

ROADS TO IMMORTALITY

A TREATISE FOUNDED ON UNDENIABLE FORCES OF THE
HUMAN NATURE.

TRANSLATED FROM 'WEGE ZUR UNSTERBLICHKEIT'

BY

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Introduction

The road to immortality is not so easily to be found as people generally think. There are many paths, indeed, but this is precisely why so many become careless, and think that a goal which can be reached by so many different ways, must be easily found after all. In this belief we find (nearly without exception) the so-called educated people, and it is for them in the main that this book was written. But others as well, who in the realm of faith have entered the safe path, will find in it a confirmation of their views and obtain more strength for their pilgrimage in bringing their feeling to a clear consciousness. Immortality is the crown of human perfection, and the doctrine of it should be dealt with systematically, because a steep hill is more easily climbed by regular steps. But as a mere theory would be dry, and useful for a small number of readers only, it was deemed advisable to clothe it in a series of narratives from actual life, in order to combine the theory with its practice and thus to make it plain to all.

In order to present more exactly the character and views of the chief persons through whose experiences the author seeks to reach his end, he has given a portion of their correspondence respecting the subject without any change, save at that stage when the practice begins and oral instruction becomes necessary, where the narrative and dialogue form is employed.

The correspondents are two friends, Fielding and Silbert. The former, the son of a government officer, had shown from his youth a great love of metaphysics. When at the university of Göttingen, he made the acquaintance of a theosophist who initiated him in all the mysteries of that science and experimentally demonstrated in the person of Fielding that man has the faculty to become as sure of his immortality as he is of the possession of his external senses. For a profession he had studied finances and occupied, for twenty years, the office of a superintendent on a large estate of the government.

Silbert was the son of wealthy parents and lived in the capital, being a lawyer by profession. As he was not necessitated to accept all cases for a living's sake, he followed the bent of his mind, investigating whatever branches of human knowledge presented, and finally reached the subject of immortality. He read all the works on that important question he could get, but did not find the light he was seeking, and therefore addressed his old fellow student Fielding who was reputed to be well versed in the subject. Fielding began to give him his views and experiences, but found such a spirit of negation and skepticism in his disciple that he saw he would have to go with him through all the by-ways of the human mind, as through a labyrinth, before he could lead him into the path where he would be able to cognize the truth.

(We do not deem this controversial correspondence sufficiently interesting for our time and readers, and

therefore give only the last letter of Fielding's in which he invites his friend to reside with him for awhile):

"It would be useless" he wrote, "to continue arguing against your views, because your heart and your intellect have united and become one in them. Only one thing let me tell you: The intellectual perverseness cannot go farther than it does in our day, when every one wants to do the other one's thinking and no one stands on his own legs. The oak-tree grows by itself, the lion realizes his strength by his own nerves; but man is degraded to the poor view that to him alone Nature has been niggardly, denying him positive powers and independent growth. Every man has his individuality; let him not extinguish it and he will at once know himself and nature. But let him neglect it, and he may still understand how to handle words and phrases learnt by heart, but will not possess a spark of pure knowledge and truth. The truth of man rests in the consciousness of immortality. But this consciousness cannot be obtained by school philosophy; yea, rationalism has not one tenable reason for an everlasting life of man, and if this system contained the supreme laws of the human nature, we should have to resign immortality entirely.

You see what an earnest aspect the subject assumes if we look at it closely. We have to defy the whole civilized world and tell them: 'you are wrong!' If after this declaration you are still determined to seek after light on this subject, it will be more to the purpose that you live near me for some time, because mere theorems

are of no use, and we have to advance by practice. As my office does not permit me to visit you, whilst it will be easy for you to part with your lawsuits by entrusting some friend with them for awhile; I earnestly look forward to your early arrival, assuring you that you will be cared for as well as the circumstances of country life will permit."

ORAL INSTRUCTION

Silbert, on receipt of this letter, at once made arrangements for his temporary absence, and as it was easy at that time for him to arrange his affairs he arrived on Fielding's estate on the fourth day. Fielding received him cordially, assigned him a room and said: "It is well you have come; for letters are of no avail with you, and I think we shall be more likely to succeed by oral communication in bringing you to a certainty." "You had the kindness and patience" Silbert replied, "to examine my doubts, and, whilst I am still far from a state of mind satisfactory to you, I trust in your magnanimity and expect to get light from you on a subject of such importance that, if realized in its truth, will be of the greatest benefit to me."

Fielding gave him his hand and said: "You are in earnest? Well! I will try to lead you to undoubted realization. On your part I want courage and perseverance; for the road to be pursued by such a skeptic as you are, is a rough one and leads through all the windings of human life."

"I shall be constant" Silbert replied; "do but show me what I have to do!" — "Be quiet for a time" answered Fielding, "and before all get yourself renewed a little by the country air; then we shall have opportunity enough to talk about what is to be done."

Silbert acquiesced in the above advice. He visited the villages and the curiosities of the estate, and in this way spent a week in pleasant excursions. On the ninth day, when the two friends were sitting together after dinner, speaking of the affairs of their country, Fielding observed: "Mentally Germany is like a large meadow, rich in grass but poor in flowers worthy to be transplanted into a garden."

S. Why so?

F. Because every one wants to excel as a grass among the grasses; no one likes to rise as a flower, for fear of standing alone.

S. I perceive what you are driving at, cosmopolitism and equality do no suit your mind; you want exceptions.

F. Exceptions? well, yes; if you please to call it so. I wish every one to have the courage, and stand forth independent, and to rise to that degree, where the higher nature of man erected her standard. In the multitude this nature cannot unfold itself, because the different interests continually cross each other.

S. Accordingly a separation would be necessary?

F. It would. In all times man kind has been divided into two classes, one of which sought the form only, the other sought in the form for the substance.

S. This statement is new.

F. Not at all. The Bible speaks of it plainly, for it divides mankind into "children of God" and "children of Man;"

before, as well as after the deluge. Christ also calls the later the “dead,” the former, the “children of light” or “of life.”

S. And from this division you infer immortality?

F. If the division is a true one, immortality follows of itself.

S. Perfectly! But how can we recognize the truth?

F. There are two fundamental proofs of immortality. First, the prophetic power that looks into the future and informs us about the state after death. The second come from the communication or ministration of arisen souls who furnish us the evidence of their continued existence.

S. It would be presumptuous on my part to oppose such views; for, as you refer to them with such certainty, I must suppose that they can be demonstrated. I only ask: on which of the two paths may I become convinced?

F. On the second; you cannot be convinced on the first, because it would not satisfy one of your exceeding skepticism. The prophetic power manifests itself in such a natural manner, that a skeptic is easily induced to ascribe to a coincidence, what foresight has predicted

S. But if it predicts uncommon things?

F. No matter! for we often see uncommon things in the world.

S. Thus you direct me to the departed. How can I make the impossible possible?

F. What others have accomplished is impossible to no one, provided he have perseverance and courage. It is but your resolution, I want.

S. My resolution! You astonish me. Show me the means, and I will venture.

F. You shall have the means.

S. In truth? Well then, accept my promise!

F. You give me your hand upon it?

S. Here it is!

F. It is done! — The life behind you must disappear to make room for a new one. I welcome you on your new path!

At this stage of the conversation Fielding was called away leaving Silbert with a strange feeling. He had made a thorough study of many branches of knowledge, but he could not imagine how one could pass to the realm of the immortal ones. "If Fielding were not so reliable in other things," he thought, "I should be inclined to take him for a fool, or one who labors under a hallucination, but, as it is, I shall have to be patient and wait for the result."

A few days later when they were walking across fields, Fielding had an opportunity of giving his young friend

an outline of his views on creation, of which we present only the closing portion here.

"We can" continued Fielding, "distinguish three kinds of men. First, the very simple ones, who are but little above sensation, and, with language learnt by heart, decide and, quite as mechanically, act. They are automaton, wound up by command, habit, or a teacher, and run as long as weight is stretching the cord.

Second, those in whom the power of comparison arises, opening special fields for their activity. The present being too narrow for them, they reach into the past, and search the history of the nations. Speech gives them the means for new forms of thought, by which they try the correctness of all judgment and knowledge. Here the arts and sciences flourish, because sensation is brought to consciousness, and consciousness again modifies sensation. This class the wise call "the world." It is the realm that threatens to swallow everything. In it there is the dominion over the children of man, indifferent whether this ought to be so by the law of truth. I need not tell you more of it for you know it sufficiently.

"Third, such as withdraw themselves from all given conditions and turn their eyes to nature and eternal truth only, in order thereby to learn the real purpose of life. Here man enters a new sphere of culture. He crosses the narrow barriers of temporary existence and passes beyond into the realm of the generative power of the Eternal Father, by which a new, an internal man is generated, who draws all the forces of life to the center,

thus securing to man an everlasting life. In this state all external law and science cease for man; he has arrived at the fountain head from which all knowledge and all power flow; he stands, a new philosopher, above the multitude in harmony with himself, and gives to drink to the thirsty who approach him asking for refreshment.

“This is a rude and general outline of nature. If you can get into the understanding of it, it will have the benefit of freeing you from one-sidedness and showing you the course of creation. But without practice all meditation is useless and only leads to new labyrinths.”

Here Fielding paused and observed the impression which this birds-eye view of creation made upon his friend. “Think over” he said “what we have been speaking about, whilst I discharge some business matters; we shall meet again at dinner.”

Silbert remained alone, thoughtful, and tried to fix the different planes of the system given him in his memory, in order to recall it the more easily afterwards. “It is to that seventh degree” he thought, “that my friend wants to lift me; from there I shall be able to look into the beyond, to the departed and ask them about the requirements for immortality.”

Three days passed before he could speak again with Fielding on the subject. On the fourth day the latter called on him in his room, proposing a walk to a town six miles distant to make the acquaintance of a friend of his.

S. Of what use is a new acquaintance to me before I am satisfied and settled about the lessons you have given me?

F. That is to be seen. Four eyes see more than two, and a witness of my teaching might confirm your courage.

S. I need no witness; I put my full confidence in you. If I am still doubting, it is of the possibility of my ever teaching that seventh plane you indicated.

F. You will reach it; my word upon it! Only just how, is not yet clear to my mind; this is why the assistance of a friend would suit me.

S. Not me however. Leave me to myself, until I am more sure of my own mind; then I shall have no objections to hear from another mouth the same doctrine, perhaps in another form, but for the present please to answer some of my questions: —

How is the certainty of life attained on that seventh plane you spoke of the other day?

F. The single-minded man learns to believe and to love, and comply with the conditions of regeneration.

S. And the man of the world?

F. Clings to his institutions, sciences, ambitions, and honors, his restless activity, a thousand troubles, sorrows and distractions. He lives for the time and perishes with the passage of time.

S. But on the seventh plane there is certainty of life?

F. Without fail.

S. Let me ask then how it is attained.

F. We pierce through the darkness, and form in ourselves a center of light that attracts all that is light, and repels all that is gross. The sun nourishes itself by receiving all light-substance from surrounding planets and gathering in his center the purest light. In the sun the rays go inward, not outward.

The same faculty is in man. If his ego has found itself in the purest light of life, in the center, it can no more perish, but must last as long as God remains God and Nature remains united with Him.

S. I no longer object to your words. My doubts are vanishing, but I lack the capacity of receiving the truth. Show me how to attain this, accept me as your disciple and lead me to the goal after your own judgment.

F. Well then, listen to your teacher's words: Return to your profession, but come again after five months and in the meantime learn to think in your interior the little word: "I."

Thus the task was given. Silbert who had expected mystical sentences and deeply hidden truths could not conceal his astonishment. But Fielding, undisturbed, continued: "You have pledged your word and must keep it as a man of honor, and now good bye! In five months we shall see each other again." Thus he left him, and went the same day on the proposed visit to his friend Mohrland.

Silbert was like one petrified. "I am to learn to think "I" and what for, pray? Am I a savage, who knows himself only by his name? I am in a labyrinth, out of which I nowhere see an issue! But be it so! I will try. But if I fail, if the task proves a chimera, I will oppose rigor to rigor and expose the charlatanism of such teaching in the most glaring light."

He prepared for his departure, but put it off from hour to hour, still hoping Fielding would return. But, tired of further waiting, he stepped into his carriage at last, sad and disappointed, and drove towards the capital, journeying the night through.

At first he had many fits of skepticism to contend with, and unwillingly commenced his task; when, after three months he began to have a sensation of heat on top of his head, so that he feared he would be sick. But he did not care to mention it to anybody and continued his practice with a kind of violence to himself. After five months he called on Fielding and said: "The disciple comes to his severe master to render account. I have practiced my task in spite of repugnance and pain, and have sought "I" in all the parts of my body; but now I am in position no more to realize where my consciousness is. Often I feel as if new senses were opening, and I see forms around me. What does it mean? Whither will it lead me? Throw some light, please, upon this new phenomenon.

F. You have kept your word, and I am rejoiced at it. You ask for light regarding the forms you see around

you? Well, I think one who sees a thing should be the best person to give an account of it. Experience is the best teacher; therefore please go on with your work for six months longer, and then it will be apparent what is to be done further.

S. Be pleased to answer me one question first: Are those forms those of beings outside of myself?

F. What are the images of a dream?

S. They are phantoms?

F. Who creates them?

S. Our imagination, our blood, our humors, and thousands of other things.

F. This is the answer to your question.

S. Why! Then there is no spiritual contact outside us?

F. Not for the natural man. But the pure spirit can put himself in relation with others at the greatest distance.

S. This sounds so strange that I cannot grasp the meaning of it.

F. Practice alone can give you the understanding.

S. And the forms I see, am I not to mind them?

F. Who says that? Not I, to be sure! Nothing must be insignificant to a student. Visions are images of life, caused by spiritual forces. The man who dreams sees countries and groves, cities and villages, men and

animals; —he walks among them, converses with them, speaks, gets excited, works with them, is glad and anxious, love and hope's, chooses and rejects; in short, his life so enters into full activity, as to make him realize all its sensations, and thereby really to live. Can that which is capable of producing all this be of small account? No, certainly not! It takes the greatest perverseness of mind to pass by such phenomena without earnestly inquiring whence and why they come?

S. It seems to me I am in a new world. Ever used hitherto to consider visions and dreams as useless, even obnoxious excrescencies, I am now told to get information from them.

F. To despise spiritual apparitions and to seek ideas and bodies only: just this is the depravity of the world. In their ideas they fancy a heaven they neither know nor can reach, and on the other hand, to strengthen their intellect they dig and rummage in the mud of matter. Nature, in our dreams, when our too excited sensuous life is asleep, shows us spiritual pictures and thereby makes the suggestion that behind flesh and sinews there is another life able to act without our senses. Yea, I must declare it, dreams are for man the first evidence of a free power which, acting independent of our will, is pleased to manifest itself by its it's own creations.

S. You draw me deeper and deeper into the labyrinth, instead of clearing my way.

F. It is through labyrinths we have to walk in order to find the gate of Life. Existence at first is like a chaos, which we, through light, have to bring into harmony and order. Dreams are given to us as a first impulse. They are the indisputable beginnings of super-sensuous effects, which the most obstinate skeptic cannot deny, and therefore the safest of foundations for a doctrine, the object of which is the realization of immortality. Man has gone too far out into the life of the senses, and therefore can in his sleep only, perceive the manifestations of spirit. The true student must reestablish the equilibrium of spirit and matter, so that he can act and observe at will in either, and thus discern which are spiritual and which are physical phenomena. Thereby he will obtain the ability to perceive also in the waking state such forms and apparitions as he saw before in dreams, and rise to the standpoint where he realizes that the physical forms are only coarse and imperfect copies of those higher spiritual pictures, that present themselves to the then opened interior senses. The lowest state of spiritual life is dream, in which man has to tolerate in himself the action of good and bad spiritual forces. The highest plane is realized when those forces unite with our will and, according to the laws of spirit, lead us into the realm of true and infallible clairvoyance, clairsaudience, and clear perception in general. Now, my friend, seek the steps between the first unconscious state of dream experience, and this last fully opened state, and your task will be accomplished. You have the means; it is that simple "I." You have the strength also, otherwise you would not be

so far advanced as you are. Be faithful to your word! In six months we shall speak of it again.”

