

THE WORD



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GHOSTS

NO country is free from the belief in ghosts. In some parts of the world much time is given to ghosts; in other parts, few people think about them. Ghosts have a strong hold on the minds of the people of Europe, Asia and Africa. In America are comparatively few believers in ghosts. But indigenous and imported ghost cults are on the increase, new ones are being developed, and America may, in the development of ghosts and their cults, succeed to or improve on what the old world has thereof.

In the older countries ghosts are stronger and more numerous than in America, because the populations of those countries have kept their ghosts alive through long ages, while in America the waters of the ocean washed over great portions of the land; and the remaining inhabitants of the dry parts were not numerous enough to keep the ghosts of the old civilizations alive.

Belief in ghosts is not of modern origin, but reaches back to the childhood of man, and the night of time. Try as they may, skepticism, disbelief and civilization cannot dislodge nor efface the belief in ghosts, as ghosts exist and have their origin in man. They are in him and of him, his own progeny. They follow him through age and race and, whether he does or does not believe in them, will, according to his kind, follow or precede him as do his shadows.

In the old world, races and tribes have given place to other races and tribes in wars and conquests and periods of civilization, and the ghosts and gods and devils have continued with them. Ghosts of the past and the present swarm and hover over the old world lands, especially in mountain ranges and heaths, places rich in traditions, myth and legend. Ghosts continue to fight their battles of the past, to dream through periods of peace amid familiar scenes, and hatch in the minds of the people the seeds of future action. The land of the old world has not been under the ocean for many ages, and the ocean has not been able to purify it by the action of its waters and to free it from ghosts of the living dead and dead men's ghosts and ghosts that were never man.

In America, earlier civilizations are blotted out or buried; the ocean has washed over large tracts of the land; the waves have broken up and effaced the ghosts and most of the evil of man's work. When the land came up again it was purified and free. Forests wave and murmur over tracts once cultivated; desert sands glisten where the ruins of proud and populous cities lie buried. The peaks of mountain chains were islands with scattered remnants of indigenous tribes, which repeopled the sunken land on its emergence from the deep, free from its ancient ghosts. That is one of the reasons why America feels free. There is freedom in the air. In the old world such freedom is not felt. The air is not free. The atmosphere is filled with ghosts of the past.

Ghosts frequent certain localities more than they do others. Generally, the accounts of ghosts are fewer in the city than in the country, where the dwellers are few and far between. In the country districts the mind turns more readily to thoughts of nature sprites and elves and fairies, and re-tells tales of them, and keeps alive ghosts that are born of man. In the city, the rush of business and pleasure holds men's thought. Men have no time for ghosts. Lombard Street's and Wall Street's ghosts do not, as such, attract man's thought. Yet there ghosts influence and make their presence felt, as surely as do the ghosts of a hamlet, nestling on the side of a mountain near a dark forest, and the heaths at the border of a bog.

The city man is not in sympathy with ghosts. Not so the mountaineer, peasant and sailor. Strange shapes which give signs are seen in clouds. Dim forms move over forest floors. They tread lightly along the brink of precipice and marsh, beckon the traveler into perils or give him warning. Dark and airy figures walk moors and plains or lonely shores. They go again through some happening on land; they re-enact a fateful drama of the seas. The man of the city unaccustomed to such ghost tales, laughs at them; he knows they cannot be true. Yet disbelief and ridicule by many such, have given place to firm conviction and awe, after visiting haunts where environment favors the appearance of ghosts.

At certain times the belief in ghosts is wider spread than at others. Usually this is so after or during wars, pestilences, plagues. The reason is that calamity and death are in the air. With little time and untrained by study, the mind is turned to thoughts of death, and after. It gives audience and gives life to shades of the dead. The Middle Ages were such a time. In times of peace, when drunkenness, murder and crime are on the decrease—such acts give birth to and perpetuate ghosts—ghosts are less plentiful and less in evidence. The mind is turned from the death world to this world and its life.

Ghosts come into and pass out of being whether or not man knows of their being, whether he gives much or little thought to them. Because of man, ghosts exist. While man continues as a thinking being and has desires, ghosts will continue to exist.

With all the ghost tales told, records kept and books written about ghosts, there seems to be no order as to kinds and varieties of ghosts. No classification of ghosts has been given. No information of a science of ghosts is at hand, that if one sees a ghost he might know what kind of a ghost it is. One may learn to know and be unafraid of ghosts as of his shadows without giving them too much attention or being unduly influenced by them.

The subject is one of interest, and information thereof which has its bearing upon the progress of man, is of value.

(To be continued)

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GHOSTS

(Continued)

GHOSTS and their phenomena can be grouped under three heads: Ghosts of living men; ghosts of dead men (with or without mind) ; ghosts which never were men. The ghosts of living men are: (a) the physical ghost; (b) the desire ghost; (c) the thought ghost.

The physical ghost is the astral, semi-physical form, which holds the cells and matter, called the physical body, in place. The matter of which this astral form is composed is molecular, and within it is the potency of cell life. This astral matter is plastic, fluctuating, alterable, protean, plastic; and the astral body therefore admits of reduction into a small compass and also of extension into giant size. This astral, semi-physical form precedes the manifestation of life in the forms of the physical world. The astral form of the entity to be born is present at and is necessary to conception, and is the bond uniting into one the two germs of sex. The astral form is the design after which an impregnated ovum, a single cell, divides and sub-divides before placental development, dominated by tendencies which the entity brings along from its antecedent lives. This astral form is the mould into which during and after establishment of the placental circulation the blood is drawn and on which the blood builds up the organic physical structure. After birth, it is upon this form that growth, maintenance and decay of the physical body depend. This form is the automatic agent through which the processes of digestion and assimilation, heart-beat and other involuntary functions are carried on. This form is a medium by which influences from invisible worlds contact and work on the physical body, and by which the physical reaches and affects invisible worlds. This form body of the physical is the father-mother and twin of its physical body. In it is the magnetic force which magnetizes the cells and relates and welds them to each other in the physical body. Upon the severance of this form from its physical body, death results and disintegration begins.

This plastic form body of the physical body is the physical ghost of a living man. In the average man it is lodged in and acts through all cells, down to the minutest parts of the physical structure. It may, however, be, by improper foods, alcohol, drugs, immoral and psychic practices, dislodged and pass out from its physical body. After the form body of the physical body has once become disjointed and left its physical body, then such going out is likely to occur again. At each time the going out becomes easier, until it occurs automatically under the excitement or nervous affection.

Owing to their close relation, and the dependence of each on the other, the physical ghost of a living man cannot go any great distance from its physical twin, without risk of injury or death. An injury to the physical ghost of a living man appears on his physical body at once, or soon after the ghost re-enters its physical body. The cells, or matter in cellular arrangement of the physical body, are disposed according to the molecular form of the physical. Hence when the physical ghost is injured, that injury appears on or in the physical body, because the cells of the physical body adjust themselves to the molecular form.

Not all objects may injure the physical ghost, but only such things may inflict an injury as have a molecular density, which is greater than that of the physical ghost. The physical parts of an instrument cannot injure the physical ghost; injury can be inflicted if the molecular body of that physical instrument is of greater density than the physical ghost, or that instrument is moved with a velocity sufficient to disturb the arrangement of the molecules—not cells—of the physical ghost. The particles of which the physical body is composed are too coarse and too far removed from each other to contact the molecular matter of the physical ghost. The physical ghost is composed of molecular matter, and it can be acted on only by molecular matter. According to the arrangement and density of the matter of a molecular body it will affect a physical ghost in diverse degrees, just as different physical instruments will affect a physical body in different ways. A feather pillow does not produce so serious an injury to the body as a wooden club; and a sharp blade is more likely to be fatal than the club.

The distance the physical ghost of a living man can go from the physical body is usually not more than a few hundred feet. The distance is determined by the elasticity of the astral body, and its magnetic power. If the magnetic power is not enough to prevent the physical ghost from drifting or being sent or drawn beyond the limit of the elasticity, the elastic tie which connects the two and by which the ghost may re-enter its physical body, will be snapped. This snapping means death. The ghost cannot re-enter its physical form.

When enough of the fluctuating, molecular form body has exuded from the physical and is not acted on by an outside entity or influence, nor combines with that man's desire ghost, it becomes *visible* to any person having normal sight. In fact, it may become dense enough to be mistaken, by a person not having sufficient knowledge, for the living physical body of that man.

The appearance of the physical ghost of a living man may be conscious or unconscious; with intention or involuntarily; with or without knowledge of the laws governing its manifestation.

From disease or some of the causes already given, when the mind is in a state of abstraction, when the mind is switched off from the nerve centers in the head, the molecular form may leave its physical body and appear as the physical ghost of that man, without his knowing anything of the apparition. When the mind is switched off from the nerve centers in the head, a man is unaware of any appearance or action of his physical ghost.

The appearance of the physical ghost without man's knowledge maybe compelled by a hypnotist or a magnetizer who has that man under control. The physical ghost may appear during deep sleep, when the mind is switched off from the nerve centers, or during dream, while the mind is in contact with the nerve centers and the sense area in the head, and the ghost may act in accordance with the dream without the man being aware that his ghost does so act.

The appearance of man's physical ghost by volition may be caused by his uttering certain sounds, by inhalation and retention and exhalation of the breath for certain periods, or by other psychic practices, and at the same time willing and imagining himself leaving or being outside his physical body. When successful in his efforts, he will experience a sensation of dizziness, or a temporary feeling of suffocation, or a feeling of unconsciousness and uncertainty, and thereafter a feeling of lightness and awareness; and he will find himself moving about at will and able to see his physical body in the position it occupied at the time of his leaving it. This volitional appearance of a physical ghost requires the presence of the mind and its contact with the nerve centers in the head. The physical body is then almost without ability to sense, as the senses are located in its molecular form body which is now appearing as the physical ghost, distinct from the physical body. When the appearance is caused by unconscious, automatic and involuntary action, it is different from the appearance which is the result of volition. When appearing unconsciously to the man it seems to be in a dream or as a sleepwalker, and whether shadowy or dense, it acts in an automatic way. When the mind acts in conjunction with its molecular form and in it leaves its physical body, then the apparition seems to one who sees it to be the physical man himself, and it acts with stealth or candor, according to his nature and motives.

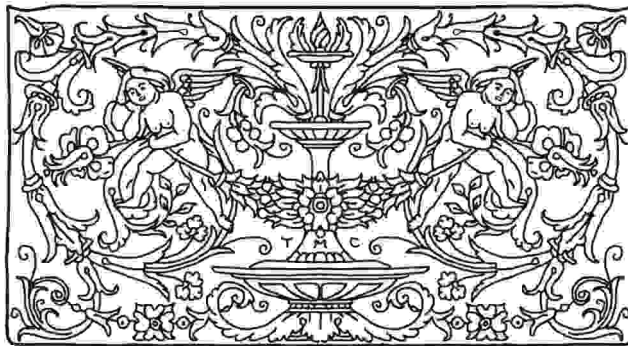
This volitional expulsion and apparition of the molecular form body, away from the physical is attended with great danger. Some entity inhabiting molecular spaces may take possession of the physical body, or some unlooked for obstruction may prevent the complete return of the molecular form to its physical body, and insanity or idiocy may follow, or the connection between the form and the physical body may be severed and death result.

While one who succeeds in appearing in his physical ghost outside his physical body may be proud of his achievement, and of what he believes he knows, yet with more knowledge he would not make any such attempt; and, if he had so appeared, he would try to avoid and prevent any recurrence. One who appears intentionally in his physical ghost outside

his body, is never the same man he was before he made the attempt. He is unfitted for mental development independently of the senses, and he cannot become in that life a master of himself.

No such volitional apparition of the physical ghost is made with full knowledge of the laws and conditions by which it operates, and the consequences which will ensue. Usually, such appearances are due to a psychic development of an individual with much cunning and little knowledge, and no appearance of the physical ghost can take place at great distances from its physical body. When apparitions of living men appear at considerable distance they are not physical ghosts but other kinds.

(To be continued)



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GHOSTS

(Continued)

THE desire ghost of a living man is rarely seen, because there is seldom one desire strong enough to control and draw other desires into its special bent; then, because people no longer believe and men now lack confidence in their power to control and manifest their desire; and third, because the desire ghost is generally not visible to physical sight. Yet there are desire ghosts of living men which, at times, become visible.

The desire ghost of a living man is made of invisible, intangible matter with power which surrounds him; it pulls, and surges through the body, fires the nerves and urges the organs and senses toward their objects of desire. This is a part of cosmic desire, apportioned to, and appropriated and individuated by man. It surrounds each animal body as a quivering, surging, rushing vortical mass, and enters through the breath, the senses and organs, smoulders in the body, or sets the blood on fire; it burns and consumes, or it burns without consuming, according to the nature of the desire. Such is the stuff of which are made the desire ghosts of living men.

Desire is energy without form. A ghost must have some form, and desire, before it can become a desire ghost, must take form. It takes form in the astral, molecular, form body of the physical cell body. Within the astral form body of the physical is the potency of all forms. That it may appear as the ghost of a living man, shifting, changeable desire must become fixed and moulded into a form. The form it takes is one which expresses the nature of the manifesting desire. The senses cannot distinguish nor weigh nor measure a desire when it acts through them. They are dependent on desire for their action and desire is opposed to and eludes analysis through the senses.

Desire may be comprehended under two aspects: desire-matter and desire-force. Desire-matter is the mass; desire-force is the power, energy or driving quality inherent in and inseparable from the mass. This energy-mass ebbs and flows, like tides, through the physical body; but it is subtile.

Man is so overcome and carried away by its rise and fall, aggress and retreat, that he does not so focus the light of his mind as to see and understand the mist, like iron-sulphur vapors and fire clouds, with which it surrounds him, nor the ebb and flow and the workings of desire through his senses and organs. The desire in and around man is not visible to physical sight, nor can it be seen by clairvoyants of the ordinary class. The vapors and clouds issuing from and surrounding man, are not his ghost, but they are the material which, when controlled and condensed into form, become the desire ghost. Though unseen, desire and its clouds are as actual as the breath of man. Desire is not outlined and cannot be handled, but its activities are felt through every sense and organ of man.

The cells of which the physical body is made are small and of very fine matter. The molecular form body within them and on which the physical is built is finer. Finer still, is desire. Within every organ and center of the body is latent desire. The channel through which the surging desire without, acts on the latent desire within the body, is the blood. Desire gains entrance to the blood through one of the breaths, the desire breath. Thought and motive determine the nature and quality of the desires, and permits their passage through the breath. After active desire has entered the blood through the breath, it awakens and kindles the latent desires of the organs. The desires so awakened find expression through their respective organs. The many may be controlled by one desire dominating and using them for its own ends. When the desires are controlled by a dominant desire they are condensed by such control, and this condensation is moulded into the form which most nearly expresses the nature of the controlling desire. Such a desire is formed according to some special animal type.

To give form to unformed desire and to specialize it, into what is always an animal type, desire must be governed and turned from the physical to the psychic plane, where it receives its special and separate form. It is then a desire ghost acting in the psychic world. All animal forms are specialized types of desire.

Unformed desire is vented through uncontrolled passions, such as anger, rapaciousness, hate, or as sensuality, guile, gluttony, rapine, slaughter, an intense desire for theft, and for possession of persons and property without regard to rights and responsibilities. Such desire when not given vent by physical action, but controlled and turned through the psychic nature, may become a desire ghost in the form of a tiger or a wolf. Strong sexual desire, when controlled and forced from the physical to the psychic nature, may become a desire ghost specialized in the form of a bull, a serpent, a sow. Desires do not become desire ghosts by sudden fusion of spasmodic desires into desire ghosts. A desire ghost is the result of a strong and steady desire, controlled through its particular psychic areas in the physical body. The formation of the desire ghost in animal types, is done through that psychic center and physical organ which corresponds and is related to the type. A desire ghost must be formed in the pelvic or the abdominal region and by means of its particular organ therein. For instance, a ravenous appetite would be controlled and condensed by means of the organ and center, such as the stomach and solar plexus corresponding to the desire; lust through the generative organs and centers.

When the physical body is pampered by luxury, dulled by gluttony, weakened by anger, or drained by sexuality, desire cannot be specialized and given form as a desire ghost, except for the briefest period; because where there is no restraint there is no strength, and because when that desire is vented through the physical, it cannot take form through the psychic nature. But when there is no opportunity for physical gratification of a desire, or when there is opportunity but no gratification, then the desire increases in strength and will induce, suggest, compel thought about it and its nature. The mind will then linger and brood over that particular desire, which, by restraint and brooding, will be hatched out as a desire ghost into the psychic world through its special center and organ. Each organ in the abdominal and pelvic regions of the physical human body is the parent through which many and various forms are fashioned.

Desire is the energy-matter; breath gives it entrance to the circulating blood through which it passes into its organs, where it is condensed and formed; but the mind causes its form. It is formed through thought. The brain is the apparatus which the mind contacts and through which the processes of thought are carried on.

If the mind will not incline toward the suggestions or demands of desire, desire cannot take form and cannot be given physical expression. Only by the inclination of the mind to desire can desire take form. The inclination of the mind toward a desire gives that particular desire sanction and form. The light of the mind is not, cannot, be cast directly on the desire and the organ in which the desire is condensing in the process of formation. The light of the mind comes toward desire through many nerve centers between the organ of desire and the brain. The mind's light is refracted and reflected on the desire by the nerves and nerve centers, which act as conductors and mirrors between the organ of desire and the brain. By the inclination of the mind through thought, to the suggestions and demands of desire, and by restraint of physical desire, the desires are specialized and may be given forms and sent out into the psychic world, as desire ghosts of living men.

These desire ghosts of living men may be held in leash, or sent out at the bidding of their makers who can master them, or again the desire ghosts may go out to prowl and prey like wild beasts, upon their victims. These victims are either persons with similar desires but without the strength to specialize them into forms; or the victims are the progenitors of the ghosts, for these desire ghosts often return to haunt, ravish and destroy their makers. He who lingers over and nurtures in thought a secret vice, should take heed and change the thought to that of a manly virtue lest he become the parent of a monster which will haunt him and work on him in folly or fury, according to its nature and force; or, worse, which, before it turns on him, will prey upon the weak-minded and desire-loving, and induce or drive them to acts of theft, licentiousness, lust and murder.

Desire ghosts haunt and hunt those who have similar desires in kind and in quality. Danger from such ghosts is increased because they are usually unseen, and their existence is unknown or discredited.

The term of life of a desire ghost of living man may be until such time as the man wills to change and transmute it, or as long as the life of its parent lasts, or as long after the man's death as the ghost can feed on the desires and acts of others of like nature; or, until it ventures beyond its right of action—in which case it may be arrested and destroyed by an officer of the Great Law.

A desire ghost has a right to existence. It acts within its right as long as it associates with and preys upon those who desire or invite or challenge its presence by their desires and thoughts; and it acts within the law when it haunts or subjects the one who called it into being, if it succeeds in gaining mastery over him. But it runs the risk of arrest and destruction when it would force another to its desire against his will, or when it seeks entrance into the atmosphere of one who has no similar desire and whose will is opposed to it, or if it should attempt to enter and take possession of any other physical body than that through which it was given form. If any such unlawful attempts are made by it, from its own inherent impulse, or by order of its parent, then: it may be destroyed by the will of the one whom it unlawfully attacks, or by a being who is an officer of the Great Law, who has conscious existence and definite, prescribed duties in the psychic world. If a desire ghost is ordered to act outside the law by its parent and is destroyed while so acting, its destruction rests on its living parent and he suffers a loss of power and may be otherwise psychically injured and mentally disabled.

(To be continued)

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GHOSTS

(Continued)

REGARDLESS of the general failure to believe in legends and in the accounts of persons having experiences with some of the facts stated and with what is here named the desire ghost, desire ghosts exist and may become visible. One interested in psychology and abnormal phenomena should not disbelieve, deny, ignore, or ridicule, but should rather examine and try to understand and learn to know, the causes of the production of ghosts and the consequences resulting from them, and he should try to make a right use of what he knows.

Desire ghosts are most often seen at night and during dreams. The animal forms one sees in dreams are generally desire ghosts or reflections of desire ghosts. The reflections are pale, shadowy likenesses of animal types. Harmless, colorless and without self movement, they appear to be shifted hither and thither without purpose.

