the limits of his temporal power. No such ambitious glamour is attempted by our pagan priesthood. Bishops of the English Church are empowered as officials of the State; are provided with castles and princely incomes; for which expense tithes are levied even upon people who do not accept the Anglican creed, and have, besides, their own churches to support. The Greek Church clergy parade themselves ostentatiously in long hair and black robes, and appear to exact the most servile obedience from their followers. Can you blame the Chinese for their fears and their disposition to resist the introduction of these strange creeds that give so many evidences of thirst for despotic power? The Mongolian mind desires tolerance in religious matters, and we rejoice that our country has never sustained an extremely bigoted and domineering sect. Confucian ideals are broad and rationalistic; the idolatrous ceremonials practised by the ignorant people are mainly derived from Buddhism, which is a creed of foreign origin. While it may be said that a majority of Confucians perform sacrificial worship at the shrines of Buddha and Tao, our men of higher education never do this except as a matter of form, although impressive ceremonials are admitted to do some good through allaying the morbid fears and fancies of weak men and hysterical women. The Christian ideal of a cruelly murdered god in connection with the redeeming of human souls is in itself enough, if deeply meditated upon, to cause the mothers of your land to bear bloodthirsty and

vicious sons. We should suppose that the less Christians meditate upon their hideous scheme of salvation, the better for them and their posterity. If the Scriptures were interpreted in their exact original terms, they would probably appear so at variance with modern dogmas as to cause all pious Christian people to scornfully reject them, as Christ himself would certainly be rejected, if visiting your churches in the unconventional manner he pursued when preaching the doctrines that caused his crucifixion.

In conclusion of my argument, I venture to propose Confucianism, which in principle encourages man to believe himself entitled to existence and the pursuit of whatsoever gives happiness with a clear conscience; and is a better basis for religious teaching than either the Christian dogma which makes God pronounce a curse upon the whole race because of an indiscretion on the part of Adam and Eve; or the whimsical despotism which brings a thief and murderer to Paradise through an eleventh-hour confession and acceptance of the faith, and sends an honest, worthy citizen to eternal torture because of not receiving baptismal rites or failing of an appeal to Christ. I now submit the rostrum to my opponent.

INTERLUDE.—*Enouin*: Truly, *Jebriel*, this music is exceedingly good to hear. I shall secure vibrations of it with a rather cunningly designed phonograph which I carry and will try to reproduce the parts on arrival home.

Jebriel: The strains seem foreign to our sphere, and I dare say were brought from another planet by

some wandering spirit-musician, possibly the same whom the chairman of this meeting mentioned as having attempted to transpose them on lower earth. The many difficulties encountered in the transmission to human beings, however impressionable their minds, of sublime ideas, poetry, and song are, as a rule, only overcome by souls possessed either of an intense disinterested desire to elevate and spiritualise humanity, or to achieve some special beneficence on earth in penance of past transgressions. Were it not for these benevolently disposed spirits I fear the lower world would be very poor in inspiration, since but few of the incarnate race are sufficiently pure and aspiring to win divine harmonies direct from their Elysian fountain source. The champion of the Christian missions is now beginning his argument.

Christian: When on lower earth, the thought never crossed my mind that such a discussion as this, beyond the pale of physical beings, were possible; and I now consider it a misfortune that the Christian clergy do not endeavour to attain more knowledge of conditions existing here. I regretfully admit that in the doctrines held and taught by myself during many years on earth there was no promise that human souls might pursue such interesting activities as those in which we are now engaged. Owing to a too close adherence to biblical records and to a want of nourishment for our theology through intuition and psychic investigation, Christian preachers are unable to give as fair assurance as should be given concerning man's immortal future. In consequence of finding such remarkable and unexpected conditions in the realm of spirit my religious views have

been modified, and though still loyal to the essentials of former faith, the line of argument I shall take will in some respects depart from the orthodoxy of my brethren in the flesh. My endeavour will be to show that the basic tenets of all Christian sects have such superiority over those of other religions as to justify our best exertions to extend them throughout the world.

Assuming the underlying principles of Christianity to be a special revelation from God, we have considered it as devolving upon us to endeavour their transmission to all mankind, and this effort having been made in accordance with individual capabilities, our responsibility in the matter should cease and the consequences need not weigh heavily upon our minds. I hold it to be a moral obligation that any man finding himself possessed of spiritual truth, or that which is believed to be such, should set earnestly about its dissemination; and, although blunders be made and turmoil result therefrom, he should be justified in the sight of Heaven for his well-meant efforts. It is usual for the vulgar members of every race and creed to revile and persecute those who differ from or question their opinions. In Christian lands there are laws to restrain persons of aggressive tendencies in this respect, and there is generally freedom for the expression of every shade of religious thought. We ask no more than this in China; and if the officials there fail to protect us, as the international treaties demand, I consider it proper when persecuted to appeal to our home governments. Such procedure, you suggest, does not accord with the methods of Christ. I answer that Christ probably

regarded himself, by reason of his divine birth, a citizen of whatever land he entered, and therefore not entitled to create international difficulties because of the wrongs he suffered. With us, however, who can claim but mortal origin, the case is necessarily different. While there may be certain grounds for the argument that a missionary should deny himself worldly impulses, patiently submit to indignities, and resignedly trust to a worthy example and spiritual truths uttered to cause an acceptance of his line of faith, there yet appears sufficient warrant for asking the protection of our governments on the ground that religion should everywhere and at all times be untrammelled and free, at least as regards benevolent works and doctrinal discussion. Our missionaries may in certain respects seem arrogant in dealing with natives whose lowly order of intelligence, and consequent feebleness of purpose, make them unmanageable simply by the force of ethical persuasion; and if a few can be pointed at as ambitious for political power, wealth, or advantages to their co-nationals, they are as heartily condemned by the majority of our own people as by others. The true missionary certainly should lay racial and political sentiments aside, and display a mild and courteous spirit, and also reasonable consideration for whatever the native has been taught to venerate.

With regard to the outcry against the expense of foreign missions, there are many proofs we could name that this sacrifice is abundantly compensated. At home it stimulates a magnanimous and charitable desire to uplift the deteriorate elements of mankind, which cannot but react beneficially upon the

participants. Those who unconstrainedly take part in such benevolent effort will find themselves ennobled in their own estimation, and, even if in a measure bigoted or misguided as to *methods*, their *motives* should command the respect of all men. Then we must acknowledge an indebtedness to the backward races for many advantages our enterprising commercial people obtain over them even in the local traffic; which advantages, by the way, are not so chargeable to foreign aggression as to failure of the natives to adopt our systems of government and economic enterprise. We can best compensate such indebtedness to your people by endeavouring their spiritual enlightenment and founding for them hospitals and institutions of learning, which should stimulate them to the creation of happier conditions for themselves.

The charitable and humane efforts dispensed by Christian missions must in time develop a truer benevolence among the Chinese, which will call for public institutions on the practical lines prevalent in Western lands. Instead of merely feeding the youthful paupers, there will come to be industrial schools to train them for useful occupations. We find in the cities of China many beggar children, clothed in scant, unsightly rags, and their unwashed bodies repulsive with disease. Humane care of the orphaned and impoverished has proved a blessing to *our* social system; for instead of leaving them to careers of wretchedness, wherein the only achievement is propagation of vice and disease, many of these unfortunates are matured and qualified for the higher walks of life. I have to admit that the

majority of our missionaries consider their religion the only true one; holding all others to be false and displeasing to the Almighty. Many of them, on the other hand, have their views broadened through study of other faiths and finding therein precepts that agree in part with Christian teachings, though it may be thought prudent not to make acknowledgment of the fact. The finding of certain inspired principles in pagan religions usually serves to make the Christian study more deeply the theology of his forefathers; in which there can invariably be found an answer to every religious question an ordinary mind is concerned with. Missionary achievements are necessarily great or small according to the capabilities of the individual workers, and it is conceivable that some of our members do actual harm to the cause. Their living in comfortable foreign-style houses and appointing seasons for rest and recreation is altogether proper, being essential to health and fitness for work in a climate and amidst influences tending to enervate the foreigner. Our modern school finds that the well-kept minister is moved by pious zeal interblended with the spirit of tolerance; whereas a half-starved mendicant priest, of whatever race or religion, is superstitious, morose, and fanatical. As to Christ's example of celibacy and his advocacy of a disciple being wholly consecrated to Gospel preaching, and your assertion that the pagan priesthood best fulfil this routine, I answer that when extraordinary religious work is undertaken, such as Christ and his first disciples were concerned with, it is well to renounce all family cares, so that one's best attention may be devoted

to the cause. But, for the ordinary modern labourer in the diffusion of Christian beneficence, our Protestant sects consider it desirable to marry, believing home influences and responsibilities tend to improve rather than to detract from personal efficiency. Furthermore, the perfect home life we endeavour to exemplify brings us nearer to and in closer sympathy with your people. Your mendicant priesthood may fast, and endure torturing vigils, but they certainly fall short of Christ's method of going among and exhorting the people to righteousness.

In reply to your query as to why so many foreigners appear to turn from the faith through contact with Orientalism, I can only suggest that the greater number of them never experienced any true religious sentiments. As a rule their hearts are alienated from such Christianity as they knew, not through Oriental philosophy, but by reason of riotous living and contact with your vices. If true believers were thus led astray we might well lose patience with the work. But when the natural waywardness of the human heart is considered, there is no surprise that many of our young men—loosed as they are from the restraining influences of home—should wreck their Christian faith upon the breakers that your pagan shores supply in abundance. When once man has yielded to sinful temptings, the voice of Heaven, intimating the strait and difficult way of righteousness, becomes inaudible, and there ensues an unreasoning antagonism to whatever interferes with self-indulgence. We thus find a cause of opposition to missionary work in the misguided impulses of attainted and alienated hearts

among certain of our merchants, mariners, and officials who reside in China. Others there are who fail to discover sufficient results from our work to justify the great cost of these missions, or, meeting with some of our weaker proselytes, they hastily conclude that the converted native is a worse man than the pagan.

With reference to polygamy in comparison with our social evil, while some of your ignorant and downcast women may live with an appearance of content as wives or concubines of one man, it is not compatible with the enlightened womanhood of our civilisation to do so. The majority of our women will prefer single life, or marriage with an inferior, to sharing with several others a rich man's home. Some of our weaker women may love unwisely, or become mistresses of man's temporary pleasure; but such happenings are inseparable from conditions which give to woman the full privilege of choosing her own career. If schooled in Christian precepts, in connection with the practical wisdom generally accessible to our women while under the parental roof, she will know how to protect herself from the wiles of an evil-disposed suitor, and be able to earn an honourable livelihood if failing to make a desirable marriage. Your young women are practically treated as slaves, not even being allowed a voice in the important matter of choosing their husbands; but in spite of the submissiveness they are taught to observe it is well known that many of them are doomed to most miserable lives; and some are driven to suicide through domestic ills. Their feebleness of character, as a result of non-education, is so

manifest that men cannot highly esteem them, and it is understood that they must be carefully guarded until old and ugly enough to be safe from improper designs on the part of the other sex. What is to be expected but degeneracy from a people who treat their wives and daughters with so little consideration as do the Chinese? Most of your women, to begin with, are crippled by the hideous custom of foot-binding, retarding thus their healthful movements in childhood, giving them untold sufferings, and incapacitating them for efficiency even in the ordinary household duties. In the second place, through close confinement at home and want of general information, they are unable to take part in the training up of their sons for moral and enlightened citizenship. Finally, a woman of high natural endowments may be compelled to marry an ill-formed and half-witted man, who in another country might not succeed in mating at all to perpetuate his defective kind.

Were it not for the doctrine declaring posterity essential to an individual's future happiness, women would be permitted to select their husbands and men their wives; and this natural procedure in connection with its necessary consequence, a maturer age for marrying, would result in fewer and better men in China, which is evidently your most pressing need. The participation of the affections in choosing mates would, I believe, evolve a new element in the Chinese character, an element partaking of the benevolent sentimentalism of our Western races; while some of the meaner traits chargeable to your present generation might be eliminated. With such

unreasonable customs as now prevail, and particularly that which holds womanhood to an inferior plane,—ostensibly to the end that every man, regardless of mental and physical fitness shall be provided with a wife,—it is no wonder that the glory of your Empire is waning fast, and that the once proud Chinese people are being made the vassals of foreigners. To me it seems within the bounds of possibility that when a human being is become infused with Christian love, the acquired faculty effects changes in and enlarges his intellectual and sensorial powers whereby the intelligence, stability, and beauty of his personality are enhanced; and these qualities being communicable to others and transmittable to posterity, should in due course interpermeate and improve the whole race. Christ, having this love-endowment as a heritage from Heaven, sought to impart it to others, and gave concise instructions to his disciples that it should not be treated as an exclusive Oriental mysticism by them, but nurtured assiduously and disseminated freely throughout the world. It is since the affectionate Christian spirit gained hold upon our people of the Western Hemisphere that they have become the most enlightened, humane, and physically beautiful of all mankind. Previous to the introduction of this Christ-principle among them, the Europeans were pagans, and were generally estimated as inferior to Asiatics. It is supposable that if this redeeming principle be inculcated in the Chinese, they, like the Europeans, will in time develop those magnanimous and substantial qualities ever essential to noteworthy human achievement.