When Silbert was thus left alone he said to himself: “Did I in a dream hear him speak of dreams, or are my senses so deluded that I have hallucinations? I cannot understand it, and yet, I cannot help believing it; for that dreams are, who can deny that! To dream! — It is a wonderful state, indeed! Men incessantly take the trouble to present to our eyes in artificial pictures and scenes, landscapes and persons, and we praise, admire, and laud these dead images; whilst in ourselves there is a power that gives us all that and more, alive and acting, in high perfection. We do not heed it, or judge as a thing worthy of our examination. Man has become blind, I see that clearer and clearer; he passes by the light and seeks the night, that he may have excuse to complain of darkness!”

He called on Fielding for leave taking, and before they parted the latter gave him a book, and said: “This is a rare collection of dreams and ghost and demon stories. Read it, both for recreation and to the end of getting used to give some attention to the effusions of the spirit. Phenomena like those reported in this book, are frequently met with in common life; but they rarely are considered with impartiality, because one class denies them in spite of all evidence, whilst the other regards them as miracles, produced for special reasons by the Eternal Omnipotence. The true investigator does not reject or believe blindly, but goes to the root of the phenomena and considers them in relation with the laws

of nature. Abstain from all interpretation of whatever phenomena may occur to you. He who is constantly asking for meanings, becomes biased and is easily misled to give the interpretation more value than the apparition. Nature has no hieroglyphs, but only entities; the former are given to the weak for a sign-post. Remember me in your exercises and take my assurance with you that my good wishes always accompany you.”

Silbert returned to the capital, where he “practiced” for several hours every day and, in the interval, read for his recreation the tales in the book he had received from Fielding.

In order to lead the reader by the same path, we will give some of those stories, omitting however the “dreams,” as everyone knows that he is capable of dreaming, and we do not care for their interpretation here, but rather for the existence of forces which manifest themselves by the shadows or images they create, and direct man to look into his inner self and cognize the spiritual world that is there.

THE SCHOLAR

A scholar who became renowned in Germany by his writings, was the son of a wealthy tradesman. As his delicate constitution prevented him from carrying on his father's business, and on the other hand he showed great capacity for learning in the common and high schools, they decided to dedicate him to the study of Theology. He frequented a college and a university and distinguished himself so highly that he was found to be the most diligent and talented of his class. In his last university year he had already written a book on "the Atmospheres of Life, or the Influences of Surroundings," that created much interest. Then he obtained a chair at a university, published several other books, and acquired such renown as to be counted among the first minds of the German nation. In order to avoid all misinterpretation and not to deface his memory, we suppress his name; but this sketch of his life may serve as an example how easily a man can miss his true vocation and acquire qualities wholly foreign to his real nature.

For thirty years he labored as a professor and author, constantly producing new writings, and seemed already to be within reach of the crown of his life, when an indisposition befell him. A slight but permanent dizziness had possessed his brain and, after a short time, acted so severely upon his memory that it became difficult for him to remember the most common things.

Everything was done to relieve him of his malady; he travelled to divert himself, and was not allowed to read or write, but all in vain; the dizziness remained, and his memory became daily weaker.

After two years things had gone so far that he no more realized his sickness, forgetting his brilliant career wholly and losing even the remembrance of his own writings. His presence caused the most painful feelings, and those who had seen him in the fullness of his genius, could not understand how a man could sink down so low and become such a mummy. But such was the case. The scholar that he had generated in himself had died, and the boy's nature appeared with its most striking features.

Then his friends remembered that, when young, he had been a little wag who liked to play tricks upon his friends, and to rejoice at their not guessing whence they came. Such traits now would frequently appear in his conduct. Whatever was left within his reach, would be soiled, and to surprise and frighten persons, he was very productive in schemes. In short, the character of the "bad boy" was so marked in his behavior that staying with him was a burden. "Where is the genius of this man?" people asked. When they read his writings, so heart lifting and instructive, and then looking at him they felt like considering man's nature as a refined power of vegetation that for a short while shows the splendor of its vivid colors in thought and speech, then fades away, loses its blossom, and sinks into the arms of death.

For five years he lived in this condition. His trickery became clumsiness, and finally passed into entire brutality, yea, far below the beast. The gluttony that at last overpowered him made an end of his existence, which, in fact, had ceased long ago; and his remembrance left such a strong impression on his surroundings that many parents were frightened from devoting their sons to the learned professions.

THE IMAGE OF THE BETROTHED

The following happened in Holland. A sailor whose name was Wipner had a sweetheart whom he had to leave on account of being pressed into the navy in the year 1760. At first he was like one benumbed and thoughtlessly yielded to the influences of his rough companions. But he soon felt that he could not in this way silence the anguish and yearning of his heart; on the contrary, the image of his betrothed presented itself the more vividly to his memory after such rude diversions.

His ship received orders to set sail and pass beyond Cape Horn in search of new routes and islands in the Pacific. With a dumb resignation he saw the European coast disappear from sight. "In the life beyond," he thought, "there will be no separation; then only shall I be happy."

In this mood he served on his ship for three years without anywhere setting foot on the land. His conduct was quiet and he performed his duty with great punctuality, so that the officers preferred him to all the others. He alone was not aware of this; for apart from his service he had but one feeling, the thought of his love and the hope soon to meet her again in another world.

In the fourth year — it was on the sixth of March — the ship lay at anchor. Wipner was sitting silently on

deck, when at once his eyes closed, and he saw his sweetheart before him. He arose and stretched out his hand to her, but she disappeared suddenly. He sat down again, reflected on the apparition and said: "She is dead, and comes to give me a sign of her transition into the realm of love and happiness."

The following day the vision again appeared and he found courage to speak to it. In answer she seemed to beckon to him, but he could not hear any words. He again arose to approach her, but could see her no more.

In this way he saw her every day for several months, and the apparition became so perfect that it was difficult for him to distinguish it from the person herself; nor did it vanish when he approached, but only receded to a certain distance.

At length, after six months, he heard her voice. She spoke to him of the joys of heaven, of the happiness of faithful lovers in that blissful abode, and thus filled his heart with such a desire for the beyond that, had he not regarded it as a sin, he would have taken his own life. He spoke with his betrothed about this subject, but she dissuaded him from such a step, saying it would separate them for a long time. After this he recovered his self-possession gradually and associated with his celestial love more happily than many do with their real ones.

His conduct attracted the attention of the crew, and the officers feared he was losing his reason. The captain said: "Perhaps it is ambition that troubles him; I have

seen such cases at times. I will make him a sergeant, that will restore his reason." This decision was at once communicated to Wipner, together with the instructions required for his new office. But he decisively declined the honor. "I cannot be severe," he said, "and would burden myself with many responsibilities; while I now confide in the wisdom of my superiors and execute their orders as best I can."

Some time after, the captain, on account of Wipner's reliability wanted to take him into his personal service. He did not decline that offer directly, but remarked he feared to lose the favor of his commander, for he was accustomed to live exclusively with his thoughts for several hours daily, during which all association was unpleasant to him.

The captain relinquished his desire, but gave orders that Wipner should be closely watched in order to find out the cause of his strange conduct. The men endeavored to gain his confidence, and thus learnt a part of his secret. "He is a seer of ghosts," the watchers told the captain, "and he converses with the spirits for many hours every day." The captain laughed and said if it was nothing else he might as well be left to indulge his fancy.

His spirit-love foretold everything relating his welfare, and several times he became the benefactor of the entire crew by warning them of disasters.

One evening he requested to speak with the pilot and said to him: "Tomorrow we shall have a storm; and if

you are not prudent we shall all be lost." The pilot felt somewhat offended at this admonition to cautiousness, but entered in conversation with him about the subject.

"When will the storm come?" he asked.

"In the second hour after noon."

"From what direction?"

"From the south," replied Wipner; "if you allow yourself to be misled by false gusts from the west, we shall be lost; otherwise, there will be no danger."

"Who told you?" continued the pilot.

"Never mind; I know, that is enough, and I thought it to be my duty to report."

"I shall take precaution as you advise. Good bye!" said the pilot.

He informed the captain of this conversation on account of its strangeness. Although the latter did not believe in such prophecies, he nevertheless gave orders to be prepared for whatever might happen, because Wipner's peculiar conduct was apt to be connected with uncommon things.

The next day, at one o'clock in the afternoon, the sky began to cloud and at two the storm broke out with such violence that at first it could not be seen from which quarter it came. The currents of wind came together and gave the sea a whirling motion; but on a sudden a decided south-wind manifested itself, and had

the pilot not given the ship the direction indicated by Wipner's advice, he would have been greatly embarrassed, as he confessed afterwards. But as it was, the gale passed harmlessly, and the captain declared they were indebted to Wipner for much, if not for the entire salvation of the ship.

One day Wipner said to his sergeant: "Inform the captain, please, that the day after tomorrow there will be trouble on board. Three double-deckers will approach to attack us, but courage and stratagem will save us. The first ship will board us; if we do not make any resistance, but get them to believe we are too few to fight, we shall capture her, keep her crew out of combat, and make the other two uncertain in their attack. They will approach, indeed, but our guns will damage one of them so badly, that the third will lose courage, take to flight, and leave us the other two as good prizes. Report to the captain what I have said, and it will come to pass as I have told you."

"He seems to be a wonderful man, this Wipner", said the captain on receiving this report; "if this also proves true, I shall hardly know what to think of him; but let us make our preparations; foresight is better than regret."

It happened as Wipner said. At ten o'clock of the second day three ships appeared under the Portuguese flag, that claimed the right to rule over that part of the ocean and declared all ships of the other nations as their lawful prize. The captain armed his crew, but ordered the larger part of them below, keeping on deck only the

infirm and old men. As they made no attempt at resistance the first ship sailed up at once to the Dutchman, boarded, and took prisoners the few men they found on deck. But at the right moment the armed crew broke forth from below and in a few minutes captured the men and their ship. The other ships saw the turn of the combat and became undecided what to do. At last they approached with full broadsides; but the Dutchman's guns were aimed so well that one of the Portuguese ships began to leak and had to desist from the attack; the other took to flight and left the two well-manned and well-provided double-deckers in the possession of the Dutchman.

After the victory the captain assembled his men and thus addressed them: "It would be wrong for me or any one of us to claim the honors of this day; it belongs alone to our good comrade Wipner. He foretold the attack two days ahead and at the same time suggested the plan of defense. It is to him we owe the victory over an enemy twice as strong as ourselves. I shall report his merit to the government, that in due time they may suitably reward him. But in order to at once show him our appreciation and gratitude, I by my authority make him our shipmaster; in this position he will be independent; his duty being reduced to the oversight of our needs, he will be free to yield to his desire to be useful to us in his own way."

They all shouted "Long live the captain! long live Wipner, our ship-master!"

It would be too long for our purpose to relate here all the apparitions and prophecies of Wipner; he was, in short, the ships greatest benefactor, and it was to him they were indebted for their fortunate combats and the discoveries they made on their expedition. After fifteen years absence they landed on his native shore, and Wipner secured his discharge, resolved to pass the rest of his days in his native village. With a sad heart he recognized the places of his childhood where he had parted with his love, without hope to see her again. He entered his old home. Both parents were still living, and could hardly believe it possible that they saw again the son they had so long mourned as dead.

After the first effusions of joy were over, the mother said: "Ah, how Lizzie will rejoice when she hears of your return! She has refused all suitors and declared she would give her hand to no one but you."

The son looked at his mother with a puzzled astonishment and said : "Lizzie is dead and awaiting me beyond, that I know."

"No," said his mother, "Lizzie lives! I will send at once and let her know you have returned."

"A moment!" said Wipner. "How is that? Lizzie's spirit has accompanied me these twelve years and told me, every day, about the happiness of the loving ones in the other life. How could that be if she were living?"

"It is so," the father affirmed; "she not only lives but was a good daughter to her parents, as long as they

lived, and then buried them with filial love. She often has come to help and console us when old age and our mourning for you was heavy upon us."

Wipner for some time could not understand this. At last he decided to see her first, before speaking or making himself known. An opportunity soon offered, and he sadly noticed the difference between the original and his spirit-love. The former had become older by fifteen years, whilst the latter had still the look of the first rosy times when all the charms of youth concur upon the cheeks to attract the more powerfully the heart of the lover. He returned in sadness to his parents and said: "I do not know what to do; the fair image that appears to me every day, is so much superior to the natural Lizzie that I fear on marrying her I should not treat her with that love which her virtue deserves. It is a hard trial for me, and I do not know how to decide."

That evening he sat sadly by himself and contemplated his peculiar destiny when his spirit-love appeared before him as hitherto. He rejoiced in seeing her lovely expression, his heart melted in rapture, and he was going to make up his mind to remain faithful to her. But then he heard the words : "Do not hesitate to fulfill your promise!" He began to speak, but the apparition had vanished.

"What shall I do?" he asked within himself.

"Fulfill thy promise!" answered his interior.

"Well then, I shall obey!" he now said aloud; "what she speaks, is infallible, and I must not act against it."

He went to Lizzie on the following day, and after he had discussed the matter with her sufficiently he offered her his hand and married her, hoping the future would yield an explanation of his wonderful experience.

The story became known in that part of the country, and three years after an unknown man came to Wipner to hear the particulars of it. After learning all about it he said: "The Lizzie who appeared to you is her likeness as arisen in your heart, that stepped out before you as a visible image of your love. Remain true to it, for it is a witness of your inner life; obey it as hitherto, and it will be to you and your wife a protection against misfortune, and prepare for you the eternal bliss in the life beyond. "

THE CAPTAIN'S DOUBLE

A certain Captain von Härdtack of the sixth regiment of the line, at P**rch* had a remarkable experience. His parents sent him to the military academy, although he had shown no special inclination for an army career. Nevertheless he adapted himself very well to his calling. He was diligent, was scrupulously attentive to his duties, and on entering active service he was particularly favored, so that his promotion was hastened. He soon became a captain, and then for the first time he began to reflect upon the conditions of his profession. "It is difficult," he once said to himself, "to unite the true man with the soldier, in as much as the latter, too severely bound to forms, very easily loses himself in them and holds them for the essential. But just when the forms are strict, the heart must be yielding and humane if one is not to oppose himself to the first law of human nature."

Amid such reflections, and with the most scrupulous attention to his duties, he had passed three years as captain, when he began to feel a strange sensation internally and upon his head.

"What is that?" he thought; "are my broodings injuring my health or confusing my understanding?" He examined himself closely, but found nothing that could cause concern. One evening when alone in his room he seemed to feel a presence at his side. He looked, but that which he thought to see turned backward as he turned.

He looked straight forward again and, behold, at his side there stood a figure which, with some exertion, by turning only his eyes and not his head, he recognized as the image of himself!

He could not repress an involuntary shudder and fled from the chamber to rid himself of his strange companion. Outside the house, he saw the figure no more, but he continually seemed to feel its presence. "What will come of this?" he thought; "I am not a Sunday child that sees ghosts!"

The next day, at the same hour, the apparition came again, but this time much plainer than before. When he sat down it sat beside him; when he paced the room it accompanied him; and when he stood still it stood still also.

"This is no illusion!" he cried, "for I am conscious of everything else. What shall I do? In whom confide? nobody will believe me; they would even ridicule me. I must keep my own counsel and, though the case is a strange one, can do nothing more than meet it with manly courage."