Desire ghosts in dreams have color and movement. They produce apprehension, fear, anger or other emotions, after the nature of the animals they are and the strength of the desire by which they are impelled. Desire ghosts are more dangerous when not seen than when seen, in dreams; because, invisible, their victim is less likely to make resistance. The desire ghosts of living men may take their human shapes; but then the animal which the desire is will show and dominate the shape, or the ghost may be animal with human semblance, or half human, half animal in form, or some other monstrous combination of human and animal parts. This is determined by intensity and singleness of desire, or by a variety or combination of desires.

Not all animal forms in dream are desire ghosts of living men. Ghosts which are desire ghosts may act with or without the knowledge of those from whom they come. Usually such ghosts do not act with the knowledge of those who create them. Men are, as a rule, not enough centered upon one of their desires so that that desire may accumulate force and density sufficiently for a man to become conscious of it in his sleep. The ordinary desire ghost of a living man goes to the person or place to which the desire

impels, and will act according to the nature of the desire, and as the person acted on may permit.

The animal types of living men which appear in dreams are vivid or indistinct. They remain long or pass quickly; they show ferocity, friendliness, indifference; and they may compel submission by terror, or stimulate one's resistance, or evoke power of discrimination in the dreamer.

When a man is obsessed by an absorbing desire, and devotes to it much time and thought, then this desire will eventually take form and appear frequently or nightly in his or others' dreams, though others seeing it may not know from whom it comes. By long practice with their intense and defined desires, some men have succeeded in projecting their desire forms during sleep and in acting consciously in these forms in dream. In such cases these desire ghosts of living men can be seen not only by the dreamer, but they may also be seen by some who are awake and fully conscious of their senses.

The werwolf of tradition may serve as an example. Not all who have given testimony about werwolves should be considered untruthful nor the evidence of their senses unsound. Testimony of experiences with werwolves, separated in time and coming from different sources and yet agreeing about the chief feature of the experience, the wolf, ought to cause a man of thought not only to suspend judgment, but to conclude that there must be some substantial fact underlying the werwolf, even if he has had no such experience himself. Owing to the conditions of such an experience, the one who experiences does not understand, and those who hear of it call it a "hallucination."

A werwolf is a man-wolf or wolf-man. The werwolf story is that a person having the power of transformation may become changed into a wolf, and that, having acted as a wolf, he reassumes his human form. The werwolf story comes from many regions which are bleak and barren, where life is barbaric and cruel, the times pitiless and hard.

There are many phases of the werwolf story. While walking on a lonely road a wanderer heard footsteps behind. On looking back at a wild stretch of the road, he observed somebody following him. The distance was soon lessened. He was seized with fright and increased his pace, but the one who followed gained on him. As the pursuer came closer, an uncanny feeling filled the air. The one who followed and who seemed a man became a wolf. Horror fell upon the wanderer; fear gave wings to his feet. But the wolf remained close behind, seeming to wait only for the victim's strength to fail before devouring him. But just as the wanderer had fallen or was about to fall, he became unconscious, or he heard the crack of a gun. The wolf vanished, or seemed wounded and limped away, or, on the recovery of his senses the wanderer found his rescuer beside him and a dead wolf at his feet.

A wolf is always the subject of the story; one or several persons may see a man, and then the wolf, or a wolf only. The wolf may or may not attack; the one pursued may fall and become unconscious; when he comes to, the wolf has gone, though it may appear to have been over the wanderer when he fell; and, one pursued by a werwolf may afterward be found dead,

though, if a werwolf was the cause of his death, his body will not be torn, and may not even show any sign of injury.

If there is an actual wolf in the story and the wolf is killed or captured, that wolf was not a werwolf, but a wolf. Stories concerning actual wolves when told from ignorance and embellished by fancy, cause even the serious minded to discredit werwolf stories. But there is a difference.

A wolf is a physical animal. A werwolf is not physical, but is human desire in psychic animal form. For every werwolf seen there is a living human from whom it comes.

The type of any animal may become visualized in form as a desire ghost. The werwolf is here given as an example because it is the most widely known of such appearances. There is a natural cause and there are natural processes for every appearance of a werwolf which are not based on fright or fancy. To make and project a desire ghost as a werwolf or other animal, one must have that power naturally or have acquired the power by training and practice.

To see a desire ghost one must be sensitive to psychic influences. This does not mean that no one but a psychic can see a desire ghost. Because desire ghosts are made of desire matter, psychic matter, they are visible probably to those in whom the psychic nature is active or developed, but persons called "hard headed" who did not believe in psychical manifestations and who were considered not sensitive to psychical influences, have seen desire ghosts while in the company of other persons and when alone.

A desire ghost is the more easily visible the more volume and density of desire its maker has, and the truer he keeps it to its type. A person who inherits the power or has the natural gift of producing desire ghosts, often produces them involuntarily and without knowing of his creation. But he will at some time become aware of his productions, and then his course of action is determined by all his previous motives and acts which have led up to it.

One who has this natural gift produces his ghost at night while he is asleep. His desire ghost can be seen at night only. The desire which he had harbored in the preceding day or days gathers in force at night, takes the form which most nearly presents its type of desire and by its very force of desire emerges from its matrix in its organ of the body of its maker. Then it wanders about until it is attracted to some object of desire to which it is kindred, or it goes at once to some place or person with whom it has as desire been connected in the mind of its parent. Any within the sphere of its action and sufficiently in touch with the nature of that desire ghost will see it as a wolf, fox, lion, bull, tiger, snake, bird, goat or other animal. The maker may be unconscious of the wanderings and actions of his desire ghost, or he may dream that he is doing what his desire ghost is doing. When he so dreams he may not seem to himself to be the animal his desire ghost is. After its wanderings as animal the desire ghost returns to its maker, the man, and reenters into his constitution.

The ghost maker by training makes and projects his ghost consciously and intentionally. He, too, projects his desire ghost usually at night and during sleep; but some have by training and persistence become

so proficient that they have projected their desire ghosts during waking hours in the day. The trained ghost maker who projects his desire ghost at night and during sleep usually has a place arranged for his purposes and to which he retires. There he takes certain precautions against intrusion and prepares himself for what he is to do during sleep by carefully enacting in thought that which he would do. He may also go through a certain ceremony which he knows to be necessary. Then he takes the position customary to his work, and with fixed purpose in his mind and strong desire he leaves the waking state and enters sleep, and then, while his body reclines, awakes in sleep and becomes that desire ghost and attempts to do that which he had planned in the waking state.

The ghost maker who can project his desire ghost in the day and without having passed into the state of sleep, adopts similar methods. He acts with more precision and is more conscious of the part he takes while acting in the psychic world. The desire ghost may meet and act with others of its kind. But such joint action of desire ghosts usually takes place in special seasons and at certain times.

Motive and thought are the factors which determine which of the animal forms the desire ghost is to be. Motive sanctions and gives direction and thought brings the desire into form. The animal shapes of the desire ghosts are a variety of expressions of many sided desire, but desire is the principle and source from which they all spring. The reason why the majority of these ghosts appear in the form of animals which are savage or inimical, is that the personality acting with desire has selfishness as its keynote, and selfishness and desire act to get and to hold. The stronger the personality grows, the more it has of desire and the more it desires. These persistent and strong desires, when not satisfied or weakened through physical means, take the type which best expresses their nature, and, as desire ghosts, seek to obtain and satisfy themselves through the psychic state with what they were not able to get through the physical. This the selfish man learns, and trains himself to do. But in the doing and getting he must obey the laws of the action of desire and the means by which desire acts. So he acts as the form of an animal which expresses the nature of his desire.

One who has become proficient in the sending forth of his desire ghost is not concerned merely with the getting of money. He wants something more than can be bought with money. He wants continued existence in a physical body, and the means of gratifying his other desires, chief among which is the getting of power. When he has reached this stage he cares for money, only in so far as it will furnish the physical conditions in which he will further his desires and the getting of power through psychic means. His chief aim and purpose is to have increase of life; to live. So he takes life from others, to increase his own. If he cannot accomplish this through the magnetic touch and drawing on the psychic atmospheres of people, then he gains his ends through obsession of a blood-sucking or flesh-loving animal, such as a vampire, or a bat, or a wolf. A vampire, a bat or a wolf are oftenest used by the ghost maker of training as a means by which he absorbs life from another to add it to and prolong his own, because the bat and wolf are blood takers and will seek human prey.

Above a description was given, how desire finds entrance through the human body into the blood, and how it finds life and activity in the blood stream. There is a certain vital essence which acts with desire in the blood stream. This vital essence acting with desire, will build or burn up tissue, give birth to or destroy cells, shorten or prolong life, and give life or cause death. It is this vital essence which the ghost maker by training, desires to get in order to increase or prolong his own life. This vital essence and desire is different in the human blood than in the blood of animals. The essence and desire in animal blood will not answer his purpose.

Sometimes a ghostly bat or ghostly wolf may take possession of a physical bat or wolf and stimulate the physical thing to action, and then profit by the result of the blood-getting. Then the physical bat or wolf has the human blood, but the desire ghost bat has drawn out from it the vital essence and the desire principle of the blood. Then it returns to its parent, the ghost maker who sent it forth, and transfers to his organization what it has taken from its victim. If the ghost maker's desire is of the nature of a wolf he projects and sends forth a desire ghost wolf, which obsesses a wolf or dominates a pack of wolves that seek human prey. When a desire ghost wolf has obsessed and impels a physical wolf to human prey, it may not intend to kill, it may only intend to wound and to draw blood. It is easier or safer to obtain its object by drawing blood only; serious consequences may attend a killing. Seldom does it intend to kill; but when the natural desire of the physical wolf is aroused it is sometimes difficult to restrain it from killing.

If a person sensitive to psychic influences sees a physical wolf obsessed by the desire ghost of a living man, the desire ghost wolf may show human semblance, and the human form may even be seen psychically in connection with the wolf. This human semblance alternating with the form of wolf, may have caused many to affirm positively they had seen a man change into a wolf, or a wolf into a man—and hence the possible origin of a werewolf legend or story. The object of the wolf may be to eat the human flesh, but the object of the ghost wolf always is to absorb the life essence and desire principle from the human blood, and to transfer it to the organism of the ghost maker who sent it forth.

As a probable evidence of this vital essence and desire principle, craved by one who lives chiefly to take life to prolong his own, one may consider certain results produced by the transfusion of human blood: how a person, suffering from exhaustion or in a dying condition, has been revived and made to live by even a single transfusion of healthy human blood from another person. It is not the physical blood which causes the results. The physical blood is only the medium, by means of which the results are obtained. It is the vital essence and desire in the physical blood that cause the results. They stimulate and enliven the physical body which is at low ebb, and bring it in touch with the vortex of desire surrounding that body, and bring it into relation with the universal life principle. The vital essence is the spirit of life; desire is the medium which attracts the vital essence to the blood; blood is the carrier of desire and vital essence to the physical body.

It should not be supposed that the ghost maker by training, here spoken of, exists in great numbers, nor that one, with a little practice, or with instruction from an alleged teacher of so-called occultism, can become a desire ghost maker.

Occultism is a term generally misused. Occultism is not to be confounded with the mass of rubbish popularly attributed to it. It is a great science. It does not encourage the practice of projecting these ghosts, though it explains the laws by which they are produced. None of those who have fooled with and been fooled by the teachings and the teachers of popular occult lore, so called, have the patience or the courage or determination to become more than dabblers in psychic nonsense, who quit as losers when they have had enough of their play, or else fail, and turn in terror from the first of the dangers they must encounter and go through. They are not of the stuff of which ghost makers by training are made, and it is well for them that they are not. The ghost maker by training, here described, is a leech, a ghoul, a vampire in human form, a scourge of humanity. He is a nemesis of the weak; but should not be feared by the strong.

(To be continued)

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GHOSTS.

(Continued)

SUCH desire ghosts are not as numerous as might be supposed. There are comparatively few persons who can by training produce such ghosts, while those who by nature produce desire ghosts are somewhat more numerous. The desire ghost maker by nature produces many of these ghosts, as his desires are strong.

It is an unusual thing to see one of these ghosts in the waking state. If seen, they are seen mostly in dream. Yet they influence people awake as well as those asleep. The objects of these desire ghosts are not as easily accomplished when the persons victimized are awake, as if they are asleep. Because, when people are awake, the mind, being active, often resists the influences of the desire ghost.

The accomplishment of the purpose of a desire ghost depends upon the similarity of the desires in the ghost and the person it approaches. When the waking mind removes its influence from the sleeping body, the secret desires become active and attract other desires. Because of the secret desires waking people have—and which are often not suspected even by others—they attract and become victims of desire ghosts, in dreams.

There are certain means by which one can protect himself from desire ghosts, awake or in dream. Of course, the first thing to do is not to harbor any desire the moral sense and conscience tell is wrong. Condemn the desire. Take this positive attitude. Substitute the opposite desire, known to be right. Realize that desire is a potential animal. Realize that the I being is not the desire, nor wants what the desire wants. Realize that a human being is distinct from desire.

One who understands this and is positive, is not likely to be troubled by desire ghosts in the waking state.

If desires connected with other persons make themselves gradually or suddenly felt in the waking state, or if a desire seems to impel one to do a

thing he would not of himself do, he should take his attention off the thing, surround himself with the I influence. He should realize that the I is immortal; that it cannot be injured or made to do anything which it wills not to do; that the reason he feels the desire is that the I is under the influence of the senses, but that the senses can be injured only if the I allows them to be fearful and afraid of the influence. When a man thinks thus, it is impossible to be afraid. He is fearless, and a desire ghost cannot remain in that atmosphere. It has to leave it; else it will be destroyed in the atmosphere thus created.

To protect himself in dream against desire ghosts, a person on retiring should not have any desire he knows to be wrong. The attitude of mind held during day will largely determine his dreams. Just before retiring he should charge his senses not to submit to any influences inimical to his body. He should charge them to call him if his body be unable to resist any inimical influence and to awake the body. After he has retired he should, passing into sleep, create the atmosphere and put himself into the attitude that would prevent his being over-powered in the waking state.

There are physical things which might be done for protection, but if physical means are resorted to it will always keep the man under the power of the senses. At some time a man must free himself from the senses and realize that he is a mind, a man. Therefore no physical means are here given.

(To be continued)

Thought Ghosts of Living Men will appear in the next issue of The Word.

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GHOSTS.

(Continued)

THOUGHT GHOSTS OF LIVING MEN.

THE thought ghost is not of the matter (molecular) of which the physical ghost, nor of the matter (desire) of which the desire ghost is composed. The thought ghost is of matter which belongs to the mental world. The matter of which thought ghosts is made is life matter, atomic matter.

A thought ghost is not a thought. The thought ghost of a living man is the thing produced by combined action of his mind in one line, on matter in the mental world.

The thought ghost is of two kinds, the abstract or formless thought ghost, and the defined or imaged thought ghost. The abstract is made from matter in the mental world, collected by the centering of the mind on a subject of thought. The defined thought ghost originates when the mind makes a mental image and holds that image until it takes form. The positive mind creates thought ghosts, the negative mind creates none, but its action adds to the material and force of thought ghosts. Their field of action is continually in the thought world, but some may take form and appear to the physical eye. A thought ghost is subject to cycles for manifestation and varying activity, which cycles may be of long or short duration.

There are dangers as well as advantages connected with the influence of thought ghosts. Thought ghosts hover over families and races. Even the age has and leaves its thought ghost.

The cause of a thought ghost is a motive. The nature of the motive determines the nature of the thought ghost and the effects of the ghost on those it acts. The motive in the mind causes the mind to act on the body. The mind is, for the time, centered in the heart, there extracting from the blood certain life essence, which ascends into the cerebellum, passes along the convolutions of the cerebrum, and is acted on by nerves from the five sense centers. The nervous action aids in the formation of the thought ghost, like as do the ferments and secretions in the digestion of the food.

This blood essence, and the nerve force, which are matter (though finer than what is subject to chemical analysis) form and are grouped, in and throughout the image held in the mind. This image, more or less complete, is impelled outward through one of the sense organs, by the motive. It may also be sent through the forehead, from a place between the eyes. This much concerning the imaged thought ghost, such as the figure of a person or anything having a mental form.

The formless thought ghost is without an image, there being no physical image to fashion after. But the formless thought ghost, such as a thought of death, disease, war, commerce, wealth, religion, has often as much or more influence as the imaged thought ghost. The material used from the body is the same, however, the nervous force is used to produce the sensation corresponding to the same center, such as fear without seeing or hearing anything, or the apprehension of activity without a definite thing acting.

As regards the thought ghost produced by an individual. There is first the thought ghost produced without the person's intending or even supposing that he produces a thought ghost. Then there is the thought ghost produced with the intention of the producer.

Ghosts produced unconsciously and unintentionally are such as the poverty ghost, grief ghost, self-pity ghost, gloom ghost, fear ghost, disease ghost, variety ghost.

A man who is haunted by the thought ghost of poverty is one who works and saves constantly, because he is afraid he will die forsaken in the poor house. In a position of competence and even affluence, he is subject to the power of that ghost, and to the fear of destitution and helplessness. A person's poverty ghost is caused either by the person's seeing such misery around him or hearing of it and fancying himself in such conditions. Or his thought ghost was caused by impressions received in the mind in a past life, by his actually losing his fortune and actual suffering of poverty.

A person over whom broods a grief ghost is grieved by the most insignificant and inconsequential. He borrows trouble—if he has none—to feed his grief ghost. Conditions of ease or of hardship make no difference. Some like to go to funerals, hospitals, places of suffering, like to hear sad news, just to cry and be miserable and give their ghost satisfaction.

A self-pity ghost is a ridiculous phase of extreme egotism, which creates and feeds it.

The fear ghost is caused by lack of confidence in one's self, and it may be due to a feeling that just karmic retribution which is over the fearsome, will soon be precipitated on him. This may be a part of his karmic punishment. Were such a man willing to meet justice, then he would not make nor feed a fear ghost.

A trouble ghost leads to getting into trouble. The apprehension of trouble creates trouble if there is none, and brings those whom the trouble ghost rides into it. Wherever they go there is trouble. Such a man will always get under things that are falling, and, with the best of intentions, he will cause quarrels and suffer himself.

The health ghost and disease ghost are much the same. Constantly trying to avoid disease by holding the—what is called—health thought in the mind, creates a disease ghost. The people troubled by a disease ghost are always looking for physical culture, new breakfast and other health foods, are driven to study dietetics, and feed the ghost with their continued thought of these things.

A vanity ghost is a mental thing built upon little substance by thought of self-conceit, glitter, gloss and showing off, and the wish for admiration by no matter whom. Only such as are of little weight, and make a business of deceiving themselves about their lack of merit and importance, create and feed a vanity ghost. Such a ghost demands a constant glossing over of their deficiencies. These vanity ghosts are the things to which is due the constant change of fashions, styles, fads and mannerisms.

All of these ghosts are among the formless thought ghosts of the individual

Thought ghosts produced intentionally are produced for a certain purpose by people who know some of the results which come from the production of a thought ghost. These people do not call it by this name of thought ghost; nor is the name of thought ghost generally used. Intentional producers of thought ghosts are today among the practitioners of Christian Science and Mental Science, among members of some so-called Occult Societies or Secret Societies, and among members of the priesthood, and there are hypnotists and some detached individuals not belonging to any of these classes, who create thought ghosts intentionally.

The business of the Christian and Mental Scientists is to cure disease and be in affluence and comfort. To cure disease they “hold the thought of health,” or “deny the disease.” In certain cases they create a thought ghost of disease, a thought ghost of insanity, a thought ghost of death, and they direct the thought ghost against persons who have opposed them in their work, antagonized them personally or their authority or otherwise incurred their enmity. Whichever of these ghosts it may be, the producer intentionally makes the thought ghost and sends it against the person he wants to punish with disease, insanity, or death.

Formerly those who practiced the “Black Arts” made a little waxen image which represented the person to be proceeded against. Then the magician inflicted upon the wax figure the injuries he wanted the real enemy to be afflicted with. For instance, the magician would stick pins into, or burn the image, or hurt its eye, or other organs; and the real person was similarly affected, according to the power of the magician. Sticking the pins into the image did not hurt the live enemy, but it served the magician as a means to concentrate his thought ghost and direct it to the person he had in mind. Today the wax figure may or may not be used. A photograph of the enemy may be used. And even no physical figure or picture may be used.

Some members of the cults named have been made aware of the power carried by such thought ghosts. Such malignant thought ghosts have been designated by the phrase “malicious animal magnetism,” coined by Mrs. Eddy of the Christian Scientists, and familiarly called “M. A. M.”