In your citation of certain decadent tribes with whom Christian missionaries have laboured, you fail to take into account that their misfortunes can be traced to many causes other than religious teaching. The people who can be truthfully said to have met with these disasters were in most cases brought prematurely into economic competition with European colonists. In order to succeed as competitors with civilised men, several successive generations from the savage state are necessary for the inception of certain important energies of mind and body; and it sometimes happens that ere such development can take place the majority of a wild and defective tribe will suffer extinction—not through any fault of religion, but through their adding the vices of the ruling race to those they already possess. The Chinese being more advanced in the capabilities for industrial effort, and better acquainted with the vices of civilisation than any people who have suffered at the hands of Christian colonists, and furthermore having such numbers in the land that foreigners can gain no footing as settlers, surely there is no danger to your race from any of the causes we concede to have brought disaster to certain weak barbarians. As for weakening any truly commendable incentives to parentage in your people, why, we teach Christ's injunction for men to love their wives and families, and for children to honour their parents. Our worthier men marry, and train up their children fittingly for the walks of life; and, as a rule, only those devoted to the material ambitions or sensualities avoid home responsibilities or set themselves to exert a contaminating influence upon society. Those

making no pretence of following Christian precepts are outside the lines of our responsibility, and we look upon them as being more reprehensible than the heathen, in that they have had Christian opportunities and training.

In your practice of sacrificial worship we are able to discover many evils. The production of vast quantities of prepared paper and expensive aromatics, to be burnt at graves and at the shrines of your deities, imposes a heavy tax upon national industry. The human labour expended upon articles to be thus destroyed, and in making gilded idols, shrines, and useless pagodas, if devoted to practical religious purposes, would build numerous stately churches, theological schools, and asylums for the unfortunate; adding thereby many tangible evidences of a wholesome moral power in the nation. Concerning the vanities of our women, they certainly are in some respects overconspicuous; yet, all things considered, scarcely exceeding like passions of the sex in other races. We cannot admit that lacing of the waist, which is purely voluntary with the individual concerned, entails half the suffering of foot-binding as practised in your country, which, moreover, is inflicted upon children in spite of their piteous protests. Unseemly vanities Christ strongly inveighed against, and all religious and sober-minded people condemn them. By comparing female costumes of the present time with those of the past, it is seen that our women are progressing toward more sensible and modest fashions; giving us reason to hope that ere many years their dress will neither give inconvenience to the wearers nor

unnatural and offensive proportions to their physical outlines.

In closing my argument, I wish to call attention to and emphasise the fact that those who contribute to the support of the missions, and a majority of them that go forth to fulfil the work, are actuated by religious and benevolent motives. They realise the terrible evils existing in the once powerful Empire of China, and that no religious or other force indigenous to the country seems capable of dealing with the situation. Vast areas of your most fertile soil are devoted to opium culture, and the victims of that terrible drug are daily increasing. Your official system is corrupt and incompetent, and we see no moral influence in the land likely to reform it. I am aware of no better method of helping the Chinese people out of their present distresses than the introduction of the religion and civilisation of Christendom among them, and this our missionaries and their supporters are making a determined effort to accomplish.

INTERLUDE.—*Ittigurh* : These splendid contests ought to have most beneficial effects upon the inhabitants of your planet, Jebriel. 'T is a very rich world to show all these wondrous intellectual varieties.

Jebriel : Our races and civilisations are in the present age widely apart, and their attainment of an entirely friendly and magnanimous bearing toward each other will require yet many years of effort on the part of inspired and studious minds. The superior civilisation has its brightest promise of being realised through a closer union—now in process of

formation—between the stronger elements of the Caucasian family; which will give opportunity for the unfoldment of many latent powers in their sons that were long retarded by destructive internecine wars. The nationalities of this fair lineage have almost attained to the morality and intelligence of being able to do away with disastrous war: their governments being practically pledged to peacefully arbitrate all subjects of controversy that may arise between them; but the parcelling out of spheres of political influence among the weaker races still supplies a cause of dangerous jealousies. When these leading nations have reached a settled and harmonious status with regard to their commerce and dependencies, it is expected that they will mutually and intelligently enter upon the cause of uplifting the less fortunate branches of humanity, and so bring about happier conditions than have hitherto prevailed on earth.

Enouin: A truly enchanting chorus is that now being rendered; with instruments and voices all so well trained and harmoniously attuned. I would suggest that the inspiration for these melodies had come straight from the divine source of spiritual joy, and that the soul who transposed and adapted them to this world was of angelic purity. I sincerely hope, Ittigurh, that we shall succeed in reproducing the music upon our own planet. Now the stately Arab President of the meeting is about to commence his discourse upon the merits of the arguments we have heard.

Mohammedan: In comparing the two religious systems that have here been discussed, we find

benevolent sentiment the more conspicuous in Christianity; while Confucianism may be said to show a more practical philosophy, or rationalism. The founder of Christianity, whether he be regarded as Divinity or as man, was a public speaker and did all his teaching by word of mouth. The founder of Confucianism was a writer, a learned man, who set forth his doctrine in books. Jesus, who seems to have held all worldly institutions and learning as of small account, made no effort to hand down a written theorem, leaving it wholly to the eloquence of spiritual inspiration to perpetuate the faith. The outer methods of both prophets have been more or less faithfully sustained by their respective followers to the present day; but the esoteric ideals of neither have ever had a full and satisfactory exposition. The adherents of Confucius have cultivated a certain rationalism and a disposition to recluse and meditative devotions, while the followers of Christ advocate an unquestioning religious faith, fervent preaching, and gregarious public worship. As results, we find among Confucians a class profound in letters, and able to comprehend something of the esoteric doctrine; but the ignorant masses have had to content themselves with the contemplation of outer symbolisms, or else resort to the simpler régime offered by a degenerate Buddhist priesthood. Among avowed Christians there has never been a distinctly learned or religiously scientific class: abstruse and esoteric thought upon religion being rejected in favour of the plainly expressed sentimentalism of Christ. If we consider the present moral and political status of the nations in which these two systems of religious

teaching obtain, and take no account of indigenous powers in the races concerned, more good appears to have resulted from the methods of the emotional moralist Jesus than from practices inaugurated by the more profound reasoner Confucius.

The Christian custom of public gatherings, including both sexes and members of every class and condition of society, must be adjudged conducive to general mental improvement in the nation, whatever the measure of wisdom in that which is taught. Even though much of the creed expounded by Christian enthusiasts appears to a learned Confucian the veriest nonsense, it may nevertheless benefit the hearers of it by leading the ignorant to take thought of moral questions, and the more cultured possibly to undertake the solution and exposition of a truer doctrine. Neglect of this manner of religious discussion, which must be regarded as an essential in the moral training of the lower classes, may be cited as a serious defect of modern Confucianism; and a strong factor in causing the Chinese people to proceed to such excesses with idolatrous ceremonials. Owing to the absence of public debates and preachings upon subjects of world-wide import, the citizens of China have poor opportunities to acquire the enlightened views and social amenities that are common in Christendom.

The more devoted followers of Christ are of the less cultured people, there being no deep philosophy in his recorded teachings to attract and hold an advanced intellect; and it would seem that this condition might be remedied by an infusion of certain logical features of the Confucian classics. On the

other hand, the only true followers of Confucius are of the lettered class, uneducated men being unable to comprehend the profound language in which his philosophy is expressed; and there might be a remedy for this in an infusion of some of the emotion-stirring simplicity of Christ. Apparently, however, the literati of China will not embrace Christianity because its doctrines do not contain those philosophic principles which appeal to deeply meditative minds, and many rationalistic people of Christendom will continue alienated from the churches through the same cause. Many of the ignorant and middle-class Chinese will become at least nominal Christians, and by their influence there should in time be developed a general desire for public worship that will either revolutionise Confucianism or bring about a compromise creed embodying the better features of the two systems. There is actual hope for an all-sufficing religion from a combination of the mysticism and philosophy of the Orient with the sentimental ethicism of the West. Interconnected with the teachings of modern Christianity is much practical information, which assists in the enlightenment and upbuilding of the race. Notwithstanding there are frequent and somewhat serious conflicts among the converts of different sects, and between them and Confucians, it is generally thought that the Mongolian people will not develop the fierce bigotry characteristic of the more excitable European races; and even if Christianity attains dominating power, there will be no such bloodshed as marked its early epochs in other lands. In taking note of the missionaries, it is apparent that

many of them have but a frail conception of the true spiritual light; being merely impelled by an unreasoning emotional fervour or sentiment, with a deficiency in both the wisdom and charity that every religious teacher should possess. The Christian propaganda may in time find it expedient to refrain from attempting an exposition in Oriental lands of certain untenable features of their creed; and Confucians will possibly expurgate some of the erroneous conceptions attached to their ancient system and proceed to enliven it with new and virile principles. Such as make use of the term *heathen* toward men whose only offence is that they maintain a strange or inferior religious belief, have not in their own hearts sufficient magnanimity for success in the cause they serve; and he that speaks contemptuously of another's doctrine or jeers at his devotional methods is devoid of true benevolence and is capable of violent measures in the name of religion. Furthermore, he that can think complacently of his neighbours as being doomed to eternal misery because they accept not his religious views is a barbarian at heart; and when a man of this spirit attempts missionary work he is more likely to excite hostility in the natives than to attract them to his cause.

In every religion there are the true adherents of certain spiritual principles, and also those who revere only its external formalities; and a few will always be found critical of and antagonistic to the prevailing order. It does not follow that because a man is opposed to the creed of his kindred he must be a bad or inferior citizen. It may be that he is either intellectually beyond his time or surroundings, or

lacks development in spiritual veneration; which latter condition can well be considered a misfortune, in that, aside from the joys of the true religious experience, such veneration affords the strongest of safeguards against vicious temptings. The first aim of every creed should be the fostering of *divine* worship, as against an attraction toward external ceremonials, the usual purport of which is to repress true religious sentiment. A detailed comparison of Oriental with Occidental religious customs, showing whether it were better for the people to resort heterogeneously to the shrines and temples, or to congregate at appointed intervals for worship, would be interesting if time permitted our pursuit of the subject. It is a custom of the Oriental to meditate and pray alone in a place of sacred influences, kneeling before an emblem or image of a beloved one believed to have attained an exalted state in Heaven; the Westerner considers it more profitable to attend church and unite with others in prayer and psalm-singing. The two methods are more or less characteristic of racial temperament, but whether as a result of generations of religious teachings—as proposed by the speaker for Christianity—or of inherent and ineradicable race qualities, cannot easily be determined. The unostentatious and deep-thinking member of whatsoever race will prefer to meditate upon his heartfelt sentiments alone in such surroundings as inspire a religious frame of mind; this being to him a more sacred service than any function or ceremonial connected with public gatherings, wherein the attractions of sex and vain display of dress tend to evoke worldly rather than

spiritual thoughts. Such, however, as are not disposed to contemplative reverie; or to whom the solitudes of nature are more suggestive of evil than of beneficent influences, find their spiritual solace in church and under the tuition of preacher or priestly functionary. The proposition suggested by a review of these two methods of worship is that both should be cultivated by whosoever is ambitious to rise above the common plane of intellect.

While attendance of public meetings gives a desirable social polish, profound meditation, so necessary to an attainment of ideas beyond the usual channels, is best pursued in nature's exclusive domains, where the soul gains a peculiar strength and inspiration from her uncontaminated harmonies. The forms, as well as the doctrinal theory of every great religion, have invariably suffered much alteration in their transfer from a people of a certain temperament and status of civilisation to others widely divergent from them; but the average missionary seems to expect the doctrine he propounds to retain its original features, and to change the character of the convert to his own ideals. The simple and natural religion of Christ did not suffice for the ceremonious and imaginative Romans; and when in due course the Christian name and certain tenets connected therewith were accepted by them, they injected into their new religion many of the idolatries of that which it displaced. Christianity later found an expression nearer to the original doctrine among the more stable and prosaic population of northern Europe, where no complex or fantastic theology had ever been developed; and from this

quarter has come the Protestant division of the faith. Through the influence of Greek and Roman mythology Christ became a god, miraculously born to save the human race; for under the overpowering influence of their idolatrous paraphernalia these converts failed to perceive that he claimed oneness with Divinity by reason of the purity and spiritual exaltation of his heart and mind, not because of an incarnation different from that of other men.

The real doctrine of Christ, I assume, was in conformity with the basic principles of Semitic theology, which declare the existence of but one God, whose purposes are revealed through the inspiration of prophets. This original creed became modified to suit the mental condition of the people embracing it, and similarly any Chinese who adopts Christianity, when free from foreign supervision, may be expected to modify it to correspond with his racial temperament and inherited ideals. There ever prevails among mankind a tendency to divert worship from the single overruling Infinite to imaginary saints or demi-gods. The prophets of Israel strove hard to maintain pure monotheism, but the people persisted in going after false gods—with their purported promises of a cheap escape from the consequences of sin and an easy access to Paradise. The hearts of a good many modern people seek for Jesus as one who will confer the personal favour of redeeming them from their just deserts. The Catholic branch of Christianity presents the Virgin Mary as the more accessible and effective intercessor with the Almighty; and quite naturally as the wife of God she should seem a very suitable intermediary for

those who imagine they can bribe their way, or get into Heaven otherwise than on their personal merits. It is human nature to be slovenly in matters that do not urgently demand attention, and any doctrine is attractive that offers an easy escape from personal effort and places the responsibility upon some obliging saint or saviour. The majority of men, knowing themselves guilty of violations of the moral law, and finding it difficult to maintain the austerities essential to a clear conscience, are only too glad to discover a scapegoat for their sins such as is presented in the crucified Christ. The Christian Bible, like unto the scriptural record of many other religions, is an attempt to interpret spiritual existence and the Divine Will. The unbiassed seeker after spiritual truth, while holding in profound respect the prophets of old who endeavoured an interpretation of the Infinite, must still consider them merely as inspired human beings more or less prone to error, and so form his own opinion as to what part of their work is acceptable for guidance under modern conditions. The bringing of Christianity into China is portentous of civil strife, and it is possible that through its influence human blood will be out-poured as never before in the Empire. Armed strife is inevitable in any land where the conservative element makes a blind and desperate effort to check the inroads of new and progressive forces. What is most to be dreaded is the uprising, under the Christian name, of an ignorant horde, who will institute wholesale slaughter and pillage, but no beneficent reforms.