Captain von Hårdteck had long been betrothed to Fräulein von Blum, but could not obtain permission to marry. He had sent a third petition to the ministry of war and was daily looking for an answer. Three days afterwards the colonel of his regiment came to him at dress parade and congratulated him on his speedy marriage. "The permission of the King," said he, "has arrived! in an hour, at the furthest, you will receive it

and all the hindrances that stood in your way will be removed."

In his strange situation this news did not cause him such joy as it formerly would have done, for it was his duty to inform his betrothed of his peculiar condition, and he was doubtful how it would be received. "Heretofore," he thought, "my happiness has been delayed by earthly circumstances; and now heaven, or at least a spiritual being, comes in my way." With faint heart he set out to see his beloved one. What he feared, happened; she was horrified to learn of his ghostly companion and begged for time to reflect and consult her parents. Hårdteck parted from her in sorrow and said, "My heart loves sincerely and were you in my place I would not hesitate; I will not complain, however, but will hope that your heart will conquer fear."

He passed two anxious days in uncertainty. On the third he received from the father of his beloved a letter which said that under the circumstances the proposed marriage could not take place. He was sorry to give an honorable man such an answer, but his love for his daughter compelled him to; he would count upon the uprightness of the captain and hoped their friendly relations would not be broken off.

Hårdteck read the letter with silent resignation and said at last: "It is not my destiny to be happy; I must bear this loss, heavy though it be."

The King's permission and the intended marriage were generally known, and everybody wondered that the

affair should come to an end at the moment of fulfillment. The officers of the regiment took it as an insult to their comrade and demanded satisfaction of the young lady's father. The colonel himself summoned the captain and questioned him about the matter, Hårdteck declared that he alone was to blame; something had happened to him which he could not disclose. The colonel begged him to give him some kind of a reason in order to pacify the other officers. After a struggle with himself the captain confessed that for some time a ghost had been at his side and refused to leave him. The young lady, when informed of this extraordinary circumstance, could not master her fear and therefore the engagement had been broken off.

The colonel gazed in astonishment. "Ghost? nonsense!" he exclaimed.

"That is a notion which you have hatched out in your lonesome life, and it will disappear of itself as soon as you have a wife. The young lady is a fool and her head will have to be set right."

Hårdteck defended her and begged the colonel to attempt nothing that might offend or compromise her. The colonel consented at last, but said, "You must be helped. Ask the doctor for advice; perhaps he knows some way to banish your unbidden companion."

The captain, although he felt convinced that medical skill would avail nothing in this case, followed the colonel's advice and spent half a year in trying useless medicines. Then he refused further physical remedies

and declared that he regarded his condition as fated; he would have to bear it until it changed of itself.

The colonel said, "Well, do as you wish; but I will make one more attempt myself. When I lived in the capital" he continued, "I once met a man who, without the least boastfulness and in all seriousness, stated that he had attained the gift of knowing all things; he therefore asked all those who found that human wisdom would not avail in unusual matters to turn to him for the advice or help which he could give. I will write to him, and if his words were not mere nothings perhaps he can help us."

He wrote the same day. Shortly he received this answer:

"The condition of your friend, which you have described, is a peculiar one. It originates in a too great conscientiousness, in that the captain doubts that the better nature of man can be joined to the life of a soldier. In consequence of this conflict two beings have been developed within him; one a soldier and the other an ordinary human being; these two would like to become one, but the indecision of the person prevents them. Greet your friend in my name and tell him he should befriend himself more with his ghostly companion and endeavor to become one with him in order that the latter may become absorbed in and make a completed man of him. Then he will see that true human worth excludes no calling and is confined to no garb, but manifests itself wherever the inner life is

released from the external and gives to the latter the laws of thought and action. If your friend takes the contents of this letter to heart and carries them into practice, it will be well for him from time to time to give me news of how it stands with him, so that in case he should go astray I set him right again."

This letter made a great impression upon the captain and he exclaimed: "He speaks of an inner life. Is not the apparition which has come to me perhaps the beginning of that? I will follow his advice and see what comes of it."

Hårdteck kept his promise. The figure which for a long time had kept at his side at last changed its position and appeared before him, turned itself around with the circle of his thoughts and gradually began to think and to speak within him. "Man is a wondrous creature!" he said to himself; "spiritual and divine is his nature when his inner life awakens; but dead without this, however much of acquired theories he may have taken up. I perceive that now I am on the way to truth, and my first duty is to thank my friend and the teacher whom I found through him."

CAROLINE RUPERT

Mr. Rupert was a Judge in the City of E. in Germany. He possessed considerable fortune besides the income of his office, and therefore lived on a rather liberal scale in comparison with his fellow officers. In the first years of his residence in that city he had married the daughter of an officer of the government. His wife gave birth to three vigorous children; but from the birth of the fourth her health declined so rapidly, that they feared for her life. She never recovered entirely; the slightest exertion or emotion affected her nerves, and she would often fall into a kind of fever that lasted for several days. Unfortunately for her, a malignant disease spread in the city that snatched away within a week her two youngest children, five and four years old.

The loving parents felt the blow very keenly. The mother would not leave her bed for three months, and more than once her end was thought to be at hand. But finally she recovered and could preside over the interests of the household, and now bent her whole care and love on her only daughter, Caroline, who then was seven years old.

She neglected nothing in her education; gave her lessons in the French language, and in accordance with her father's wish, kept a music teacher for her, who soon discovered that she had an uncommon talent for music. Caroline made such rapid progress in all branches of study that in her twelfth year, besides having a

thorough knowledge of the common school branches, she could read, speak and write French, and was considered as quite an artist on the piano. Her father, greatly delighted with such accomplishments, was possessed with the desire to live in the capital in order to give his daughter, in its society circles, the polish which was not attainable in her present surroundings. To this end he availed himself of the influence of some of his friends, and as he was considered, owing to his knowledge and his distinguished family, to be one of the most respected men in the country, his wish was soon complied with, and before six months had passed he was promoted to the capital as a member of the supreme court.

Now a new life began for the Rupert family. Having been educated in the capital, Judge Rupert felt in his true element, and abandoned himself to all the impressions of the public amusements that were fashionable in those times. Caroline thought she had not really lived before, and in a short time had acquired such distinguished manners, that no one saw in her the child of the province. Of course her skill on the piano contributed much to give her the necessary confidence; wherever she went, she was well received and admired. In this way five years passed as in a dream, and her form had developed to uncommon beauty, and attracted admirers from all parts.

The son of Governor Breithof who had been decorated with several Orders and was a highly esteemed man, solicited her favor very earnestly. He had, indeed, been

engaged to the daughter of another public officer, but the attractions of his new flame so much surpassed that of the former one that he did not scruple to use all pretexts to break his promise, and to offer his heart and hand to Caroline.

Mrs. Rupert had expected to recover her health through the aid of the skilled physicians of the capital, but was disappointed in this hope and did not feel happy in their new style of life. She looked with sadness at her daughter, surrounded by the admiration of the world, and her better self suppressed by the poison of vanity. She was nearly always confined to the sick-room, and could not accompany her to the brilliant society gatherings where her father so frequently took her. "I see," she often said, "my child perish before my eyes, and cannot reach to her a helping hand." She did not fail to give her the necessary admonitions, but the mother's voice was too feeble against the allurements of the world and the desires of the daughter's heart. Thus, whilst Caroline rose higher and higher in the admiration of society, with each new triumph her craving for distinction also increased.

Judge Rupert felt exceedingly happy in these conditions, and when his wife ventured to open to him her anxieties concerning their daughter he declared they were fancies and fears of a sick mind; therefore he gave them no heed but had his mind occupied wholly with plans for new triumphs. For the same reason he also welcomed the addresses of young Mr. Breithof, and imagined himself and his daughter as already admitted

into the higher circles, and delighted in the thought of seeing her admired and adored there also.

The mother was finally informed of the contemplated alliance. At first she made no objections; but when she learnt that Mr. Breithof had given up his betrothed for her daughter's sake, she was resolved at once. "Mr. Breithof can never be yours!" she said, "you must not be the object of the jealousy and hate of another. The tears of a deserted and disappointed one, cheated of her happiness on your account, must not burden your heart; therefore I beseech you, yea, I command you, to part with your admirer in a good manner and to refuse an alliance that would make you inevitably wretched!"

Caroline heard this injunction with tears and dismay, for a marriage with Mr. Breithof flattered her vanity, to which she already brought so many sacrifices. Her heart also was concerned in it, for the feelings of love moved her more strongly than she had imagined. Thus she felt very unhappy at that moment. Her mother observed the struggle of her soul and represented to her again the consequence of such an alliance. Caroline gave way to tears and promised obedience, not wishing to disobey, or even displease her mother, yet hopeful in the meantime for the aid of her father. Consequently the engagement remained as it had been, though they used the precaution to conceal its continuance from her mother.

But this state of affairs could not last long. Caroline's conscience would rebel, at times, when she considered

the false position in which she stood towards her mother. She often was disposed to talk with her about it, but she lacked the courage, until at length her mother learned of the deception and wept bitterly at the daughter's disobedience. "I am a burden;" she said to her and her father, "but heaven will soon free you; then you will see what wrong you have done, as well as realize the truth of my warnings."

But Caroline hardened her heart more and more, and could answer no assuring word to her mother. But the father said "the sick should mind themselves rather than others." The poor lady felt very unhappy and forsaken at such conduct. "Uncharitableness" she sighed "Is the most terrible thing in a family, and I feel that it will bring me to the grave."

She had told the truth. For her disease returned with new violence, and twelve days after, the physician said she could not be saved. This sentence at once brought peace between them. Caroline called herself her mother's murderess, and did not leave her bedside day or night. Judge Rupert also was utterly shaken. "Unfortunate pride!" he thought, "you trample upon humanity and leave us without consolation in misfortune." He took, himself with Caroline, the charge of nursing the sick lady; but all efforts were unavailing; on the fifteenth day a paralytic stroke befell her, and they momentarily expected her dissolution.

When she felt her end to be near she stretched her hands out to her husband and daughter, and said:

"Forgive me, as I forgive everything! My death is not your fault. If the discord that arose between us, caused it, it was a fate to which I have succumbed. I am ready to part with you, full of love, and shall remember you beyond the grave. Do not forget me, that I may live on in your memory. I do not request of you any promise; only one thing I ask, — be not in haste, lest late repentance reproach you. Your happiness was the desire of my life and will be so after death. With this declaration in mind I shall stand before my Judge within a few moments." She had hardly spoken these words, when she fell asleep, not to awake again on earth.

We pass over the funeral, the affliction of father and daughter, and proceed to report the further events in their life. Caroline reproached herself to have so little heeded the admonitions of her mother, and resolved no longer blindly to obey the demands of society. She became more severe with her betrothed, and had soon an occasion to realize that his feelings had not been sincere enough to last for a life time. A rich rival caught him in her net, and he repeated with her the same course he had resorted to with his former betrothed. Caroline felt mortified, and from that time gave all her thought to the memory of her mother. Her father was so indignant at Mr. Breithof's falseness that he cursed the moment he had first desired for a life at the capital. Another spirit entered the house that made it the abode of silence, sadness and disappointment.

All his friends withdrew from him, and he lived with his daughter so retired that his very name was soon forgotten in the circles of society. A year passed in this way, when a peculiar change came over Caroline's behavior. She became timid and shy, would hide herself from people, and abandoned herself to a musing that rendered her indifferent to all external impressions. When asked by her father to disclose to him the cause of her conduct, "I don't know" she replied, "what is going on in me. I often feel as if paralyzed, and then again so agitated that the least thing will frighten me. I seem to hear a sound within me like waves of troubled waters and in the night, when sleepless, I hear noises of objects moving and voices around me, that thrill through my nerves and put me in a state like a most violent fever."

Her father, frightened at the disclosure, consulted their physician, who first took it for somnambulism, but soon perceived that other causes were at the bottom of it. He prescribed all the remedies indicated by the symptoms, but in vain. The irritation remained and the noise in the night seemed to increase.

But soon the form of the disease changed greatly; for that before she had only felt and heard, now stood before her eyes, visible. The first apparition of the kind happened on the 4th of April. She was sitting in her room one evening at twilight, full of affection, thinking of the sudden death of her mother and her own destroyed happiness, when suddenly a noise arose in the room, as if the walls were cracking, and tables and chairs moving from their places. She looked about her

greatly frightened and beheld a man of sturdy stature, dark complexion, and wild gesture standing up before her, and staring at her with flashing eyes. She wanted to flee but could not stir. Now the man said: "Why do you disturb me? Let the dead alone, and live with the living cheerfully!" She was going to answer, but was not able to proffer a word and so resigned herself to her fate thinking that this was her last moment. At last the form vanished behind a thick cloud that was formed before it. Caroline at length recovered from her fright and rang for a light; when it was brought, she searched the whole room for the cause of the noise and the apparition, but could discover no trace of it.

The same man appeared again, with similar noises, on the following days, and she was able to rid herself of him only if she kept her presence of mind so far as to ring for light. Exasperated at that, he once of a sudden stood up before her and said: "Do not stir, or you shall pay for it! Henceforth you shall serve me as a voice and I shall tell the people certain things, at which they will be astonished!" When he had thus spoken, a shudder passed over her and she felt as if he had taken entire possession of her. Not before twilight, when light was brought, did she recover her consciousness.

On the following day her father was with her. Whilst she was telling him what had happened, suddenly the floor cracked, but audible to her only. She was frightened and exclaimed: "Now he comes!" Her father took her hand and said: "Be quiet, for I am with you!"

"Oh yes, you are the right one!" a gruff voice answered from Caroline's mouth.

"My child!" the amazed father replied, "watch what you say; and do not make fun of me!" — "Fun? of you?" was answered, "you are too dull for that!"

Rupert stared at his daughter horrified, and was barely able to say; "Is it you, Caroline, that is speaking thus? fear so to sin! But if another power is ruling in you, I must think that God is visiting me terribly."

The voice said many other things against father and daughter; after an hour it ceased and Caroline was so weakened that she had to take to her bed for rest.

From that time she lost all her courage, and a reliable woman was hired to stay with her day and night. Summer had begun and Judge Rupert, on the advice of the physicians, went to a watering place with his daughter, to strengthen her and to divert her mind by new company and thus to banish the "spirit;" but all this was without success.

On the 5th of August, when they had returned, a new feature appeared, which left them in uncertainty if it was a sign of recovery or of an increase of the evil. Caroline was with her companion in a garden outside the city, when she suddenly said: "Dear! What is the matter with me? I see the stars in plain daylight!" The other was frightened, fearing a relapse into her visionary fits, and proposed they should go home. They left the garden,

but, on the way home, and even in her room through the ceiling, Caroline still saw the stars."

"What is going on with me?" she sighed. "What are these apparitions for, if they do not lead me to a good end? Ah, I see it clearer every day, I have deserved it on account of my mother! Why was I not obedient to her teachings! Why did I allow myself to be dazzled by the vanity of the world!"

"Be still!" suddenly the voice of the spirit spoke up out of her mouth, "or I will not let you alone any more! The stars you see are hallucinations of your brain; don't trust them, or — tremble!"

Caroline henceforth hardly dared to speak; yea, she was afraid of thinking; for often, at the slightest idea, the spirit was aroused in her and gave vent to loud imprecations. But the stars did not leave her, and she incessantly gazed at their shining light for relief.

Once when their light was uncommonly bright, a cloud formed around one of them; the star changed into two eyes and finally into a very lovely face which seemed to look like consolation and hope to her, but when she extended her arms towards it, the face instantly vanished.

She was going to express her joy at the pleasant apparition, when suddenly the afflicting spirit spoke out of her and denounced her bitterly. Caroline had, after a time, become so accustomed to the monster as to cause her not to fear him so much, nor would she be so

greatly weakened by his action as before. The apparition of the stars and the sweet face gave her still more courage, and she made up her mind not to obey the obsessing spirit to the same extent as before, but to act according to her own conviction and to confide wholly in that sweet presence.