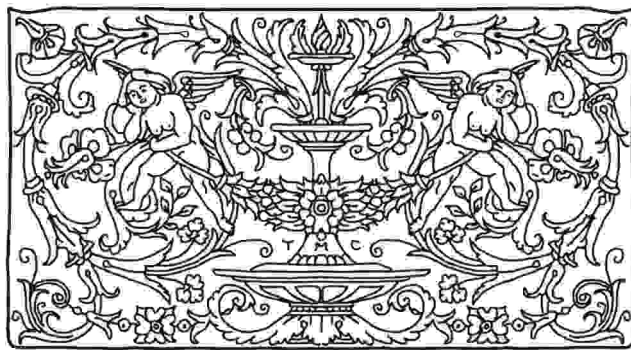
There are certain secret societies in which ceremonies are performed, with a view to produce thought ghosts intended to serve its members and influence others or hurt them.

Among the priesthood were and are many who produce thought ghosts intentionally. In the Middle Ages were many priests who were more proficient with those wax figures than the so-called magicians. Some priests today have a better understanding of the manner of the working of thought ghosts and the results which can be accomplished by them than is generally believed. Especially backsliders from the Catholic Church and persons prominent in life who are desirable to that church as proselytes, are often made to feel the powerful influence of the thought ghosts created by practices, individual and concerted, of certain ecclesiastics. One such practitioner in Italy, answering the question whether the Catholic Church missed the power once made to be felt through its inquisition, and whether it would not use the instruments again if it had the power, said that instruments of torture were crude and out of date and perhaps now unnecessary, and that the same results could be obtained now by methods akin to hypnotism.

The desire age is on the ebb. We are entering the thought age. The thought ghosts of living men do more permanent harm and produce more fatal results in their age than desire ghosts did in any age.

Even those disinclined to believe in their being such things as thought ghosts, cannot fail to feel the power of a thought ghost of memory. Such a ghost is not created as are the thought ghosts above mentioned, and does not directly affect any but the one who has called it into being. The memory thought ghost is created by bringing into mental form an action once ignobly done or shamefully omitted, whereby is created a stinging feeling of unworthiness, littleness, remorse. Around this feeling the person's thoughts cluster, until they are given permanent mental form. Then there is a memory ghost. It appears from time to time and is like a skeleton in a closet. Everyone who has been active in the world knows of just such ghosts, which at times overshadow his own life.

(To be continued)



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GHOSTS.

(Continued)

FAMILY thought ghosts get their start by some one in a family thinking over some particular trait, feature, aim, misfortune of himself or his family. Continued thoughts add force and body to and make a more complete thing, a definite entity of the original thought. So far, there is only an individual thought ghost bearing upon a person's family and its members' traits of excellence or doom to misfortune. His thought communicated to other members of the family causes members of the family to value some of his deeds, be impressed, with the belief in the reality of the family trait or the certainty and warning of impending misfortune, or other feature in which the originator believed. The group of the thoughts of the family or clan centred around the particular feature of the family or clan, forms a family thought ghost.

One member is impressed by others with the importance and reality of the belief and then contributing his share of belief, adds to the strength and life and influence of the thought ghost.

Among family thought ghosts are such as the thought ghosts of the honor, pride, gloom, death and fortune, or financial success of the family. The thought ghost of honor starts with the doing of some praiseworthy, exceptional deed by some member of a family, which deed brought general recognition. Thinking of this deed continued, incites other members of the family or clan, to similar deeds.

The pride ghost has for its essence the thought of the family name rather than the thought of a noble deed and the doing of similar deeds. The pride ghost then causes those it influences to think of themselves being, as members of their family, better than others. It often prevents unworthy deeds which might injure the name or hurt the family pride, but often it has another effect by allowing iniquitous actions because covered by the family pride; and further, it tends to foster boastfulness and empty, unworthy conceit. The pride ghost is often good in its initial influence, but becomes a sorry and ridiculous affair in the end, when a person has nothing of himself to be proud of, but has only the family ghost of the name.

The family thought ghost of calamity begins usually by a pet theory of a person that something is going to happen. This theory extends to members of the family, and becomes a fact. Something then does happen. This supports the theory, and the thought ghost of calamity takes hold of the minds of the family. Usually the ghost manifests to them as forewarnings; they live in a gloom of apprehension that something is going to happen. That thought compels the happenings. The family nurses the ghost by noting and telling the many happenings of disasters and tragedies in the family. Little incidents are magnified and given importance. By this the ghost is nourished. This line of thought makes people impressionable and tends to the development of the astral senses of clairaudience and clairvoyance. If the warnings of impending danger or disaster are true, it is a question whether it is better to be apprised or not to know. These warnings are often received clairaudiently or through clairvoyance. They come as warnings by a certain wail that is heard, a certain sentence which is repeated and heard by one of the members of the family; or the family ghost will manifest as an appearance in the figure of a man, woman, child, or an object, like a dagger, appearing, or a symbol, like a cross being seen. Depending on the particular prophetic sign, sickness of a member, an accident, loss of something are indicated.

Warnings by a deceased mother or other member do not come under this head. They are dealt with under the heading Ghosts of Dead Men. But the calamity thought ghost can be made to appear by the thought of the living members of a family, in the form of a deceased ancestor or relative.

The family thought ghost of insanity may have its genesis in the pondering of one on the thought of insanity and connecting an ancestor with the thought, and impressing his mind with the thought that there is an ancestral strain of insanity. The thought may be suggested to him by some one else. But it will not have any effect unless he conceives in his mind the thought of insanity as a family strain. The belief communicated to and received by members of the family connects them with the ghost, which grows in importance and influence. If there be indeed a hereditary strain of insanity, it will not have as much as such a ghost to do with any particular member of the family becoming insane. The family insanity thought ghost may obsess a member of the family and be the direct cause of his insanity.

The death ghost usually gets its inception in a curse. The curse hurled at or prediction about a person or members of his family is impressed upon his mind and he builds up the mental spectre of death. When he dies or the member dies, the death ghost is established and given a place in the thoughts of the family and is nourished by their thoughts, as are the other family thought ghosts. The death ghost is fearfully expected to perform his duty in time, by officiating through some manifestation at the time the death of some one in the family approaches. The manifestation is often the breaking of a mirror, or other furniture, or the fall of something suspended from the wall, or a bird flying into the room and falling dead, or some other manifestation the family knows to be the sign of the presence of the death ghost.

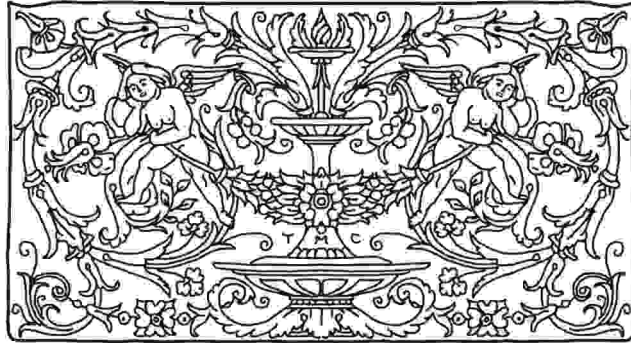
The fortune ghost comes into existence through worship of the thought of fortune by a person. He becomes the head of the family. By his worship of the thought of fortune he makes connection with the money spirit, and becomes obsessed by this spirit. The money spirit is a separate entity and not the ghost of fortune, yet it inspires and makes the family fortune thought ghost active. The thought ghost makes actual connection with the individual members of the family, and, if they respond to the thought demanded for the feeding and maintenance of the ghost, the fortune ghost will overshadow them and be the vehicle through which the money spirit will act. For generations this fortune thought ghost of the family will be a thing which will make the gold flow into the family coffers. But in order to have this continue for generations, the original thought ghost maker and worshipper will communicate to his descendant, and they will pass on the idea to perpetuate the ghost in the family, and so the particular means are passed on by which the accumulation is had. It is as though a compact were made between the family thought ghost and the members of the family. Instances of such families will readily come to mind. The name of the controlling entity is not known as family thought ghost of fortune.

Any family thought ghost will continue as long as it is nourished by thought from the members of the family. Persons outside the family can remind the family of the ghost, but only those of the family can perpetuate the ghost. The family thought ghost dies from lack of nourishment, or else it may be broken up or destroyed by one or more members of the family. Aggressive disbelief is not enough to destroy a thought ghost. That may put the particular disbelieving member out of touch for a time with the influence of the family thought ghost. To dissipate the thought ghost, something must be done actively and the thought must be contrary to the nature of the ghost. This doing and thinking by a member of the family will have a dissipating action upon the body of the thought ghost, and will also act upon the minds of the other members of the family and prevent them from giving maintenance to the ghost.

The honor thought ghost begins to be dissipated by dishonorable action and dissolute habits of some members of the family. The pride thought ghost begins to vanish when the family pride is wounded by one of its members, and in the case of foolish pride when one of the members of the family shows and insists on its emptiness. Fearless action by one of the members of a family in face of the ghost's dire warning, is the sign for evanescence of the calamity ghosts. Other members see that they too may in like manner become free from the influence of the ghost. As to the insanity thought ghost, any member of the family may become free from it by refusing to harbor the thought that insanity is in his family, and by holding positively with sound judgment an even balance, as soon as he feels any influence suggesting a family strain of insanity. The death ghost disappears when a member of the family ceases to be afraid of death, refuses to be led into the state or under the influence suggested by the death ghost, and by showing other members of the family that his fearlessness of action has carried him beyond the time set by the death ghost.

The fortune ghost usually comes to an end when an excess of worldly possession has caused in the members of the family debauchery and ensuing physical and mental disease and sterility. The ghost ends before if the members fail to live up to the compact of worship they know of.

To be continued



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GHOSTS.

(Continued)

THOUGHT GHOSTS OF LIVING MEN.

RACIAL or national thought ghosts are caused by the accumulated thought of a race or people around a subject, in connection with the local spirit of that part of the earth to which they are attached in thought. Among such ghosts are the national culture ghost, war ghost, patriotism ghost, commerce ghost, and religion ghost.

The culture ghost of a living race is the totality of a nation's or race's development in taste and civilization, especially as to literature, art and government. The culture ghost leads the people on to perfect themselves along the national lines in literature, in the arts, and observances of social taste and amenities. Such a ghost may tolerate the assumption or absorption by a people of certain features of the national life of another nation, but the national culture ghost will influence and modify the newly adopted features so that they comport with the nature of the national culture ghost.

A war ghost is the national thought of and inclination towards war, supported by the thoughts of the people as a whole. It is the collective thought of living men.

Akin to the war ghost and to the culture ghost is the national thought ghost of patriotism, which expands over and is in turn nourished by the thought of every son of the soil. Barren wastes, rocky coasts, bleak mountains, inhospitable soil, are endeared by this ghost as much or more than golden fields, safe harbors and rich lands.

The commerce ghost arises from the thoughts of a people concerning their economic needs according to the water, land and air of their part of the earth, that is to say, their special resources, climate, environments and necessities. Individuals introduced from other countries add elements which may qualify, but are dominated by the national ghost.

Under the accumulating thoughts of selling, buying, paying, and dealing under these conditions certain definite national mental traits are

developed. They may be called the national thought ghost of commerce. The presence of this ghost—though not called by this name—is felt by foreigners who come to a country, as distinct from the commercial attitude of their own country. This thought ghost of living men will last as long as men support it by their thought and energy.

The religion thought ghost differs from the other national thought ghosts, in that it sometimes dominates several nations or parts of several nations. It is a system of religious worship built into a form patterned after the thought which caused the religion, by minds who, though impressed with that thought, have yet failed to comprehend its truth and its meaning. The people nourish the ghost with their thought; their devotion and the essence of their hearts go out to support the ghost. The ghost becomes a most tyrannical and compelling influence over the minds of the people. Its worshippers believe it to be the most beautiful and wonderful and powerful thing in the world.

But one who worships a religion ghost sees in any other religion ghost merely a spectre without substance, and he wonders how people can love a thing which is so inane, ridiculous and savage. Of course, a religion ghost is not religion, nor the thought from which a religious system was taken.

The age is determined by the acting of the mind on particular portions of the earth, and thereby causing civilization in some and retrogression in others. The age, just like the smaller divisions of the lives of races and individuals, has its thought ghost, which is the totality of the mental current flowing in one particular direction during that age. In one age the dominant thought will be of religion, again of mysticism, again of literature, of chivalry, feudalism, democracy.

Such is a summary of the origin, nature, effect and end of some of the individual, family and racial thought ghosts of the living.

Every thought ghost, from the individual ghost to the ghost of the age, has its start, a period of building, a period of power and an end. Between the start and the end, the activities are greater or less under the universal law of cycles. The duration of the cycles is determined by the coherence of the thoughts which create and feed the ghost. The end of the last cycle is the end of the ghost.

The ghosts of a living man—the physical ghost, a desire ghost, and a thought ghost—may combine in different degrees and proportions. The physical ghost is the astral, semi-physical form which holds the cells and physical matter, called the physical body, in place (see *The Word*, August, 1913, “Ghosts” [p. 4 in this PDF]). A desire ghost is the form taken under certain conditions by a portion of cosmic desire, individuated and appropriated by a man (see *The Word*, September, 1913, “Ghosts” [p. 8 in this PDF]). A thought ghost of a living man is the thing produced in the mental world by the continued action of his mind in one direction (see *The Word*, December, 1913, “Ghosts” [p. 20 in this PDF]).

There are numerous combinations of the ghosts of a living man. In every combination one of these three factors will predominate. The thought gives direction and coherence, desire furnishes the energy, and the physical ghost gives physical appearance, where that is seen.

Reports are sometimes received of the appearance to a person of a blood relative, lover, or close friend, whose physical body, however, is at a distant place. The reports have it that these apparitions remain for a short

time only; sometimes they convey a message; sometimes they say nothing; yet the impression they leave upon the person who sees them, is of their being at work, or in danger, or in suffering. Such an appearance is generally a combination of the thought of the distant one with a certain portion of his physical ghost, and with desire to convey a message or get information. The intense thought of the distant, of himself in his physical form, is connected with his relative or the beloved; the desire as energy causes a projection of his thought with a certain portion of his physical ghost, necessary to give his thought and desire the appearance of a physical form, and so he appears in his physical form to the one thought of. The appearance lasts as long as his thought adheres to the person thought of.

A person having an intense desire to find out the condition of the health of a relative he believes sick, or to remember a certain street sign once seen, or a place he has visited, may, by intense thought and the desire to get this information, take from his physical ghost that portion needed to give form to his thought, and so project himself in thought and gain the information, say, as to his mother's health, or as to the firm name on a street sign, or as to the particular scene. While he is thus in deep thought and the combination (of his thought desire, and physical ghost) is projected to the distant place, it may be that "he" is seen looking at the sign, or standing in the room of his mother, though he will not see anyone that sees him. He will see only the person or thing on which his thought is set. The figure here called "he," seen by third persons as standing on a street in front of the street sign, will be seen in street costume, as a rule, though the real one may not be thus attired. The reason is that when he thinks of himself as standing on the street opposite the sign he naturally thinks of himself with his hat on and in street attire.

Except by one who is experienced by long practice in the going out in his thought form and thus gaining information, no direct or accurate information will be gained as to a present condition, such as that of the sick mother, but nothing more than an impression will result. In these cases the thought ghost predominates over the other two. Such apparitions, where the thought ghost predominates, have been called by the sanscrit term *mayavi rupa*, which means, illusion form.

A case where the physical ghost dominates the other two factors, is the appearance of one in the moment of his dying. Many accounts are given of persons who have appeared in a condition of drowning, of being murdered, of dying on the battlefield, or from injuries due to what is called an accident. The apparitions were seen by relatives, lovers, friends. In many cases it was later ascertained that the apparition was seen at the very time of the death of the one who was seen.

Usually ghosts of this class are seen distinctly, and that too by people who are not called psychic. In the case of a drowning person, the ghost is often seen with drops of water falling from the dripping garments, the eyes fearfully and longingly fastened upon the beholder, the form solid as in life, and the air filled with the coolness of the water. The reason why all this is so plainly seen and is so lifelike is that the physical ghost is separated from the physical body by the death and the desire of the dying furnished the energy which drove the spectre in a moment over land and sea, and the last

thought of the dying man gave to the spectre the direction towards the beloved.

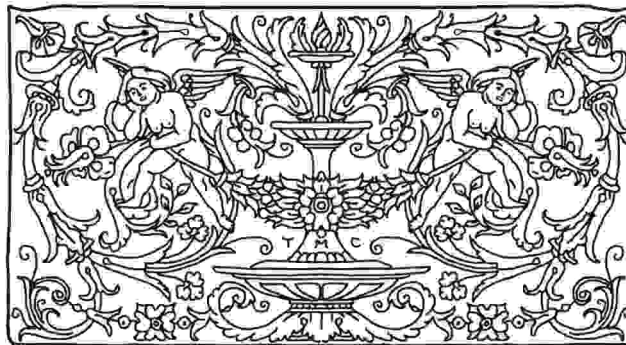
A case where desire dominates thought and form is furnished by instances of “hagging” and “changing the skin,” as the voodoos call it. This is always done with the intention of going psychically to the victim. In the instance above given of the outgoing of the thought ghost or the physical ghost, the outgoing may be with the intention of going out, or it may be done unconsciously.

Hagging is the appearance, usually in his physical form, of one who wants to compel another to obey his bidding and to do a certain act, which may be to kill a third person, or to belong to a certain organization. It is not always intended that the one appearing should be seen in his physical form. He may appear as a stranger, but his personality and his desire will not be entirely concealed. Changing the skin is resorted to by such practitioners when the personality of the one who would appear is objectionable to the one whom he selects as the object of his desire. Changing the skin is done usually with the intention of sexual union, which may not be wished by the other. Often the mere intercourse is not desired but the absorption of a certain sexual force. The one “changing his skin” may not wish to appear in his own personality, but rather younger and more attractive. Such practitioners, no matter what their powers, cannot harm a pure person. If the demand is made “Who is this?” the ghost must reveal his identity and purpose.

Those who attempt to create what they intend to be, or might call, thought forms might take warning by remembering that while these forms can be created by mental processes, yet no one should engage in such creations unless and until he is fully acquainted with the laws governing them. No one should create thought forms unless it is his duty. It will not be his duty until he knows.

Thought ghosts once created and not mastered and bridled will become at once vehicles for innumerable elemental powers, and the cast off remnants of the dead, all being of a very malevolent and vindictive kind. The powers and entities will enter the ghost and through it attack, obsess and destroy the creator of the ghost.

(To be continued)



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GHOSTS.

(Continued)

PHYSICAL GHOSTS OF DEAD MEN.

THE ghosts of dead men are of three kinds: the physical ghost, the desire ghost, the thought ghost. Then there are combinations of these three.

These physical and desire and thought ghosts were parts of living men, and were, upon the death of the physical bodies, born into their respective worlds where they remain awhile, then break up, dissipate, fade out, and then enter into and animate other forms, only to be in the end recollected and used in the building of other human personalities into which the minds will reincarnate on their return to earth.

The physical ghost, as the astral body, the *linga sharira*, the form body of the physical, has been described in the article dealing with the physical ghosts of living men, in *The Word*, August, 1913 [*p. 4 in this PDF*]. The physical body is the ground in which the astral or form body is rooted. This astral or form body of the physical body becomes the physical ghost after death.

While in the physical body or issuing from it, the form or physical ghost is in appearance somewhat like smoke or carbonic acid gas. As to color, it is of a greyish, reddish, yellowish, bluish, or silvery violet hue. The physical body has much weight and little density, whereas the physical ghost has little weight. The physical ghost exceeds the physical body in density, in the degree that the physical body exceeds the physical ghost in weight. A physical ghost has a weight of one to four ounces.

The process of dying begins by the loosening of the moorings of the physical ghost from the cells, organic centers and nerve centers of the physical body. This usually begins at the feet and works upward. The parts from which the ghost has separated become cold and clammy, and numbness follows. Like a fog or smoke, the astral or form body of the physical curls and rolls itself upward until it reaches the heart. There it gathers itself together into a globular mass. Then there is a pull at the heart, a gulp at the throat, and it puffs itself out in a breath through the mouth. This is the usual course of dying, and the usual exit from the body. But there are other ways and other exits.

Though the astral or form body of the physical is now out of the body, death may not yet have taken place. The globular mass may remain as it is, for sometime over the physical body, or it may take on at once the form of the physical. It may still be connected by the magnetic cord of life with the physical. If its magnetic cord of life is not broken, death has not taken place and the body is not dead.

The magnetic cord of life is made of four coiling strands within three sheaths. If it is seen it appears as a silvery strand or slender coil of smoke between the physical body and the form above it. While this cord is unbroken, the body may be resuscitated. As soon as the cord is severed, death has taken place. It is then impossible for the astral form or physical ghost to reanimate the physical body.