The Tai-ping rebels, who devastated the southern

capital some years ago, showed a disposition of this kind; and we also might mention the occasional outbreaks of a rabble calling themselves Mohammedans, but whose conception of our faith is practically limited to the prohibition against eating swine flesh. The question of life generation, and the relation of prenatal entities to the intellectual power of nations, has been considered by a few nonconformist or independent minds; but is superstitiously avoided by the clergy of almost every creed, the Brahmin and Buddhist philosophers, in fact, being the only earnest investigators in this direction. It seems a pity that so little is known of the wondrous process whereby the incipient souls, creative of all the classes and orders of vital being, achieve incarnation through their materialised affinities. If the inner workings of nature were studied more by the Christian clergy, and biblical traditions given less consideration, doctrinal preaching would soon attain a more rational basis, with the adoption of better methods for making proselytes among the inferior or barbaric races. It would be understood that souls which incarnate with these people are of such a lowly order that the barbaric condition in life is peculiarly suited to their inclinations and enjoyments. One who is inherently an inferior is happiest and most serviceable, in the world's material economy, in the squalid and precarious conditions of primitive life. If forced into highly civilised associations, his uncouth nature is depressed in finding himself deficient in the faculties for industrial enterprise and appreciation of the works of genius; and from this melancholy ensues a disposition to

revel in vices which complete his ruin. Of the spirit entities that now resort to earth for incarnate existence there are many intellectual inferiors, who, if finding no barbaric races to receive them, would appear as vagrants and criminals among civilised men, and cause much disorder and suffering.

The subject of vanity is somewhat difficult to deal with; but its remedy should be found in a religious sense which restrains from extravagances in dress and a desire to outshine others, and in the ability to discern true beauty resulting from health and bodily comfort from false and affected attractions. Vanity ordinarily defeats its own aims in giving a tawdry, unreal, or uncomfortable appearance which is offensive to others, but is not likely to become patent to its possessor. Constriction of either the feet or waist to attain bodily proportions never intended by nature, or the use of drugs injurious to health for the sake of a temporary charm, evidences a barbarous condition of mind that should be decried by every teacher of morals and religion. The chief purports of religion are to sustain the moral law and fit human souls for their spiritual future, and whatever creed best serves these ends is obviously the most desirable to perpetuate. The devout Christian, in accordance with instructions received, regards his religion as the only true guide to future happiness; and the true Confucian is equally confident concerning the potency of doctrines laid down by the patron saint of his race.

The inscriptive system of Chinese literature is cumbersome, and the mind of youth is so taxed in mastering its details as to leave small chance of

gaining such general information as is required for administering great enterprises. The literati, on whom China depends for guidance, are through this cause made narrow-minded and conservative, and the remedy can scarcely be short of a change in favour of the simpler letters used by the more advanced foreign nations. Weighing impartially the arguments offered by the parties to this dispute, I render the opinion that Christian missionary work ought to continue, though preferably on broader or, generally speaking, more Christlike lines. I would urge the adherents of Confucianism to bestir themselves to the enlivening of their ancient philosophy with modern ideas, and to an adoption of the best methods of Christendom; for it is only through a healthy spiritual growth that the Middle Kingdom can hope to again take rank among the leading nations.

Enouin: Wilt thou tell us, Jebriel, something more of the history of this Christ we have heard so much of in your world?

Jebriel: In life I was a Brahmin and had but little acquaintance with Christian lore—Krishna being regarded as the saviour of *my* people. From the information upon the subject I have gathered since my disembodiment, it seems that some two thousand years ago there appeared in Asia Minor a Hebrew moralist named Jesus, but latterly termed the Christ or Saviour. The doctrines enunciated by this teacher contained certain peculiar features distinguishing him from all other prophets and sages of whom we have any record. His principal themes were the universal brotherhood of man, the fatherly relationship of God to beings of our lower world, and

heartfelt worship as distinguished from ceremonial functions. He besought men to lay aside base prejudices, to love and mutually aid each other, and to worship God as the parent of all mankind, not as a mere tribal deity. He taught the unity of all righteous principles of the human mind with an overruling Power, and that through prayerful devotions and a correct course in life man might become divine and deserve the title of a true son of God. The people of his time being too corrupt and ignorant to appreciate these doctrines, and the priesthood fearing their established creed might come to grief, a conspiracy was formed to destroy him. He was crucified, but his disciples continued to preach and extend the doctrine. The religion thus founded achieved nothing worthy of note in Asia Minor, but on reaching Europe it took firm hold upon the people there, and soon the great Latin and Greek hierarchies came into being. The Greek denomination prevailed in eastern Europe, while the western part of this continent came under the tutelage of the Roman Church. The priesthood brought together all obtainable information about the disciples of Christ, and, adding thereto certain Hebrew records and traditions, the doctrinal system of Christianity was completed. Eventually there was revolt in the Roman Church, and a Protestant sect came into existence with a somewhat purer and more liberal interpretation of the faith. Thenceforward schisms increased throughout the Roman world—these evidently being due to various and confused accounts of Christ's teachings, and the effort to make them harmonise with ancient Hebraic theories. The

Romans were probably the first to proclaim Jesus a miraculously begotten son of God, though the modern Testament is so worded as to indicate that his first disciples, or Apostles, held and taught this view, therein being quoted certain references in the Hebrew scriptures to an expected Messiah or Redeemer of the race. This doctrine of an immaculate conception is taught throughout the Christian world to-day, and apparently to this doctrine is mainly due the skepticism so widely prevalent there. Ah! I have just sensed a private discussion upon the divinity of Christ between two clergymen on the earth-plane, which if I can get conveyed to your perception will probably complete the information you desire. You will observe that, while we are a long distance from the disputants, as soon as a certain mental sympathy is attained their words are rendered as tangible as if spoken close at hand. The principle of this method of long-distance interviews is now being physically experimented with on earth, and when man is eventually aware of its possibilities for communicating with the spirit world, a great revolution will take place in religious thought. However, a general application at the material end of the line, in the system of interviewing you are about to experience, will be deferred yet many years, for the reason that at the present time but few men have the necessary combination of traits to enable them to engage in such abstruse and prospectively unremunerative work.

Enouin: I now have your telegraphic connection well in hand, and the argument between the clergymen is perfectly clear to my perception.

Trinitarian Clergyman: In conclusion I assert the evidence is complete and fully proves Jesus a truly begotten son of God. The sacred scriptures predicted his coming so accurately that we have no occasion for doubts upon this subject. The numerous miracles he performed indicate powers that only a God can command, while the benevolence displayed, even toward his worst enemies, attests the superhuman qualities of his heart and mind. No; 't would be heresy to admit your boasted liberal views, and regard fraternally the doomed hosts of heathendom. We hold fast to the belief that Jesus was the real Messiah and son of the living God, seeing in him a completion of the Holy Trinity—Father, Son, and Holy Ghost—which rules heaven and earth; setting our hearts firmly against any teaching that comes from men uninspired with his doctrine. To lose this true faith would mean our utter demoralisation on earth and eternal punishment hereafter. No invention of the human intellect can compensate for our belief in the extreme goodness of the Almighty in giving His only son to suffer fleshly torture and death that man might have eternal life. The plan of salvation outlined in the Gospel of Christ is perfect to whosoever will see with the eye of faith, and they that ignore him and seek Heaven through the byways of other and false religions will surely have eternal sorrow for their portion.

Unitarian Clergyman: We have no quarrel with the conventional or professedly orthodox brethren as to prophetic inspiration or the divinity of Christ; but, if conceding both we claim the right to our opinions as to the nature and methods by which

these sainted ones received their commission to teach mankind. The estimate of Jesus held by a majority of those in my line of reasoning is that he was a man of superior qualities in his time; a teacher of moral precepts and a healer of mental and physical ills, well deserving the affection and praise of all his fellow-men. We esteem it to his greater glory in thus being considered a man and possessed like others of the fleshly temptings; instead of a God with the powers of Heaven to do his bidding. For, if only a man and subject to weaknesses peculiar to the race, having somewhat of sympathy toward the incentives and pleasures of material life, he showed remarkable piety and a most praiseworthy disposition thus to sacrifice self that others might be profited. Call him a God, and what do we expect but Godlike and superhuman qualities? Why, then the sacrifice becomes purely formal and routine, and withal not very great; since he would necessarily have a full knowledge of the eternity of bliss in store, and foreknowing every trait of human-kind, their base passions need not distress him. Thus estimated, 't would be reasonable to suppose he suffered no real pain on the cross, since, having the powers of a God, he could easily subdue the nerves of sense; or, if so choosing, might even receive pleasure from the nails that pierced his flesh.

As a God Jesus does not fulfil legitimate expectations; for with infinite agencies so near, he ought to have achieved more than he did in the interest of mankind. Why did he confine his works to a limited field like Palestine? Would it not have been greater wisdom to have briefly visited in turn all the

populous empires of his day, giving to each in turn the gospel of salvation? Then, why did he waste so many years as a mere wood-worker? Has a God so much time to spend upon an ordinary manual occupation, and in competition with finite toilers? He commenced to teach at the age of thirty; did he not know as much at twenty? Finally, why should not a God himself write the gospel he was commissioned to disseminate, instead of leaving it to his followers to make a muddle of? We might expect a Heaven-sent Deity to write the purport of his mission indelibly and on paper that would last through eternity; and to present to each nation of earth a copy thereof, so that sectarian quarrels and the possibility of skepticism would be forestalled.

The Jews were praying for a Messiah, and surely they would not have rejected him if coming with proper credentials. They asked that signs and convincing evidence be given to show that the Messiah had really come, and for this no reasonable man can censure them. They seem to have been religious men, according to their lights; and as Jesus denounced beliefs and ceremonials regarded by them as most sacred, while failing to give satisfactory proofs of his authority for so doing, it is not surprising that they sought his destruction. Let us now examine the doctrine of the liberal religionist and see if it does not place Jesus the man in a far more satisfactory light than Jesus the God, who could do wonders and actually achieved so little more than several admittedly human sages and prophets we might mention. We will hold in our mental vision Jesus the man, a carpenter toiling at

his trade, the while his spirit deeply grieved at the sin-burdened state of humanity, and yearned for a remedy. At the age of thirty he had solved the problem of how best to serve his fellow-men. With mind attuned to Heaven's inspiration, and soul enthused with benignant fervour, he entered upon a career of religious teaching. Evidently his scholarly attainments were not great, and whether he had previously travelled extensively or not we have no means of discovering; but that he was possessed of divine inspiration, and found words of eloquence in which to express it, we have satisfying proofs even in the present fragmentary record of his career. Urged by soul-felt enthusiasm and righteous energy, he moved from place to place, preaching with a persuasive fervour that drew multitudes to hear him, while even the learned Jewish elders were confounded by his strange yet convincing propositions. He defined Deity as endowed with parental affection, instead of with fickle and vindictive qualities, such as were attributed to the Jehovah of Mosaic tradition. He proclaimed the oneness of the righteously inspired soul with Divinity, and urged men to endeavour such sanctification of heart as would secure this estate. He healed certain human ills,—probably through the influence of the emotional exaltation and faith he was able to inspire, in connection with the pure magnetism of his own personality,—effecting, it is fair to assume, many remarkable cures, though the biblical accounts no doubt exaggerate these events. Such were his good works; of the mistakes he made we have no record.

If we take Christ's own recorded words as a basis

for determining his true status and make a little allowance for possible misquoting, the more logical inference suggests that he was a son of man by birthright and a son of God by attainment. It is comprehensible that through purity of life and intercommunion with spiritual power, Jesus acquired a sanctified and truly religious heart, and under its influence felt himself entitled to claim a spiritual unity or sonship with Divinity. But the priesthood of later times seem to have thought it a serving of Church interests to proclaim him singularly divine or superhuman by birthright, which proposition would harmonise with the ancient European theory of demi-gods, and so make proselytism in this part of the world easier. Thus, we believe the apostolic records came to be extensively revised; some of the utterances of Jesus being actually construed to imply the very opposite of what he intended. To the critical observer there are sure evidences in the modern Testament of the interpolation of Christ's actual teachings. An expert in anatomy, we are told, is able from a mere fragment of an osseous framework to determine the outlines and proportions of the animal to which it belonged. He will select from a miscellaneous heap of fossils those appurtenant to the creature he wishes to reconstruct, rejecting at sight whatever is foreign to the original form. In like manner an adept in psychic and mental phenomena will recognise the sentences of a genius he has studied wherever he finds them, and is also able to detect any disfigurement to which they have been subjected. Such an adept may attain a psychical rapprochement with the genius of

Christ, even from the fragments perpetuated in the gospel records, and become qualified both to detect all superadded phraseology and to supply that which will better fit the original expression. By taking this view many strange and inconsistent sayings are easier explained, while really there is naught in such change of base to detract from the faith and hope of Christendom.

In order to believe Christ a God it is necessary to stifle reason, admit a Divine interruption of nature's law, and proscribe all questioning of the views certain ancient oracles of the Church have set forth concerning his origin and mission. So soon as one employs his rational powers upon the subject, the evidence of Christ's divinity, other than that of personal attainment possible to many human beings, becomes very hazy. There is nothing singularly Godlike in the utterances accredited to him; in sooth, there is no word or idea beyond the powers of a highly enlightened and inspired human intellect. It was a custom in ancient times to make demi-gods of men who displayed uncommon genius; hence it is not to be marvelled at that Jesus was declared a Deity; and by reason of his affectionate disposition, a suitable intercessor with his Father for mankind. On these grounds we of the liberal school esteem Jesus as a prophet and reformer of religion who sacrificed life for principles; but our *worship* is directed to the Divine Spirit which in single might overrules the universe.