The wicked spirit made a noise at this resolution so dreadful that Caroline thought the house would fall. But she said: "I am used to your tricks and you shall not turn my mind!" At this resolve on her part he possessed himself again of her voice throwing out the most violent imprecations.

On the 7th of September, in the forenoon, Caroline again saw the sweet presence come forth from the cloud. She gazed at it unceasingly and listened for some word or sign from it; at last she thought she heard these words: "Watch, I am going to enter you!" and then she felt a great motion in her heart, and such a sweetness, that she shed tears of gratitude. Now the sweet spirit also possessed itself of her speech and with a soft pleasant voice spoke words of consolation. "Keep me in yourself," the voice said, "and do not allow me to be expelled by that wicked spirit who tries to drag you into perdition." She had hardly said this, when the other stirred, and the heart and mouth of the poor young lady thus seemed to be the battle grounds on which the two spirits contended and struggled for the mastery. She realized this and finally said with entire resignation: "God's will be done! in him I trust, and will no more forsake him!"

Judge Rupert who had exhausted all means to heal her, did not longer trouble her with new treatment; he did all he could to cheer her up and relieve her, but left her undisturbed in her unfortunate state. "It is a dispensation of God," he said, "and as such we must bear it patiently, until he is pleased to release her himself." He permitted sincere acquaintances to visit his daughter, because he had noticed that a quiet company was beneficial to her. Even when the spirits were holding conversation through Caroline, such calls were not interrupted, because the case could not improve in the opinion of the public by enforced seclusion and secrecy.

One evening the Hofrath (Aulic counsellor) Duprecht with his wife and daughter were there. The counsellor had long been desirous to satisfy himself with his own eyes of the truth of the "spook," of which people were talking so much. As he formerly had been one of their friends, he conversed with Caroline in the most friendly way of her disease, and said spirits should be shown where they belong to, namely to the spirit world. He had hardly said that when Caroline's face was distorted, the pupils of her eyes were drawn inward, and the fierce spirit raised his voice : —

Sp. What are you saying, you silly idiot of a counsellor!

C. A little politer, please!

Sp. Polite with you, who is my servant?

C. Oh! we are not so far advanced yet.

Sp. Think what you please! I know better.

C. See! the spirit does not even deign to give a definition, so sure is he of his statements.

Sp. A servant you are! and so much so, that you do not even realize your state. A companion of mine is ruling in you so safe that he does not deem it worth while to inform you of it.

C. But now I know, since you have told me.

Sp. To be sure, you know now, but you do not realize it; and what is knowing without that? Ha Ha Ha! To be sure, after your death you will learn to know us, and then we shall hunt you at our leisure.

The counsellor became pale at these words. He thought, "if the wicked ones hold such discourses, what may the good say of me?" His desire of asking questions was gone.

"May we not hear also the good spirit?" the counsellor's daughter asked. But the fierce spirit answered "As long as we have company of my stamp here, she cannot approach." The mother of the girl was frightened and told the daughter to desist.

An intimate friend of Caroline's mother called one afternoon; she had not called since the latter's death, as the remembrance was too painful to her; but now a sincere interest in the condition of her friend's daughter brought her, in order to satisfy herself of the circumstances and to offer her comfort and help if

possible. When Caroline saw her, tears came to her eyes and she thus addressed the caller: "Ah, dear friend of my mother, do you come to see her unfortunate daughter? Oh, could you be to me what you were to her perhaps I might be released from my evils! But for the children of the world, to whom I have belonged, no friendship comes; in misfortune they stand alone and forsaken."

The lady encouraged the patient and assured her that she had as much affection for her as for her mother. She told Caroline to confide to her any secret sorrow that might burden her heart; she would deal with her as a second mother. Caroline wept aloud at these words; when she had dried her eyes and was going to speak her eyeballs turned inward and the "good" spirit begun to talk with a sweet voice through her mouth: " Help me to establish myself in her!" Then suddenly Caroline was stirred up, and before she could rally herself, with a gruff voice the command was uttered:

"Be gone, let me alone!"

The lady was horrified. When Caroline had recovered she said quietly "You see, in what state I have to live; I am reduced to solitude, for people are afraid of me in my condition, and see in me a being that no longer belongs to their company. Ah, could I lie in my grave at my mother's side!"

"Calm yourself" the lady replied; "the sight of your state has surprised me, but not disheartened. Rely upon me! I shall not forsake you, but call daily whatever may happen."

She stayed all the afternoon and a part of the evening, and had once more occasion to hear the spirits. The "good" one seemed to think much of her, but the "wicked" one did not like her; but she did not mind them. Assuring Caroline of her sincere affection, she promised to write to a relative of hers, a foreman miner, who in such cases had often given help. She did as she had promised, and received answer, that he would as soon as his duties would permit come to the capital and examine the state of the patient, and that according to the preliminary communications he had hope to see the young lady recover.

Besides their discourses as described, the bad spirit did all kinds of mischief in the house. Often all the doors were unlocked, clothes carried into the garden, and garden utensils into the wardrobes. Once when Judge Rupert was called to his chief of Department, his uniform could not be found; he had to pay his visit in his civil suit and to excuse himself with the confusion that was ruling in his house. He had hardly returned when the uniform was found in the garret where they used to dry their linen.

Another time, when the cook entered the kitchen, all utensils were gone. She made a loud noise; for she thought they had been stolen. But they found everything very skillfully piled up in the woodshed.

One morning, when the cook entered the cellar, she saw a blazing fire. She was frightened and ran full of terror to the master's room, as if the "spirit" she imagined to

have seen was at her heels. After she had discovered her error and recovered from her fright, she told the cause of it. They found in the cellar a fire at a place where there could not ensue any danger. From this circumstance there arose a terrible alarm in the house, and the servants declared they did not want to stay any longer; the landlord gave warning, because he did not care to see his property in constant danger. Great affliction followed this accident and Judge Rupert said aloud: "Ah, that death might deliver my daughter from her unhappy existence, for her own relief and mine!"

The friend spoken of above, heard of the trouble and immediately went to Caroline to learn the cause of it. She calmed the excited servants, and requested them to stay at least until her cousin, the miner, should come; who would be sure to restore everything to a definite order. She also wrote to him again to accelerate his coming.

Both the spirits had long insisted on being relieved. The meek one would complain bitterly of the other for disturbing her tranquility; after having done so with her faith he now prevented her from entering paradise. She said he had been a usurer in his earth-life, gathered great riches, and buried them in the cellar where they could now be found; as long as these treasures were not unburied she could not be delivered of his persecution.

The fierce spirit, on the other hand, insisted on his repulsive companion being removed; for not before being alone master again could he do away with his

fierceness, and obtain his true happiness. It was Caroline who suffered most by these contentions, and often was in the greatest embarrassment; for if she made a promise to the "good" spirit, the other became enraged; whilst when she was going to promise help to the latter the meek one began to wail so pitiably that she could hardly recover from the tears she had to shed for her.

Caroline disclosed the secret about the treasure in the cellar to some persons, and the landlord, known to be very fond of money, was reported to have really made a trial, but found nothing. The fierce spirit, who knew everything that was going on in the house or outside, made some very amusing allusions to it, and several persons pretended to have, in fact, discovered some fresh earth in the cellar.

Besides, both the spirits had also the gift of prophecy. The wicked one was angry or glad two or three days ahead on account of the callers to come; whilst the bright one knew the names of all the pious ladies, from whose bible quotations she expected some quickening. They meddled even with the affairs of the family and spoke of future events the same as people talk of the news of the present. This of course increased the interest people took in these spirits, and, by and by, persons of all classes called to obtain advice about their enterprises and difficulties.

Once a rich land-owner, an old acquaintance of Rupert's, came with his wife and daughter in order to get some

advice concerning a marriage projected for the latter. The bad spirit said: "Take the fellow, for single life is not good for you!" The sweet one said: "First council with heaven!" But Caroline said with her own natural voice: "If you have the consent of your parents, follow the voice of your heart!" Here it happened that each of the three had his or her answer from a different voice; with the father the fierce spirit talked, with the mother the sweet one, but to the daughter, Caroline herself gave the answers.

At length the longed for miner Mohrland arrived. The spirits, who fore-knew all the other visits, seemed to have a presentment of this also, and there was a remarkable stillness about them when he took Caroline's hand and asked how she felt. She was able to give account of everything, and the power of the spirits seemed broken in his presence. Judge Rupert was glad of it, and became at once hopeful. But the miner declared the evil to be rooted more deeply than he had imagined, this silence of the spirits being by no means a yielding, but a ruse to lead him astray. He had all the necessary facts communicated to him and requested the father to call as a witness of his method of cure some friend whose honesty could be trusted in case his action might be misrepresented. Judge Rupert proposed his family physician who had proved, he said, a sincere friend in his misfortune. Mohrland assented, and promised to commence the cure the next day.

When the physician arrived, Judge Rupert took him to Mr. Mohrland's room where he introduced them to each

other. Mohrland greeted the physician with the words: "I am glad to make the acquaintance of a true gentleman. What we are going to undertake is uncommon, because the mode of action of man's faculties is too little known and mostly misguided. In order to deal with spirits we must be familiar with their nature. In the present case the ordinary methods are powerless, and the unfolded power of the spirit has to come in, and to divide the bad from the good. Do not, therefore, expect me to conjure the spirits or cast them out; I only came to re-establish in a human being the equilibrium lost by sudden grief, retirement and an irregular mode of awakening the interior life. The two spirits that manifest themselves in the young lady, are not beings outside of her, it is herself. Disordered desires, suppressed passions, remorse, and other monsters have developed and assumed forms in her that are growing and obtaining the dominion over all her thoughts, desires, and actions. Her own self has succumbed in a struggle foreign to her nature, and our task is to rid her of this suppression and aid her to recuperate her natural self."

The physician replied: "All ordinary remedies are exhausted, and if there is any possibility of help, it can be obtained only by your plan that deals with the soul of the patient, and I am happy to be admitted as a witness of a method that considers the spiritual as a means to rebuild a shattered human system. Judge Rupert said: "I trust in God that he may enlighten you to deliver my daughter of an evil more dreadful than any other

disease, because it touches the innermost forces of life and unsettles both soul and body.

They went to Caroline and were with her already a quarter of an hour, but no sign of a spirit was perceived. Finally Mohrland said: "Now, you fierce goblin, why are you so mute in my presence? Answer! I command you!" Caroline's eyes turned inward and the spirit made an effort to speak, but could barely do so and with a spiteful tone uttered the words "Let me alone!"

Then Morhland addressed the meek one: "You also seem to hide yourself? why are you so shy before me?" As sweet as the tone of a flute the answer sounded "You do not want to see me in heaven." "You are right," the miner replied, "I do not exactly like your heaven; it is the creation of a bigoted, but not of a pious heart." The spirit sighed, and Caroline sat in their midst with her eyes distorted.

"Caroline!" now cried the miner, "are you asleep?" She stirred convulsively. "Caroline!" he repeated "awake and answer!" The spirits seemed to want to speak; but he took a scarf that lay near him, threw it over the girl's head and held it together below the chin: "Be still or I shall choke you! it is Caroline I want to hear, not you! Caroline, give answer I command it!" She made a move as if to remove the scarf; Mohrland withdrew it and Caroline looked at the by-standers as if awaking from a sound sleep. "Good morning, my daughter!" said the miner, "are you rid of your ugly company?"

C. I feel free.

M. How long will you feel so?

C. I don't know.

M. Why should you not know, as you are the mistress of the house?

C. I have been turned out.

M. You must regain your position.

C. I am too weak.

M. I shall assist you. Will you take me as your ally.

C. Most willingly.

M. Well then, hear my terms. Study your two enemies, observe their weakness and become their conqueror.

C. How can I do that?

M. Never allow either to rule. Neither is good, for both are excrescencies of your true life. Seek your own self, then you have the ruler you may obey without danger.

C. I understand what you mean, but I am not strong enough to stand up against my adversaries.

M. This being so, you must learn obedience.

C. I am willing; what am I to do?

M. Repeat diligently the word "I." Your own self is suppressed by other forces; free it and you are whole.

C. May heaven grant it!

M. Courage and faith! Follow my teaching, and you will see that, aided by your own better nature, I shall soon re-establish peace in you. I shall come again tomorrow; prove that you are a docile daughter!"

He gave her his hand and left. Judge Rupert and the physician followed him silently. Caroline, after this treatment, fell into an uncommon drowsiness and slept nearly all day. The next morning the physician arrived at nine precisely in order to witness again Mohrland's method, and they entered the sickroom in the father's company.

This time she was in a state of irritation. The inhabiting spirits seemed to have united in order to resist their enemy the more successfully. At the slightest allusion to Caroline's health the fierce spirit answered violently and threatened the miner. Even the meek spirit mixed some words of ill-temper with her melodious tones. Mohrland called Caroline as the day before. But when she wanted to speak, she felt as if some one choked her. Mohrland touched her hand with his thumb and thus gave her strength to speak. "Caroline has not the courage yet to obey me?" he asked.

C. It would be otherwise if I had the strength.

M. The strength lies in yourself.

C. I cannot find it, and do not know how to seek it.

M. The mind of man is single. You have divided yourself and therefore are incapable of fighting. Gather your forces under one banner, under the real feeling of

your own self, your "I," that speaks in your heart, and you are free.

Caroline listened with intense attention. Her bosom rose under his words. He laid his hand on her back and went on: "You have gone far away from the altar of your life and have transmigrated to the cupola. The heart is the place where our nature gains safety and freedom, it is there you must learn to feel and to speak, there is no other help for you. The head is the last stage of our activity; not before we have made experiences of friendship and love in our heart, the head should be allowed to think upon them. By seeking success from thought before we have made experiences, we create phantoms, that take root, germinate, grow in us, and at last envelop us. Withdraw the action of your senses from your head, sink your eye, ear, smell and taste down in your body, allow the invisible pores of the spirit to gain their natural direction, and not to play upward; then you will realize what power will arise from them, and how naturally we become able to recover our independence and to maintain it.

It was as though she not only heard but immediately applied each word he said. Several times she breathed from the depth of her heart, and when he paused, she answered: "You have touched the root of my disease, and I now plainly feel, that it can be destroyed. But it will cost much effort; therefore assist me!" Mohrland took her hand and continued: "You are an obedient daughter; therefore let us make a trial at once, bravely to resist your adversaries. Your house is undermined, its

foundation is loose; therefore we must stand firm on our feet, and take the hope from the enemy to upset us so easily as before. Have you the courage to stand up firmly?"

Caroline, standing up before Mohrland, said: "Here I stand."

"Well!" he continued, "now let the spirits come forth, if they can!" All were full of expectation, but Caroline stood still.

"Have you become dumb?" Mohrland went on. Caroline's eyes began to turn, but no sooner did he observe it than he cried: "Stand firm!" At the same time he drew her arms straight down and prohibited her to draw up the corners of her mouth. She succeeded; for the eyeballs came forth again and she thus had won the first victory over her adversaries.

Mohrland commended her for her courage and said: "Now practice to stand on your feet and to think in your heart 'I,' then we shall soon arrive at the goal!"

He left with his two companions. The physician was highly astonished at this procedure and asked for explanation. But Mohrland replied "I think in the course of the treatment all will become plain to you."

The next morning when Mohrland came again to Caroline with his friends, he asked: "How did you sleep?" "The night was pretty good" she answered, "only in my feet I felt a fire that kept me awake." "All well!" said Mohrland "the root of your true life takes

hold very fast, this is a good sign." He again laid his hand on her back and challenged the spirits. At once Caroline's eyes turned inward, the meek spirit sighed, and the fierce one uttered reproaches. Mohrland asked with a severe tone: "You wicked excrescence, how long shall you dwell in this body?"

Sp. As long as I please.