The desire ghost and the thought ghost may separate from the physical ghost and from each other immediately after death, or they may remain with the physical ghost for a considerable time, or the desire ghost may remain with the physical ghost and the thought ghost be separate from both. Whichever remains with or separates from the others, and how much time is required for the separation, depends on what the living man has thought and done during the life of the physical body. Nothing occurs after death which determines these matters.

The after death states and conditions of the physical ghost, and especially of the desire and thought ghosts, have been determined by the activity or sluggishness of the mind and desire, by the application of, or the neglect to apply, the knowledge possessed, and by motives which prompted the thoughts and the actions of the person during physical life.

The mind and desire of the person, if lazy and sluggish and without aim or purpose during physical life, may remain after death in a state of torpor or coma for a considerable period, before separation. If the desire has been forceful and the mind active during life, then, after death, the desire and the thought ghosts will usually not remain long with the physical ghost. The desire and thought ghosts may take the physical ghost with them to some distant place, but that is not usually done. The physical ghost remains with or in the neighborhood of the physical body.

The physical ghost has a period of existence, but, like the physical body, it has an end and must be dissolved and dissipated. It can hold its form only as long as the physical body lasts. Its decay is as fast or as slow as the decay of the physical body. If the physical body is caused to be dissolved by acids or eaten by quicklime, then the physical ghost will disappear, because there is a direct action and reaction between the two, and what affects the physical body will also affect its twin, the physical ghost. The fires of cremation consume the physical ghost when its physical counterpart is burned up. If the physical body is cremated there will be no physical ghost to manifest. Cremation, aside from its sanitary advantages, prevents the physical ghost from being used by its desire ghost—when the mind has fled—to annoy or draw force from living persons.

When the globular mass has arisen from the physical body after death, it may take on one or many forms, but finally it will assume the form of what was its physical counterpart. Wherever the physical body is taken the physical ghost will follow.

When the desire and thought ghosts are separated from it, the physical ghost will not depart from its physical body unless it is magnetically attracted by a person passing near it, or unless magnetically summoned to a particular place by the presence of a person with whom it was concerned during life. The physical ghost may also be called away from its physical body by certain persons called necromancers, and made to appear by necromancy under conditions provided for the occasion.

Another instance of the ghost wandering from its physical body may occur when the body is buried in or near a house which the person had long frequented during life. Then the ghost may wander to certain parts of that house where certain acts were done by the living man, or where habitual acts were performed by him. Then the ghost may be seen visiting those places and going through the acts it had performed in its physical body during life. Such a case may be that of a miser who hoarded his savings, hid them in the garret, in a wall, between floors, or in the cellar, and visited the hoard frequently and there fondled the coins and listened to the tinkle as they fell through his fingers on to the pile. In such performance, the physical ghost in combination with its desire ghost would appear quite different from what it appears like when it appears only as the physical ghost. As such, it is seen merely visiting the place and going through the motions mechanically, automatically, and without the eager glint in the eye or the satisfaction in its looks which it had during such actions in life, when its desire was present and gave animation and the mind lent an appearance of intelligence for the occasion.

It is not difficult to distinguish between the physical ghost of a dead and that of a living man. The physical ghost of a dead man is without animation, and ordinarily moves or drifts about without aim or purpose. With the decay of the physical body, the physical ghost loses cohesion of form. As the physical form continues to decay, the physical ghost clings about it or flits around it like phosphorescence in the moisture of a rotting log which is seen in the dark, and the physical ghost disappears with the body as does the phosphorescence when the log crumbles into dust.

In itself the physical ghost is harmless, because it is only a shadow, an automaton of the body, and is without purpose. But if it is used as an instrument by directing forces it may do much harm. The physical ghost may flow through its physical body and pass through walls and doors like water through a sponge; because, like water, its particles of matter are finer and lie closer together than do the coarse particles of walls or doors or a physical body.

Physical ghosts in various stages—from the newly formed physical ghost of a body recently buried to the faint phosphorescence of remains in decay—may be observed in burial grounds which have been long in use. The physical ghosts which cling to or hover around their bodies, deep in the ground or in large chambers or tombs, cannot be seen by a person who has not clairvoyant vision.

When not underground, or in stone chambers, and under favorable conditions, physical ghosts in burial grounds may be seen by a person with normal vision and who has no clairvoyant sight. Over a grave a ghost may be seen stretched out or in a reclining posture, and gently rising and

falling as if borne up on the undulations of a quiet sea. Another ghost, like a shadow statue, may be seen quietly standing beside a tomb, as it was his habit to stand in life while in a dreaming mood; or it will be seated in a listless way, or, with elbow on knee and head on hand, it will appear to gaze as in life it did when in a pensive mood. Or a ghost, with arms folded on the chest or hands clasped behind the back and head inclined, will be seen walking up and down within a certain distance—as was its wont during study or when pondering over a problem. These are some of the many positions in which physical ghosts may be seen when they are above ground and when their physical bodies are not fully decayed. When the physical body is in late stages of decay, and sometimes when well preserved, the physical ghost may be seen close to the ground, or suspended in air as a thin smoke or a heavy fog cloud.

Whether a physical ghost cannot or can be seen, is determined by three factors; namely, the physical body of the ghost, the prevailing magnetic influences, and the psycho-physical organism of the person who sees the ghost.

When the physical body of the ghost is in a suitable condition, and the proper magnetic influences prevail, one who has a normal psycho-physical organism will see the physical ghost of a physical dead body.

Remains of the skin, flesh, blood, fat, and marrow suffice to make a suitable physical condition, even though the physical body may be in advanced decay. The proper magnetic condition is provided when the moon exerts a stronger influence on the physical body than does the earth. Anyone who has normally focussed vision and who is sensitive to terrestrial and lunar influences, is in condition to see physical ghosts. One who can see near and distinct objects distinctly has normally focussed vision. He who is attracted to some places and repelled by others, irrespective of their scenic effects and commercial considerations, and on whom the moon and moonlight makes impressions, favorable or otherwise, is sensitive to terrestrial and lunar influences and can see physical ghosts, if the two other conditions are present.

(To be continued)

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GHOSTS

(Continued)

Physical Ghosts of Dead Men

NATURAL law controls the appearance or non-appearance of physical ghosts, as it controls all phenomena. Every living physical object has a form body within and around it. The physical body is composed of physical matter, and of this much is known. The form body of the physical is composed of lunar matter, matter from the moon, of which little is known. Physical and lunar matter are really the same in kind; they differ in that the particles of lunar matter are finer and lie closer together than those of physical matter, and that lunar and physical matter are to each other as opposite magnetic poles.

The earth is a great magnet; the moon is likewise a magnet. The earth has at certain periods a stronger pull on the moon than has the moon on the earth, and at other times the moon has a stronger pull on the earth than the earth has on the moon. These periods are regular and certain. They are proportionate and extend through all measures of universal physical time, from a fraction of a second to the dissolution of the world and universe. These constantly alternating pulls of the earth and moon cause constant circulation of lunar and physical matter and cause the phenomena which are called life and death. That which is circulated in the lunar matter and the physical matter are the life units from the sun. In the building up of a body the life units of the sun are conveyed by the lunar matter into physical structure. At the dissolution of the structure the life units are returned by the lunar matter to the sun.

The magnetic pull between the earth and the moon affects every living object. The earth pulls on the physical body and the moon pulls on the form within the physical body. These magnetic pulls cause the inhalations and exhalations of animals and plants and even of stones. During physical life and until the body has reached the mid-day of its power, the earth pulls on its physical body and the physical holds its form body, and the form body draws from the moon. Then the tide turns; the

moon pulls on its form body and the form body draws from its physical. Then when the hour of death has come the moon pulls the form body out of its physical and death follows, as before described.

The earth pull on the physical body and the moon pull on the physical ghost continue until physical body and physical ghost have been resolved into their respective elements. These magnetic pulls on physical form cause what is called the decay; the chemical or other physical action is only the result of the magnetic pulls and the physical means to bring about the end.

When the earth pull is stronger than the moon pull, the physical ghost will be drawn close to its physical body underground or in its tomb, and is not likely to be seen by mere physical vision. When the moon pull is stronger than the earth pull, the physical ghost will be drawn away from its physical body. The pulsing or undulating movements of the physical ghost are usually caused by the magnetic action of the earth and the moon. Because of this magnetic action a reclining physical ghost will be a little above or below, but usually above the physical object on which it appears to lie.

The observer will notice that moving or walking ghosts do not seem to walk on the solid ground. The moon pull is strongest when the moon is brightest and is waxing. Then physical ghosts are most likely to appear. But in open moonlight they are not as likely to be seen or distinguished by the eye unused to see them, because then they are nearly of the color of the moonlight. They will be more easily seen under the shadow of a tree or in a room.

The ghost often appears as if in a shroud or robe, or in a favorite costume. Whatever clothing it appears to have is that which was most strongly impressed on it, the physical ghost, by the mind before death. One reason physical ghosts often appear as if in a shroud is that shrouds are the garments in which the bodies are laid at rest, and the astral body, or physical ghost, has been impressed by the thought of the shroud.

The physical ghost will take no heed of the living person unless the form body of that person attracts it. Then it may glide or walk toward that person and may even put out its hand and touch or take hold of the person. Whatever it does will depend on the thought and magnetism of the living person. The touch of the hand of the physical ghost will be like that of a rubber glove, or like the feeling of water when one puts his hand over the side of a moving boat, or it may feel like the flame of a candle when a moistened finger is passed quickly through it, or it may feel like a cool wind. Whichever feeling is produced by the touching of a physical ghost will depend on the state of preservation of its physical body.

A physical ghost only, cannot commit any acts of violence, cannot lay hold of any person with iron grip, cannot cause a living individual to do anything against his wish.

The physical ghost is only an empty automaton, without will or motive. It cannot even speak to the one who attracts it unless it is challenged and requested to speak, and then it will only be an echo, or a faint whisper, unless the living person furnishes the ghost with enough of his magnetism so that it may produce sound. If the necessary magnetism is furnished by the living, the physical ghost may be made to speak in

whispers, but what it says will lack coherence and sense, unless the living gives it these or attaches undue importance to what is said.

The voice of a ghost has a hollow sound or rather whispering sound, when the ghost is made to speak.

The odor of a physical ghost is that with which everyone is familiar, who has been in a death chamber or with any dead body or in vaults in which the dead have been placed. This odor is caused by the particles which are drawn off from the physical body and thrown off by the physical ghost. All living bodies throw off physical particles, which affect the living according to their sensitiveness to smell. The odor of a physical dead body and its ghost is disagreeable because there is no co-ordinating entity in the dead body, and the particles thrown off are, by the living organism, sensed through smell, to be opposed to its physical well being. There is an influence of unwholesomeness about it which is instinctively noticed.

That a physical ghost is not seen near a dead body is no evidence that it is not present. If the ghost is not clinging to its body it may lack cohesion of form, but it may be felt by one sufficiently sensitive. The disbeliever in ghosts may deny the existence of a ghost, even while its shapeless form may be clinging around or oozing through his body. The evidence of this is an empty feeling at the pit of the stomach, a creepy feeling up his spine or on his scalp. Something of this feeling may be caused by his own fear, and picturing or fancying the possibility of existence of that which he denies to exist. But the one who continues to look for ghosts will eventually have no difficulty in distinguishing between a ghost and his own apprehension or fancies of a ghost.

Although a physical ghost is without volition and can do no intentional harm, yet a ghost may harm the living by the baleful and unwholesome atmosphere which its presence causes. The presence of a physical ghost may cause peculiar diseases to a person living near the place where the physical body of the ghost is buried. These peculiar diseases are not merely the result of the noxious gases which affect the physical body of the living, but diseases which will affect the form body of the living. Not all living persons will be thus affected, but only those whose own form body within the physical attracts the physical ghost and yet has not the positive magnetism to repel the ghost, whether it is or is not visible. In that case the physical ghost of the dead preys upon and draws the vital and magnetic qualities off from the form body of the living person. When this is done, the physical body has not enough vitality to perform its own physical functions and wastes and droops as the result. Those who live in the neighborhood of a burial ground and who have wasting diseases which physicians cannot account for nor cure, may scout this suggestion as to the possible cause. But it may be to their advantage to remove to a more wholesome place.

A physical ghost may be repelled by willing it to go away. But it cannot by such willing be driven a great distance from its own physical body, nor can the physical ghost of the dead be broken up or dissipated and disposed of as it is possible to dispose of desire and thought ghosts. The way to get rid of the physical ghost, if one will not get out of its neighborhood, is to locate its physical body and burn that physical body or have it removed to some distant place, and then to let in the sunshine and air.

It is well for everyone to understand what physical ghosts are, but it is unwise for most people to hunt for them or have anything to do with them, unless it be their duty so to do. Most people have a dread of ghosts whether they do or do not believe that ghosts exist, and yet some take a morbid satisfaction in hunting for ghosts. The ghost hunter is usually repaid according to the spirit which prompts him. If he is diligently looking for thrills he will get them, though they may not be such as he had planned to have. If he hopes to prove that ghosts do not exist he will be dissatisfied, because he will have experiences which he cannot weigh or measure. Although these will not be evidences of ghosts, they will leave him in suspense; and, he will be further dissatisfied because, even if there are no such things as ghosts, it is impossible for him to prove it.

Those whose duty it is to deal with ghosts are of two kinds. To the one belong those who know of or are appointed to their work, as they fill a certain position and do a necessary kind of work in the economy of nature. To the other kind belong those who appoint themselves to the work.

The one who knows his work is an occultist born; he comes into this knowledge as the result of his work in former lives. The one who is appointed to deal with ghosts is an advanced student of occultism, accepted and consciously working in a certain school of occultism, one of the degrees and duties of which is to understand and deal justly with the ghosts of dead men. He performs a necessary service for the body of nature. He also guards the living from the ghosts of dead men, in so far as the living will permit. Dealing with the physical ghosts of dead men is the least important of his work. What he does with regard to the desire and thoughts ghosts of dead men, will be shown later.

He who appoints himself to deal with the ghosts of the dead runs great risks, unless the motive which prompts him is his interest in the welfare of a cause and unless he has no selfish interest, such as desire for sensation; that is to say, his researches and investigation into the phenomena of ghosts must be undertaken to add to the sum of human knowledge for the welfare of humanity and not merely to satisfy a morbid curiosity, nor to achieve the questionable reputation of being an authority about things occult; nor should his motive be to communicate with what are indiscriminately called "spirits of the dead," or with relatives and friends who have departed this life. Unless the motive of one who deals with ghosts of the dead is serious, and to perform an unselfish action for the greater knowledge and good of all, he will be unprotected against unseen forces; and, the more energetic his search the more likely he will be to suffer from the living as well as from the dead.

Scientists who have attempted the work have met with various results. The motive which prompts a scientist to try to prove the immortality of the soul is good. But the demonstration that physical and desire and thought ghosts exist, will not prove the immortality of the soul. Such demonstration will prove—to whom proof is possible—that such ghosts exist; but physical and desire and thought ghosts will be dissipated. Each ghost has its period of duration. Immortality is for man, and not for his ghosts.

(To be continued)

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GHOSTS

(Continued)

Desire Ghosts of Dead Men

DESIRE is a part of the living man, a restless energy which urges him to action through the form body of the physical.¹ During life or after death, desire cannot act on the physical body except by means of the form body of the physical. Desire has in the normal human body during life no permanent form. At death desire leaves the physical body through the medium of and with the form body, which is called here the physical ghost. After death the desire will hold the thought ghost with it as long as it can, but eventually these two are disjoined and then desire becomes a form, a desire form, a distinct form.

Desire ghosts of dead men are unlike their physical ghosts. The desire ghost is conscious as a desire ghost. It concerns itself about its physical body and physical ghost only so long as it can use the physical body as a reservoir and storehouse from which to draw force, and so long as it can use the physical ghost to come into contact with living persons and to transfer the vital force from the living to the remnant of what was its own physical body. Then there are many ways in which the desire ghost acts in combination with its physical and thought ghosts.

After the desire ghost has separated from its physical ghost and from its thought ghost it takes a form which indicates the stage or degree of desire, which it is. This desire form (kama rupa) or desire ghost is the sum, composite, or ruling desire of all the desires entertained during its physical life.

The processes are the same in the separation of the desire ghost from its physical ghost and from its thought ghost, but how slow or how quick is the disunion depends on the quality, strength and nature of the desires and thoughts of the individual during life and, on his use of thought to control or to satisfy his desires. If his desires were sluggish and his thoughts slow, the separation will be slow. If his desires were ardent and active and his thoughts quick, the parting from the physical body and its ghost will be quick, and the desire will soon take its form and become the desire ghost.

What desire is, and the desire ghosts of living men, have been described in *The Word* for October and November, 1913, in the articles dealing with DESIRE GHOSTS OF LIVING MEN [pp. 12 and 18 in this PDF].

Before death the individual desire of a man enters the physical body through his breath and gives color to and lives in the blood. Through the blood are the activities of life experienced physically by desire. Desire experiences through sensation. It craves satisfaction of its sensibility and sensation of physical things is kept up by the circulation of the blood. At death the circulation of the blood ceases and the desire can no longer receive impressions through the blood. Then the desire withdraws with the physical ghost from the blood and leaves its physical body.

The blood system in the physical body is a miniature of and corresponds to the oceans and lakes and streams and rivulets of the earth. The ocean, lakes, rivers, and underground streams of the earth are an enlarged representation of the circulatory blood system in the physical body of man. The movement of the air on the water is to the water and the earth what the breath is to the blood and the body. The breath keeps the blood in circulation; but there is that in the blood which induces the breath. That which in the blood induces and compels the breath is the formless animal, the desire, in the blood. Likewise the animal life in the waters of the earth induces, draws in the air. If all animal life in the waters were killed or withdrawn, there would be no contact or interchange between water and air, and no movement of air over the waters. On the other hand, if the air were cut off from the waters the tides would cease, the rivers would stop flowing, the waters would become stagnant, and there would be an end to all animal life in the waters.

That which induces the air into the water and the breath into the blood, and which causes the circulation of both, is desire. It is the driving-drawing energy by which is kept up the activity in all forms. But desire itself has no form in the animal lives or forms in the waters, any more than it has a form in the animal lives in the blood of man. With the heart as its center, desire lives in the blood of man and compels and urges sensations through the organs and senses. When it withdraws or is withdrawn through the breath and is cut off from its physical body by death, when there is no longer the possibility of its reanimating sensibility and experiencing sensation through its physical body, then it parts from and leaves the physical ghost. While the desire is still with the physical ghost the physical ghost will, if seen, not be a mere automaton, as it is when left to itself, but it will seem alive and having voluntary movements and having an interest in what it does. All volition and interest in its movements disappear from the physical ghost when desire leaves it.

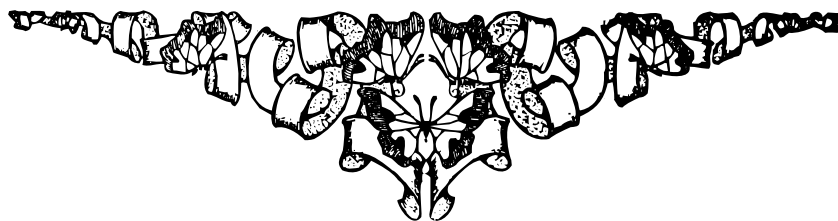
Neither desire, and the process by which it leaves the physical ghost and its body, nor how it becomes the desire ghost after the mind has left it, can be seen with physical vision. The process may be seen by well developed clairvoyant vision, which is merely astral, but it will not be comprehended. In order to understand it as well as see it, it must first be perceived by the mind and then be seen clairvoyantly.

The desire usually withdraws or is withdrawn from the physical ghost as a funnel-shaped cloud of trembling energy. According to its power or its lack of power, and the direction of its nature, it appears in the dull hues of clotted blood or in hues of golden red. The desire does not become a desire ghost until after the mind has severed its connection from the desire. After

the mind has left the mass of desire, that desire mass is not of an ideal or idealistic nature. It is composed of sensuous and sensual desires. After the desire has withdrawn from the physical ghost and before the mind has disengaged itself from it, the cloud of trembling energy may assume an oval or a spherical form, which can be apprehended in fairly definite outline.