Febriel: We who are outside the Christian influence find naught in its doctrines or history to imply an origin different from that of most other religions

on earth. When the language of any of the nations or tribes of past ages had attained a capacity for thought-expression, enabling historic or traditional records, there invariably came forward certain individuals possessed of a penchant for psychical investigation and with the egotism of leadership, who proceeded to examine human actions and their consequences as a basis for a moral code and to delineate methods of worship. These primal seers or prophets interpreted nature's phenomena for their rude followers; and though often pursuing methods antagonistic to those suggested by modern reason, they effected certain restraints upon base passion, and supplanted the human dread of death and of the supernatural with a belief in future happiness for the soul. The uncouth men of these ages were clamorous for evidences of spiritual power in their religious teachers; to satisfy which demands the seer had not only to practise austerities in order to evolve a religious ecstasy and an inspirational or quickened intellect for soothsaying; but also to supplement this power with conjuring and miracle-working. To effectively impress his savage brethren with any new inspiration or moral precept, the primitive seer had to disguise all human frailties appertaining to himself, and make at least a pretence of intercommunication with invisible powers: and furthermore, in conformity with personal needs or an ambition to enlarge his influence, or lest he be pounced upon as a mere pretender, it was incumbent upon him to utilise the magical and deceptive arts.

Even while urged by the most commendable mo-

tives of the age, the seer found it necessary to attain an esoteric power of divination through abnormal bodily conditions and an entranced intellect; and also an esoteric glamour by the practice of miracle-working:—the former was inspired by a religious motive, the achievement of a beneficent spiritual guidance of mankind; and the latter was necessary for the securing of his popular influence and the power to carry into effect the conclusions resulting from his weird vigils. Thus fastings, incantations, and occasionally the use of drugs to subjugate the physical functions and to induce an inspired mentality became the routine advocated for every aspirant to high spiritual attainments; these austerities being modified as the precepts of a higher morality came into force. The public teachings of these prophets were more in conformity with the clamourings of the ignorant and sensuous multitude than the inner spiritual wisdom they themselves possessed; which latter it was thought best to retain exclusively for the yoga or priestly castes until ordinary men should become so generally enlightened as not to profane the sacred truths. In their peculiar way the ancient prophets dealt with the same problems in nature, and often arrived at virtually similar conclusions as have the scientists of modern time; but their discoveries were either lost or obscured by mystifying symbolisms, because of the unprepared state of common humanity to receive and utilise them. The prophet of olden time was wont to subdue the physical propensities and bring about mental exaltation by self-imposed vigils and austerities which his modern prototype can dispense

with, because of the possession of a superior physical organisation and of faculties of mind enabling ready inspiration and a comparatively easy supremacy of the righteous sympathies and emotions. The principal achievement of the ancient seer was a revelation of his inspired convictions in the form of doctrinal tenets; that of his successors has been re-discovery of original truth and reconstruction of prevailing creeds to accord with the improving intellectual status of the people. A majority of the ancient priestly castes, being themselves devoid of genius and merely proficient in religious formalities, persistently misinterpreted the inspiration of the prophets they professed to serve, and lent their influence to spread confusion and error.

The more cultured modern priesthood can hardly be charged with this desecration, as they proceed more intelligently and reverently in unravelling mystic symbolisms, rectifying inconsistencies, and eliminating such features as the reasoning spirit of the age demands. In discarding certain doctrinal features of the creed of their primitive ancestors, and adopting others of foreign origin, some tribes and races have involved their theological history in confusion; while the alien doctrines thus adopted have generally suffered such modification, in order to satisfy the characteristics of race and language, as to make it difficult to trace them to their source. Doctrines of one age ordinarily fail to beneficently influence the minds of a subsequent period; the description of divine penalties for sin in the older version being usually so extravagant as to be unsatisfactory to more modern reasoning; or else the

methods of escape from this punishment are too grotesque or arbitrary to be taken seriously. An ancient creed becoming unsatisfactory, through the enlightenment of the popular mind, is first condemned by the more adventurous thinkers; skepticisms and materialistic theories are then likely to flourish, and thus conditions ensue favourable to the advent of a prophet to found a new system or to reform and revitalise the old.

We find many dogmas of the ancient creeds still in evidence among men; and their conflict with modern thought is productive of much of the skepticism and indifference toward the religion that prevails. That part of religion which relates to ceremonials, pretended belief in miraculous legends, and dogmatic commands not substantiated by reasonable proofs of a spiritual origin might be regarded as a compound of slavish conformity to custom with love of display; while that which enunciates principles appearing at once to the heart, and approved by rational thought, is better defined as inspired, or as projected from Divinity to human-kind through the quickened and prophetic intellect. What may thus be termed exoteric or formal religion has advocated a self-abased and mendicant priesthood; but the reflections of human reason show that while austerities within certain bounds are to be expected in those who officiate as religious ministers, any man who follows a squalid and contemptible mode of life can hardly be a fit example to the young or qualified to give beneficent instruction to fellow-beings. Exoteric religion has urged homage to certain deified or canonised souls, and proclaimed them to act as

intermediaries between Divinity and man; the reflections of reason, on the other hand, intimate that man's entire devotional service should be rendered direct to the Infinite. Exoteric religion has placed the souls of certain notables in the category of saints charged with the administration of divine offices; intellectual reasoning rejects the proofs offered that such appointments have actually taken place in Heaven, and at the same time suggests that this manner of idealising finite beings tends to estrange human mind from the Infinite. Exoteric religion has taught re-incarnation of the human soul in lower animal forms, and under the direction of petulant saints or deities; a more logical view shows that re-incarnation can only take place in accordance with fixed universal laws; each soul is endowed with certain eternal qualities which destine its materialisation always to occur through beings appertaining to its own racial lineage. Exoteric religion has described warlike conflicts among the spirit hosts of Heaven; but logic asserts that all employment of combative force is confined to the material plane; being there due to trespass, transgression, and the necessities of physical existence. Exoteric religion has proclaimed the utterance of words and commands by the Deity to certain prophets or saints; a more reasonable view is that Infinite power is revealed through nature's phenomena and the inspired human intellect, but is not voiced in direct words, because of the impossibility of giving incontrovertible or final instructions upon any concern or component of the material world. Thus, in every age there have been false and misleading externalisms

in religion, placing unnecessary burdens upon man and fostering idolatrous sentiments in his mind; their influence, however, being to a greater or less extent counteracted by the silent working of man's intuition and inspired reason. A tendency toward the exoteric and idolatrous formalities subsists within all creeds; which is in part due to human indolence, in connection with a sentiment of unworthiness to approach the highest tribunal in the universe while a sinful inclination subsists in the heart. Daring not to approach the Infinite with a deceptive tongue or any evasion of his fault, man eagerly grasps at the idea of making terms with a saintly intermediary who is able in some manner to elude or distract the attention of Deity; to permit the pursuit of a worldly penchant; and yet to secure safe-conduct to Heaven.

It is this class of worldlings who encourage time-serving priests to propagate saint worship; being engrossed with sensualities and altogether estranged from the Infinite, they are opposed to any doctrine that makes them personally responsible for their thoughts and actions. The Brahminical theory that man's soul evolves progressively nobler attributes and rises to higher planes of etherealisation until his personal identity disappears in a halo of nirvanic bliss in Parabrahm; and that the breath of this Divine Existence is at intervals expelled forth from a central Heaven and through processes of retroversion is transformed into materiality, from which the progressive evolution of its materialised entities then begins—affords the best clue ever obtained by men of the inner workings of Infinity. By a slight

reconstruction of this theory we arrive at the truer interpretation that soul essence, while subject to many phases of manifestation, is forever spiritual in composition; that materiality, likewise subject to wondrous alternations of character, is eternally substance matter; and that the identity of any human soul is never wholly lost in the Infinite, though its attainments are absorbed or eliminated at certain stages of its never-ending career. The ultimately dominant religion of earth will probably partake largely of Brahmin and Buddhist ideals in its theory of world creation and soul destiny, while its moral code and teachings will resemble modern Shemite and Christian methods.

Intermediate Astral Zone

Ittigurh : The scene that greets us here is delightful to look upon, the terrestrial elements have now so many new and strange expressions, that had we not studied them on their lower and simpler planes of being 't would now be impossible for us to comprehend or describe them. The general outlines of the material world are still maintained, though the landscape shows an enhanced freshness and a greater variety of colourings. Every astral hill and dale is resplendent with bright-hued verdure, while instead of sombre granitic strata upon the mountain summits, each formation abounds in glittering crystals and gems more lustrous than the richest mines of lower earth ever produced. We yet find green and flowering meadows and yellow-tinted fields spread over valley and plain, enlivened with contented herds of astral herbivora; and there are also

secluded forests where the more timid species find congenial haunts. The human representatives, as on earth, possess both city and country homes; besides which picturesque lodgments are found deep in the forests and mountain fastnesses, peculiarly adapted to recreation and change from the intellectual pursuits that still obtain.

Every soul wears a benign and happy countenance, apparently having outgrown all selfish impulses previous to arrival here; and now, in full consciousness of personal purity and worth, is able constantly to impart quickening joys to whosoever is within contact. Religious and political antagonisms are unknown, the mind of each individual being so magnanimous as on no occasion to give offence or mistake the motives of another. The duties and pastimes are conveniently interspersed, and the infinite variety of concerns engaging even the more commonplace minds gives constant exhilaration to their faculties and a healthful relish for existence. Among certain of the inhabitants of this plane there is manifest a joyous expectancy of the time when they shall pass over to another astral zone, which yearnings resemble those of devout human hearts who long for the Heaven their religious faith describes.

Enouin : Now, ere we go further from the material world, and before its lesser details become dimmed in memory, what sayest thou, *Jebriel*, to a brief halt within one of the numerous quiet bowers here for a review of our explorations?

Jebriel : 'T is a very happy suggestion. Most assuredly, let us do so.

Enouin : Then, methinks Ittigurh and I might put some of our deductions upon terrestrial life into the form of exhortations, eulogies, and psalms, attuned to the utilities of present time; and, if suiting you, to be revealed in your proposed work on lower earth, as the maxims we of Iltrumien, impelled by surrounding influences, would offer its inhabitants.

Febriel : A most welcome proposition! It will be, indeed, a pleasure for me to make the record and transmit to earth the substance of your remarks.

THE HOMILIES OF THE STAR SPIRITS

ADMONITIONS TO NATIONAL AND RACIAL LEADERS

To Rulers and Legislators

Enouin : Ye that are responsible for the nation's
course,
Through administering high office or taking important part
In the policy of state, and shaping of government,
Avoid thou the spirit of dictatorship, and motives set
Solely to selfish ends; but aim at ideals of beneficence,
An achievement of successes for the general weal,
Thereby making thy countrymen content with present politics
And disposed to bespeak continuous praises to thy name.

While giving to the decorum of office due concern,
Connect therewith no affectatious arrogance,
Intimating thy superiority over the average citizen :
But comport thyself with a kind good will
Toward even the lowliest toilers of the land.
Take heed that he of a tortuous conditioned life,
Wherein is scant show for ideas of superior strain,
Is ill qualified for manners of pleasing grace ;
Wherefore, entertain thou but sorrow for his witless
deeds.

Let it suffice that thy comforts are more plentiful
Than are enjoyed by the greater score of men,
For which thou canst bear patiently with one whose
fate
Takes him through the cheerless toils of lower
life

When hearing the unbridled clamour of his tongue.

Give thou intelligent consideration to prevailing
sentiment,
Help to redress or eliminate the social wrongs extant
And to quench effectively discord's smouldering fires.
Reformatory agitation and rebellious tendencies fore-
stall

Through judicious enlargement of political privilege
Coincidentally with the general enlightenment to
appreciate,

And willingness to assume duties enfranchised citi-
zenship involves.

In thy dealing with the erring and criminal class
There should ever be religious efforts to evoke
Both moral consciousness and a disposition to begin
The compensation of follies of the past ;
Upon the imprisoned and helpless malefactor impose

No degrading corporeal punishments. Let his term
extend

Fittingly to satisfy all that justice may demand,
But with treatment designed to send him forth
With new conditioned heart, and purposed will
To pursue a course of discretion and righteousness.
Reflect thou that the transgressor hath favours few,
All things seem toward his undoing to conspire;
Even Nature, finding him constantly in opposition
to her law,

Can only regretfully heap penalties upon his head,
While honest men, fearing his acquaintance portends
them harm,

Take especial pains to come not in his way.
Consider how it may be a serious popular crime
To inflict a death penalty upon any human being,
Or to give harsh punishments that dwarf the inner
soul,

While developing hatred that death itself will not
eliminate;

For though the criminal's body passes from thy
sight,

His injured spirit lives, possibly empowered to
enthrall

Other human minds with a penchant for evil deeds.

In administering the more important offices of
state

Employ no needless concealments or mystifying
subterfuge

Concerning conditions of the nation's armaments,
Or how public institutions or the treasuries thrive,
But let the truth be known, showing implicit confidence

In the wisdom and patriotism of the populace
To come forward when required with sympathy and
support.

Should there appear the brewings of class or partisan
strife,

Employ thy tactful arts to mollify and conciliate,
Or, together with the discordant faction's chiefs,
Discuss the national interests they jeopardise
Till the narrow and sordid views are overcome.

When considering applicants for official places in
thy gift

Take stock of their talents, and further find
If patriotism urges them, or ambition for titled
name,

Or if merely attracted by the salary that attends.