M. Well, then you will please to sink into yourself, and, stripped of all power, serve instead of ruling. You are a subordinate force of Caroline's, how then can you be so foolish, as to rave against your own self? If you ruin her, you will perish with her; whilst if she gains her own self again, you two can unite and go into life.

Sp. Pshaw!

M. Choose! Either you do what I want, or I shall sever you from her as a diseased limb is cut off from the body, and cast you out into the wilderness. You are a depraved part of her organism, and therefore have only two ways left: either to be cured or to be cut off!"

The spirit howled and then was silent. "My dear daughter," Mohrland continued, you have fought beyond my expectation! Go on this way, and soon all will be well. Now hear my further directions! I shall leave you for four weeks; remain constant during that time. The spirits will often try to regain their dominion over you, therefore be watchful. Give humility to your eyes, that is, turn them downward, lest the brain bedazzled by their light! Place your right hand two

inches below the stomach and entreat God for his grace, 'Give grace, oh great God to your handmaid!' Think these words incessantly, without gestures, or movements of your mouth, speaking only inwardly, fixing yourself upon the soles of your feet, and from there seeking the seat in your heart; then we shall see, whether in four weeks we shall not unite in hymns of thanksgiving. Caroline at once made a trial of the position and the prescribed prayer. The rough spirit was going to stir. But Mohrland threatened him and said : "I command peace, and further announce that, if the mischief in this house does not cease and Caroline have peace, you shall go whither the Bible shows you." "Oh!" sounded with a hollow tone from the mouth of the patient, and the calm on her face and in her soul was recovered. Mohrland left the room with the others. Caroline practiced her task, but was so overpowered by sleep that she had to lie down on the sofa.

The physician was still more anxious that day to get some light on Mohrland's method. "Only two questions be pleased to answer, before you leave us," he said. "You seem to operate only on Caroline's body, and have no regard to her mind, her intellect. Ought she not, before everything else, relearn to think aright?"

M. How can she, as long as the life, from which the tree of thought grows, and which nourishes it, is in disorder?

Ph. It sounds strange; but after considering it more closely, I must say it is the only correct way. A plant

without proper earth cannot thrive; on the contrary it will perish sooner or later. But whence does the power come to the spirits to do such mischief in the house?

M. From the person in whom they dwell. They impel and compel her to acts that often are very difficult and strange, so much so that people imagine spirit hands have been at work, whilst the person herself has performed them.

Ph. But what induces her to do them.

M. Ask the somnambulist, why she walks around and often visits the most dangerous places? The spirit compels her and gives her the ability required. He knows the time to lead his instrument imperceptibly, and she has to obey his will unwittingly and without recollection of it. Believe me, all is in the interior of man, not in the exterior; and with the most dreadful spook, and its most varied phenomena, the one only whose spiritual forces are aroused and who is in a kind of dream or clairvoyant state is capable of seeing or hearing them.

Ph. If that is so, then man has only to study himself in order to cognize all phenomena of this kind, and to attain to the highest knowledge.

M. And do you think, there is any other way? In order to know a certain kind of wood, have you to analyze all the trees of the forest? Certainly not; one is sufficient; but this one we examine from the bark to the pith, and thereby gain knowledge of the whole species. What

further is to be done is simply a comparison, which would be impossible without a thorough knowledge of the individual type; but with it, there is no difficulty in it at all.

Ph. But knowledge of man is of another kind than of plants.

M. True, in as much as man is another kind; but the knowledge cannot be attained otherwise than in the way mentioned above. In every individual there are the characteristics of the species; each is a repetition of the other, and therefore we must limit ourselves to the study of that individuality that is given to us. One man is not another man's master, but only his own, therefore he can know in others only himself. The thing is as plain as that twice two is four. Our not easily understanding this truth come from our habit of minding others instead ourselves; these then show us of them what they please, and lead us to error instead to truth.

Ph. I understand, and see you are right, yea, must be right, provided the cognizance of man's nature is a possible thing.

M. It is a possible thing; but for the present you must take my word, instead of the proof; for I have now to get ready for leaving. I entrust you with the care of my patient. Physical complaints, as tooth and earache will make their appearance; do not oppose them with any radical remedy, but content yourself with palliatives."

Having given the above instructions Mohrland left on the same day.

Caroline on the first days was nearly let alone by the spirits. She practiced the exercises prescribed by the miner, and after two weeks realized their effect; her heart gained more strength, she became more impressible in her external life; but she began to hear a roaring in her ears, and intense pains would shoot through her jaws, as if a fire were raging in them. Then the spirits began to stir again; but she succeeded in resisting their attacks in spite of her physical pains. In the night her sleep was interrupted by raps and noises audible to her alone. Several times she was impelled to take nightly perambulations, but the spirits had lost most of their cautiousness; for all the inhabitants of the house would see Caroline executing the queerest tricks that could be imagined; when asked the next day, she did not know anything about it. "Mohrland is right," said the physician after several of these incidents, "and now I also believe that he has more understanding of such cases than we learned physicians with our complicated systems have, and that his doctrine of looking for all things in ourselves is founded in nature." As the complaints the miner had foretold set in most punctually and with great violence, the physician followed his directions, and when Mohrland returned he found him with Caroline prescribing some palliatives against those pains.

"I see" Mohrland said "that my patient has been diligent, otherwise the physician would not be with her.

What about the unwelcome guests? Are they not subdued yet?" The physician gave account of all that had happened, "Well," Mohrland replied "we shall soon be at our goal." He took Caroline's hand and addressed some questions to her which she answered with a clear understanding. The voice of the meek spirit had nearly disappeared and united with Caroline's natural voice. But the wicked one did not want to give up his ferocity; therefore Mohrland threatened him and predicted for him an ignominious end. "You are unworthy" he said to him "to remain alive, therefore I cast you out of the house in which you have usurped the dominion and prepared your own doom. Henceforth all nourishment shall be withheld from you; over no tone, look, or movement shall you have command, and when, hungry and thirsty, you can no longer maintain your hold, then depart and rot in the night from which you came!"

The spirit made all possible attempts to oppose these commands, but the miner looked steadfastly in his patient's eyes, took hold of both her hands and breathed power into her through all the avenues of the soul "The throne is erected again!" he said solemnly, "and you have but to ascend it. My dear daughter! a short time longer have courage, and you shall see what a reward will be yours! You have learnt how to stand; now learn how to fight. In your hands lies the power for that; from our finger ends flames proceed that no impure thing can resist; seek the life in your fingers and whenever anything stirs to harm you, use them as arms. Continue the prayer I gave you, and soon your better life will have conquered."

Caroline listened attentively, and whilst he was speaking she felt her hands and fingers become alive. She made some trials at once, but was so weakened by them that she fell into a slumber in presence of Mohrland and the physician. The former said: "She puts men to shame! she has in a short time attained to a power that astonishes me. In a few weeks she will be so far advanced that she will need me no longer, but be able to defend and protect herself."

And so it came to pass. She had many struggles to go through, indeed; pains of all kinds raged in her flesh and bones, but she persevered and said: "Either the right life or no life at all!" After two months, one evening, she had a desire to be alone and to give herself to her internal work, when suddenly she felt so affected that she thought the floor gave way under her. But she persevered and thought: "Perhaps it is the crisis! Be gone all that is not naturally my own!" The struggle became harder and harder, and at last she "felt as if something loosened its hold on her body and disappeared in the darkness. She at once felt so light that she thought she could rise into the air. "Divine grace, you are eternally merciful!" she said, "I feel you have delivered me from my evil!" In the morning she felt very weak although not sick; "I feel so young," she said, that I hardly dare stand upon my feet!" This state lasted a week; finally she felt strong again, and for the first time walked as one restored among the companions of the house.

Mohrland, who in the meanwhile had been away for two months, arrived before the house in his carriage. She saw him from her window before the carriage had turned the corner, and ran down to the door to receive him. When he saw her he laid his hand on his bosom as a sign of thanksgiving. She also raised her hands to heaven and said: "There is your reward! man cannot recompense you." "My dear daughter!" he said when he had alighted, "I cannot describe the joy you give me!" "I am your daughter," she replied, for you have given me not only my life, but a new existence in God! I am free of all my enemies and have the light of heaven in me!"

Mohrland remained at Judge Rupert's for two weeks, in order to confirm Caroline for the future and to give her instructions to cognize in the purest light the internal life she had won. She now heard and understood his words and when she had any doubt she could find the solution herself.

One morning, when she was meditating, she observed that the phantoms she used to see in this state appeared but indistinctly or not at all. Among these phenomena however the image of her mother revealed itself, and absorbed, so to speak, all the others. She was still in this contemplation, when Mohrland called, accompanied by the physician. Informed by her of those apparitions, he said: "Now we are at the goal! You have seen your own self in its origin, the image of your mother, and now we may rejoice and praise the wonders of the Creator."

The physician who had continually followed the course of the treatment and observed its methods said: "Is it miracles that I have seen? or is this state so natural that every one can attain to it and see himself in his original self?" Mohrland took his hand and replied: "you have by your perseverance and faithfulness acquired the right to have all these apparent enigmas revealed to you. Hear then: —

"All religions assume some primitive state that has been abandoned and is to be re-found. The Christian has to suffer, to die on the cross, to be resurrected, and to gain the kingdom of God. The Adamites are driven out of their paradise and have to brave, by spiritual forces, the flaming sword that defends its gates. The Egyptians let mortals seek the paths of life in the Labyrinth. For the Greeks the gate of Elysium is guarded by Cerberus. If you consider this well, you find nearly all these struggles in the case of our patient; but especially the image of Cerberus becomes distinct to us in her fierce spirit. At all points there are obstacles to the entrance into our true life, and as long as we do not realize them all, of whatever kind, — rough or soft, gentle or avenging, white or black, and do not overcome them, we are in the labyrinth and have no hope to attain to the beatitudes promised to the conqueror."

"Can I obtain the entrance to the better state as certainly as Caroline did?" the physician asked. "Why not?" Mohrland answered. "It is to this end our forces are given us, and it would be a pity for you to remain outside of the house! Seek the gate, and though it may

be a scourge to the old, spoiled human creature, remember that no one, not even a sinner, goes through this life without pain. Why should we not stand some gales in order to obtain its reality?" The physician took hold of his hand and said: "I will find the gate, or cease to live longer! Be my support when I become disheartened, and come to my help, with your spiritual powers and teachings as you did to that young lady!"

He kept his word and learnt to know himself. Caroline recovered more and more daily, and unfolded a rare purity of soul. She was certain of the truth of her thoughts, words, and actions to such an extent, that she could give true information and advice to all who consulted her; and made the old age of her father so happy that he said on the very last day of his life: "My daughter has called me to a real existence and shown me a happiness that is united with my being and can neither deceive nor leave me!"

CONTINUATION OF THE ORAL INSTRUCTION

At the end of six months Silbert came to Fielding with an air that showed that his Ego had not been without effect and that his skeptical ideas had been powerfully shaken. After the first greetings were over he said: "I have passed through some hard struggles; my body rebelled against my persistence, and my reason reproached me for my mechanical obedience, but the will maintained the mastery! I persisted in my exercises, and I have convinced myself that much may be attained, the knowledge of which is sealed to the ordinary man."

Fielding questioned him concerning every circumstance of his practice and requested him to relate the nature of every effect of the same; he then frankly expressed his joy that his pupil had justified his expectations "You have acted as a man," he said; "this makes it my duty to guide you further. Therefore listen: The man must see, hear, and feel himself, not only outwardly, but inwardly, in the spiritually created image which always accords with the condition of our soul. These phenomena at first make themselves manifest in dreams, then in the waking condition also, and finally in the fullest clearness of our mental powers. You have had proofs of this in your own experiences; therefore let us examine the phenomena systematically.

"The power of the Ego has penetrated you to the extent that you have reached the conviction that your whole being is capable of receiving the Spirit. Since, however,

the Ego is subject to so many powers attaching itself today to this, tomorrow to that function, we will show it the way to find again its better self where it separates the pure nature of man, from all its worldly conditions and exalts itself to the place of power.

The natural man is born to the mastery. What the world gives us is fleeting and weak. When the condition stands above the man, when we are ruled by the self that the world has given us, then we are involved in darkness, and we fall a prey to Death if we do not save ourselves. But the pure Ego, when it triumphs over the other, conquers Death and opens for us the gate into the Life; therefore we will now penetrate to the real Man, and learn to feel him, as well as to distinguish him, within us. To this end take for your practice in future the task of thinking the name "man," until the power of the same seizes you, destroys completely the false germ, and places you upon the standpoint where only the stamp of humanity has any value for you. You have accomplished the first task; try now the second.

"It is harvest-time here, and therefore my time is limited; but I advise you to pass a few days with me that you may see the industry and the rejoicings of the country people as they bring home the blessings of the fields. Our mood is brought nearer to Nature when we observe in what abundance she gives, and we forget, at least for the moment, that man has also laid upon nature's productions the ban that leads to so much discontent."

Silbert staid with Fielding and observed the activities of the people of the neighborhood and at the same time began the practice of his task. It awakened in him sensations quite different from the other. "I feel myself internally and externally," he said to Fielding, "when I undertake the new practice." "Have courage," said the latter, "for you must possess yourself both within and without."

One evening, when Fielding had finished his business earlier than usual, they sat together upon a height; the glorious landscape lay before them in the most beautiful sunset light. Silbert was involuntarily affected and cried: "Nature is wondrous fair; exalted above all expression and all description! Can the spiritual eye, then, behold still greater beauty?"

"The Spirit beholds all in its own light," said Fielding.

"I do not understand that," said Silbert. Fielding replied: "All that is proceeds from the Spirit. Within it are the rays of life, as well as all the forms and colors that charm our eye. It is the sum and substance of all beauty, and the external world is but a weak copy of the living glory of the Spirit, wherein it beholds itself. The more we recognize the Spirit, the more perfect appears the Creation also. Nature has no beauty for the unspiritual."

"According to this the wise have more enjoyment than the ignorant," said Silbert.

"Do you doubt that?" asked Fielding.

"No," replied the pupil. "But there appears to be a double meaning. Wisdom demands renunciation of all enjoyment, and still shall it retain the capacity for enjoyment?"

"That is a trifling with words learned from the unwise, who, in their parsimony, can tolerate no riches. Who made the plan of Creation? The eternal Wisdom. Who can understand this plan? The wise. And whereby can it be understood? By penetrating into the being of Creation, contemplating it in its beauty and its perfection, and thereby attaining the highest enjoyment."

"If that is so," remarked Silbert, "then the doctrine of Wisdom is that of enjoyment." "Happiness is our aim!" said Fielding. "In that we find all conditions of life fulfilled."

"That is also the language of the egotist."

"It appears to be. Is he an egotist who by his conduct raises into honor in human society a calling which for a long time has been despised? No, in truth, no! He has only given in himself a proof of the worth of his calling. This is the example for man: Everyone shall strive to realize in himself the ideal of humanity; then he has worked for himself and humanity."

"You are right!" exclaimed Silbert. For the first time this view is clear to me. We seek to illuminate others while we are wandering in the darkness ourselves. I feel what I have neglected, and will strive, through

knowledge of myself, to pay the debt which humanity has the right to demand of me."

Silbert laid aside for an indefinite period all his legal business and dedicated himself wholly to his new task. In order to live undisturbed, he left the city and leased a lonely estate in the country, whither he retired, seeing no one about him all the day, so that he could continue his practice in the house as well as in the open air. It lasted a year until the time when he could give reckoning concerning his new task. At last, however, the husk burst and he felt the necessity of seeking his friend, that the bud might not be injured by false treatment.

When he came to Fielding, he said: "Man must find himself, each for himself; thus mankind ennobles itself. I recognized the husk of man conduct me to that within." Fielding replied: "You have spoken that which you need, the Inner. Seek it for yourself! That it may be made certain and without illusion for you, however, think for a year: "Inner Nature."