When the mind has left, the desire may by well-trained clairvoyance, be seen as a quivering, rolling mass of lights and shade stretching itself into various indefinite shapes, and rolling together again to coil into other shapes. These changes of rollings and coilings and shapings are the efforts of the mass of desire now to shape itself into the form of the dominating desire or into the many forms of the many desires which were the activities of life in the physical body. The mass of desire will coalesce into one form, or divide into many forms, or a large portion of it may take on a definite form and the remainder take on separate forms. Each spark of activity in the mass represents a particular desire. The largest whorl and the fieriest glow in the mass is the chief desire, which dominated the lesser desires during the physical life.

(To be continued)



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GHOSTS

(Continued)

Desire Ghosts of Dead Men

WHILE the mind remains with desire after death it correlates, links and holds the many desires together in one mass. The mind is held by desire after death only so long as the mind is unable to distinguish itself from desire. When it refuses to identify itself with and distinguishes itself from desire, the mind leaves desire. If the physical body is merely supposed to be, but is not really dead the dominating desire may hold the desire mass together by acting through the physical ghost on its physical body. When the physical body is dead and the mind has left desire, the desire mass has neither co-ordinating form nor intelligence to direct it. So it must divide, and the forms of the many desires which were experienced during physical life detach themselves.

Desire demands sensation, but can of itself not supply it. The writhing desire mass hungers for sensation, but being bereft of the physical body and deserted by the mind, its sensibility feels only its own hunger. Turning in its many hungers on itself for satisfaction and finding none, the desire mass breaks up. From the mass of desire there develops what in Sanskrit is known as the kama rupa, the desire form. This is not the only, but the chief desire of the life just lived. There is not one desire form only, but many desire forms. They develop from the desire mass, and the desires pass into forms exhibiting or indicating their own natures.

There are three chief roots of desire in the living, which give rise to the many desire ghosts of dead men. The three are, sexuality, greediness, and cruelty; the foremost is sexuality. Desire ghosts of dead men are principally specializations after death of what in the living man were sexuality, greediness, and cruelty. The three are together in a desire ghost, but two may dominate the other so that it may not be as apparent as the two. The strongest of the three is the most apparent.

Greed and cruelty will dominate sexuality in a wolf desire ghost, but greed will be more pronounced than cruelty. Sexuality and cruelty will be more apparent than greed in a bull desire ghost, but a bull desire ghost will evidence sexuality more than cruelty. Sexuality may be subordinate to greed and cruelty, or greed subject to sexuality and cruelty in the cat desire ghost, but cruelty will be the most manifest. The form in which the three are most apparent is the hog desire ghost.

In these animal forms the predominating traits are apparent. In some animal shapes the strongest trait is least apparent; such an animal shape is the octopus desire ghost. Greediness and cruelty are most evident, and yet sexuality dominates all other tendencies in the octopus desire ghost. A snake may not seem to exhibit any one of the three chief desire tendencies, yet the snake desire ghost is a specialization of sexuality.

When the desire mass has reached the stage of breaking up, one or several desire ghosts are developed out of the mass of desire. The remainder of the mass does not develop into desire ghosts, but breaks up into numerous parts, each of which passes into and animates and energizes various physical animal forms. How the desire mass enters into physical animals is a subject for a special article and will not be treated under desire ghosts.

Not each of the many desires which have acted in the physical body of a man can after death become a desire ghost. Desire ghosts of dead men develop from those roots of desire which have been named, sexuality, greed, cruelty. That portion of desire which becomes a desire ghost assumes the form of the animal which most truly expresses its nature. These forms are usually of predatory animals. Desire ghosts of themselves cannot take the forms of animals which are timorous or harmless. A desire ghost may with the aid of the mind assume the shape of a harmless or a timid animal, but that is not strictly a desire ghost.

Of course, desire ghosts of dead men are in no sense physical. They cannot be seen by physical sight, though they may be seen in a dream. If desire ghosts could choose, they would not appear in the forms in which they do. They would if they could, take forms which would cause no fear nor distrust. But the law compels the ghost to take up the form indicating its nature.

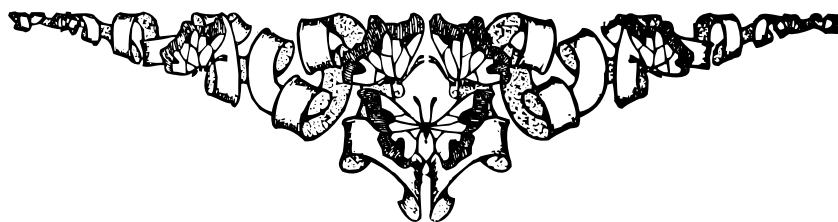
When a desire ghost is seen it will not usually have the well-defined outlines of a physical animal. The stronger the desire the more definite will be the shape of the desire ghost. But however strong the desire, the shape of the desire ghost of a dead man will be irregular and variable. From the squirming desire mass will roll out a shape having perhaps human semblance, but changing into shape of wolf, red of eye with panting tongue and hungry teeth. The wolf desire before death will become the wolf desire ghost after death. The wolf desire ghost of the dead will be large or small, strong or weak, bold or slinking. In like manner will the other desire ghosts develop out of the desire mass, if there are others, and the remainder of the mass will disappear.

To continue their existence desire ghosts of dead men must feed upon or through desires of the living. If the living did not feed the desire ghosts of the dead, these desire ghosts could not live long. But they do live long.

To the matter-of-fact man of the world, with his so-called common sense and matter-of-fact conceptions, who is confident that things are as he sees and understands them to be, it might seem unreasonable that there should be such creatures as desire ghosts of dead men, and that they should feed on living men. But desire ghosts of the dead do exist, and they do feed on and are fed by living men. Refusal to believe or understand facts which one is unaware of, does not dispose of the facts. If some of these very persons understood the facts concerning desire ghosts of dead men and their means of life after death, they would stop feeding these ghosts and would refuse to entertain them. But some persons are likely to entertain and to feed the creatures even though aware of their existence.

A glutton who makes appetite his god, does not know that he is obsessed by and is feeding a hog desire ghost, and he may not care. The greedy man who hunts and preys upon the wants and weaknesses of men and who traffics in their bodies and brains and homes to appease his insatiate greed, is allowing a wolf desire ghost of the dead to hunger in and feed through him. The tiger or cat purrs softly around or in the one who delights in cruelty, always ready to bite through spiteful words and strike some cruel blow. The man of gross sensuality who gives free rein to his desire allows such beasts of sensuality as the boar or bull or ram desire ghost of some dead man to perpetuate its existence through him; and a woman of like nature lets a sow or an octopus desire ghost of the dead live through her body. But there are epicures of sensuality who breed and who feed their desires and desire ghosts.

(To be continued)



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GHOSTS

(Continued)

Desire Ghosts of Dead Men

THE epicure of sensuality is usually obsessed by and feeds the snake desire ghost of some dead man. The difference between the desire ghost of a dead man who was a gross sensualist and of one who was a Paphian hedonist is not a difference in the kind of desire, but a difference in its quality and method. The form shows the quality of the desire ghost, the movement the method of its action. Sexuality as one of the three classes of desire of the ghosts of dead men, is the nature of the desire. Such animals as the hog, bull, snake, show by their forms the quality of sexuality which was the ruling desire during life. The movements of the desire ghost distinguish its sensuality as being coarse, or refined and graceful.

Form, habits and movements of the hog are those of the man who considers his own desires above all else, and gives free play to his sensuality, with little regard for condition or place. An animal like the bull represents the man in whom sensuality dominates his other desires, but whose form and habits are not as offensive as are those of the hog. But there are other qualities of sensuality in the living, and of the desire ghosts of the dead. There is the person of charm and delicacy and breeding, who is accomplished, whose understanding of the arts cause his opinions and his genius to be sought by people of culture; but who, withall, is a worshipper of sensuality. His innate gifts, his cultivated tastes, the powers of his intellect, are employed in providing exquisite conditions and artistic settings for acts of sensuality. Before the world all this is said to be in the interest of culture and dedicated to worship of art. But in fact such an epicure of sensuality works to key up the senses and furnish glamour around the idols of sensuality for the orgies of their worshippers.

Centered in the body of the epicure and presiding over his activities is the snake desire ghost of a dead man.

In the past, snake desire ghosts of dead men have prompted and perpetuated the practice of exquisite sensuality, called sacred or secret

rites; and they continue to do so to-day, and will do so in future times, until man shall know what is his nature, and refuses to have it governed by powers which are extraneous to himself. This he does by trying to govern himself.

What is said concerning the desire ghosts of dead men, as to their form and quality in relation to sensuality, is also to be applied to the other two roots of desire, cruelty and greed, with the exception that it cannot be said there is an epicure in greed. History shows cruelty practiced as a fine art, where ingenuity was taxed to refine the torment and vary the instruments of torture that the agony of the victim should be prolonged and heightened. Where cruelty is thus nursed and taken as a subject for study and practiced, a cat desire ghost of the dead has its lair, or is gliding around or within the body of the living fiend. It purrs and pants and waits its opportunity to torture by word or deed.

But the desire ghosts of dead men which are of the nature of greed, do not care how the object of greed is secured nor how it is treated. The only care is that the object of their desire be secured. The living man preys on the subject of his greed, and his desire feeds the insatiate wolf or other desire ghost of the dead.

Some men seem to have instinct how to get; and they usually do get, what they desire. They seem to have an unusually keen sense of wants and needs and of what is going to happen; or people seem to walk into and be caught in their traps. All their energies are employed and actively engaged in getting their prey, and circumstances not of their own making often seem to play into their favor.

In cases where gains and advantages are taken, without regard for those from whom they come, the prompter and guide in the taking is likely to be the desire ghost of a dead man.

(To be continued)

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GHOSTS

(Continued)

Desire Ghosts of Dead Men.

ALONE, separated from their physical ghost and the mind, without other material substance than their own desire energy, desire ghosts of dead men cannot see the physical world. They cannot see the physical bodies of living men. When, after death, the confused desire mass becomes specialized into its particular ghost or ghosts, in the animal form which sums up the nature of the desire, then the desire ghost sets about to find that which will satisfy it. The desire ghost of the dead man is in the desire world. The desire world surrounds but is not yet in touch with the physical world. To get in touch with the physical world the desire ghost must link itself with that which is in touch with both the desire world and the physical world. Generally speaking, man has his being in the spiritual world, but lives in the three lower worlds. His physical body moves and acts in the physical world, his desires operate in the psychic world, and his mind thinks or is agitated in the mental world.

The semi-material astral form of the physical body is the link which makes the contact between the living man's desires and his physical body, and the desire is the link which connects his mind with his form. If desire is absent, the mind cannot move nor act on its body, nor can there be any action of the body on the mind. If the form is absent, desire cannot move or make any impression on the body, and the body cannot furnish any supply to the needs of the desire.

Each of these parts which go toward making up the organization of a living man must be co-ordinated with the other parts for man to live and act freely in the physical world. Yet while man is acting in the physical world each part of him is acting in its particular world. When a desire ghost of a dead man sets about to find that which will satisfy it, it is attracted to a living man who has a desire like the nature of the ghost. The desire ghost of the dead man cannot see the living man, but it sees or feels an attractive desire in the living man, because the desire of the living man is visible or noticeable in the psychic world in which the desire ghost is. The desire ghost of the dead man finds the desire of the living man which is

most like it when the living man is working his mind in concert with his desire to do some act or get some object which will gratify his desire. At such time the desire in the living man glows, flares out, is apparent and is felt in the psychic world, where desire operates. The desire ghost of the dead man finds in this way a living man who is likely to furnish it with the desire matter necessary to its existence. So it contacts the living man by his desire and tries to reach into him and get into his body by means of his breath and his psychic atmosphere.

When the desire ghost of the dead man contacts and tries to reach into the living man, the man feels an added intensity of desire, and he is urged to do, to act. If he was at first considering how he should act or get what he sought by legitimate means, the additional intensity of the desire ghost of the dead man in contact with him, now causes him to consider how to act and get by any means, but to get, what will gratify the desire. When the act is committed or the object of desire gained, that desire ghost of a dead man has made contact with and will hang on to that living man unless it can find another living man who is better able and ready to feed it through his desire. Desire ghosts of dead men are attracted to and connect not only with men of like nature of desire but of like strength. A desire ghost of a dead man therefore does not usually quit the living man who feeds it until the living man is no longer able to supply its demands. The pursuit of the desire ghost is to make the living man transfer to it from or through his desire the particular quality of desire which is necessary for the maintenance of the form of the ghost.

The surest and most direct way for the desire ghost of a dead man to get what it wants is to get into, permanently or temporarily, the living body; that is, to obsess him. The desire ghost of the dead man gets its food not in the same way if it only makes contact with him as if it obsesses him. When the desire ghost of the dead man is feeding by contact only, there is set up a kind of an osmotic or of an electrolytic action between the living desire and the ghost, by which action the living desire is transferred from or through the body of the living man to the desire ghost of the dead man. When the desire ghost of the dead man is feeding by contact only, it sets up a magnetic pull in the atmosphere of the living man on the part of the body or on the organs through which the transfer of desire is to be made, and the osmotic or the electrolytic action continues during the entire period of feeding. That is to say, the desire quality continues as a flow of energy through intervening matter from the body of the living man into the desire ghost of the dead. When in contact and so feeding on the living man, the desire ghost can use all of the five senses of the living man, but it feeds usually on two of the senses only; these are the senses of taste and feeling.

When the desire ghost of the dead man effects an entrance into and takes possession and directs the action of the living body of a man, it substitutes for the natural desire of the man its own particular intense desire form, and supplies itself with energy through the bodily organs of the man. If in full possession of the living body the desire ghost of the dead man will cause the physical body to act like the animal which, as a desire form, it is. In certain cases the physical body will take on the semblance of the animal form of that desire ghost. The physical body may act and seem

to be like a hog, bull, boar, wolf, cat, snake, or other animal expressive of the nature of that particular desire ghost. Eyes, mouth, breath, features and attitude of the body will show it.

The magnetic passage, by an osmotic or an electrolytic action between the living desire and the ghost of the dead man, is what is called taste and what is called feeling. It is taste and feeling carried to a higher power, psychic taste and psychic feeling. These psychic senses are merely a refinement of or an inner action of the gross senses of taste and feeling. The glutton may stuff his stomach to its limit, but the physical food alone gives no satisfaction to the hog desire ghost of a dead man which is feeding through him, without the sense of taste. Taste is an element, the essential food in physical food. Taste, the essential in the food, is drawn out of the food and transferred, to the desire ghost through the sense of taste. The taste may be coarse like that of an ordinary common glutton, or the refined taste of a developed gourmand.

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THE WORD

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GHOSTS

(Continued)

Desire Ghosts of Dead Men.

AS the taste element in the gross food is the elemental food which is transferred by the sense of taste and by organic action in the living man to the hog desire ghost of a dead man feeding on or through the living, so is likewise, by bodily action through the sense of feeling in the living man, an inner elemental feeling transferred to the desire ghosts of the dead, which are of the nature of sexuality or of cruelty. This essence drawn off through the feeling is the food of the desire ghosts.

The desire ghost of the dead is either in the body and feeding through the act and feeling of sex, cruelty, greed, or it is feeding through the individual atmosphere of the living man. This atmosphere is a magnetic bath connecting the man and ghost. In such case there goes on an osmotic or electrolytic action, which transfers to the desire ghost of the dead man—which is of one of the forms of greed or sexuality or cruelty—the elemental and essential food necessary to it through sex, taste and feeling. The strong desire ghosts of dead men, though not visible to the eye, are to the inner sense of sight fairly well defined in outline, and appear in a more or less substantial body.

The desire ghosts of dead men who have been impotent, weak, or of unstable and uncertain natures, are misshapen animal forms often ill defined in outline and apparently heavy or sluggish of body. The weak ones are usually content if allowed to fasten themselves like leeches to some living body of like nature until they have drawn enough matter to allay their immediate hunger; then they roll off and bathe in the atmosphere of the living prey, and soak up new energy from his unresisting form. The more active desire ghosts behave differently. The hog or boar or sow desire ghost of a dead man will snort its disapproval of the tardiness of its victim, and root him into action to supply its wants. When the man complies with its demands it grunts its satisfaction or squeals with delight. The fatter the hog the hungrier is it.

The wolf desire ghost of a dead man hungers for gain, pants in the breath of the living; in his atmosphere it slinks and there stalks its prey until the opportune moment, and then it pounces upon the victim to devour it. The hunger of the wolf desire ghost is different from the hunger

of the hog desire ghost. The hunger of the hog desire ghost is for sensuous foods through the sense of taste; that of the boar or sow desire ghosts, as such, is for sensual gratification through sensual feeling. The hunger of a wolf desire ghost is for gain by a person's loss, or the hunger is for blood. The wolf desire ghost of the dead gratifies its desire for gain through the body of a living man of like desire. Not the accumulation of wealth nor the acquirement of possessions is sought by the wolf ghost. It cares not for wealth nor possessions. It is gratified only by the peculiar subtle psychic sense of taking from another by craft or struggle what that other strives to hold. The gain-hungry wolf desire ghost of the dead is gratified when the victim is completely despoiled. The gain-hungry wolf desire ghost is not gratified by the victim who is despoiled, but through the living man who despoils the victim. The blood-hungry desire ghost of a dead man is not satisfied with gain. It wants blood, animal or human. Acts of murder are invariably caused by desire ghosts of dead men, especially when the act is not in self-defense or in defense of honor. The blood-hungry wolf desire ghost of the dead urges through such feelings as hatred, anger, revenge, the living man, through whom it feeds, to murder. Then the wolf ghost extracts from the gross life blood that subtle psychic life essence which the dying man loses.

The cat or tiger ghost will rub against the human and prowl around and beat the atmosphere with its tail, until such feelings as jealousy or envy are sufficiently aroused to cause the living to do some act of cruelty which gratifies the cat.

The snake ghost coils around the body, or rolls in graceful movements in the atmosphere, until it fascinates and allures to acts the one through whom it feeds by sensual feelings. Desire ghosts of cruelty or sensuality may feed on the bodies through whom they act, as well as on those on whom the acts are performed.

The desire ghost of a dead man which is the result of an inordinate desire for and the imbibing of alcoholic drink during life is somewhat different from other desire ghosts. The alcohol desire ghost of the dead, which was the controlling desire of a confirmed drunkard during life, is almost, if not entirely, devoid of desire for sensuality or cruelty. The particular root of desire from which it springs is that of greediness, which it manifests as thirst, and which it seeks to satisfy through the sense of taste. The alcohol desire ghost is not specialized as any of the known animal forms. It is a misshapen, unnatural thing. Its semblance, if it may be said to have form, is that of a sponge, of changeable shape with irregular organs. It is as thirsty as sand, and will soak up the spirit of the alcohol in strong drink as eagerly as sand all the water given it. Drink or alcohol desire ghosts of the dead frequent places of insobriety, like clubs, saloons, carousals, where the bowl flows, because they may there find and select such men as will best minister to their needs. Without a living man an alcohol ghost cannot partake of the liquor, even though barrels full were exposed to it. If an alcohol desire ghost of the dead succeeds in conquering and making a man its slave through his desire for drink, then it will periodically or permanently sink itself into his body and brain, and will drive out conscience, self-respect, and honor, drive out his humanity, and make of him a useless, shameless thing.

(To be continued)

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GHOSTS.

(Continued)

Desire Ghosts of Dead Men.

SEVERAL desire ghosts may at the same time feed in the atmosphere or through the body of the same living man. The natures of the ghosts so feeding may be similar or different. When two desire ghosts of similar natures are feeding on one man, there will be a third ghost, which will also feed, because there will be a conflict between the two as to which of them should possess the man, and the psychic energy generated as the result of conflict attracts and feeds desire ghosts of dead men which delighted in conflict.

Of the desire ghosts of the dead who contend for possession of the body of a living man, that desire ghost which is strongest will take and hold possession when it has demonstrated its strength and ability to control him. When desire ghosts of dead men are unable to compel a likely subject to supply their wants through his natural desires, they try other means by which they may succeed. They try to induce him to take drugs or alcohol. If they can get him to become addicted to the use of drugs or of alcohol, they are then able to drive him on to excesses, to supply their wants.

The body and atmosphere of the alcoholic or the drug fiend offers a harbor to many desire ghosts of dead men, and several may at the same time or successively feed on or through the victim. The alcohol ghost feeds while the man is intoxicated. While intoxicated the man will readily do things which in sane moments he would not do. While a man is intoxicated one of the several desire ghosts of sensuality may prey upon him, in the acts which it impels him to commit. So the cruelty desire ghost will get the man, while inebriated, to say cruel things and commit cruel deeds.