Use not these positions private obligations to repay,
Nor to reward services rendered in a partisan cause;
And be further advised, if giving them to thy rela-
tives,

'T will be said the national offices are being so dis-
posed

As to attract mere mercenaries in search of livelihood

Instead of great and self-sacrificing patriots

With wisdom to enhance the entire nation's weal.

To Sages and Leaders of the Aryan People

Ittigurh : O ye prophets and leaders of the Aryan
blood!

Rise ye above mere fealty toward tribe and
state,

With precepts alike for the Eastern and Western
brethren—

The now divergent branches, Iranian and Caucasian—

That while holding in memory their historic greatness,

They shall heed the lessons of generations gone before

And take wise measures to perpetuate their earthly prestige.

While 't is said the members of the Oriental legion
Have lost, through assimilation with inferior aliens,
The fervour of their true-bred and mighty ancestors,
And that among thy Western hosts are such animosities

As to threaten them with the disasters of interminable war,

Consider it thy duty to point the moral of their errors—

The error of the one people in enslaving inferiors
Then amalgamating with them, to the deterioration
of their heritage,

And that of the other people in their interstate conflicts.

Enjoin thou the practice of magnanimous consideration

Toward the many alien creeds and customs extant,
Requiring no subject people to abjure their venerated beliefs

Or to conform exactly to thy civilised ideals;
But be content to enhance their commercial interests
And to confer upon them such of thy moral wisdom
As may seem to improve their worldly estate.

Enslave no strange people who fall under thy
dominion,

Nor impoverish their lands through adverse government,

But maintain the conscience of thy sons quickened
To discern inherent rights of even the rudest barbarian.

Thus, when one of thy states annexes a new domain
Endeavour thou to protect whatever natives there
are found

From the snares of seekers after what they may
possess,

Likewise from being expelled, denationalised wanderers forth

To become the hated parasites of other lands,
Advising it desirable to reserve them a region to
themselves,

Else colonise their remnants in nations of kindred
blood.

Constantly exert thine influence toward international good will,

Ever ready and eager to arbitrate between those
estranged,

Employing thy wits to avert the vicious turmoil of
war ;

Gaining thereby to thy people such estimable repute
That the services of their fair sons are in constant
demand

For governing, advising, and educating the uncultured tribes.

Hold the achievements of thy race in modest
estimate,

Bearing in mind what is due the outer heathen wit,
Also the commercial dependency thy people now
sustain

Upon such as have no claim to the Aryan brother-
hood.

Encourage emigration from the overteeming
hordes

To augment the workers of thinly peopled parts,
Though let there be a discreet management in these
events,

Avoiding the creation of a weak mixed breed of men
Or placing in the one territory several antagonistic
castes.

But, if taking measures to prevent amalgamation of
thy race

With the Ethiopian, Turanian, or Semitic types
Be right and necessary to the perpetuation of its
strength,

'T is well thine own family branches shall interblend,
That the weaker ones may receive invigorating
power

And a closer sympathy be established between them
all.

To Sages and Leaders of the Shemite People

Enouin : Ye that are gifted to advise and lead the
hosts of Shem !

Make an end to the silence of these centuries long—
Wherein ye have *not* voiced the inspiration of Je-
hovah's breath,

That in times of old did make the nations tremble
When the eloquence of His true prophets hurled it
forth.

Arouse again thy people to attain national being ;
Call the sons of Israel from serving the Gentile's
cause—

Where harried and hated they hold contemptuous
place—

Back to the ancient Zion, to sunny Canaan's hills,
Where, their astute qualities united to the valour of
Saracen

Shall build an empire free for thee and thine.

Enjoin the Ishmaelite brethren who now traverse

In sorrow the heated and trackless desert wastes;

Incorporate them with the restored tribes of Israel's
seed

For the founding of a new and holy realm—

A safe retreat from all who hate and vilify the race.

Suffer thy kindred no longer to remain on Gentile
soil,

Discouraged from occupations befitting capable men,

Often disfranchised, ever as suspects looked upon;

Bring them to a land they may call their own—

Elsewhere they have no certain guarantee of rights,

Being always Jews, they are always aliens.

Let the experience gained by wandering Israelite

Warn every tribe against becoming nationless casta-
ways,

Dependent on those with whom they have no kin-
dred ties;

Show the advantages of being a proud, self-ruling
race

And dispose them to maintain principles of righteous
government.

Turn thy strong men from grasping at foreign gold

To the political possibilities of Arabia, Egypt, and
Palestine—

Lands impoverished solely through want of en-
lightened skill

To construct, govern, and to inspire their inhabit-
ants aright—

In which efforts they will have sympathy profuse
From all the wise and humanitarian elements of
earth,

Who well know that the diadem of a kingdom thus
restored

Will reflect its glory upon other nations round
about.

Reorganise the creed that hath defied many stormy
centuries,

Holding to monotheism, recognising no God but
Jove,

Exemplifying how imperishable are religious prin-
ciples

Founded upon the inspiration of Heaven's inner
realm;

But, since there seems a want of new and vitalising
elements,

'T would be well to incorporate certain sentiments
of Christ,

With such broadening of tenets that all obstacles are
removed

Preventive of an expedient alliance with Islam
faith.

Then, let the patriotic fervour of thy race again
resound

From statesmen-rulers and prophets as of old;

Yet, not alone that Shem's sons may gain their
cause,

But all humanity, seeing the outcome of their long-
tried faith,

Shall cast away base idols and worship only Jove.

To Sages and Leaders of the Turanian People

Ittigurh: O ye of power in the unnumbered
Turanian host!

Put aside the old régime, embrace ideals of a newer
age;

Find the secret inspiration of ancient sage and seer,
That to thy once imperial race shall be restored

Its legitimate share in the mighty works of earth.

If thou wouldst see thy people empowered to defend
Their national domains from incoming foreign
hordes,

Then proceed to exhort both ruler and chanting
priest,

That they be with humanitarian enterprise con-
cerned,

Even as the unfaltering Aryan with missions broad-
cast

Strives to bring all men into what he conceives the
right.

Give thy people true knowledge of the Turanian
brotherhood,

Of Mongol, Tartar, Malay,—all of a single stock,—

That ties of social and political benefits may ensue

To effectively check the *real* alien's domination.

Among thy nations once foremost in the civil arts,
Leading all mankind in philosophy, literature, and
moral cult,

But who latterly through follies have fallen to the
rear,

Consider it thy mission an enthusiasm to awake—

The desire to once more rank with earth's truly
great.

Make thy especial field of effort in the Farther East,

Where serried legions of the black-haired race
Are in dire need of awak'ning from their present
lethargy ;

End there the spell of ancient customs, implant new
ideas

Fresh and invigorative for the works of modern life.
Enliven the dogmas of their creeds, now obsolete,
With trenchant principles urging the powers of soul
To expel the physical disorders and deterioration of
mind

Ever attendant upon stagnant religious sentiment.
Endeavour a simplification of existent ceremonial
forms,

Teaching instead that Divinity is not propitiated by
display,

Nor requires useless sacrifices of man's material
wealth,

But is content with the sympathetic reflection of his
heart

In prayer and services rendered according to talents
owned.

Thou hast an example in the wisdom of the
Yamato,

Whose fair isles stand guard upon the Eastern seas,
For they have entered the course of progressive
politics,

Studying alien methods to better protect their own,
Thus giving a cue of procedure to brethren across
the main.

When other nations of thy race likewise come forth
With guarantees to carry out beneficent government,
They also will find recognition from the international
coterie

And be accorded advantages that from barbarians
are withheld.

To Sages and Leaders of the Ethiopian People

Enouin : Thou of influence among the dark-vis-
aged sons of Ethiop,
With yearnings toward a betterment of their earthly
lot,
Sow first the seed of aspiration for meritorious works
Which, nurtured till other redeeming faculties are
aroused,
Will evolve the virtuous and substantial intellect.
Encourage ambition for conquest in the stronger
tribes
Who may subdue or peacefully incorporate their
weaker kin
Until there is strength of numbers and power of arms
To repel the foreigners seeking what their lands
contain.
Those of thy kindred that sojourn on distant
shores,
Suffering indignities from aliens to their kind,
Persuade thou back to the African continent
To share in empire building, in reclaiming the wild-
erness;
Making use of their wisdom gained of enlightened
men
To instruct and develop the indigenous tribes.
There is reason for earnest energy in this scheme:
The alien has lustful eyes upon thy rich domains;
Long ago he would have seized them but for
climate's check,

His minions falling helpless under their tropic sun ;
But *immune* hirelings can for his service be secured,
Aye, myriads of thine own racial strain.
Central Africa thy race must continue to possess,
'T is the ancestral refuge, nature adapts thee to its
clime ;
Keep it thine own ! let no foreign dictatorship
prevail
To make thy sons for ever dependent, toiling
serfs !
Producing wealth for landlords in distant homes.
Falter not at the vast obstacles to be overcome ;
'T is better making endeavours than grovelling in
hopeless shame ;
Afric's vales will not be left in nature's state ;
Their products are required in the world's commerce.
If centuries are necessary to bring power to the
race,
The progressive efforts will find their sure reward
In the developing of staid, heroic qualities of mind,
In guarantees that thy kind shall still survive,
And that its colour will not always be stigmatised.
While utilising foreign civilised methods in thy
cause,
Still, 't were well that the native spirit should itself
evolve
Such ideas and systems as befit the racial temperament :
There is a genius in each race for greatness in its
way
That for development requires what the *native*
spirit shall essay.

THE ESSENTIAL VIRTUES OF THE HOME LIFE

Conjugal Affection

Ittigurh: When man and woman together plight
 connubial vows,
Implying that each the other's service shall under-
 take,
Combining all their interests, making two hearts beat
 as one,
It is an occasion for every soul to say amen
And signal approval through well wishings to the
 twain.
Others, observing the numerous advantages that
 attend
This joining of hearts in the mystic bonds of love,
Showing each to be enriched through the other's
 life,
Are constrained to term the estate holy, and espe-
 cially designed
By Heaven for the betterment of human-kind.
The younger generation, taking admiring note
Of many pleasing features in mutual sex love,
Are filled with an expectant joy and religious hope—
Mayhap finding in romantic cogitation a belief
That the pearly gates of Heaven are only in safety
 passed
And sympathetic spirits with absolute certainty
 found
When the pilgrim from below bears as talisman
The affection-inspired conjurings of an earthly mate.
 When mated, not to accord with the plottings of
 wealth,
Nor with aims at distinction in society or politics,

But through soul-felt affinity and the truer love,
Nature will congratulate and make the union happier
still

Through joining her interests in its copartnership.
The nuptial estate upon this higher and normal
plane

Suggests many self-sacrifices, with efforts to absolve
The loved one from discomfort or seeming neglect
And urges constant vigilance to perpetuate affection's flame.

The husband who is guided by a discreet care
Takes into full confidence the partner of his home,
Informs her of all his interests and purposed moves,
That she, through knowledge of matters vital to
them both,

May be constrained to put whims and vanities aside,
To join in works and plans for their mutual gain.

Man, being best empowered to battle with the outer
world,

Should bear the brunt in all efforts for livelihood,
While woman, being cast in a more delicate and
purer mould,

Is tempered to assist in lightening her husband's
care;

If not through bringing material treasure to the fold,
Then in giving order to and making home the place
Where his cherished hopes and affections rest.

The twain, so wedded after nature's will,
Are in time disposed to the one quality of mind,
Acquiring through confidential association a bond of
sympathy

Which, even when material distance intervenes,
Brings yet their psychic faculties in close contact.

Their yoke, conditioned with jealousy and heartfelt
pains,
However tyrannous, finds no demand for its lessened weight;
For it gives joy while imposing conditions that enslave,
Being nature's spell, having certain ordained ends in view,
Her inspiration goes with whomsoever takes it on,
While he that shuns it finds a more oppressive yoke
Through its incitive impulse becoming a vicious bent.

Connubial affection is essential moral character to sustain,
Without it virtue's safeguards are less certain to prevail;
Man is wont to become a boastful, smirking libertine,
Woman a shamming, false-hearted coquette:
Neither to uphold religious precepts has sincere desire,
For their hearts prefer to wander in prurient mire.

Parentage

Enouin : The man whom nature would utilise to
the special aim
Of giving embodiment and training to superior
waiting souls
Eager to enter life and exploit their inherent gifts
And struggle for success in the great works of earth
Is such as manifests reverence for her sacred law.
He must be concerned with protecting the virtues
of the race,

Never grasping at self-advantage through another's
confidence,
At all times discreetly considerate of woman's fair
name,
Holding himself as an ordained champion of her
rights,
The antithesis of the libertine galled by insatiate lust
With penchant to live only for indulgent pleasures.
Naught is more manly than the paternal quality
in man,
Naught in him is more seemly than solicitude for his
home;
To find him with offspring grouped on pleasure
ground,
Or teaching them the routine of industrial skill,
Excites but admiration in every uncorrupt human
heart;
As parent, engrossed with the interests of his child,
Subduing thereby ill-boding propensities and selfish
wants,
A man is the better fitted for commendable deeds;
For, as celibate, by reason of attention much en-
thralled
With trivial vexations, personal advantage, or design,
That give no return of affection or hope-inspiring
joy,
He finds no proper and urging stimulus to achieve.
It is thus good to praise self-denying, child-sup-
porting men,
Whereby may be corrected the false, pernicious
views
Often discoursed upon and misleading inexperienced
youth

Into contemptuous and irreligious thought on parentage,

So is it well to teach that truest joys of earth obtain
Through unselfish efforts to benefit other beings,
In which beneficence naught can well precede
Kindly offices in support and instruction of the
young—

Which, moreover, guarantees the future of society
and state,

Wherefore he is true benefactor who while living
giveth life,

Doing his best for the new-forming human tide.