Silbert thanked his friend and again went away. "Inner Nature" he said to himself, "I will learn to know thee. Inner Nature! Thou shall be my key!"

Another year passed by and he came by his practice to the conviction that man, without entire transformation, without rebirth, was swimming aimlessly upon an ocean where he could never hope to reach shore.

Since all the pictures that show themselves to men when dreaming or waking were now pretty clear to him, he read once again the stories contained in the aforementioned book, that he might explain to himself the causes upon which they were based.

"The scholar," he wrote in his notebook, "is an example of the error into which so many fall when they set up an aim for themselves without considering the peculiarity of their nature. He was pleased with his calling and used all the powers of his mind to attain the highest position therein; in so doing his natural Ego became suppressed. He wrote mostly books of a moral nature, for children, upon their training, upon the improvement of men in particular and in general; he wrote against the sins of his fellows, and everybody held him for an apostle of the age, for a star which would light the world through coming generations. But all his writings were fruits merely of his industry, his capacity for making comparisons and speaking attractively according to given forms, they did not spring from his own powers. The Scholar estranged himself from his natural Ego and died in a living body. The latter, unnerved and enfeebled, could not lift itself to a rebirth, and so it became degraded to the rudest animal nature and at last fell into the arms of death."

That is the way which I was going, and I have only a kind Providence to thank that I was saved by Fielding in time.

"A lovely example of the rebirth is given in the story of the sailor who found the inner life in the image of his beloved. It is not related in the story, but certainly he first saw her in his dreams; then she appears to him in his waking state, becomes his companion and at last leads him victoriously through the storms of the sea back to his native land. This is an example of those simple natures of the fifth grade, who in faith and love regain themselves. Happy are they who journey such ways."

"The story of the captain awakes my veneration. Fearful lest he violate the laws of humanity, the image of his unblemished Ego appears at his side and in this life receives him into itself. Exalted power of Humanity, help me, and help all of us, that we at last may behold thee in thy image, and unite ourselves with thee!"

"The story of Caroline Rupert is that of a chaotic character: manifold emotions struggle within her. The sorrow for her mother and the pangs of conscience awake at last her better self. The feeling of a cherished pride, paired with a touch of piety, take personified shape against her and would surely have wrought her destruction had not that illuminated man come to her rescue. Wonderful powers of the spirit! Even in error still exalted above ordinary wisdom and reason, since ye could raise the veil of the future for her; wherefore are ye so seldom sought? wherefore are we not shown how in your realm to distinguish Good from Evil? I thank thee, eternal Goodness, that thou hast received me into

thy school! I thank my friend and benefactor who with such patience has led me out of the world's confusion."

For two years he practiced the awakening and investigation of his inner nature. At the end of this period he came to Fielding and said: "The man and his Inner Nature have become alive, but I feel within this, still an innermost germ, or, I say, a fundamental cause of my being. Help me to bring this also to light."

Fielding replied: "You are right! In the innermost of all there is still a germ which is to be brought forth; to the Ego this is also possible. In order to fulfill all demands, and to raise you to the degree for which your courage and diligence make you worthy, call it 'King' and you shall see what a power flows out from it."

THE SHAFT

Silbert remained several days with his friend, strengthened himself with his words, refreshed his heart with the sincere proofs of his friendship, and returned with a glad spirit to the work of reconstructing himself.

The meaning of his task soon became clear, and before a year had passed he was again with Fielding. The latter welcomed him and said: "We know the tree from the surface of the bark to the center of the pith; but now it is needful to test it in its height and depth. Therefore I must ask you to visit with me a friend who is nearer perfection than I. He is no other than the Mohrland whom you know from the story of Caroline Rupert."

"I will go with you," said Silbert, "for you have guided me till now with such love and regard that I would do ill not to obey you."

The next day they set out, and found Mohrland in his office, surrounded by ores and other minerals. As he saw Fielding, he advanced to meet him, gave his hand, and said: "Ah, what an unlooked for pleasure! Have greeting, my brother. What brings thee to me?"

Fielding responded: "A new friend has made his appearance; thou shalt help me to show him the way that Nature has designed for man."

Mohrland now gave Silbert his hand and regarded him from head to feet, saying: "A well-built young man;

Nature must rejoice in him." Silbert in the meantime had regarded Mohrland and remembered having seen him before. But whoever had told him at that time that he would go to school to learn of this simple miner, he would have branded as a liar. This and other things he thought when Mohrland continued: "Nature, my friend, goes its even course, guided by eternal laws; it is those we must seek to understand, then we shall walk on the right path; for we are called to live in the knowledge of them. I know you have begun already and the momentous question is for you to remain courageous. Realization of Immortality is your special aim. You have chosen a good problem which can be solved with safety, although with much effort. He who pushes onward dauntlessly, is bound to obtain certainty. But enough for the present! I have now to make arrangements to properly attend my dear guests. How long will their visit last? Longer than usual, I hope?"

Fielding remarked: "If it is not inconvenient to thee we shall stay three days."

Mohrland expressed his joy at this announcement and left them for a few moments to give the necessary orders. The day passed rapidly with conversations on common topics, as the condition of society, the questions that were agitating the world, and the errors and extravagances to which man is liable in all departments. On the following morning Mohrland said: "Today I will show our new friend something of my professional activity. I suppose he has never seen a mine and it will not be without interest for him to get a taste

of how it is to live under the earth." They set out, and after a quarter of an hour found themselves at the opening of the shaft.

"Now then, let us descend" said Mohrland after he had properly prepared and cautioned Silbert. When they arrived at the bottom he showed him all the galleries and windings of the mine, and at last took him to a kind of a niche, in which there were a table, four seats and some books and papers. "This is my sitting-room" Mohrland said, "here in the womb of the earth, in the grave, so to speak, I give myself to meditations on this world and that beyond, and can often hardly understand how the men above me can be so foolish as to worry and drudge for the few days they are allowed to stay there. 'Here,' I then say, 'is our home; the grave is the gate of life; it is from the earth that every valuable thing has to grow; for in all creation we have never seen an air, fire, or water-plant; from the earth all good things must come that are marked by definite outlines and attributes.'

"I have spent a good deal of my life above, and later only has fate assigned to me this sphere of activity, but I confess that here alone have I been able to pierce through all the mists that surround the life of man; it is here I obtained an equilibrium that formerly had been entirely unknown to me, and through which a new course of life began for me.

"I had from my early youth been inclined to enter into theosophical investigations and to learn to understand

the theorems of those wonderful philosophers; but as their writings are always incomplete and everything with them has to be taken metaphorically rather than literally, I was not able to solve the problem. I knew their metallurgy by heart; the applications they made of magnetic and sympathetic forces on life and even spirit, stimulated me to ever new research; but the band would not fall from my eyes. Here, deep below the dwellings of men, in the body of God, so to speak, I obtained a new, practical view of things. 'I am Pluto,' I imagined 'and supply the upper-world with metals. Where do I get them? Here they are; but where does this purity, luster, and brightness in all the metals and stones come from? Do the colors and rays of Olympus penetrate even to Orcus? Does also Jove's power dwell in Pluto, and can Jove subsist only with Pluto and Neptune? Everywhere there is light, everywhere water and air, everywhere metallic force. The heaven is in the earth, the earth in the heaven; and water and air are the messengers who prepare, work out, and purify all the forces and mixtures. 'Nature with all her heavens is one!' I enraptured exclaimed, 'Man also can attain to oneness, and thereby reach in his individuality the perfection of the Universe.'

'Man is a living being,' I continued in my reflections; 'what relation, then, does life bear to the great whole? man has a body, sensations and thoughts. The body is the earth, the thought is the light, and the sensations are the messengers between both. As Jove pervades and fills the earth, so thought must penetrate and fill the whole body; and on the other hand the thought needs

the body wherein to shape itself and attract substance for its action. Without sensation and thought the body is dead, without a body we cannot sense, without sensation we cannot think; yea, without the body thoughts and sensations do not exist for us. But once that these constituent elements have found their harmonious and reciprocal action, the life of man is as lasting as the prime forces of the Universe.'

'But how can we reach that harmony? How can the thought combine with the body? Does not the body exclude the thinking-faculty?' The answer to these questions agitated my mind. 'As the light with its colors is spread through all the earth, so, correspondingly, the thought must fill the body. Now, what are the colors or elements, of thought? Answer: words, numbers, and forms.'

"Therefore my friend, learn how to count, to form and to speak through your body; then you will have the knowledge of the history of the world and of your own existence."

When they left the mine and entered the daylight, Mohrland said: "Here in the warm sunshine it is more pleasant after all, is it not?" But Silbert's thoughts were absorbed by that philosophy of Greek Mythology, to which he had so unexpectedly obtained the key. "The light is everywhere" he answered to Mohrland's question, "but we do not aim to seek and realize it. You have supplied me with a great deal of the substance of

light there under the earth, and I shall prove my gratitude by kindling it."

The day passed rapidly to them in the contemplation of the beauty of Nature, and in conversations on her influence upon all departments of man's life.

On the third day Mohrland gave a festival to his guests, at which no one else was present. It was a great satisfaction to Silbert to hear for the first time those expansions of the soul that, coming from the very marrow of life, take hold of the innermost being and impart to it a new animation. Mohrland abandoned himself entirely to his inner feelings and gave enlightenment on subjects of the highest importance, intended to encourage and strengthen the soul-life of the new friend. At the conclusion of his speech he took hold of Fielding's hand with his right, of Silbert's with his left, and said: "We have found and will no more lose each other. In the Eternal there is a center around which all things turn. In the circumference there is storm, at the center there is calmness; we are standing there now, and in whatever frenzies the world may whirl around us, we seek immortality and in this consciousness remain happy and strong.

On the next day they parted from Mohrland with the promise to visit him again before a year should have elapsed. Fielding resumed his duties and tried to make up for what he had left undone. But Silbert, full of enthusiasm, returned to his farm-house in order to

think, act, and practice according to Mohrland's suggestions.

The problem never left his mind: "The body has to learn to count, to picture forms, to speak. To the undermost of the earth the light of heaven penetrates and produces colors and forms. Well! It was on her feet he put that young lady tormented by spirits. The feet are a part of the body, are its pillars; in them I will commence.

He continued also his other exercises with great diligence. Although he realized that the new task superseded the former ones, because, in fact, all were contained in the latter, he had not the courage to desist, and thus went on for five months, occasionally paying a visit to Fielding. But then the moment seemed to have arrived when a new crisis set in which would decide whether or not Nature would reveal her secrets to him.

One day he appeared before his friend greatly deranged. "I cannot go any further" he said, "my forces leave me. Monsters stand up against me that are not found in visible creation. I have some courage, but since such powers conspire against me, I begin to succumb. Help me; for without your assistance I am lost!"

Fielding took his hand and felt an intense heat in it. His look was unsteady, as though he were afraid to let it rest on one spot; his lips trembled and seemed to be ready for speech, but the words stuck in his mouth. "Recover your calmness," said Fielding, "all will be

right. If the enemy does not show up, we cannot attack him. Therefore, courage!"

Silbert replied: "There is an Eternity! I have seen its realm; but I doubt whether I shall get there. My life is divided. On my skin there is a fire so fierce that often feel as if I were in a fever. In my bowels a sea seems to wave. My heart has forsaken me; there alone I feel no life but more violent is the tumult in my brain. Noises of spirits, barking of dogs, satanic disputations in which the most evident truths are inverted into lies, phantoms of fire and darkness appear and persecute me every moment I yield to rest in myself. Yea, even now as I'm talking to you, I am not free of such phantasmagoria, and I realize this state surpasses my physical powers, because I can find neither sleep nor refreshment."

Fielding bade him stay and live with him until the crisis should be over. "I must watch your condition myself," he said. "in order to suggest the true remedies."

Toward evening they were sitting in the garden alone, when suddenly Silbert's voice became as loud as though he had to talk to one at an immense distance. Fielding asked: "Why are you so fierce, my friend?"

S. An internal power compels me to.

F. Try to master it.

S. I hardly can. It impels me to cry out to all the world, that all philosophy is vain, and that blindness holds rule.

F. Who is in you that speaks thus?

S. Not I, it is something beside me that suggests the words which I have to utter against my will.

F. It is the lawyer that does not like to yield his crown and tries to suppress your true self.

S. There is a still thought in the background, I feel it plainly; but I cannot bear its words, for they thrill through all my nerves; I even think they touch the very marrow of my bones. Then I see for moments only — a new heaven, from which the breath of life seems to flow.

F. That heaven is your goal; to learn how to calmly contemplate it, is our task. What you see between you and that heaven, are hindrances placed there by God and Nature to ward off from the gate the sinner, the weakling, the idler. The fire is the flaming sword that defends the entrance of Paradise; the barking dog is Cerberus who scares away those who approach; all the phantoms and monsters you see are Furies and Eumenides who threaten to ill-treat and annihilate us before we reach Elysium. You have to fight and drive off this phantasmagoria under whatever form they appear; then you will enter Paradise, the Eternal Heaven where nothing can disturb your peace any longer, but Truth in her purest splendor will fill, enlighten, and guide you as your law of life.

Silbert felt encouraged by those words and said: "I thank you and give you my word never to rest until I

have conquered and dispelled all my doubts, in whatever horrible shapes they may mask themselves."

He kept his word; but for full five months he had to struggle before he gained rest. Once the crying monster possessed itself of his nature to such an extent that he was no more master of himself and even uttered words of insult against his friend. On such occasions Fielding would remain perfectly calm and, at most, say "Speak out! speak out! and vanish with your words in the air! The demon sees his perdition near and raves in his last efforts. Let him rage and invoke the Eternal Thought for help."

Silbert did so and behold, his countenance cleared up and peace was reestablished in his heart.

Once, when walking to and fro' with his friend in the garden, he said: "The life begins to stir in my heart. It hurts when the true spark strikes it, but I feel that a main spring of our forces flows thence and that in possessing that I shall possess myself."

"So it is," answered Fielding. In your heart is the center of that star you often see. It will come nearer and nearer, until it will fill and illumine you and show you, in all the rays of its circle, a vital power that is inflowing continually and thereby constitutes us a self-dependent individuality to whom nature, by immutable law, administers, yea, is bound to administer, its sustaining substance!"

Silbert, since he realized such results, continued his work with re-doubled zeal and but little heeded the phantoms that circled around him on all sides. Yet some hard struggles awaited him. Skepticism once more stood up against him with all its power, forming new, dazzling, deceitful images before his eyes. A legion of desires awoke in him that he had known hardly by their names before. Fielding in this crisis called on Mohrland for help, and when he arrived said to him : "Our friend stands in the gate of life; give him courage to enter."

When they called on Silbert and he saw Mohrland, he seemed to be frightened rather than pleased; but he recovered himself and bid him welcome.

Mohrland, noticing his embarrassment, said: "Why are you so shy, my friend? I hoped to find you calm and cheerful, and now I see you excited and in combat with yourself."

Silbert, passing his hand over his forehead, looked at him as at a stranger and as though awaking from sleep. "You find me," he then said, "in a strange condition. I have attained more than I ever dared to hope for, yet I cannot rid myself of all doubts! Why are we permitted in our youth to step out unwatched into the world of hypotheses in the snares of which our better feelings are entangled and finally choked! Now I see with my eyes, and yet cannot believe, because doubt in me has grown a living power, whose weapons are stronger than my newly awaked sentiments."

Mohrland replied: "I realize your condition. Your heart is not opened yet. The ideas of that new heaven are too much at variance with your accustomed ways of thinking to take root so suddenly. Only keep up your courage! The victory will not be delayed long. With such deep-rooted skeptics as you are, the understanding must constantly be attended by experience, in order to impart due power to the intuition. Theorems are of no virtue in your situation; living images alone, or comparisons taken from life, are adapted to impart to you the necessary firmness. Therefore listen to this tale:

"Among my acquaintances in younger days there was one Lehmann who had an extraordinarily keen eyesight, for near objects as well as those at a distance. He could not understand how a man could be so foolish as to wear glasses and use telescopes to see better. "Any substance" he said "be it the purest glass, condenses the space and interrupts the rays of light and therefore cannot possibly show the objects to the eye any clearer." They explained to him the refraction of the rays, the properties of the concave and convex lenses, the concentration of the light in the lens etc.; but he stuck to his opinion: he could not understand, nor did he believe, that behind that small lens the objects could be magnified.