Desire ghosts of the dead may stir up the evil passions in the intoxicated man and impel him to acts of violence. The blood-hungry wolf desire ghost of a dead man may then goad the drinker to assault, so that it, the wolf ghost, may absorb the life-essence of the life blood as it flows from the assaulted. This accounts for the change in the nature of many

intoxicated men. This accounts for many murders. During one period of intoxication a man may have the three different kinds of desire ghosts feeding on or through him.

There is a difference between the habitual drunkard and the periodical drunkard. The periodical drunkard is one whose underlying motive is against alcohol and drunkenness, but who has also a lurking desire for alcoholic drinks and some of the sensations which intoxicating liquors produce. The habitual drunkard is one who has almost, if not quite, ceased to fight against the spirit of alcohol, and whose moral sense and moral motives are sufficiently effaced to permit him to be a reservoir where the alcohol desire ghost or ghosts of dead men soak up what they want. The temperate drinker who says, "I-can-drink-or-let-it-alone-as-I-see-fit," is between the habitual and periodic men. This overconfidence is evidence of ignorance for as long as he drinks there is the liability of being compelled to become one or the other of the two kinds of stills, around which desire ghosts swarm, and where they comfort their insatiable cravings.

Besides the different desire ghosts of dead men which spring from each of the three roots of desire named, sexuality, greediness, and cruelty, there are many other phases of the ghosts, which one will detect and know how to treat when he understands the examples heretofore given, and when he understands how they apply to people beset and troubled by such desire ghosts of the dead.

It should not be supposed that because desire ghosts of dead men feed on living men, that all living men feed desire ghosts.

Perhaps there is no one living who has not at some time felt the presence of a desire ghost, which he attracted and fed by giving vent to lasciviousness, ugliness, vulgarity, envy, jealousy, hatred, or other explosions; but desire ghosts of dead men cannot become familiars of, nor obsess and feed on, all living men. The presence of a desire ghost may be known by the nature of the influence which it brings.

Certain vampires are desire ghosts of dead men. Desire ghosts prey upon the sleeping as upon the waking. Above (*The Word*, Oct., 1913 [p. 12 in this PDF]) have been mentioned the vampires, which are the desire ghosts of dead men, and which prey upon living bodies in sleep. Vampires are usually of the sensuality class. They nourish themselves by absorption of a certain immaterial essence they have caused the sleeper to lose. Usually they approach the dreaming sleeper under the guise of a favorite of the opposite sex. But the attractive appearance is, after all, only the disguise of a sexual desire ghost from among the vile and evil dead.

Protection may be had by the victim if the victim really dislikes his or her part as a field of operations for the foraging dead. Protection is had by an effort at being chaste. The effort must be not a sham; it may be an humble effort, but must be an effort, made in waking hours and sincerely and honestly. Hypocrisy in the presence of the Higher Self is an occult sin.

No vampire ghost of the dead or of the living can enter the atmosphere of a sleeper unless his thoughts and desires during waking hours have permitted passively or cooperated positively with the intent of the ghost.

(To be continued)

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GHOSTS.

(Continued)

Desire Ghosts of Dead Men.

IT would be unjust and against law if desire ghosts of dead men, and of which living men are not usually aware, were allowed to attack and prey upon the living. No desire ghost can act against the law. The law is that no desire ghost of a dead man can attack and force a living man to act against that man's will or without his consent. The law is that no desire ghost of a dead man can enter the atmosphere and act on the body of a living man unless that man gives expression to such of his own desire as he knows to be wrong. When a man gives way to his own desire which he knows to be wrong he tries to break the law, and the law cannot then protect him. The man who will not allow himself to be held by his own desire to do what he knows to be wrong, acts in accord with the law, and the law protects him against wrong from the outside. A desire ghost is unconscious of and cannot see a man who controls his desire and acts in accord with the law.

The question may occur, how does a man know when he is gratifying his own desire, and when he is feeding a desire ghost of some dead man?

The line of division is subjective and moral, and indicated to him by the "No," "Stop," "Don't," of his conscience. He is feeding his own desire when he gives way to the natural impulses of the senses, and uses his mind to procure their wants for the senses. In so far as he is procuring the objects of the senses to maintain his body in health and soundness, he serves himself and obeys the law and is protected by it. Going beyond the natural reasonable desires of the senses he comes under the notice of the desire ghosts of dead men of like desires, who are attracted to him and to use his body as a channel to supply their cravings. When he goes beyond the natural wants, he is fashioning a desire ghost or ghosts for himself, which will take form after his death and prey upon the bodies of living men.

Objectively, this state of a desire ghost feeding on a man may be observed by the wide field of action or the manifold satisfaction of the desires of a man. This is so because he is not acting for himself alone, but

the extraneous influence of the desire ghost instructs, acts, and brings about conditions for the living man to act under for the ghost.

Desire ghosts obsessing a body may be ousted and kept out. One of the ways to expel them is by exorcism; that is, the magical action of another person upon the ghost in the obsessed. The ordinary form of exorcism is that by incantation and ceremonial acts, such as wearing symbols, bearing a talisman, burning fragrant incense, giving draughts to drink, so as to reach the desire ghost and drive it out through taste and smelling and feeling. With such physical practices many charlatans prey upon the credulity of the obsessed and their relatives who would see the obsessed rid of the indwelling devil. These practices are often employed by such as follow forms, but have little knowledge of the law concerned. Exorcism may also be performed by those who have a knowledge of the nature of the indwelling desire ghosts. One of the methods is that the exorciser, knowing the nature of the desire ghost, pronounces its name and by the power of the Word commands it to depart. No exorciser with knowledge will compel a ghost to leave an obsessed person unless the exorciser sees that it may be done according to law. But whether it is according to law cannot be told by the obsessed nor his friends. That must be known to the exorciser.

One whose atmospheres are pure and who is powerful by virtue of his knowledge and righteous living will by his presence expel the ghosts in others. If one who is obsessed comes into the presence of such a man of purity and power, and is able to remain, the desire ghost has to leave the obsessed; but if the desire ghost is too strong for him, the obsessed is compelled to leave the presence and get out of the atmosphere of purity and power. After the ghost is out, the man must obey the law as he knows it, to keep the ghost out and to prevent it from attacking him.

An obsessed person may oust the desire ghost by a process of reasoning and by his own will. The time to make the effort is the period when the man is lucid; that is, when the desire ghost has not control. It is almost impossible for him to reason or oust the ghost while the ghost is active. But to oust a ghost the man must be able to a degree, to overcome his prejudices, analyze his vices, find his motives, and be strong enough to do what he knows to be right. But one who is able to do this is seldom liable to be obsessed.

Getting rid of a strong desire ghost, such as obsesses a drug fiend, or a thoroughly vice-ridden person, requires more than one effort and requires considerable determination. But any one with a mind can drive out of his body and out of his atmosphere those little desire ghosts of dead men, which seem inconsequential but make of life a hell. Such are the sudden seizures of hatred, jealousy, covetousness, malice. When the light of reason is turned on the feeling or impulse in the heart, or whatever organ is preyed on, the obsessing entity wriggles, squirms under the light. It cannot stay in the light. It must leave. It oozes out as a muculent mass. Clairvoyantly, it may be seen as a semi-liquid, eel-like, resisting creature. But under the light of the mind it must let go. Then there is a compensatory feeling of peace, freedom, and the happiness of satisfaction for having sacrificed these impulses to the knowledge of right.

Everyone knows of the feeling in himself when he tried to overcome an attack of hating or lusting, or jealousy. When he reasoned about it, and seemed to have accomplished his purpose, and to have freed himself, he said, "But I will not; I won't let go." Whenever this came up, it was because the desire ghost took another turn and a new hold. But if the effort of reasoning was kept up, and the light of the mind kept on the feeling, so as to keep it in the light, the seizure finally disappeared.

As stated above (*The Word*, Vol. 19, No. 3 [p. 43 in this PDF]), when a man has died, the totality of the desires which actuated him in life go through different stages. When the mass of desire has reached the point of breaking up, one or several desire ghosts are developed, and the remainders of the desire mass pass into many different physical animal forms (Vol. 19, No. 3, Page 130 [p. 44 in this PDF]); and they are the entities of those animals, generally timid animals, like deer and cattle. These entities, too, are desire ghosts of dead man, but they are not predatory, and do not haunt nor prey on living beings. The predatory desire ghosts of dead men have a period of independent existence, the incident and characteristics of which have been given above.

Now as to the ending of the desire ghost. A desire ghost of a dead man always runs the risk of being destroyed, when it ventures out of its legitimate sphere of action and attacks a man who is too powerful and can destroy the ghost, or if it attacks an innocent or pure person whose karma will not allow the ingression of the desire ghost of the dead. In the case of the strong man, the strong may kill it himself; he needs no other protection. In the case of the innocent, protected by the law, the law provides an executioner for the ghost. These executioners are often certain neophytes, in a third degree of the complete circle of initiations.

When desire ghosts of dead men are not broken up by these methods, their independent existence comes to an end in two ways. When not able to get maintenance by preying on the desires of men, they become weak and break up and are dissipated. In the other case, after a desire ghost of a dead man has preyed upon the desires of the living and is of sufficient strength, it incarnates in the body of a ferocious animal.

All the desires of a man, gentle, normal, ferocious, vicious, are drawn together during antenatal development of the physical body, at the period of reincarnation of the ego. The entrance of Noah into his ark, taking all the animals with him, is an allegory of the event. At this time of reincarnation, the desires which had produced a desire ghost of the former personality, come back, generally as a formless mass, and go into the foetus through the woman. That is the normal way. The physical parents are the father and mother of the physical body; but the incarnating mind is the father-mother of its desires, as of its other non-physical traits.

It may be that the desire ghost of the former personality resists entrance into the new body, because the ghost is still too active, or is in the body of an animal not ready to die. Then the child is born, lacking that particular desire. In such case, the desire ghost, when liberated and if still too strong to be dissipated and to enter into the atmosphere as an energy, is attracted to and lives in the psychic atmosphere of the reincarnated mind, and is a satellite or "dweller" in his atmosphere. It might act through the man as a special desire at certain periods in his life. This is a

“dweller,” but not the terrible “dweller” spoken of by occultists, and of the Jekyll-Hyde mystery, where the Hyde was the “dweller” of Dr. Jekyll.

(To be continued)





THE WORD

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GHOSTS.

(Continued)

Thought Ghosts of Dead Men.

WHAT was said of thought ghosts of living men (*The Word*, Vol. 18, Nos. 3 and 4 [*p. 20 and p. 24 in this PDF*]) concerning their creation, process of building up, and the matter of which they are composed, matter of the mental world, in which they are true of the thought ghosts of dead men. Almost all the thought ghosts are thought ghosts created by men while the men are alive in their physical bodies; but in rare cases a mind, having departed from its physical body, may under exceptional conditions create a new thought ghost.

There are three great distinctions between desire ghosts of dead men and thought ghosts of dead men. First, the desire ghosts of dead men are created after death, whereas the thought ghosts of dead men were created during life, and continue to exist in the mental world long after the death of the physical body of the person who created the thought ghost. Second, the desire ghost of a dead man wants and affects the body of a living man, and is fed through the desires of the living man, which are strong, passionate, and often unnatural; whereas, the thought ghost of a dead man affects not the body, but the mind of one person, and often the minds of many living persons. Third, a desire ghost of a dead man is a veritable devil, is without conscience and without morality, and is a persistently active mass of selfishness, rapaciousness, cruelty, and lust; whereas, a

The thought ghosts left by the dead are those mentioned above (*The Word*, Vol. 18, Nos. 3 and 4 [*p. 20 and p. 24 in this PDF*]) as the formless thought ghosts and as the more or less defined thought ghosts; further, thought ghosts such as the poverty ghost, grief ghost, self-pity ghost, gloom ghost, fear ghost, health ghost, disease ghost, vanity ghost; further, the ghosts produced unconsciously, and such as are produced with intent to accomplish a certain purpose (Vol. 18, p. pp. 132 and 133 [*p. 22 in this PDF*]). Then there are the family thought ghosts, of honor, pride, gloom, death, and financial success of the family. Then the racial or national thought ghosts, of culture, war, sea power, colonization, patriotism, territorial expansion, commerce, legal precedents, religious dogmas, and lastly, the thought ghosts of a whole age.

It is to be clearly understood that a thought is not a thought ghost. The thought ghost of a dead man is not a thought. The thought ghost of a dead man is like a shell, empty of the original thought of him or of those who created it. There is a difference between the thought ghost of a living man and the thought ghost of a dead man, which is similar to that between the physical ghost of a living man and the physical ghost of the man after death.

During the life of the man, the thought ghost is alive; after the death of the man, the thought ghost is like an empty shell; it acts automatically, unless the thought of another acts according to the impressions he gets from the ghost. Then he prolongs the existence of the ghost. A man can no more fit himself into the thought ghost of a dead man or fit the thought ghost of a dead man into himself than he can do this with the physical ghost of a dead man; but a living man can act in accordance with the impressions he receives from the thought ghost of the dead.

A thought ghost is attached to and haunts the mind of the living, as the physical ghost may be attached to and haunt a living body, when that body comes within range of its influence. In the case of a physical ghost, the range of the magnetic influence does not exceed a few hundred feet. Distance does not count in the case of a thought ghost. The range of its influence depends on the nature and subject of the thought. A thought ghost will not come within the mental range of a man whose thoughts are not of a similar nature or concerned with a similar subject.

Generally speaking, it is true that men's minds are agitated by the presence of thought ghosts. Men do not think, their minds are agitated. They believe they think, the while their minds are only agitated.

A mind approaches the process of thinking when it is direct and held to a subject of thought. How rarely this is done is evident if the operations of one's own mind or of the minds of others are examined.

Thought ghosts of the dead are obstacles to independent thinking; they remain in the mental atmosphere of the world and, after the vitality which was in them has departed, are inert weights. Such thought ghosts are preferably companions to those who lack independence of thought. The people of the world are ridden by thought ghosts of the dead. These thought ghosts affect people through certain words and phrases. These ghosts are conjured up by the use of these words, when the meaning of these words as originally used is not there. "The True, the Beautiful, and

the Good", refers to certain Greek terms used by Plato to embody great thoughts. They were terms of art and power. They had a technical meaning of their own, and which was applicable to that age. These three terms were understood and used by men of that age who were on that line of thought. In later days, when people no longer comprehended the thought that Plato had given to the terms, the words remained as shells. When translated and used in modern tongues by people who do not understand the thought conveyed by the original spiritual Greek terms, these words carry merely thought ghosts. There is, of course, still a semblance of power in these English words, but the original meaning is no longer there. The true, the beautiful, and the good, in the modern meaning, are not able to put the hearer directly in touch with Plato's thought. The same is true of the terms "Platonic Love", "The Son of Man", "The Lamb of God", "The Only Begotten Son", "Light of the World".

In modern times the phrases "Struggle for Existence", "Survival of the Fittest", "Self-preservation Is the First Law of Nature", "Latter Day Saints", "The Book of Mormon", are becoming or have become vehicles for thought ghosts. No longer is conveyed by these popularized terms what the originator expressed, but they are empty phrases clothing devitalized, unsystematic mental impressions.

A thought ghost is an impediment to thought. A thought ghost is an obstacle to mental growth and progress. If a thought ghost is in the mind of people it twists their thought to its own dead and contracted form.

Every nation is beset by thought ghosts of the thoughts of its own dead men, and by thought ghosts of the thoughts of men of other nations. When a thought ghost—not a thought—is received from another nation it cannot but work harm to those who receive it, and to the people of the nation; for the needs of a nation are expressed by their thoughts for their own time and that particular people; but when that is taken by another nation which has other needs or is of a different age, the other people who take it do not understand the law which governs the needs and the time, and therefore cannot use the thought ghost, as it is out of time and place.

Thought ghosts of dead men are obstacles to progress and are especially powerful in their hold on minds in the schools of science, on men working in the courts of law, and on those engaged in maintaining a religious system.

The facts ascertained by scientific research have certain values, and should be aids to establish other facts. All facts as ascertained phenomena are true, on their own plane. The theories relating to facts and what causes the phenomena and what is concomitant of them, are not always true and may become thought ghosts, which beset other minds in the line of research and impede them from establishing other facts or even seeing other facts. This may be due to the thought ghosts of living men, but is usually caused by the thought ghosts of the dead. The vague theory of heredity is a thought ghost which has prevented men from seeing clearly certain facts, what these facts come from, and from accounting for other things not connected with the first set of facts.

Heredity may be true as to physical formations and features of a person, but it is less true as to the psychic nature, and it is not true as to the mental nature. Physical shapes and qualities are often transmitted by parents to children; but the rules of transmission are so little known, that several children of a single couple are not looked upon with surprise even if they are totally dissimilar in body, not to speak of their moral and mental conditions. The thought ghost of a scientific theory of heredity is so wedged into the physicist's thoughts, that these thoughts have to conform to the ghost, and so such cases as of Rembrandt, Newton, Byron, Mozart, Beethoven, Carlyle, Emerson and other striking instances, are left out of sight, when the unthinking multitude accepts the "law of heredity". That "law of heredity" is a thought ghost of dead men, which limits the research and thought of the living.

Thought of heredity is not the thought ghost of heredity. It is good that peoples' minds be concerned with thought of heredity; the thought is free and not limited by the theories of the ghost; the few facts known about the derivation of physical forms should be kept in view and thought about; thought should circulate around these facts and act freely and under the impulse of inquiry. Then there is vitality in thought; new avenues of research will open and other facts be established. When natural thought, in consequence of inquiry, is active, it should not be permitted to rest, and become fixed by the statement of the "law of heredity".

When a man's mind is suffered to be focussed by a thought ghost, the man cannot see any fact, nor get any thought except that for which the thought ghost stands. While this is generally true, it is nowhere as patent as in the case of the law courts and the church. Thought ghosts of the dead are the supports of the authority doctrines of the churches and the precedent doctrine of the law and its archaic antagonism to modern conditions.

Thought ghosts of the dead prevent the vitality of independent thought from nourishing the spiritual life of religion, and doing justice in the courts of law. Only such religious thought is permitted as is patterned after the thought ghosts of the dead. The technical and formal procedure and usages in courts today, and such antiquated institutions as governed the transactions and the conduct of the people under the common law, are fostered and perpetuated under the influence of the thought ghosts of dead lawyers. There are continuous changes in the realms of religion and law, because men are struggling to rid themselves of the ghosts. But these two, religion and law, are strongholds of thought ghosts, and under their influence any change in the order of things there is resisted.

It is well to act under the influence of a thought ghost if there is nothing better to pattern after, and if one has no thoughts of his own. But persons or a people, under new conditions, with new impulses and thoughts of their own, should refuse to be ridden by thought ghosts of the dead. They should put an end to the ghosts, explode them.

A thought ghost is exploded by sincere inquiry; not by doubting, but by challenging the authority of what the ghost stands for, as scientific, religious, and legal slogans, canons, standards, and usages. Continued inquiry with the effort to trace, explain, improve, will explode the form and

dissipate the influence of the ghost. Inquiry will reveal the origin, history, reasons for growth, and the real value of that of which the ghost is a remnant. The doctrines of vicarious atonement, forgiveness of sins, immaculate conceptions, apostolicism of the Catholic Church, the persistent doctrines of extreme formality by the judges in jurisdiction—will be exploded together with the thought ghosts of the dead.

(To be continued)



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GHOSTS.

(Continued)

Ghosts That Never Were Men.

THERE is a general belief and always has been, that there are races of beings which are not men, and which are not the ghosts of living men, nor the ghosts of dead men. These beings are ghosts that never were men. They are referred to by various names: gods and half-gods, angels, devils, fairies, elves, spunkies, kelpies, brownies, nymphs, imps, hobgoblins, oreads, hyads, dryads, naiads, nereids, fauns, satyrs, succubi, incubi, elementals, gnomes, undines, sylphs, and salamanders.

In earlier times, the belief in such beings was universal. Few doubted their existence. Today, in thickly populated places, these elemental beings exist for man in printed legends and story books only. Nurses and mothers, if they come from the country, still tell of them to the little ones, but Mother Goose rhymes have the preference.

What has become of the spirits whom the North American Indian believed to cause earthquakes, rains, storms, fires, and who peopled the forests, who rose from the lakes and the rivers, who danced over the waterfalls and sported in the moonlight, who whispered in the winds, whose fiery shapes flashed in the red dawn or the track of the sinking sun?

Where are the nymphs, the fauns, the satyrs, that played in the streams and groves of Hellas? They took part and had a place in the life of the people of those days. Today people do not know of these entities, except that in out-of-the-way places, in Scotland, Wales, Ireland, in the Carpathian ranges, they are said to exist.