'T is well that motherhood shall receive a considerate note,

For, though not generally abused and showing no
alarming sign,

There *are* women so impelled by frivolous desire
As to heed the empty vanities rather than nature's
call.

The true mother has established through her child
A living and permanent source of social happiness,
While the frivolous one, failing to create such kind-
red tie,

Is dependent for friendship upon personal charms,
Which surface-seeing, pleasure-loving men

May for a time appreciate, then coldly ignore.

The mother has her greatest score of compensative
joy

When finding her son a strong, prudent, successful
man

Or daughter an admired genius or matron staid:

Since the loyal attentions of these loved ones then
eliminate

All remembrance of past trials in their behalf.
 When glittering fantasies threaten her children to
 allure
 She proceeds with counsel upon consequences to
 ensue,
 And they, discerning what her honest words portend,
 tend,
 Quick find their thoughts restored to the better way.
 For the well-ordered home there needs prevail
 A father's impassioned or stern, corrective will
 Combined with mother's love and sympathetic
 cheer,
 That the child may have acquaintance of mandatory
 law
 Concurrently with impressions of soul-felt sentiment:
 Which give power to endure the buffetings of outer
 world,
 While yet a kindly and attractive disposition is
 maintained.
 Thus influenced, the child or youth with temptation
 beset,
 Through fear of father's wrath is brought to hesitate;
 Then, perchance, a thought of mother's sorrow
 should sin occur
 Gives time for will and reason the evil influence to
 repel.

TRUE RELIGION AND ITS SUSTAINERS

Propositions for Church and Clergy

Ittigurh : The temple of worship should be attractive and free to all

To ingather for supplication of Divinity, or confession
of sins,

Disposed to encourage commingling of the various
social elements,

Creating mutual sympathies, mollifying the jeal-
ousies of station and class.

Its ceremonies should include psalms and teachings
designed to inspire

Emotions fraught with penitence, love, and hope,

But no pandering whatsoever to passional propen-
sities

Or the parading of emblems that incite superstitious
awe.

The Church should not be used as a political scheme,
For acquirement of properties, the levying tithes
and rents,

Nor employed as an arm of oppressive government :
Being more serviceable to mankind apart from au-
thority and might,

Perpetually dependent upon the generosity of its
membership.

It should encourage no monastic or mendicant class,
Allowing that all desirous of seclusion from sinful
world

Shall find it without becoming charges upon toiling
fellow-men ;

In sooth, advise that such abstention from man's
normal career,

Through disuse of Heaven-bestowed faculties must,
perforce,

Deteriorate the intellect, and yet give no spiritual
grace.

The Church should maintain no inquisitory scheme,

Nor ceremonies that purport absolution of the departed soul
Through incantations performed in consideration of
a material fee:
Preferably teaching men to supplicate and confess to
Heaven direct
And to look for spiritual rewards befitting their
deserts.

When choosing the priestly ministers of religion's
school,
The criterion of fitness should be eloquence to instil
Soul-felt enthusiasm in others for the good works of
earth,
And to attract the human heart from sensuous
desire.
There needs be restraint upon those seeking titled
name,
Or who yearn after wealth and the wielding of
power,
On the grounds that such influences ruling the
priestly mind
Will attract it from the search for spiritual light.

The religious minister requires no formalities in
manner or dress
Implying special holiness or a person to be revered;
Neither should he assume a power to influence
Heaven's will,
But, while maintaining due regard for the creed he
may profess,
Giving expression to inspired truth needs be his first
concern.
When finding it necessary to inveigh against idolatrous
views,

He should not proceed with unreasoning fanatical
zeal—
Undertaking to punish the idolater who will not
heed,
Or to deride him, or destroy his artistic works;
But with respect for the lowliest creed and its ma-
terial monuments,
Let the relics be preserved for future thoughtful
minds
In their researches of the sentiments of primal man.
He should avoid hasty criticism of those doctrinal
faiths
Which, seen from his standpoint, appear grievously
wrong,
But frankly admit their certain meed of benefits
To the races or social conditions where they obtain;
Finding sufficient employ for the power at his com-
mand
In voicing the inspiration of the belief he serves.

Martyrs for Religion's Cause

Enouin: Greater than victorious heroes in the
nations' wars,
Nobler than statesmen who frame just and economic
laws,
Generous beyond those who from their abundance
large charities dispense,
Is he who endures torture, or sacrifices the mortal
spark,
For the principles sacred to religious thought.
They that follow the straightforward course which
worldly duty shows,

While deserving the admiration and praise of fellow-
men,
Can yet be remarked as merely having wisdom to
discern
That for prosperity a meed of righteousness is re-
quired;
But no such practical motives are found in the
martyr true,
Who, scorning the advantages of methods customary
and discreet,
Followed an ideal born of the soul's inner light,
Well knowing it meant disaster to every worldly
hope,
Yet preferring service as a beacon upon progression's
way—
Warning against deadly shoals, pointing the right-
eous course
To the peace and prosperity so dear to ordinary man.
For, the teaching of new and clearer views of
Heaven's law,
The public discussion of such truths as evil-doers
hate,
Decrying against the base edicts of arbitrary rule,
In olden time oft meant a clear foreseen sacrifice
Of home, friendship, liberty, and even mortal life.
The *motives* that urged those who dared popular
belief
Comprise important themes for this gentler modern
age,
Since if 't is found their course was Heaven willed,
And if like incentives be applicable to other lines
Tending to foster the affectionate sympathies in
men,

Then is the martyr's spirit most desirable to acquire,
Not with intent unwarrantably to quench the mortal
spark,

But to conquer self and labour to increase happiness
on earth,

In order to conserve the good fruits of martyrs'
woe,

'T is well to portray how in religion's earlier stage,
For any new methods of instruction profiting com-
mon men

It was necessary to defy both clerical and civil
power,

Whose sordid interests were invariably with the ex-
isting faith.

It may be shown how modern liberties are to
martyrs due,

Through their appeals to the multitude besotted and
enslaved,

Nurturing the germ of Divine inspiration to sufficient
strength

To wrest power from soiled and undeserving hands,
Enfranchise the masses, establish privilege to hold
and teach

The doctrines of true piety and of human rights.

The circumstance of race, language, or form of creed
Should prove no barrier to a prophet's fair estimate,
Neither ought excessive devotion to the tenets of
any one

Shut out the spiritual light that comes from other
minds;

For the traditional records show inner meanings
that suggest

Them all as inspired from the same fountain source.

Honours are due any sage whose teachings point
the way
To a purer life and stronger spiritual hope,
But, 't were well *adoration* be directed to the power
extolled,
Not to a mere human revelator of its purports.
It is a human folly to exalt the teacher, not his ideal,
To canonise a martyr's soul as sponsor for the race—
Able to take upon itself the burden of another's
sin—
Thus creating pitfalls of idolatry wherein the spirit-
ually weak
Stumble in their eagerness to escape penalties de-
served.
Wherefore, godliness should from prophetic *inspira-
tion* be sought—
The selfsame power that won the martyr's crown—
A prophet being regarded, not an intercessor, but a
guide
Upon the pathway of truth and spiritual bliss.

The Martyr of Nazareth

Ittigurh: O gifted, noble spirit! sage of historic
Palestine—
That gavest so generously a fair and precious life
To reclaim from sin the debased human tribe—
May thy praises resound yet many days on earth!
Legend saith thou camest straight from Heaven's
inner fold,
Volunteering incarnation on the sin-stained lower
world—
Accepting the trials and martyrdom certain to befall

Whosoever dared to assail the prevailing creed—
That such truths as humanity then did sorely need
Might be expounded and made free to all.

History reveals philosophers who discoursed of
equity and right,

Scientists who utilised nature's obscure elements
for human benefit,

Reformers who helped purify doctrines of the ac-
cepted creed,

But in the teaching of love, charity, and spiritual
hope

Verily thou hast no equal among earth's noblest
sons.

Thy teachings urge men to worship the Spirit
Divine,

Not as a despot demanding ceremonious cant or
costly sacrifice,

But as a parent moved by sympathies reasonable
and kind,

Requiring of the worshipper simply a contrite heart.

The oneness of God with nature was thy special
theme,

Showing no actual estrangement exists between
Divinity and man,

But that divine principles pulsate throughout the
finite world,

Affording incentives for every creature to labour,
love, and hope.

Of thy mutilated gospel, enough remains to prove
Thy true estimate of Heaven's position toward
mankind

Was that of an overruling parent, accessible through
pious thought—

One who employs no intermediaries for propitiative work.

Such method of interpretation of thy preachings would indicate

That thy commission was not to intercede for mortal man,

Nor to transmit his petitions to a mighty Lord above,

But to enlighten the race of how eternal glory might be won.

Man's distortion of thy words is to his weakness due:

His attributing to thy birth a violation of nature's law,

To thy sacrifice a convenient scheme for redress of sins,

Is because sensuality so overrules his superior intellect

As to make him prefer grovelling in endarkened indolence

To the austerities necessary for spiritual light and love.

It is not remarkable that in an ancient and superstitious age

Thy kind, disinterested manner toward the lowly and despised,

And the failure to use them to grasp material power, Should seem to exalt thee far above the human plane.

In those days mythical beings were worshipped by the Roman race—

Monsters assumed to be part human and part divine;

Wherefore, thy doctrines preached as from a mere
human sage,

Fell lightly upon the dull ears of a sensual populace.
But, when 't was said thou wert the only son of God,
Ordained by him to go forth and redeem human-kind,
The superstitious vein was touched and the horde
rushed in

To enroll themselves thy followers—at least fol-
lowers in name.

Now, the Roman world, after many tortuous deal-
ings with thy creed,

Hath attained comparative freedom from supersti-
tion's yoke,

Being possessed of material learning and conceptions
clear

Concerning nature's peculiar forces and the phe-
nomena of her law,

And the time is ripe the doctrine of thine origin to
change

From that of God incarnate to worthy human sage.

Surely 't would place religion upon a more substan-
tial base

To assume each soul contains an eternal spark
divine,

That rightly trained will develop a flame of light

Supplying the true guide to a realm of future bliss.

Such estimate detracts naught of divinity from thy
soul,

But implies that others, who display exceptional
benevolence,

Or whose prayerful research wins Heaven's inspired
light,

Deserve enrolment with thee as also true sons of God.

ADORATION OF THE DIVINE ATTRIBUTES

Finite Perception of Divine Purpose

Enouin : Perception of the subtle forces encom-
passing lower earth
Is so restricted by whims and deficiencies of the
mortal intellect
That even daily discoveries of new and important
themes
Are fraught with intimations of vast possibilities yet
in store.
The unregenerate mind, grasping certain features of
spiritual being,
And comparing them with the hard conditions of life
incarnate,
Is disposed to enquire why an estate of unalloyed
bliss
Should be resigned for the contingencies of material
birth?
Questioning Infinite wisdom in sending forth in-
cipient souls
To be imprisoned in bodies on sin-stained, toilsome
earth,
Many beings doomed to careers of beggary and
crime!
Arguing that even in the most beneficent and suc-
cessful life
Many evils have to be encountered and overcome.
The questioner, rightly seeking answer to such
thought,
Will inspirationally sense the universe so organised
As to include each soul as one of its functional parts,
In the general maintenance assigned a proper share,

Which it must fulfil, or suffer the evil fate
Of a drone living upon its fellows of the hive.

Surely no soul among the hosts of Paradise,
Realising the need of incarnate beings of its class,
But would voluntarily resign all its spiritual joys
To descend and endure earthly embodiment for a
term

In serving a useful mission in nature's realm!
Then, what world-being will incontinently find fault
Because of his ordained epoch in fleshly bonds,
Or make much of cares and pains, or burdens of
support,

If aware of a purpose he is commissioned to fulfil—
That after life's service he will return to Paradise?
'T is the happier thought that each spirit starts
gladly forth

For incarnation upon the crude material plane,
But, through want of righteous wisdom among man-
kind,

Its birth is attended by numerous afflicting ills,
While religious instructions during the youthful
stage

May inculcate many false and pernicious views,
Thus leading to discouragement, skepticism, and
enthraling sin.

Inspiration implies it is not the whim of an arbitrary God

That sends any soul into the exile of terrestrial birth,
But the working of certain occult yet necessary laws,
Which demand periodical embodiment for each ego-
mind

And that the earth be enriched through its special
work.

Holding an appointment from a high and mighty
source—

Which, while entailing rights and privileges on
earthly soil,

Attaches a responsibility for the course it there
pursues.

Each spirit is apportioned its talent of capability
and worth,

Which must give a suitable return in the allotted
time.

The wherefore of a fleshly probation for the finite
soul,

Which, as tradition truly saith, is fallen from a high
estate,

Though from an Eden spiritually conditioned, not
of finite dust,

Is only clear to pure and meditative minds,

Who, rising superior to the folly-loving carnal
life,

Peer dimly through the o'erspread veil that screens
Spiritual glories from the gross material view.

For no vulgar eye may penetrate to realms divine;

Then more exact knowledge of Heaven's inner
sphere

Must be withheld from the majority of the present
race

Until nature's law is given a more reverent estimate.

In a more refined and godly future age the veil may
lift

So that all men will have clearer views of Heaven's
plane—

Which, because of ignorance and sin, is now ob-
scured—

And realise the various purposes served through
soul embodiment.

The inspiration that cometh of meditation and
prayer

Should be estimated the safest guide in life's routine,
And far better than priestly advice or books of an-
cient lore

In preparing the soul for its future course.

Whoso enters upon a career of energy and faithful
works,

Designing to share with wife and offspring his ma-
terial gains,

To educate others, or to prop the laws of state,

Thereby places himself in line with Heaven's will.