"So it is with you. You cannot see how it is possible to direct our senses to spiritual objects; yet the case is the same as with the visible glasses. Our physical eye is too dull for celestial representations, we, therefore, must

accustom ourselves to introduce them into our body through our vital organs, to construct a perspective glass there and to look through a lens behind which all super-earthly objects can be recognized in full clearness, as the earthly ones are through a perspective glass. Yea, more; in the realm of Life not the eye only, but all senses form their lens and see, smell, taste, hear, even speak and receive perceptions of which common man has no idea and, therefore, declares them to be nonsense as that friend of mine did. Try to get this comparison clear in your mind, and you will find that it gives you a strength against your doubts and those fierce phantoms, that will increase with its realization and will furnish you new weapons every day, first for defense, then for aggression and, at last for victory.

Silbert had listened to this parable with great interest. "I will seek the lens," he said, "and when the images of doubt appear, look at them in their true form; then perhaps I shall get the better of them and be able to banish them from my sphere."

He resumed his investigations with a fresh zeal and acquired the ability of forming a lens in all the parts of his body, from the toes to the top of the head, and to see in its true shape whatever object he chose. Seventeen weeks passed in such exercise, when he said to Fielding: "I need supervision no longer, and if it continues in this way I hope to penetrate through all hindrances in a short time, and to enter the so long desired New Heaven."

He returned to his farm-house, and remained for another year free of all public business, in order to get more and more firmness by uninterrupted practice.

He experienced a wonderful transformation in himself; he could see into the future and at a distance. He got possession, by and by, of the keys to all knowledge, and after the elapse of a year he felt strong enough to resume his life of a citizen. He disclosed this resolution to both his friends. Fielding doubted, but Mohrland said: "Let him do so; but this interrupted activity should be slowly resumed, otherwise he runs the risk of grounding half-way and thereby doing harm instead of good." Silbert promised the utmost precaution and vowed to absolutely obey the law of the Spirit in his future career, and to give account of his doings every year.

Mohrland was moved to a high degree of solemnity when Silbert, full of gratitude, grasped their hands and took leave. "You have found," he said "what is vouchsafed only to few. Eternity has unlocked its gates, and Immortality is no longer an enigma for you. Much can be attained yet, however, if you persevere, for a new world is open before you in which to gather experience.

The image-world of illusion is behind you to a certain extent, and you are entering a new realm, where as yet no forms appear to you, and all is in the gloom of the early dawn ere it becomes daylight. New images must make their appearance, images that do not delude, but, being formed of pure light, indicate and speak nothing

but truth. Therefore, when in future new doubt assails you, turn to that realm; in that immutable light the souls of the departed will show themselves to you and give you full information. Farewell, in a year we shall meet again."

After the allotted time had expired the three met, and Silbert reported: "The law practice would not do yet, therefore I have kept entirely aloof from business." His friends approved of this course and rejoiced at his progress in the art of contemplating Eternity.

THE NEW HEAVEN

Four times he came again in this way, as a disciple, so to speak. But the last time he made such disclosures, that Mohrland solemnly exclaimed: "He is finished! Now he may do what his heart desires, it will nevermore lead him astray."

Silbert, giving account of himself, among other things said: "The spirit-realm is open to me; whatever I want to know of history I learn through those who have been participants of it. Even my father comes as often as I wish him, and guides and teaches me in the most difficult matters. I have attained to what you appointed for me when you said: 'If you do not believe the living ask the dead?' The departed live, they appear to me, they give me answer and therewith the road to the immortal is passed over."

"It is passed over," said Mohrland; "we are united and live, already here, in Eternity. Thou art ours, thou art one with us, and thus the circle is completed. We are one heart and one thought; we shall never lose each other, even when the visible sun passes away and a new creation takes the place of this one. Brother Fielding, let us rejoice! Entertain us today as guests from a better land in which holiness is coupled with true gladness."

It was a happy holiday for all three. Silbert felt so exalted that he exclaimed in rapture: "Now I realize what it means 'to live in heaven'! Such feelings as these

can come only from beyond, because there only rest is combined with full activity. I seem to be dissolved in love and bliss, whilst a power pervades me that I have never felt before and that assures me of my own self against all dissolution. Eternity rules in me; the splendor of the Creator who stands above all perishable things, radiates again in my heart; all Creation seems to mirror itself in my interior and to proclaim an eternal Hallelujah to the Throne of Omnipotence."

Under such effusions and feelings the day passed. The next morning they parted with the glad consciousness of living in each others' mind wherever events might lead them. Mohrland returned to his shaft, Fielding resumed his account-books, and Silbert began to accept again the clients that applied to him in his profession, and attained, by the comprehension and management of most complicated cases, such renown that persons came from far distant countries to consult him.

COMPARISONS WITH THE BIBLE

Even as Truth is eternal, so is the man who has cognized the Truth in his interior. But few seek it within themselves, and therefore men generally remain far from the conviction of an everlasting life. They presume to make assertions or denials with mere words, but do not attain to realization, and therefore cannot rise to the plane of faith.

He who cannot believe in immortality, must walk over many paths before attaining certainty, therefore no true religionist will take offense at our resorting in the present treatise, to means secured outside of the Christian Religion in order that the seeker may be lead to his goal.

"Desire to receive the Spirit, aspire for rebirth in the Spirit!" This is the doctrine of the wisdom of all religions, and especially of our sublime Christian religion, the founder of which Himself said, Mark III - 28, 29: "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith so ever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." The above idea lies at the bottom of this treatise. To seek the genius of the Spirit, to awake it, to draw it forth from its coverings of the flesh, to individualize it from the vanities of the world, Mohrland uses every available means as he knows that through the Spirit everything can be discovered and

attained, but without the Spirit the life of man is a dead seed that will never germinate, much less bear fruits of Eternity.

Fielding, Mohrland's disciple, had first tried everything to lead his friend, thirsting for Truth, to the well, by doctrines of faith; but this was ineffectual because of the crust of worldly wisdom and skepticism and so he was compelled to have his disciple experimentally wander through all the windings of life; first to kindle in himself the immortal spark and then to fan it into a blaze, before he could attain to the conviction of faith.

True faith is the pillar of Christianity; but it must lead to the cognition of the Spirit, to regeneration; otherwise it is an evil, a false seed from which wickedness, superstition and confusion arise. For man can accustom himself to believe silly and nonsensical things, while the facts of Christianity require the awakening of the Spirit that reveals the Truth to us.

There are people who believe the fables of Indian fairy-tales; but they materialize the Spirit, and would like to use it for worldly ends; they obtain nothing thereby, and visibly drift toward perdition. The belief in Infinite Spirit, in an Eternal Providence, a Redemption in the flesh, is the indispensable condition for attaining that perfection of life that Christ requires of believers.

Christ gives his followers two other vital powers, for gaining immortality, or, as he calls it the Kingdom, — of Hope and Love. He who reaches out for immortality has a love for it and will finally realize its substance in

himself. He who loves Immortality, desires it; he who has been for a long time desiring a thing, finally hopes for it. Love and Hope develop the inner man who at length comes forth into life in the full power of Faith.

The Christian Religion first leads us nearer to Eternity through the exalted doctrines of love, and finishes her work by the power of faith. Faith is the never-failing seed from which grows the fullness of all life, all happiness, and immortality.

The precepts given by Christ concerning the Power of Life, are so exalting, practical and plain, that we are often astonished that we see them so seldom applied, and hence perceive adherents of Christianity languishing in constant anguish and doubt, sorrow and misery, struggle and combat, poverty and sickness, whilst in the strength of faith there is contained the remedy against all the evils.

Where is the man or woman not kindled to holy rapture at reading those verses that give so full assurance against all distress? (Math. VIII - 5-13, 24-26. IX - 2, 27-30. XXI - 20-22. Mark V - 25-29, 34. VI - 5, 6.)

It is easy to see that another faith is here meant than that we see in common life, and among theologians who only seek the literal meaning. Faith here appears as a power of life, filling us with a Divine light. A man who truly believes, is as conscious of that agent as of his other interests in life, and seeks to satisfy and exercise it. Not a mere blind belief is meant here, but that conviction which we realize as living in ourselves.

All actions have their purpose, in conformity with which their proofs are revealed. If the purpose is good, then the action is good; if not then we are on the wrong track. The purpose of faith is to generate the everlasting life in us, that which renews man, and calls him to a right existence in regeneration.

He who does not plainly realize the regenerated life in himself does not possess it, whatever he may read, write, or speak of it.

To read the Bible is not sufficient, the true task consists in entering into its meaning, and incorporating that meaning into ourselves as a seed, and thus planting ourselves for the word of God and for eternity.

The Bible is a work of the Holy Ghost, but it is not the Holy Ghost itself. Those therefore to whom the Bible is everything, are very much mistaken; the Bible must only guide us and we must realize its teachings in ourselves by practice.

He who believes that the Word of God is in the Bible, believes rightly; but he who thinks this belief is sufficient, deceives himself and perishes, because he did not seek the living Spirit in himself.

The Bible shows us the way; Christ is our example. We should walk according to the former, and imitate the latter in all the relations and conditions of our life.

To fulfill the commandments of Christ is good; but all his teachings regarding conduct are only the

preparations for the higher goal, — the realization of the Spirit and Regeneration.

He who wants to carry the name of Christ by right, must come into the Spirit; he who shines in external knowledge, is only demonstrating the theses of the Scriptures by other theses from the same Scriptures, is moving in a circle of which he never finds the center.

Christ plainly declares the necessity of regeneration. (John III - 1-5.)

To be regenerated by the Spirit, and reborn in it, is the immutable precept of our sublime religion; and we can only deplore that this fundamental truth is so frequently overlooked and, instead of being confirmed by practice, is only demonstrated by quotations and argument.

By what does man recognize himself to be regenerated? By his life-walk if he reforms and passes from the temporal on to the eternal. He sees it in the change of his sentiment, when he finds pleasure in eternal and unchangeable things only, when he considers all perishable things as a passing thought — with which to test and purify himself.

He will recognize it by the new senses appearing in him with which he sees also things invisible to the physical eye, hears sounds and words that come from no human mouth, yea, is internally renewed in all his organs by the illumination and aid of which he now looks into Eternity for Knowledge and Guidance.

I know there are many who do not believe; but, that does not change the issue by a single hair; an eternal life is a verity in spite of them, it is in us and manifests itself if we seek earnestly. (see Math. VII - 7, 8).

In these three commandments is contained the freedom, liberty, and power to win everything. He who incessantly seeks, unremittingly asks, and daily yea, sometimes hourly, knocks at the Gate of Eternity, will find and obtain what he is asking for, and gain the entrance into Eternity in the visible body.

Christ calls us to the Kingdom of God; now to enter the Spirit is also to enter the Kingdom. (see Luke XVII - 20, 21.)

On this side we have to win the Kingdom, after death we lack the means. It is from the flesh we have to draw forth the Spirit that comes from God; we can obtain it nowhere else. Or do you think, the Spirit comes uncalled for, and manifests itself without painstaking and devotion? It cannot be; for even the bad spirits do not enter us unless we call them and open the door for them.

Man has many propensities to sin, indeed, but they would not grow so dreadfully if we did not nurse them by craft and idleness, immorality and pride, ambition and haughtiness, calumny and thievishness. And if we give ourselves to one only of these satellites of hell, he opens the gates and doors for the others. But fortunately the same is the case with the man's virtues. He who cultivates but one of them, as love, or

faithfulness, fear of God, humility, temperance, moral conduct, truthfulness, will, by and by have all the virtues which then will open the gate for Divine wisdom to enlighten him that is yet here, and strengthen as with its invincible powers.

As we come closer to the matter we are explaining we find that it is not so easy as many think to obtain the true faith. Ceremonies are not truths of faith; they are but means to obtain them. Let these externalities be ever so much at variance with each other, provided we do not lose sight of the goal, we are safe.

In the examples of our treatise the teacher could not even apply the Christian doctrines, because his disciple had no understanding or esteem for them. He was necessitated to penetrate into his interior by other teachings, partly taken from Greek mythology, and thereby to awake the spirit. Now I ask: Has he done evil? No, he could not act otherwise, and Christians can take no offense if they are reasonable, and remember that God is in all beings. To know Him and to awaken His Spirit in us, this is the task; if this is accomplished then the first day of a Christian career is fulfilled. To those who think this can be done in the orthodox way we say it is well, provided you first give the seeker the capacity to learn in such ways; but if he does not have it then it must be awakened and brought forth. An infidel is like a child that must be educated before we can employ it for any business however insignificant, and every child must be led according to its capabilities, then it will learn and allow itself to be educated. But if

you proceed otherwise, it becomes stiff-necked and obdurate and may thus be spoiled for a life-time. Can we then blame Fielding for dealing with Silbert in the same way?

Christ is the Son of God; but not as such did he choose to come to men. He came rather to give them an example of how high they stand before God on the ladder of creation. Not as Son of God has Christ aided, but as a Man in order to teach us how to win the Kingdom, to ennoble ourselves for a better life, and to free ourselves of all the tribulations of our short earthly existence.

We have shown thus far the powers of faith. Now we enter the circle of eternity, where the spirit puts itself in relation with spirits, acting upon or being acted upon by them according to the requirements of the circumstances.

Christ has overcome everything by faith, and shown to man how that power works. But he stands higher yet through his being in immediate contact with the eternal forces of Nature, with angels and spirits, and becomes to us an irrefutable example of immortality.

We see in His history, as in the narratives of this book, two principal classes of spirit apparitions, one acting subordinately, the other coming from the heavenly realm presenting themselves in perfect purity.

The hellish or wicked spirits are products of our perverted desires, and prepare also a transformation in

us, but one derived from a bad seed. All that man carries on and performs with zeal, becomes animated and takes the dominion in him. Speech, form, gesture, gait, all become subject to that power, so that it finally possesses him wholly, both as to thought and act.

He who permits this new wicked self to rule undisturbed, is led by it through life with prudence and sagacity, and finally gets accustomed to confide exclusively in earthly forces and to take eternal principles and influences for fairy-tales. Such a man can with great effort, rise to a kind of sham-faith; a belief in the power of true faith remains shut up from him.

Relation to, and conversation with spirits is an impossibility, is nonsense for him and to every allusion to them he has some objection suggested by the bad spirit he has generated in himself. The ability for prompt contradiction increases his obduracy, because he is pleased with the glittering illusion of his objections, which he considers as a product of his fine reasoning.

In our days things have gone so far that to be an agnostic and a reasonable man is one and the same. But as a compensation our physicians and natural philosophers in the presence of the least spiritual phenomenon do not know what they are dealing with.

Silbert chose for his problem the conviction of Immortality. He could not in his condition of mind, that obstinate skepticism, reach it otherwise than by coming in contact with immortal spirits. His teachers saw this and pursued a plan laid out according to that

perception. Not however until they had removed all foreign elements in him, or, to speak in biblical language cast out all the bad spirits and reestablished in him the original human nature, did they succeed in leading him to the New Heaven, or the Kingdom, where he perceived new forms and, among them, the spirit of his own father.

First he saw phantoms and specters that tormented and hindered him, but by painstaking and effort he succeeded in ridding himself of this bad company. We meet the same apparitions with Caroline Rupert, who, but for outside help would have succumbed to their destructive influences.