The alchemists of Arabia, France, England, Germany, wrote extensively about the four classes of elementals, the beings who peopled

the occult elements of fire, air, water and earth. Some of the alchemists, Geber, Robert Fludd, Paracelsus, Thomas Vaughan, Roger Bacon, Khunrath, spoke of their acquaintance with these beings.

The elemental beings are not to be uncovered by the scalpel of the anatomist. The magnifying glasses of the biologist will not open the way to their abode, nor will the test tube of the chemist reveal them, their doings, their realms, and rulers. The material views and thoughts of modern times have banished them from us, and us from them. The supercilious attitude of science toward all that is intangible, invisible, and without commercial value, puts a ban on any who would give attention and serious thought to the elemental races. Excommunication in the Middle Ages has today its parallel in the casting out of a heretic from the ranks of established university-dressed-and-fed teachers of science. To poets and artists, license is given to occupy themselves with these unrealities; it may be because they are suffered to be fantastic.

The teachers of modern science ridicule the lore about the elemental people. The fathers of modern science sat at the feet of Aristotle, who believed in the elemental races. Paracelsus and Von Helmont, the discoverers of important elements of modern chemistry, claimed to be able to command some of the nature spirits.

From the Greeks we have our philosophy, our art, the desire to shun the base, and our aspirations for virtue. It is not becoming the learned to ridicule what was not a mere belief, but was looked upon as a fact by these Greeks.

The subject of ghosts that never were men, will be treated here under two broad headings: first, their place in evolution, and their natures and doings; second, their relation to man.

Matter is of many states, planes and worlds. The matter of a world is again divided into many planes and degrees. The beings of a world are conscious of certain states of the matter of their own world, but not of all of the states of the matter of that world. The states of matter of which the beings of any world are conscious, are usually the grosser states only of the matter of that world. The matter of which they are conscious is related to the matter of the bodies of that world. To become conscious of other matter than that of the kind of their bodies, their bodies must first be attuned to the touch of that other matter. The beings of the physical world are not conscious of the beings of the psychic world, nor of the beings of the mental world, nor of the beings of the spiritual world. Each of the worlds is of one element, and that element is the matter of that world.

The element of every one world is divided into various states and planes. There is one primal element for that world, but that primal element is unknown to the beings of that world who are conscious only of the plane on which they act in their bodies. Our physical world is surrounded, penetrated, supported, by the three other worlds, the psychic, mental, and spiritual. The elements of these worlds are earth, water, air, and fire.

By these elements are not meant the earth we walk on, the water we drink, the air we breathe, and the fire we see as flame. Within these phenomena is that by which the at-present unknown four elements may be known.

The spiritual world is of the element of fire. The manifested universe begins and ends in this world. In it are included the three other manifested worlds. Fire is the spiritual element, the element of the spiritual world. Fire is the Spirit. The world of Fire is the Eternal. In its pure sphere the other worlds have their places, one within the other. In it there is no darkness, misery, death. Here all beings of the manifested worlds have their origin and end. Beginning and end are one in the Eternal, the Fire. The beginning is the passing out into the next world; the end is the return. There is an unmanifested side and a manifested side of the fire sphere. The fire of that world does not destroy, does not consume. It endows its beings with the fire, the true spirit, and immortalizes them. The matter in that world is latent or potential. The fire is the active force.

Within the manifested part of the fire world, is the mental world. That world, the matter of which is life matter, atomic matter, is the sphere of air. This air is not our physical atmosphere. It is the second element in the manifested universe, and at present unknown to physical investigators. Neither the matter nor the beings of the air sphere can be perceived by human senses. The air sphere and what is in it is perceived by the mind; hence it is called the mental world. Not all beings of the air element have mind. Whereas the sphere of fire was the Eternal, the mental world is the time world. Time has its origin in the mental world, which is in the manifested part of the Eternal. In this world the periods of the lives of all beings in the life world and in the two lower worlds are regulated. There is an unmanifested side and a manifested side of the sphere of air. In the mental world are no forms in the sense in which beings of sensuous perceptions perceive or know of forms. In the mental world are mental forms, not sensuous forms. The beings in the spiritual and mental worlds have not forms as we perceive forms; our perception of form being by mass, outline, and color.

Within the manifested half of the sphere of air is the sphere of water, the psychic world. This is the world in which our five senses function. Of course, what is here called water is not the chemical compound of hydrogen and oxygen. Matter in this world is molecular. This is the world of forms, of shapes. The sphere of water is the world of sensations and emotions. The astral world is comprehended in this psychic world, but is not co-extensive with it. What is known as the astral world, is the downward or involutory part of the manifested side of the psychic world. The sphere of the element of water has an unmanifested and a manifested side.

Within the manifested side of the sphere of water is the sphere of earth. This sphere of earth is by no means our physical earth. The earth element or sphere of earth has its manifested and unmanifested sides. The manifested side of the sphere of earth is here called the physical world and has four planes, the solid, the liquid, the gaseous, and the fiery, as radiant. There are three more planes of the sphere of earth, but they do not come within the range of our five senses, and these three planes of the unmanifested side of the sphere of earth are unperceived by us.

To perceive objects on the three upper or unmanifested planes of the sphere of earth, man must have developed or have been endowed at birth with senses attuned to those three planes. Persons who see things, or

hear or smell things that are not physical, generally suppose they perceive in the astral; but in fact, in most cases, they perceive on the unseen planes of the sphere of earth.

The purpose of this outline is to make plain how the worlds in which the elemental beings are, reach into each other; and to make plain how the sphere of earth comprises and is interpenetrated by the three other spheres. Each of the elements of the other three worlds is in contact with and acts through the sphere of earth. The four states of physical matter, solid, fluid, airy, fiery, correspond to the four great spheres of the four occult elements, earth, water, air, fire.

(To be continued)



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GHOSTS.

(Continued)

Ghosts That Never Were Men.

THE spiritual world and the mental world and the psychic world generally spoken of, are only those parts thereof which blend into the sphere of earth. The ordinary man does not reach and does not even think beyond the sphere of earth. The physical man depends for his continued physical existence, upon his physical organs. The four elements are not perceived nor understood, nor appropriated in their pure states, but only as they are affected by the medium of the physical. The solid, liquid, airy and radiant states of the physical world are the intermediaries, through which come and from which are extracted the four elements from the spheres of fire, air, water, earth, needed for the creation and nourishment of all physical bodies.

The various physical bodies have organs by which they extract from the solid, fluid, airy and radiant parts of the physical earth, what they are in need of for their existence. The sphere of fire appears in our physical world—that is, on the four lower planes of the sphere of earth—as light.

The earth beings are made up of the elements of all four spheres. But the element of the sphere of earth largely preponderates in all earth beings. The four aspects or states of man are nourished by solid food, liquid food, airy food, and fiery food. The sphere of earth represented by the solid food and the sphere of water represented by the liquid food are perceived in those forms, because they belong to the worlds of the senses, the psychic and the physical worlds. Air and light, representative of the mental and spiritual worlds, are not perceived through the senses, because the sphere of fire and the sphere of air are beyond sense perception.

It is the mind within the senses which perceives the elements of fire and of air operating through our physical sphere of earth. The element of air operating through our physical sphere of earth is perceived by the mind, acting through the senses, to be the gases of chemistry. Light is not seen by the senses. Light is representative of fire. Light makes things visible, but is itself invisible to sense. The mind perceives light, the senses do not. Man's physical body needs the gross earth element represented by solid food, the liquid earth element represented by water, the airy earth element represented by the atmosphere, and the fiery earth element represented by light. Each of these earth elements is a medium for the transfer of the corresponding pure element from the sphere of fire, air, water, earth, into man's physical organization. His body has certain systems which are used for the coming-in and going-out of those elements. The digestive system is for the solid, the earth element. The circulatory system is for the liquid, the water element. The respiratory system is for the air element. The generative system for the fire element.

Man, then, has in him the four elements. He does not touch them in their pure states, but only in so far as the four elements are tangible within the manifested portion—which is only a small portion thereof—of the sphere of earth. Man does not even there contact the elements in their pure states; the elements, nevertheless, maintain their pure states, though he is not conscious of that, for the reason that they are not sensible to his five senses as at present developed.

The sphere of fire maintains its character throughout the sphere of air, water, and earth; but it disappears in these spheres to the beings of these spheres, because the beings are not able to perceive the fire in its own state. They are able to perceive it only when the invisible fire is in combination with the elements they can perceive in their spheres. The same is true of the sphere of air and the sphere of water active within the sphere of earth, which are therefore imperceptible and unknown in their pure states to human beings on earth.

The element of fire is the least changing of all elements. The sphere of fire is the spirit, origin, cause and support of the other spheres. By its presence in them it is the primal cause of the changes in them, while in itself the least changeable in the manifestations of those spheres. The Fire is not the change, it is the primal cause of change in the other spheres.

The sphere of air is the vehicle and the body in which the Fire clothes itself in involution.

The element of air is life. All beings in the sensuous world receive their life from this world. Sound, time, and life are the three characteristics of the sphere of air. This sound is not vibration; it is the substratum of vibration. Vibration is perceived in the watery and earthy worlds. The sphere of air is the link, medium, and passage between the sphere of fire and the sphere of water.

The sphere of water is the formative element. It is the element in and through which the finer elements of fire and air above it, and the grosser element of earth below it commingle and blend. They commingle; but the commingling is not caused by the sphere of water; the cause of the

commingling is the fire. In this sphere those three elements take form. Mass, vibration, gravity, cohesion and form are characteristic of the sphere of water.

The sphere of earth, of which, it will be remembered, only a part is manifested and sensible to man, is the grossest of the spheres. Into it the grossest parts of the other spheres precipitate and condense. The four occult spheres of the universe are then known to man only in the gross aspects they have when clouded and obscured in their appearance in the physical world, and that only to the degree in which his five senses can give him contact and cognizance.

And yet, in this humble world, there is made by the Fire the adjustment of the disturbances in all the spheres. Here the counteractions are started. The balance on which the compensation is started and made, is the body of man.

All these spheres are necessary for the existence of our universe as it is. If the sphere of earth were withdrawn, which is the same as saying, if the element of earth were withdrawn, the physical world would disappear. The elements known to chemistry are only specializations of the sphere of earth. If the sphere of water were withdrawn, the sphere of earth would necessarily be dissolved, as there would be no cohesion and no form, and no channel through which to transmit life. If the sphere of air were withdrawn, then the spheres below it could have no life; they would die. When the sphere of Fire withdraws itself, the universe disappears and is resolved into the Fire, which it is. Even the gross aspects on earth of the occult elements will illustrate these propositions. If the light were withdrawn from the atmosphere, breathing would be impossible, because men cannot breathe immovable air. If the air were withdrawn from the water, all the beings in water would cease to exist, because the air transmits to the water oxygen, which the water animals, by means of gills or other organs, draw in for their sustenance. If the water were withdrawn from the earth, the earth would not hold together; its particles would crumble and fall apart, since water is necessary to all forms on earth, and is even in the hardest rock.

These four elements may be found, in some respects, and to a certain degree represented in theosophical terminology as the four "rounds" mentioned by Madame Blavatsky. The first round is comprehended in the element here spoken of as the sphere of Fire; the second round in the element of air; the third round in the element of water; and the fourth round is the present evolution in which the universe is, in the element of the earth. Two rounds are to be included in each sphere, except the fourth round, which is related to a single sphere. According to the theosophical teaching of Madame Blavatsky, three rounds are yet to come. The fifth, sixth, and seventh rounds to come correspond to the intelligent or evolutionary states of the spheres of water, of air, and of fire.

As to the seven theosophical principles, atma, buddhi, manas, and kama, prana, linga sharira, physical body, they, of course, refer to man in his present state in the sphere of earth and in the sphere of water. Atma-Buddhi does not manifest as such, any more than does the Fire, the Eternal. Manas, the intelligent principle, is of the sphere of fire; kama

belongs to the line of evolution of the sphere of water. Prana belongs to the sphere of air; the linga sharira to the sphere of water.

(To be continued)





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GHOSTS.

(Continued)

Ghosts That Never Were Men.

AN elementary being, a god, a spirit, a ghost, rules each of the four spheres. There is the earth god, which is the spirit or ghost of the earth, and the god of the sphere of water, and the god of the sphere of air, and the god of the sphere of fire—all of them elementary beings, none of them an intelligence. The god of the sphere of earth and the god of the sphere of water are conceived in terms of the senses. The god of the sphere of the air and the god of the sphere of fire are not conceived and not conceivable in terms of the senses. Each is worshipped by the elementary beings of his sphere, according to the state of their development. Man may and often does worship these elemental gods. Man worships these ghosts according to his mental development. If he worships through the senses, he generally worships an elemental ghost. The beings other than man may not have mind, and they worship and obey simply according to their development, similarly as animals act according to their instinct.

Many a subordinate ghost desires and brings pressure to bear on his devotees that he be worshipped as the Supreme Being. The status and character of each god, however, can be seen in the homage and worship paid him and the acts done for his glorification.

Every subordinate god is comprehended in the Supreme Ghost of that sphere. It may be truly said by the beings in each of the spheres, with regard to the supreme god of that sphere: "In him we live and move and have our being." All the worshippers of any ghost are contained in the body of their ghost.

In the god of the earth sphere, the ghost of the earth, are included all other subordinate earth ghosts; and they are more numerous than is generally known or even supposed. National gods, racial gods, and tribal gods are among the number, no matter by what name they are called.

Man is a mind, an intelligence. It is his mind that worships. It can worship according to its development only. But whatever the development of the mind, and whichever of the elemental gods it worships, each mind worships its own particular god as the Supreme Being. If man has a plurality of gods, then the Supreme Being is to him the most powerful of his gods, as Zeus among the Olympian gods was for many Greeks.

Whether the man worships the Supreme Being as the Universal Intelligence without form and not in sensuous terms, or worships it as a ghost, anthropomorphized and endowed with human qualities no matter how excellent and all-comprehensive, or worships elemental ghosts or mere images, will be known by the terms in which he addresses or speaks of his ghosts.

There is the Supreme Intelligence, ruling over all the four spheres. What the Supreme Intelligence is cannot be described nor understood in terms of sense. To say that it is the Supreme Intelligence, is as much as is necessary to enable man to reach it by his individual intelligence. Over the four great elemental gods of the spheres, are intelligences, that is, minds. They are the Four Intelligences of the Spheres.

Within the spheres and under the great gods, as distinguished from the intelligences of the spheres, there are elemental beings. All elemental beings are beings without mind. The element of each sphere is the elemental of the whole sphere. These elementals are also worshipped as gods, and not only by the lower elemental beings within that sphere but by men.

There is then, in the sphere of fire, the element of fire, and the intelligence of the sphere. The element is the elemental of the sphere. That elemental is a great fire being, a great fire ghost, the Great Breath. The fire sphere as a whole is that being, and within it are lesser fire beings. The sphere of air is a great being. It is life as a whole; within it are lesser lives, beings. An intelligence is the giver of the law here, as is the intelligence of the sphere of fire in that sphere. So, likewise, is the sphere of water a great elemental being, a great form, containing within itself lesser elementals, forms; and an intelligence is the law-giver. The sphere of earth is a great elemental being, in which are lesser elementals. The great elemental being, which is the earth ghost, is the spirit of sex. There is an Intelligence of the Sphere of Earth which gives the law in the sphere of earth and carries out in the seen and unseen earth the laws of the other spheres.

The spirit of sex gives sex to the entities coming into the sphere of earth from the sphere of water. The spirit of form gives form to the entities coming from the sphere of air into the sphere of water. The spirit of life gives life to the entities coming from the sphere of the fire into the sphere of air. The breath gives movement and produces change in all.

The foregoing is necessary to understand what will be said about ghosts that never were men, and to see the distinction between the

intelligences in the four spheres and the elemental beings or ghosts in these spheres, and to see that man may come into contact with only those parts of the spheres and the elemental beings therein, which are blended with the sphere of earth, and at the utmost, if man has a sufficient psychic development, with those that blend into certain parts of the sphere of water.

This outline shows the plan according to which the spheres are as they are in themselves and are in relation to each other. The part here relevant to the subject of ghosts that never were men, concerns the sphere of the earth in its unmanifested and manifested sides. But it is to be remembered that the entities from the other three spheres penetrate this sphere of earth. The sphere of fire and the sphere of air take form in the sphere of water if they manifest in the sphere of earth, and they must manifest in the sphere of earth if physical man perceives them through one or more of his five physical senses.

The names under which the four classes of elementals were spoken of by the alchemists and Rosicrucians were, salamanders for the fire elementals, sylphs for the air elementals, undines for the water elementals, and gnomes for the earth elementals. The word "salamander" applied by the alchemists to designate fire ghosts, is an arbitrary alchemical term, and is not limited to any lizard-like shape. In treating here of certain elementals, the terminology of the fire philosophers will not be applied. Their terms are applicable and understood under the conditions prevailing when these men lived, but unless the student of today is able to put himself into touch with the spirit of the times of the alchemists, he will not be able to follow their thought as expressed in their peculiar cryptic language, nor to get into touch with the ghosts those writers referred to.

The intelligences have the plan of the earth, and these elemental beings build according to the plan. The builders have no intelligence; they carry out the plans of the intelligences. Where the plans come from and what laws furnish them the plans is not spoken of here. The subject has already caused almost too much of an enlargement in order to know the relative position of ghosts that never were men.

All the functions of nature are performed by these elementals, here called ghosts that never were men. Nature cannot act without the elementals; they make up her body as a whole; they are the active side of nature. This physical world is the field on which are worked out the involutions and evolutions of nature. The body of man is made up of, maintained and destroyed, by elementals.

The purpose of the involution and evolution of the four elements is for the nature elementals to become human elementals, that is, co-ordinating formative principles of human physical bodies, over which the light of intelligence shines. The human elemental carries on the involuntary functions of the organs in the body and of the body as a whole, independently of the mind. It does it naturally, but the mind may interfere with it, and often does so interfere.

It is due to the intermingling of the three spheres into the sphere of earth, that the states of physical matter are changed from the solid to the liquid and gaseous and radiant, and back. All changes in the appearances

which things have on earth are due to the action, of the four occult elements. (It will be understood that these statements relate to the action of the four occult elements, acting within the earth sphere on the physical earth). The four states of physical matter are the effects of the intermingling of the three elements in the sphere of earth. The processes and the causes are unseen; the effects only are sensuously perceptible. To produce a physical appearance, called a physical object, the four elements must be tied and held together in certain proportions as that object. They disappear as the elements when they appear as the object. When they are untied, when the combination is dissolved, then the object disappears and the elements which composed it reappear in their own spheres.

The elements are combined and tied together in the body of a man within that man's own world. Man has within and acting through the physical appearance called man, a portion of each of the four occult spheres. These portions are his; they belong to the individual man. They are his for the whole series of his incarnations. They are elementals. Each of the four is an elemental. So a man's physical body is the visible, of the invisible four ghosts, of fire, air, water, and earth. Each of these four elementals contains other elementals. The gods act on man, and he reacts on these gods, through the elementals of his body.

Similarly is the physical earth made up of the four great occult elements, which circulate through the visible physical, appearing from the invisible while they pass and repass through the line or surface of the visible earth world; they are invisible after they pass into the interior and repass into the exterior of the earth world.

The ghosts in each of the four spheres are divided into four races: the fire race, the air race, the water race, and the earth race. So that in the sphere of fire there is the fire race, the air race, the water race, the earth race, of the sphere of fire. In the sphere of air is a fire race, an air race, a water race, and an earth race, of that sphere. In the sphere of water is a fire race, an air race, a water race, and an earth race. In the sphere of earth is a fire race, an air race, a water race, an earth race, of the sphere of earth. Each of these races has numerous subdivisions.

Every elemental when acting in the physical world of man partakes in some degree of the other three elemental races of the earth sphere. So an earth elemental of the earth sphere has in it something of the fire and of the air and of the water race; but the earth element predominates.

Light, sound, form, and body are elementals. They are beings, strange though this may seem to some people. Whenever a man sees anything, he sees by virtue of a fire elemental, but he does not see the fire elemental. The elemental in him, active as seeing, enables him to get the perception of the object seen. The elemental of sound cannot be seen nor heard by man, but it enables the elemental active as, by what the man calls hearing, to hear the object. The elemental of form cannot itself be seen nor felt by man, but it enables him, through an elemental active in him, to perceive form. Here might seem to be a lack of clarity in the relation of form to the sense elemental through which form is perceived. Apparently form is perceived through seeing, or hearing or feeling, but without the water elemental, which, in the body of man, acts as taste, the perception of form

is impossible. So man is enabled, through the elemental active in him as tasting, to perceive form. The elemental of solidity outside is perceived through an elemental on the inside active in smelling, through which man perceives the solid object.