Every human life abounds in opportunities to
achieve,

To uphold virtue and disseminate kindly cheer,

Acquire honours to the name and approval from self;

But which, if neglected or turned wholly to mercen-
ary ends,

Become themes for nature's rebuke and the criticism
of men.

He that is blind to opportunity and recreant to
trust,

Or exhausts his energies in unprofitable schemes,

Defrauds himself as well as others in his evil bent,

Goes astray from the normal trend and purpose of
his life

And bestrews his pathway with vipers and with
thorns.

If among earthly creeds the doctrine doth prevail

That each life is the expression of a purpose divine,

The maturing of which brings happiness in reward,

While increasing the sense of personal value in
Heaven's scheme
It should help lessen man's burden of sorrow and
care
And encourage his gaining credits for a future Ely-
sium.

Nature is a *material* revelator of the Eternal Will;
Interpermeating and apportioning every terrestrial
element,
Creating utilities throughout the vast cosmic sphere,
She offers her book of wisdom to each studious soul.
Her silent powers, entering the inert material mass,
Urge the unfoldment of myriad shapely forms,
Mantling each rugged hill with soothing forest
screen,
Bringing forth rich harvest from the lower plain,
Sending rivers to course as life-blood through the
land,
And filling the ocean depths with strange, contend-
ing hosts.
Through different methods of interblending the
cosmic elements,
New forces and substances she doth constantly pro-
duce,
Which in turn disintegrate, transmute, upbuild, and
so create
The basic minerals, climatic conditions, and vital
shapes.
Varied are the hues she imparts to herbal growth,
Wondrous is her precision in constructing animate
types,
Admirably she conditions the fertilities of every
clime

To afford constant opportunity for the aims of finite
thought.

The human utilities she ingeniously distributes,
So that each nation the products of many lands re-
quires,

Thereby diversifying energy and increasing gainful
work,

Calling upon invention the methods of conveyance
to improve :

Which could not be if like resources did everywhere
prevail.

Nature is ever devoted to the best interests of the
race,

Opposing the ravages of time, alleviating sorrow and
pain ;

Each seemingly evil element—even the microbe of
disease—

Serves an economic function, necessary in its sphere :
Being harmful only when its controlling agency is
displaced.

When of her methods man attains a clearer light,
Enabling conquest of forces that portend him harm,
As well as to show higher regard for her specific
laws,

Then will his days be lengthened and his afflictions
few.

Nature would have man free from incentives to
vice—

Such as come from base faculties of the sensual flesh—
Requisites in the scheme of life, but, once licensed
to excess,

Are only restored after having won her favour in
penitence.

Her manifestations being effected by a divine inner
law,
He that becomes acquainted with them, and their
purport obeys,
Is filled with zest for the necessary daily toils,
Finds new harmonies in life, and a nearness to the
Infinite.

Finite Contemplation of the Infinite

Ittigurh : O Spirit Divine!
'T is under the inspiration of thy wisdom's light
That finite mind proceeds to strange and distant
spheres,
Empowered to view spiritual agencies guiding the
cosmic realm—
Holding the eternal suns in space, evolving their
satellites,
And extending beneficence to all the conscious
world.
Thus, the spiritually enlightened perceive thy sys-
tem to ordain
Religious devotions as necessary to each human
heart,
Uplifting it from the deteriorative whims of mortal
sense
To achieve glimpses of thy glory and renew its hope.
Under some special urging of thy directive power
The ancient sages were impelled to renounce fleshly
desire
For the solving of intricate problems of thy law—
Through mental absorption in the silent harmonies
of universal being,

And meditation upon the spontaneous words of
common men
Who, out of temporary emotion, often spake thy
gospel true—
To construct doctrinal systems profitable to all the
race.
In past ages thou didst urge men to build religious
monuments
Apparently, that records might be kept of ideals
once extant
For posterity to know the ruling motives of their
deeds,
And the measure of thy truth they were able to
discern.
These records serve further purposes in bringing to
light
Incentives to effort suited to each phase of human
life,
And suggesting like motive energies for future
spheres
Wherein the soul may its consciousness unfold.
Even when sated with each world in the cyclic chain,
And finding the end of its Elysian epoch near,
The soul may have yet pleasure in the prospective
change—
To an effacement of consciousness for birth anew—
In beginning again the lowly activities of nature's
realm
With the trivial delights of a hopeful child of earth.
All the harmonies of nature are evidences of thy
Being!
Thy perfections show forth in the fragrant, flower-
ing herb;

In the verdant fields intimations of thine ideals appear;
Amidst tree-tops song-birds bespeak thy tuneful moods,
While the great sombre hills and oceans vast
Evince more soberly thy basic elements.
But that which more deeply stirs emotion in finite man
Is the intuition of thy parent-like solicitude for his weal;
An affection clearly apparent to every religious mind;
The generous Saviour even of the downcast and vile—
A Christ, not flesh-born, but constant throughout the universe—
Nature's most refined element, yet accessible to all.
Thou art constant as a father in affectionate regard,
Visiting man in his sorrow, inviting his confidence;
Eliciting the most secret desires, helping him to perceive
Unworthy features of his life, checking misguided aims,
And urging benevolent sentiment toward fellow-men.
Thou art ever man's ally, interposing a friendly shield
Against the reactionary and retributive principles of thy law,
Offering palliatives for his misdeeds, that their evil effects
May not incapacitate his faculties or eliminate hope—

Intimating proper methods an unpropitious course
to change

For one wherein is righteousness and blessings in
consequence.

These evidences of thy expostulatory and advisory
love on earth,

The bestrewing of man's pathway with opportunity
for healthful joys,

Give assurance that when his soul reaches the ultimate
Paradise

Thy presence will fully enrapture and closely attend
As it partakes of the glories of the Elysian domain.

But still, while thy love surely endureth for all
time,

Forgiving, and ameliorating the consequences of
finite sin,

'T would be folly to expect it to so far extenuate

As to encourage a continuance upon an evil career.

Hence, when man returns to Heaven his heartfelt
thanks

For advantages and joys that may fall to his lot,

He should also remember the *chastenings* of his life

Which effect such needful schooling to heart and
mind

That they are later regarded as blessings Heaven sent.

Verily, it seemeth within the province of thy law

That temptings are imposed as special tests of earnestness,

Or to enlarge human sympathy and broaden views—

Their resistance fortifying the character for worthy
deeds.

Man knoweth not his strength, having no temptation
overcome;

Then, if no serious loss or sorrow has found his path,
His heart is weak in benevolence for the unfortunate,
Little disposed to alleviate the woes of ignorance
and sin.

Naught so changes a haughty or self-righteous man
As to mistake his own course and come to grief,
Gaining personal experience of sin and misfortune's
bitterness

And thereby better understanding the brother fallen
low.

Aye, even in human sorrow Divine purpose is
evident,

Method is discernible in these ills on life's highway,
Substance for pious reflection, nourishment for
spiritual growth;

Man's duty, when finding his resolutions sorely put
to test,

Is to discover what moral lesson may be therefrom
derived,

And to turn the occasion to a spiritual account.

Thus, praise should be thine for joy and sorrow
alike,

Thy wisdom well determines which meets the pre-
sent need;

For, 't is possible that heartrending griefs or deep
despair,

Or temptations that require earnest efforts to resist,
Serve for the time being the soul's best interest.

Invocation of Infinite Love

Enouin: O Spirit of Infinite Love!

Let thy mercy be with the children of lower earth;
Wean thou their hearts from the enslaving flesh—

From contentious impulses, selfish and sinful
thought,

And whatsoever bringeth only evil to their lot.

Urge thy finite offspring toward true fraternal love,
Disposing each to view the other's faults in mildest
light,

Strengthening whomsoever holdeth an office of
special trust

To conscientiously fulfil the duties therewith con-
cerned.

Let him have inspiration who serves a public cause,
That he may each obligation religiously discharge—
Duly respecting the rights and interests of fellow-
beings,

And expounding righteousness through the example
of his life.

Inspire the strong to considerate treatment of the
weak;

Let there prevail leniency even for confirmed wrong-
doers,

A disposition to regard forbearingly all of hearts
astray

With the unprofitable vanities of their worldly en-
vironment.

Enable man his resentful propensities to contain,
And to show kindly sympathy as occasion may sug-
gest;

Especially urge each member of a strong and gifted
race

To cultivate liberal sentiments toward the baser born
That are struggling forward in thy progressive scheme
From the one ancestral plane which all must own.

Thus, when meeting fellow-men of facial profile low,

With animal markings over-prominently displayed,
And deficiency in features denoting the enfranchised
intellect,

Give thou the civilised mind inspiration to apprehend

That moral discipline is not for such to exemplify;
Wherefore, their failings shall have a milder estimate
Than depravity shown by those of gentler blood,
Whose fair heritage of sound reasoning intelligence
Gives accurate conceptions of sin and its consequence.

Inspire thy spirit of leniency when fierce barbarian ire

Bursts forth vengefully, brutal and indiscriminate;
For, however misguided and blameworthy this course
appears,

There is reason in fearing an alien intruder's will.
Man may so consider that racial fear and hate
Are concurrent with the instinct of all-conscious life,
The supposed enemy to harass, destroy, or repel,
And to protect and perpetuate the congenial type.

Strengthen faith in thy justice and affection for all,
In thy capacity and disposition to sustain the righteous cause,

To deal with each wrong-doer as his case deserves;
Disposing man, whenever his rights have been infringed,

Rather to leave the transgressor entirely to thy care
Than to set about an infliction of harsh penalties
himself.

When numerous misfortunes beset a purposed course,

Giving to aspiration's goal a distant, hopeless view,

Grant patience, and ardour the obstacles to surmount,

Enabling conquest of the pride scornful of humble work,

With courage to begin anew upon however modest lines.

Take cognisance, O Spirit, of such individual needs
As the varied conditions of civilisation doth impose,
Wherefore, one man needeth restraint from anxious
studiousness,

Because neglecting thus the requirements of social
brotherhood,

While another, who upon sensualities is wholly bent,
Should be sobered by consideration of his spiritual
interests.

Inspire the heart of him possessed of abundant
means,

That he may devote less thought to sordid cares
And more to expenditure of his surplus wealth,
Whereby he shall alleviate the distress of other be-
ings

And attract influences to profit his spiritual estate.
To him that is slothful or profligate in his course,
Let thine inspiration his better faculties bestir,
That he shall not prove a burden upon other men,
But experience the joy of possessions rightly gained :
Inclined, if not to the rendering of beneficent aids,
At least to the earning of his own mortal sustenance.

Help man to attain freedom from superstition's
spell :

Especially beliefs implying demons to share thy
power—

Able to restrain or confuse the workings of thy law.

Urge him to renounce doctrines describing it thy
will

That human beings may come under demon rule,
To be pursued and tempted from the truer way,
Then harried and maltreated throughout all future
time—

Given over to raging devils whose one special desire
Is to invent new tortures for their helpless dupes.
Save man from these ancient and barbarous beliefs,
The influence of which tends more to discourage and
brutalise

Than to lead him to an appreciation of the right.
Let him behold these demons in their actual guise
Of fleshly propensities, through misuse rendered
vile,

Impulses essential to his being, but once depraved,
Becoming lecherous, thievish, or murderous de-
mands,

Urging with persistent energy to unseemly deeds.
Save him from these incentives of the baser *self*,
Susceptible of distortion to passions beyond control,
Portending wrongs to those whom he should pro-
tect,

And secret struggles for his own heart to rectify.
Grant thou the light to find thy wealth of love,
Thy treasury of new hope for the weary and op-
pressed,

Redeeming from its heritage of base animal propense
The spiritual jewel serving the cause of embodi-
ment.

Hearken unto these prayers, O Infinite Love!
Petitions for what seemeth to thy servant pressing
needs,

Give response to this humble expression of finite
sentiment

Accordingly as thy wisdom shall approve.

Lead each in a direction whereby he shall achieve

Whatsoever is assigned as his portion of beneficence,

Then, as thy purposes become on earth more mani-
fest,

May human-kind approach the nearer to thy cause

And unerringly comply with the import of thy law.

Jebriel: Well said, Enouin and Ittigurh! Ye have taken your lessons seriously, indeed, and by these expressed sentiments show a grasp of the earthly situation that I venture but few of our own citizens can surpass. Our next move will bring us to the superior zone of the astral system, details of which it would be difficult for you to describe in language translatable to men. Wherefore, so soon as you have contemplated its features sufficiently for your purposes, we will proceed to Elomiel, the astral Capitol of our planet.

Ittigurh: Let us proceed now to Elomiel, whose golden-domed edifices we see resplendent on the distant horizon. We would, however, observe some of those wondrous ceremonial processions of its residents that we had a bare glimpse of on our former sojourn there—viewing in turn the scenes of the Aryan, Semitic, Turanian, and Ethiopian divisions of the city. Ah! 't is glorious after having witnessed the racial hatred and quarrels in material life to find all here, even while retaining their distinctive social systems, in such mutual accord, and acknowledging fealty to the one dignitary, Ibrim. It would

be most delightful to tarry yet longer amid these enchanting scenes, were it not that duty urges us toward preparation for the home journey. Now must we present ourselves at Court and bid adieu to Ibrim, then take our departure from this good planet.

Higher Astral Zone. Elomiel, Court of Ibrim

Ibrim : Hail, ye of Iltrumien ! Is thy mission to earth so soon fulfilled ?

Enouin : In the interval since leaving thy presence we have explored many phases of thy great world, and gained much knowledge of its material and spiritual phenomena. Our interest in the events of the journey was continually whetted by the untiring enthusiasm of Jebriel, without whose aid our visit would have been almost fruitless, owing to vast differences between almost every condition of existence here and that of the world to which we belong. Our discoveries show thy world exceptionally prolific in the varieties of natural expression, the powers of Infinity. Hence, the more we meditate upon its qualities, the greater is our reverence for the Divine thought that set in process of development this truly admirable fragment of the universe.