Christ also calls these forces "spirits" and "devils," as though they were something beside ourselves, something separate. But this must not mislead us; for while, as to their effect they are something outside of us, in as much as, especially when they have to depart, they do so as apparent beings, and only by force, — as agents they were one with us, mental excrescences which had to be amputated if we wanted to come again into full oneness with ourselves.

The purified man stands as a perfected unity, and nothing can disturb his soul any longer. The obdurate and dark man is also a complete unity and rebels against the dissolution that sooner or later must take place in his soul. This dissolution is visibly manifested, by the images of his dreams; a kind of insanity; and visions of phantoms. The first kind is irrefutable because all men

experience it. The second has been registered among the physical diseases, and its cure is usually attempted by physical remedies. The third belongs to the ridiculed and discredited things that are rejected as frauds and delusions, in spite of the most evident proofs.

Uncommon experiences, misfortunes, remorse, fear of death, sometimes shake man's obduracy, and arouse forces in him opposite to his usual state; a struggle ensues in which the former desires and passions present themselves as images and fight for the preservation of their dominion, and it may sometimes happen that the number of such phantoms becomes legion. If a man or woman, in such a condition feels the power to give strength to the better and purer nature and lift it up to its original dignity, then these phantoms flee, and by and by the individual that was previously tormented by them, comes out of such struggle as one reborn, to whom heaven is opened and angels themselves sing hymns of praise.

That is the course in the examples narrated in this book, and in the same way Christ dealt with the obsessed or those tormented by bad spirits. To confirm this, let us review some of his works in his history, and hear his own words about them. (Math. VIII - 16, 28-32. X. - 7, 8. XV - 22, 28. XVII - 14-20. Mark I - 23-26, 32, 34.)

We see by these passages how closely the spirits of the Scriptures resemble those treated by Mohrland; for we find them in all cases most intimately connected with the qualities of the person and have to regard them, so

to speak, as mental excrescences that have become overpowering by their growth. They have interior knowledge and seem to know that Christ has power over them, and who he is.

But by all these powers and experiences Immortality is not yet forcibly demonstrated; therefore Mohrland leads his disciple through the whole legion of apparitions, in order to finally render him capable of seeing the New Heaven and there to gather new knowledge.

In the Bible, especially in the Old Testament, there are many examples of men who had attained to such an identity with the Eternal; but let us content ourselves with referring to some of those in the New Testament, in order to supply the reader with the means for his own further research. (Math. XVII - 1-5. Luke VIII - 11-13, 18-20.)

Let this small number suffice. Those who wish to read more, we refer to the books of Moses, the Prophets, and the latter history of Israel, and they will everywhere meet with examples of this kind.

To conquer death is the highest task given to mankind by Christ. But many have become doubtful and think that if such a thing is possible to the Son of God, the natural man may not dare to think of such perfection for himself. But I say it again: Christ is given as an example to man; what he has done, man also shall do, what he has accomplished man also can accomplish. At this people may be astonished; and many will accuse me of exaggeration, or even blasphemy. But I trust in the

sentence that everything is forgiven except the sin against the Spirit; Him I seek! And in Him speak the truth that is infallible because it comes from Him.

Christ is our example and to imitate him is our duty. Now the question is how do we imitate him? We do as he has done. This is easily said, but how is it possible? We answer: The Spirit helps. He who does not have that, is a lost member, and cannot even comprehend the works, let alone do them.

What has Christ done? He has brought help where it was needed, by the power of Spirit taught in the synagogues, healed the sick, resuscitated the dead, cast out devils and finally robbed death of its sting. "But" objects one, "if all did so, one would have to displace the other, for otherwise we would have no one to teach, to heal to resuscitate, in short all social life would have to be transformed!"

"True," we answer, "everyone would be taught by the Spirit, diseases would disappear, and death be banished from the earth. Would that be so bad after all?"

RETROSPECTION

The roads to Immortality are shown according to authenticable phenomena in Nature; whether they will suffice, the result will teach. We have, if not exhausted the matter, at least considered it from the point of view of such undeniable effects that whoever cares for conviction, can make observations and search by and in himself.

The methods given in the letters proceeding the one we deemed necessary to reprint, sufficed as guides to the most ancient nations, because they retained yet alive in themselves the consciousness of Immortality. But in our times, when sophistry or trifling with words has displaced nearly all interior consciousness, they are no more sufficient, and we meet in every society persons like Silbert, who desire to know, instead of merely believing. Therefore, let us review, with this intent, the main features of the examples and doctrines given, and sum up the results in the most concise form possible.

Silbert cannot believe; religion has died in him; even the love of life has lost its charm; he neither cognizes its origin nor its purpose. In this condition he enters the school of his friend who undertakes to awaken his spiritual life and to recuperate its dominion over the external.

The first spiritual experiences to which his attention is directed are the images of dreams. Here, we are with

him, astonished, and cannot conceive how such every day experiences can become the pillars of the most important of doctrines, that of Immortality. But it is just therein that we should admire the love and care of the primal creative power that has placed the first proofs so close to us, and thereby is unremittingly inviting us into the realm and school of spirit.

Dreams, they say, are illusions, and, therefore, no proofs of the truth of any doctrine. That dreams are illusive cannot be denied, but they are at the same time images, the existence of which no one can deny. Therefore, we can build upon them more safely than upon the usual arguments reasoned out in the schools, to fill our brain, but to leave our hearts untouched.

Dreams have no credit among the common philosophers, because they have no objectivity, or, according to the common usage of language, because the object dreamt of is not tangible. For instance; when a person is seen by us in a dream, he or she does not know of it, and from that it is inferred that such phenomena cannot be admitted as proofs. But, as the Spirit sees everything in its own light, in images created by itself, that objection loses all its substance; for we thereby perceive the independence of the spiritual agent which is able to create images out of itself.

I do not know whether I am speaking plain enough here, or if there are some shifts left the objector to resort to, in order to attack the first example of the recognition of a spiritual life; I hold the thing is as clear

as the sun and, therefore, let everyone choose what he thinks best, summoning however those who declare the creations of dreams to be nothing, to name another force that works and creates with the same vividness, yea, that contains in itself all that constitutes life, as is the case with dreams.

The experience of dreams do not give us any positive teachings for the common uses of life, because they are not effects of our free will; they come and go without our interference and no one can say: tonight I will dream this or that; we are bound in this regard, and must allow those forces to act in ourselves as they please. But this takes nothing from the importance of this faculty, on the contrary, it shows us that it is beyond us and does not care for our apparent will.

The powers of the inner life are incessantly active, they need neither rest nor recreation, and if man is able to put himself in equilibrium with them at pleasure, and to see, hear, feel their imagery, then they become his servants, give him whatever he asks for, and ever assume the qualities of actuality and importance.

Dreams and conscious clairvoyance are the two ends of spiritual activity; and it is on them the doctrine of immortality in all religions is based. The writer of this book has started from this point of view, and has given, in all his examples, hints how to know one's self, in order to reach the desired goal.

Silbert, an obdurate skeptic, cannot be taught by any appeal to the inner consciousness; what he wants is to

know, and not to believe blindly; therefore, with him, those means must be employed that touch his external organism from inside outward, and thereby place him in a path where he can be led to Knowledge, by experience, and through Knowledge to faith.

True, it sounds like contradiction, in saying that experience leads to faith! But if we consider Silbert's course, we see that even after a full realization he yet was compelled to "believe," because, in spite of all evidence, he could not put his experience into a satisfactory formula of Knowledge, and owing to the poverty of language, had to content himself with saying: "The powers I realize in myself are of a spiritual nature and of such a kind as not to admit any longer of doubt in their innermost union with my own self, and their everlasting existence, and impose on me an absolute faith."

The means employed to enable him to reach his goal are so simple that no one can believe in them without an effort, but he who is not afraid of painstaking, and has perseverance, will realize how far man has gone astray from his spiritual self, and what he gains when he finally, to find and name himself, directs his thought to the innermost of his heart.

This inner seeking and naming, is the pivotal point of the instruction, which, after the shell of the outer self is burst, is divided into several degrees, because man consists of many kinds of forces, but each of these degrees only presents a different phase of the inner-self

in order to lift it to its highest dignity. We see the same method also applied with Caroline Rupert, not to the same extent indeed, because when Mohrland met her she had already had many inner experiences which were of essential advantage to her afterwards.

But I hear, in my mind, many objections being made to this method. "To become insane," they will say "is not progress on the way to Life. If it were we ought to wish to be born idiots to reach the goal the more speedily."

This objection seems to have some foundation, but it is in seeming only. Humanity has two poles opposite to each other. Man can live in the perfect light and reality wholly in accordance with the law of Spirit, but he can also think darkness to be his element and walk through his earthly existence in utter obduracy. On both poles he is perfect, in a certain sense, and forms a complete oneness in himself. Now, if an individual either by his free will, or compelled by uncommon experiences, violently breaks loose from those fetters of darkness and penetrates to the light, this cannot be done otherwise than by forcing all his nature out of joint, and thus enduring conditions, physical as well as mental, that the common psychologist cannot account for and, therefore, classes with disease.

Could we accompany physicians to their sick patients, we should observe many phenomena that have their origin merely in such transition from darkness to faith in a higher power, that cannot be healed otherwise than

by bringing about the equilibrium between the soul and the body.

All violent procedure produces a vehement shock, and so does the forced transition from darkness to Truth. How gently, on the contrary, does the inner life awake in that Sailor, and in that Captain! How many child-like and devoted souls do we meet in common life who possess nothing but a quiet faith, and if examined more closely, realize their better life to its full extent! All things in Nature have their own laws and we must not be frightened if we meet uncommon phenomena.

Man has gone astray and must turn round to the right way. All that he has been gathering on the wrong road has united with his life, and cannot so easily be cast off or neutralized. Spiritual forces are unceasingly active without our will, forming words, thoughts, images that love, try or persecute us as is seen in our dreams. When we withdraw from a part of the influences of the influences of the external life, it may likely happen that the powers thus repressed present images and utter words apt to mislead us and put us in temporary discord with our own selves. Those who in such emergencies do not lose courage, and who perseveringly pursue their higher goal, will conquer these adverse forces, and finally hear words of Life as well as see images of Heaven.

It is through labyrinths that we seek the way of Life, and well is it with him who there finds a thread laid by some loving hand, to lead him out more safely; he walks

with a quiet pace and overcomes all hardships by the very confidence that thread, laid for him, inspires.

There is a star of heaven to guide us out of the darkness, when our inner eye is awakened to life. Let him who sees that star follow it in good cheer, and not allow himself to be misled by the teachings of the day, that ascribe such apparitions to the blood, or even the weather. Man has a safe guide within himself who leads him through all the mists and fogs of life, that can be overcome only by ourselves.

Those allusions to Greek mythology give us a clear view of how all the forces of Nature interpenetrate and act through each other. We see, so to speak with our eyes, how God excludes no creature from his heaven, provided it takes but a little trouble to seek and recognize him. Our attention is called to the primal forces of the universe, none of which subsists of itself, — but in the idea of the observer, — since they are never separated in Nature. The earth is a primal force and eternal; so is Life, so is God who generatively stands above, holding and ruling all. When our body passes away, the Divine part that never separates neither from Life nor from the substance, will combine with other materials to lead us to Life Eternal.

The Substance, the Life, and the Divine or power of thought, as we realize it, are necessary for a complete life. We see by Mohrland's explanation how natural the universe is, and therefore have to do nothing but live up to the supreme law and to subordinate our body and

Life to its perfect harmonies; then we are in heaven and ever draw new substance for eternal existence from the other two primal forces.

Man must possess himself wholly, this is the end of all doctrine, and it is to that end Mohrland aims to lead his disciple. Not in the heart or the brain only, but through his whole body must man learn to sense and realize himself, otherwise he dwarfs himself and becomes unfit for a perfect life.

Here the prejudices of men comes in, who ascribe more holiness to one part of the body than to another, whilst they daily experience that no member is useless and each of them is necessary to fulfill the design of the Creator.

Seek to preserve what you possess, and mind that wherever the Life manifests itself most plainly, there you are nearest to God; but be not partial with your faculties, and be satisfied that perfection must possess all of them.

In the lower tones of music the higher ones are contained; therefore, descend to the lowest apartments of your body, and remember that Christ also descended to hell to call to Life all the souls and forces.

Do not give rest to yourself before you have formed in every part of your organism a lens through which you can look into Eternity; and do not allow yourself to be misled by the world's appealing only to your brain, and seeking to cram it with all imaginable knowledge until

there is danger it will sever itself from you and withdraw from your consciousness. Remain steadfast and hold yourself entire, otherwise you will be a crucified one, of those whose bones having been broken, may not therefore be taken down.

Confide in time and utilize the moment! This rule is plainly implied in the example of Silbert; for years are required for man to mature to the point where he discovers the kernel of his life and can use it as his guide.

Many will say that this method is not applicable because it requires a retirement from the world and even from one's business. Those who can gain their inner Life in the world and together with the exercise of their profession need not withdraw from it; but those who, in spite of their desire and effort remain in darkness, must remove from the hindrances that are in their way lest they lose their future and their own selves.

But, fortunately, few earthly conditions are liable to defeat the development of our new life; therefore, let us perform the duties of our profession perfectly, give our fellow-men an example of faithfulness and love, and regard all we are doing, as done in God.

Those positions in which our ambition, sagacity, or rather cunning, are relied upon, are the most difficult to combine with the aspiration for spiritual truth, because they usually fill a man entirely, raise his qualities to idols before which he stands dazzled, and to which he gives exclusive homage.

But occupations that can be attended to with an earnest diligence and thoughtfulness, with quiet reflection and understanding, far from being a hindrance are beneficial, because they prevent a violent revolution of our nature and draw everything into the still circle of our patience and forbearance.

Therefore, let no one be frightened by this example, but let each seek by his own road the good presented in this doctrine. The inner and the outer life are always in the most exact correspondence. A delicate body will never aspire for the tasks of Hercules, and a giant will not play with violets, but with beams and rocks. So it is in the realm of thought; ideas conform themselves to their generators and change their form when passing from one individual to another.

The purpose of life is to seek the Spirit in yourself, then you are safe. But seek your own spirit, no other. Here lies the main evil of men; they incline to imitate and accommodate themselves to others and never properly consider their own selves. Another man's soul will never be mine; it only can guide me by its light to find the way to my own inner temple; but as I cannot set another man's arm in the place of my own and use it, so I cannot embody another man's mental faculties in my person. We can attune a number of tumblers by filling them with water so as to give an harmonious accord; but pour the water into other tumblers and you have neither a harmony nor any of the former tones left. From your own self has to come whatever you desire; rid yourself of all things foreign to your nature, seek

your own self, never seek another man's; so only will you be enabled to attain to the infallible life.

The harmonies of tones and forms are based on un-deviable laws and therefore cannot deceive one; as plain to you must become the harmony of life which is based on laws no less un-deviable than the former, and that carries infallibility in itself.

Infallibility is our aim; all men from the lowly laborer to the most eminent scholar aspire to it, each wants to understand his business thoroughly. Many succeed, some partly fail; but the desire is in human nature. Well then, seek infallibility also where the Life is at stake, where the prize is comprehensible and will come to you in ever new beauty.

Do not confound your life with its glittering appearance! What should you say of a mathematician who would find his delight in geometrical figures, but not mind the logical necessity and truth expressed in them? Should you not call him a fool? Well quite as foolish it is, to revel in the sensations of life, but not seek its laws and find in them your highest, your true satisfaction.

Wherever we see infallible truth, we should thank God who has given us the faculty of cognizing it. Not that the truth is it that should make us happy, but the capacity of receiving it, by which we can rise into the infallible law, and immortality.

God is the Eternal Truth! He has given us of his Light, that we should part with darkness and live in his resplendence.

God is everywhere, Truth is everywhere, and man is created to know God and Truth. This principle let us believe in; let us unite with the Eternal Omnipotence that we may thrive under Its shelter and enter into Immortality.