Ibrim : This meeting with such earnest and appreciative souls from a distant planet affords me an exceeding pleasure, and a yearning that you may receive the most correct impressions possible concerning our beloved world. I am, therefore, prompted to briefly discuss a few of the subjects in which you have evinced special interest, and to offer some of my own opinions thereon.

Ittigurh: Whatsoever of comment or information 't is thy pleasure to bestow will receive our grateful attention. Indeed, there were abundant matters of interest that time did not permit of our close scrutiny, but which we thought to retain in memory, hoping to be able to meditate upon and unravel their import after reaching the home land.

Ibrim: In the display of the powers of the Infinite upon this planet, the beginning is made through their embodiment in matter as terrestrial energies and entities, which later, discarding substance, proceed through various stages of unfoldment in the astral zones. Thus, whatsoever of intelligent design is found upon the material plane appears again in each successive astral zone and will eventually be reproduced in the great central Elysium. On arrival at this, the higher zone of spirit, every earthly feature appears to have attained the acme of perfection, and naught seems lacking that would add to the weal of its inhabitants. Many of our intellectual occupations are not even remotely imagined as yet upon lower earth; while the most abstruse subjects with which human beings have undertaken to deal are here so simplified as to be easily understood by the commonest mind among us.

The stellar hosts visible from the material plane—but of structural organisation and movements of which men have attained little exact knowledge—here offer such facility of research that, with many well-devised instruments at hand, there are revelations which, compared with the crude results of human effort, are magnificent indeed. The aggregation of stars constituting the Origian theocosmic system

becomes an intricately organised body in space; and set upon orbits about it in all parts of the illimitable heavens are other groups equally great, though some of them are so distant as to appear less significant than mere wandering comets that happen to be within close range. In sooth, every such component of the vast universe attains to the symmetry of an accurately working mechanism—its major parts being majestic suns, with mutually adjusted relationships to each other, and endowed with powers for self-renewal and perpetual service in the cause of universal harmony.

The Kalpa cycle, of duration too great for finite comprehension, marks an interchange of a vast array of subtle forces and soul entities between the central Elysium and the nature-sustaining planets. This grand epoch is the same for all solar systems, as regards duration and achievements, and like energies and entities vibrate between the two theocosmic poles which the central Elysium and the material planets constitute. Neither the base elements nor spiritual energies of this structural division of the universe are subject to any increase or decrease in quantity or continuous development of power, nor is there a perceptible variation in the number of organised or habitable planets; there being maintained at all times an interorganic counterpoise, whereby the evolution of one planetary and vital system is coeval with the disintegration of another.

We find that in working out her material designs, nature utilises elements and forces that in immediate effect seem to antagonise each other, but which in their final purports attain an end beneficent to her

system in its entirety. Since the beginning of earthly evolution from the primal nebula, each component physical force and element has in its course of activities performed functions essential to the general progression; and through the efforts of innumerable agencies thus engaged, the crude conditions of early epochs have been changed to the tranquillity and order prevalent in modern time. In the solidifying processes of the earth's exterior crust, powerful and seemingly contending forces effected essential changes in the quality and configuration of its surface stratum. Bodies of land were lifted from the ocean depths to be clothed with verdure and to sustain air-breathing creatures; and coeval with these elevations, other lands levelled by the erosion of ages of exposure to atmospheric elements were submerged to sustain and to receive enrichment from marine life. When the more vigorous agents of terrestrial development had made sufficient preparation, the primal soul elements productive of plant and animal extended forth throughout land and sea, and their activities created fitting conditions for progressively higher types.

The primal animal forms were of simple or unwieldy structure and slow mentality; but through the spirit of progression engendered by nature's many contributive forces, there were evolved species more graceful in outlines and capable of more varied expressions of intelligence. 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 innumerable active creatures, formed mineral

deposits that have become the heritage of civilised man. Creatures of the sea, from the minute coral polyps to monsters of huge growth, in pursuing their normal existence also performed noteworthy service in shaping the surface stratum of our planet. Then man, who was primarily capacitated as one of the ordinary animal species, eventually entered upon methods elevating him above mere instinctive effort to systematic works, whereby he came to improve the conditions of nature and to assist her manifestations of intelligent design.

In reviewing the different phases of intellectual progress, we find that in the barbaric condition man is a weakling, with meagre safeguards against ravenous creatures, climatic rigours, or disease-producing miasma, but in civilised life the creatures that do him evil are subdued, the rigours of climate are provided against, and the miasma are dispelled by land drainage and cultivation, and the confining of rivers to narrower channels. In barbaric life physical prowess and cunning are the main qualities required for a successful and respected career; in civilised life industrial energy, intelligent enterprise, and honourable conduct are the essentials to material prosperity and the attainment of desirable estimation among men. With barbarians there is a great expenditure of human effort which yields no beneficent returns, as in religious sacrifices and the extravagance of misguided or corrupt rulers; with civilised men divine worship contains no wealth-destructive ceremonials, and rulers have not license to appropriate the proceeds of the people's labour to unwise or selfish ends. The barbarian recognises no law but that of

physical might, and is loath to contribute of his means to public benefits; civilised man is conscious of the demands of society, and volunteers his share of the burdens they entail; finding comfort in the reflection that for every social obligation imposed upon himself, he is compensated by advantages coming to him through the efforts of others; and furthermore, that the products of his toil and thrift are secure for his enjoyment. The mental activities of the barbarian are restricted to certain ordinary channels, outside of which it is considered irreligious or unlawful to essay; the range of civilised thought is unlimited, and every manifestation of originality or genius is cordially approved. Barbaric man is harried with misgivings of vindictive gods, demons, or ghostly forms, and to secure the favour of or immunity from which he resorts to self-torturing penances or costly sacrifices; civilised man is aware that demons and ghostly apparitions are, as a rule, the products of minds distempered by false teachings or vice, and that for his adversities he should first look to the motives and methods of his own voluntary pursuits. Barbarians in thought and habits are not wholly confined to the inferior races of mankind; they are found in every condition of human society, imposing an influence that retards the advent of the complete civilisation, which is by many thought to be long since due upon the material plane.

To the imperfectly defined religious doctrines that obtain may in great part be attributed the retarded spirituality of the race. Were there less regard for the ceremonials described in sacred scripture, and

more heed given to the moralities they advocate, the bitter sectarian strife, so much in evidence, would find little upon which to perpetuate itself. Teachings intended to make man conscientiously honourable in dealing with fellow-beings; to afford safeguards against temptation, and to induce more harmonious relationships with the Infinite Spirit, are found in almost every creed; but they are less attractive to average humanity than the ceremonials and passion-inspired tenets which accompany them. Time works havoc with religions,—or at least with their externalisms,—as it does with every feature of human civilisation, and there is need of new ideas to quicken devotional sentiment. We find, however, many beneficent changes now taking place in some of the religions of earth; doctrines are being revised; barbarous beliefs and practices are denounced and more enlightened views inculcated; giving thus a fair prospect of the early advent of a better religious era for mankind than has hitherto prevailed.

In considering the achievements of individuals, it is seen that while genius, as an eternal heritage of the ego, will generally struggle through material obstacles and win the goal its incentives call for, success is not necessarily assured to every possessor of noble endowments. Inherent genius, through adverse surroundings or mistaken methods, may be unhinged, thwarted, or fatally delayed, so as to fall short of what might be termed its preordained mission. Again, a very commonplace intellect may have such fortuitous surroundings or training and begin life with methods so aptly chosen, as to enable its possessor to attain wealth, good repute, and

even eminence among fellow-beings. Within every unperverted mind subsists a power of discernment of Infinite truth; a channel that interconnects with an absolute and overruling principle in nature; and it is through this channel that each individual man must look for power to achieve great works and to win happiness in life. The gates leading to true wisdom are barred against the evil-doer by subtle influences within his own intellect which obscure the way to success and pleasure-giving activities, and repel the religious thought and inspiration essential to a beneficently receptive mind. Whosoever passes from earth to the astral plane having neglected the normal duties and responsibilities for sensual indulgence finds a spiritually impoverished and evil inheritance to burden him with difficulties and humiliation. No one is absolved of his offences through mere lapse of time, but must sooner or later make amends for every misdeed and win the favour of Divine law by the sincerity and efficiency of his efforts. Failure to achieve the preparation of soul which earthly circumstances and the endowments warrant, therefore, portends arduous compensating labours in the realm of spirit. These labours consist in self-regeneration, and satisfying the needs of such unfortunates as the victims of terrible vices, or infants whose earthly experiences were prematurely cut off. Thus it would seem a fortuitous provision that these unfortunates abound upon the lower spirit-planes, whereby such as in life were capable and yet failed of the achievements nature had apportioned as their due may compensate therefor and set themselves aright upon the course of progress.

During its cycle of consciousness the soul may penetrate and understand whatsoever pertains to the *finite* in nature and spirit; but the *Infinite*, or unchangeable principle of the universe, it will never solve or entirely comprehend. Although able in due course to rise to an exalted degree of intelligence, and to control and utilise many elements of matter and spirit, the soul is ordained for ever to a subordinate capacity in the universal economy, subject to the dictation of a mystic *Will* which it can neither equal nor find the ultimate of. Thus, the finite soul may realise itself as part of Infinity, but not of the superior faculty or of that *Intelligence* which ordains and overrules all being. This ultimate and overruling Faculty of the universe is the true God, of which, however, an inspired modicum is found in each finite atom and entity extant. In certain relationships, therefore, Deity may be considered as outside of or distinctive from finite and material existence, but not more so than is one of the ruling faculties of a human intellect distinct or separable from other and subordinate elements of the mind or body. Wherefore, even as the basic faculties of sense and impulse in man should hold themselves in abeyance to the dictates of the reasoning principle of mind, so also should each member of the finite race maintain himself in an attitude of reverential subjection to an Infinite Will, and venture upon no thought or action recognised as being in conflict therewith.

Now, ye children of a distant realm, I wot thou hast enough of the history, institutions, and sentiments of earth to suffice thy mission. I fain would

have thee longer with us, but perceive thou art not constituted to sojourn a great time amid the environments of this world. Convey my respects to thy planet's chief Dignitary, and may thy long journey have constant cheer from expectances of the home scenes that await thy coming.

Enouin: This solicitude for our welfare, most kind friend and benefactor, is gratefully appreciated, and we will give earnest consideration to all thy wise teachings. Henceforth it will be a source of pleasure to reflect upon this fortunate interview, and when we impart the wisdom gained through thy good offices to our brethren, they will certainly rejoice with us and sing praises of thee and of the noble world under thy dominion.

Ittigurh: And thou, Jebriel, efficient guide and companion in our exploits, 't is difficult to find words to express the sense of gratitude we entertain for thy efforts in our behalf. Peace and love be with thy happily conditioned mind! and may this great world thou hast such inner knowledge of move tranquilly and speedily onward to a glorious millennium.

Jebriel and Chorus of Assembled Spirits:

May thy transit hence to distant Iltrumien
Be as an hour with an enraptured dream—
The broad spaces that obscure thy planet's light
Easily o'erspanned as terrestrial vales by falcon's
flight;

May thy reception by kindred souls bespeak
The occasions known here when brethren meet

Brethren from other zones, starting forth anew
Tender sympathies of fraternal love.

We shall hope from thy visit such beneficent result
As to cause other like missions to planet earth—
Leading, mayhap, ambitious souls of terrestrial
strain

To undertake similar researches in thy domain.

Should we not again meet on worlds finite,
At least 't is possible, when reaching ultimate Para-
dise,

For us together to discourse of planetary lore
And the further science Divinity allots our store.

Now, as dutiful servants of the eternal universe,
We turn from thy contemplation to necessary works,
Trusting that in future we with thee shall dwell,
Till when, Enouin! Ittigurh! fare thee well.

DEFINITIONS OF CERTAIN SPECIAL TERMS USED

CYCLE OF CONSCIOUSNESS.—An epoch appertaining to each individualised intelligence, which commences with its departure from the ultimate Heaven to earth as an ante-natal ego, and ends with its return to the Heavenly source.

KALPA CYCLE.—An epoch appertaining to solar time, commencing with the great periodical outflow of planetary matter from the sun and ending with its return thereto. Approximately 8,640,000,000 earth years: viz., comparable to the Brahminical reckoning of 2000 Maha Yugas, or a day and night of Brahma.

NEPHELA.—A name of the sun, distinguishing it from other like luminaries of the universe.

ORIGIAN SYSTEM.—A name to designate the grand theocosmic division of the universe in which the sun Nephela and its planets exist.

PRALAYA.—An epoch of material disorganisation in a solar system, due to withdrawal of certain formative spiritual forces, and which ends with the return of these forces or the beginning of a new Kalpa cycle.

SPIRITUAL INTUITION.—An instinctively percipient inner sense possessed by the human mind, whereby infinite or universal truth is communicated with or inspired, and which forms its nearest connecting link with the Infinite.

THEOCOSMIC SYSTEM.—Spiritually considered, a localised power centre of Divinity consisting of an inner spiritual resource or Heaven, which sustains a direct interrelationship with the natural and soul manifestations of every material world. Physically considered, an aggregation of interdependent suns and planets forming a component division of the greater or illimitable stellar universe.

ULTIMATE ELYSIUM.—The paradisial centre of a theocosmic system. A focus of *emanation* for incipient souls at the beginning of their cycle of consciousness and of *attraction* from the time of their physical birth.

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;
- 1600 Anthropogenian Ages of 5,400,000 years each;
- 6400 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 21,093 $\frac{3}{4}$ years each;
- 1,638,400 Sajanian Ages of 5273 years each.

THE END