The sense of feeling does not belong to anyone of these four classes of elementals.

The use of one of these four senses—which, it will be remembered, are elementals—invokes the activity of the other senses. When we see an apple, then the crispness of the sound while it is being bitten into, the taste, the odor and solidity, are perceived or imaged at the same time. That is so because the action of one of the elementals summons and involves the other sense elementals.

Sense and the object of sensuous perception, are aspects of the same element. The sense is the element represented by an elemental in man; the object is the element outside of man. The sense is the personal, human aspect of the element. What in nature is an element, is in the body of man a sense; and what in man is a sense, is in nature an element. However, in the sense of feeling there is something different from the four elementals.

In the earth sphere are four kingdoms of the elementals corresponding to what is known to man as the mineral, vegetable, animal, and human kingdoms. In the first three kingdoms, the actions of the elementals of those kingdoms would not be recognized as those of ghosts. Yet they belong to the class of ghosts that never were men. They would, if man should become aware of them, appear or act as bursts of fire, or fiery wheels, lines of colors, strange sounds, indistinct, vapory shapes, and as odors, pleasant or otherwise. Clairvoyant or clairaudient persons may perceive them as an ordinary occurrence, but the every-day man does not perceive them, unless a special circumstance brings on the manifestation.

In that kingdom of the elementals, which corresponds to the human kingdom, the forms taken by the ghosts when they appear to man, are human or have human semblance. Such apparitions have the upper portion human and the lower of a goat or deer or fish, or have human features elongated, distorted, or horns added to them, or have human shapes, but with appendages like wings. These are a few examples of the many variations.

(To be continued)



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GHOSTS THAT NEVER WERE MEN.

(Continued)

GHOSTS that never were men is the designation here used—when it is not otherwise stated—for some of the elemental ghosts within the sphere of earth, which belong to three lower groups of fire, air, water, and earth elemental ghosts, named the causal, portal, and formal groups, or to an upper angelic group of these four classes, and which ghosts can take on a form resembling the human in whole or as to some features.

The nature of the ghosts that never were men will be understood if man distinguishes in himself his physical body from his astral body, and from his life, and from his breath.

Each elemental contains a part of the nature of each of the other three elements, but the nature of its own element is predominant. Elementals have the ability to become visible or invisible, and audible or inaudible, and to give evidence of their presence by some odor. When any one or several of the senses are attracted, then there is evidence that an elemental wishes to receive attention or to communicate.

Elementals live in their own worlds; these are to them as real as is man's world to him. There is a great twofold division among the elementals. The first division acts naturally and according to the ideal plan of the sphere. This kind is not contaminated by man. It is in the unmanifested side of the sphere of earth. The division line runs through all the four elemental classes of fire, air, water, and earth, so that parts of all the four classes are in this first division.

The first kind, the undefiled and natural, do not seek contact with nor do they make themselves known to man. This kind represents the separate parts of man—fire, air, water,—before he was fashioned and had

evolved into a human being with mind. This first kind of the four classes carry out the law; they are servants of the law. They are sometimes spoken of as angels or ministers of God. They appear to know more than any human being. They seem to have great wisdom, and could, were it possible, communicate to man that about laws and the nature of the earth and its transformations, which would be revelations beyond the conception he has formed of marvels. Yet these pure beings have not mind. Their wisdom, their intelligence—this is the secret—is not theirs. It is the Intelligence of the sphere. They respond to it and they are in accord with it, because there is absent in them the distraction and independence of the individualized mind. These are not the rebellious angels; they are the good angels of religions and traditions. They will become men sometime; then they will cease to be good angels. These, the first kind, are the elementals in the unmanifested side of the sphere of earth.

The other division contains three groups, and they are all in the manifested side of the sphere of earth.

The first division, those which are the unmanifested ghosts, will be here called the upper elementals; the three groups of the second division, in the manifested side of the sphere of earth, will be called the lower elementals. The lower elementals carry out the practical regulation and government of the natural physical world. The government of the natural physical world follows an ideal plan. That plan is outlined—but not conceived—by the upper elementals. The plan and directions are given them by an intelligence, the Intelligence of the sphere of earth. The upper elementals follow the plan and hand it on to the three groups of lower elementals for carrying it out in the natural physical world. But the plan is not followed exactly in its execution. The plan is often departed from, because of the prerogative of man to use his own mind, which interferes and acts independently of any plan given by the law. (See below under Relations to Man).

All natural phenomena are brought about by the lower elementals of three groups, each group having in it elementals of the four classes: fire, air, water, and earth. These phenomena comprise everything from the breaking of a watch crystal through a fall, the germination and growth of herbs and human bodies, to the breaking up and destruction of a continent and of the physical world itself. All natural phenomena are produced by what to man is known as the action of fire and air and water and earth; but what to him is known as fire, air, water, and earth are merely the outer semblances of the unknown fire, air, water, and earth.

The government of the upper elementals, those in the unmanifested part of the earth, is the ideal government for earth beings. The administration and the arrangement of matters in that part of the sphere is just and harmonious. It is the ideal government that mankind will choose when mankind has sufficiently matured. What the government is will not be known until man approaches his maturity and will choose it intelligently. Should the government be known before man is ready, then there is always a danger present that some self-seeking politicians and business men will, through a religious system, attempt to apply in physical affairs to their own advantage, forms of a government which can rightly

obtain only where the religious and physical phases of life work in accord, and without one attempting to dominate another.

The life of the upper elementals is to worship and to serve. There is no selfishness in them. There is nothing to be selfish about, as they have no individual minds. These ghosts belong to hierarchies which administer the laws carried out in the physical world. These ghosts bring about the destiny of nations and individuals, according to law. All is done not with the idea of business, as men understand business and government, nor for the benefit of the hierarchies, but it is done in a pious spirit, and because the Intelligence of the sphere wills it, as law. Worship and service is the key note of the life of the upper elementals. What their world is to them cannot be easily understood by men. If men were to see into that world they could not understand how the elementals feel about this world. To man, in his present state, their world is as intangible as his own thought. To them it is the only real and permanent world. To them, our physical world is in constant flux.

When they appear to men, as they do appear at certain times, they are seen as fiery serpents, as fiery wheels, as pillars of light, or in the human form, with or without wings. The reason for this appearance to man as he sees them, is that these elemental beings must be seen in a manner in which he is capable of seeing them, and yet these ghosts must preserve in form that which is indicative of their hierarchy. They take on from the atmosphere in which man sees them what is necessary for their appearance. Each of the upper elementals is surrounded by an aura. The aura is not usually seen by man when the elemental appears. Elementals of non-human appearance are not seen as often as those in a human form. When they have appeared in human form, they have been called angels or divine messengers, or in terms of other tongues meaning the same. The wings with which they come are not wings, but a form their aura takes. Their life of bliss without choice, would be too insipid to man with mind, not alone because he has mind but because he is not able to appreciate their state. These ghosts are great beings of power and splendor, and at the same time mindless beings through which the Intelligence of the sphere acts.

The lower elementals or nature ghosts are of three groups, each group being of the four classes: fire, air, water, and earth. These ghosts are all in the manifested part of the sphere of earth. The three groups will here be called: the first group causal elementals, belonging to creation and bringing all things into existence; the second group, portal elementals, stirring up things in nature and keeping nature in a state of constant circulation; and the third group, formal elementals, which hold things together as they are. By these descriptions some of their activities are shown.

The causal elementals are the immediate causes of the germination in plants and conception in animals and humans. For example, the fire elemental here is the active spirit of the new being; it is the vital spark in the nucleolus in the cell. The destruction of physical bodies as well as their coming into existence is due to the action of the elementals of this first group. There is a great variety among these causal elementals, considered from what is to man a moral point of view. The extremes are

more pronounced in this group than in either of the other two groups. The highest of these causal elementals encourage a man to virtue; the lowest impel him to vices. They are the causes of all fires and of all combustion without fire. They bring about chemical changes. They are the fevers, and also the healing of fevers. They are the lightning flash, the heat in animals and plants, the glow of the worm and firefly, the sparkle in sunlight and the rust and corrosion of metals, the rotting of wood, the breaking up of stone into dust, and the decay and death of all bodies, as well as the bringing of the matter from these into new forms.

The causal elementals bring a thing into being, the portal keep up the circulation of the elements of which it is composed, and the third, the formal, hold the thing in form as an individual being, be it a chromosome or a whale. It is due to these three groups of elementals, each of the four classes of fire, air, water, and earth, that nature is as it is.

There never will be any true physical sciences until the existence of these ghosts is recognized and their presence and action in all physical processes is studied. All processes of nature are the working of these ghosts. Without them nothing can come into physical being; nor can any physical thing be maintained or changed without them.

These three are essential to all physical things. If it were not for the causal and portal ghosts, the earth would remain as it is; no being could move; all beings would stop, motionless; no leaf could move, grow, decay; no man could speak, move, or die; no clouds, no winds, no water, could move; nothing would change. If there were only the causal and portal there would be a constantly rolling, changing, whirling, dissolving mass, and nothing else in place of this physical world.

The mass of the element should be distinguished from the beings or ghosts of the element, similarly as a distinction is made between our earth and the physical beings on it. As the physical earth enters into the constitution of the different beings of the earth, so does each element enter into the constitution of the elementals as beings in it, distinct from the element. However, the god or over-elemental of each of the four elements is at once the elemental as well as the whole element.

These three groups of causal, portal, and formal elementals, are governed by the upper elementals in the unmanifested side of the sphere of earth. They know the laws which they are to obey. They know naturally what to do. They make a natural response. No long course of instruction is necessary. There is a difference in development and qualification, and, accordingly, the less advanced of the lower elementals are directed by those of their own kind which are more progressed.

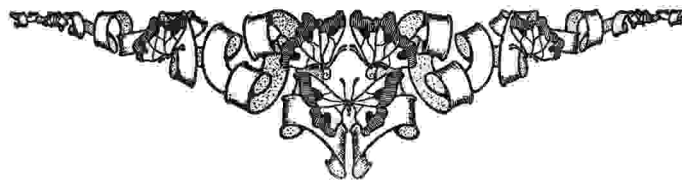
To a man not clairvoyant, the shapes of all in the three lower groups, when he sees them as elementals, seem human. Some of these elementals have parts human and parts not human; but the more advanced of each kind are of excellent and god-like appearance, like the fabled heroes of the ancients, and have the beauty and loveliness and strength ascribed to the gods and goddesses. Greater than the differences in looks and behavior of human beings, are the varieties of the forms and actions of the elementals.

What has been stated will show something of how the physical world comes into existence and is maintained and changed. All is done by three

lower groups of the elementals of the fire, the air, the water, and the earth, within the sphere of earth. It is too difficult to tell of worlds vaster and filled with beings more numerous than the physical world, and which are of states of matter not like any perceived through the human senses. Enough has been set forth to enable one who so desires, to understand what the elemental ghosts are, and to perceive the meaning of the statements here of the relations of elemental ghosts and men.

Not only is inorganic and organic nature controlled by means of elementals, but the destiny of nations and of men is brought to fruition by elementals. The currents in the air, storms and breezes, earthquakes and conflagrations, mountain torrents and rippling brooks and devastating floods, the mighty currents in the ocean and the very ocean itself, and the rain that feeds the thirsty earth, are elementals. The mere valor and number of men, the perfection of organization and destructive weapons, have never decided a war. Elementals, great and little, under the Intelligence of the sphere acting by the rule of Karma which man himself had laid down for himself, have won the battles and destroyed or built up civilizations.

(To be continued)





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GHOSTS THAT NEVER WERE MEN.

(Continued)

THE chief distinctions between humans and elementals are that the elementals have not mind, and that the elementals have no permanent physical bodies, and that the elementals have no multitudinous desires like humans. Elementals have such desire only as is of their own nature, of fire, air, water, or earth. A man desires everything he has never experienced and everything he has not learned to know the vanity of. The desire of the advanced elementals is above all to become immortal through contact with man; but these elementals, desiring immortality, will not bear company with nor make themselves known to a man until the man is strong enough and pure enough for these elementals to sort with him, because man cannot give to an elemental immortality through his consortion until he is strong enough and pure enough and has control of his nature. The chief desire of other elementals is to get sensation. They can and do get sensation through animals, but their keenest sensations are experienced through the bodies of humans and usually this takes place without knowledge on the part of men and women that elementals are getting the sensation.

The onward elementals—especially of the fire and the air—have a form, which, while human in shape, is superior in regularity and beauty. Their bodies, if seen in their own state, and before they make themselves visible to man, would appear of the quality of a physical ghost of a living man (see *The Word*, August, 1913 [*p. 4 in this PDF*]), but not so coarse.

These ghosts, when appearing, may take on a dress in the fashion of any period. They may be described as perfectly formed human beings of either sex, devoid of the world-old vices, animated by the pure life of nature, having a tincture of child-like desire, but having no intelligence of their own, and responding to the Intelligence of the sphere of earth. Such

an elemental would appear like a man or woman, without blemish or disease, fresher than a child in perfect health, and engaging in manner and speech. According to its advancement, it may respond so to the Intelligence of the sphere that that Intelligence may act through it, and then it would be able to enter into any conversation relative to its element and possible to a man.

It must not be supposed that all nature ghosts are so fine in appearance. Some are hideous. Some are friendly to men, others unfriendly. Some are aware of man and his doings, others are unaware of the presence of man though they take part in his doings. Some see the world through the eyes of man as he sees it, while others are incapable of so sensing the world. Some cannot see the world at all as it appears to man, and are able to see or sense only the particular part of the element in which they are. But every elemental seeks sensation.

The upper elementals are as to the highest of the lower elementals their rulers, and to some of them the objects of worship. The highest of the lower elementals are the rulers of the lower.

The term ruler means one who gives orders; there is no question of argument nor question of disobeying. The lower elementals obey readily, naturally, as though it were their own intention. Any being which has the authority to command will be obeyed by any elemental which is under the authority. The authority which every elemental of every sort obeys is the authority of the mind. Intelligence or mind is the great unknown power which, though they cannot see it, they yet reverence and obey.

The reason why such superior beings among the upper and lower elementals, angels and half-gods, seek to consort with man and reverence man even while they might despise him, is that through that individual form of a man they recognize the independent action of the great unknown Intelligence. They recognize that man can act with or against that Intelligence, while they cannot act against it. The great Intelligence of the sphere, they cannot see, they cannot comprehend. The upper elementals can distinguish a form—in the unmanifested side of the sphere—through which the Intelligence of the sphere acts, but none of the lower elementals can see that form. Man represents, therefore, to them, the Intelligence.

Many of the elementals do not understand how it is that man does not use the powers which are in his possession. They are not aware that man, though having in his possession these powers, is yet unconscious of his possessions. They ignore that man, if made aware of his possessions, would not be able to use them until he had learned how. They wonder that so great a being should avail himself so little of his power. They are amazed that a being of such vast resources should waste his substance and spend his time in unimportant, mean little affairs, which, without man's direction, even they would not be concerned in. The most onward of these lower elementals look forward to the time when man will perform for them that which they most desire, that is, the imparting to them of his immortal nature, and when they can in exchange render him service which he will be conscious of. He will be ready to enter into conscious association with them, as soon as he begins to know what and who he is, and as soon as he has the animal in him under control. This is so with the most advanced of the lower elementals.

In the meantime, other of the elementals, which are not progressed as far, swarm around and through man and urge him on to all manner of excesses and excitement, so that through him they may have sensation. These unprogressed of the elementals are not necessarily of a malignant type. Whatever the troubles they may lead man into, their object is not to inflict upon him pain or sorrow. They cannot know pain or sorrow as man knows it. Pain has no meaning for them as it has for man. They enjoy pain as readily as pleasure, because it is to them sensation. They will sport in the pains of man as they do in his pleasure. Their delight is in the intensity of either pain or pleasure. If man would have repose, they stir him up, prod him, urge him on, until he believes that repose is dull, tedious, empty of results. So he does something, anything, to leave the fretful condition they have put him into by their prodding. After they have exhausted his sensibilities, that is, his ability to get keen sensations, they let him be for a while.

They are the chief movers at balls, banquets, social games, entertainments, national sports, adventures, and wherever there is animation and activity, especially of the young. When a man thinks he is enjoying himself he, the mind, man, is not enjoying himself at all, but the elementals in him are enjoying themselves, and he, dull thing, identifies himself with their enjoyment.

The exhilaration and animation in the lift, the hug, the hop, the glide, the swing, and twist to rhythm in dancing; the high spirits in swimming, boating, sailing, flying; the impetuosity and uncertainty in the chase; the gold hunger of the prospector; the expectancy and eagerness at a home strike and the anger at a muff, of the watchers at the diamond; the thrill from speed of the car and friction of the wind in motoring; the stir from feeling the speed and the shock of the leap of the galloping horse; the exultation from the glide and friction of the ice-boat in the cutting wind; the joy of riding on the wooden horses which turn to the rhythm of the hurdy-gurdy; the heart beat at the danger in scaling perilous heights; the shocks from jumping and from descending a chute; the agitation in shooting rapids or in going by a whirlpool; the excitement in tumults, in mobs, at bonfires, flower festivals, carnivals; the outburst in all noises, hurraing, hand-clapping, blowing fishhorns, turning rattles, dragging cowbells; the excitement in card playing, and dice throwing, and gambling of every kind; a certain mourning, grieving, and enthusiasm at camp-meetings, revivals, and performances of evangelists; the joyousness in the singing of blood-soaked hymns; the hazings and initiation into secret societies at college; celebrations of Guy Fawke's Day, Bank Holiday, Independence Day; jollity and merry-making; kissing bouts, and sexual excitement; all are brought about by, and are a repast of sensation, which man furnishes to the fire, air, water, and earth elementals in him, under the delusion that it is he who enjoys.

It is not merely in the sport and enjoyment which is pleasurable to man that the elementals experience sensation and thereby enjoy themselves. The elementals are in other ways satisfied, and find the sensation they seek, when a human suffers pain from a gnawing disease, toothache, fractures, lesions, sores, boils, and when a person is being burnt in a conflagration, or feels the aches of torture. The elementals are

in joy at a huge conflagration, as well in the lambent flames, as in the expectancy of the gaping throng watching for hours, as in the panting firemen rushing in to save, as in the unfortunates who burn to death.

The nerves in the body of man are like so many strings on an instrument, which the elementals play upon to bring out every phase of the emotions man is capable of producing for them. They furnish to man's artistic nature the pictures of the activities of nature, and they sound the depths of his emotions. All artists, be they poets, painters, architects, sculptors, or musicians, owe a great deal to elementals, because elementals present to the mind of the artist, through his senses, the manifold activities of nature, and weave themselves into his flights and fancies. The romancer, too, makes use of and is sought by elementals. They fire his enthusiasm and crowd into his thought, eager to play a part in the characters and scenes he presents.

Each organ in the body is presided over by an elemental in which are lesser elementals. The pelvic, abdominal, and thoracic cavities are the three regions in which different elementals play. Including and presiding over all of these is the human elemental. It is the general manager, the general co-ordinating formative principle of the human body. This human elemental is to man what the elemental of the sphere of earth is to that sphere, as a whole. The mind in the human is to the human elemental what the Intelligence of the sphere of earth is to the elemental of that sphere. Under the impulse of the human elemental, each organ performs its separate functions in the general economy of the body; and, under that elemental, all of the involuntary actions, such as respiration, digestion, absorption, excretion, circulation, sleep, growth, and decay are carried on.

The human elemental is managed by nature, that is, the elemental of the sphere, the earth ghost. The human elemental is in touch with the elemental of the sphere by means of the breath. The human elemental is in touch with the body by means of the nerves. This human elemental has a fourfold nature of fire, air, water, and earth. The human elemental itself is, according to its class, a water elemental, and as to the three groups of lower elementals, it corresponds to that here named formal.

The calling and natural tendency and destiny of a man is determined by the make-up of his elementals. If the earth elementals predominate, he will be a miner, a farmer, a land man. His vocation may vary from one who digs in the bowels of the earth to a money lender and money-getter and money king. If the water elementals predominate, he will be a river man, a ferry man, or follow the sea or seek his pleasure in or on the water, or be a good cook. If the elementals of the air prevail, he will be a mountaineer, a climber, a runner, delight in motoring, flying. Such people are usually not subject to dizziness; they are sure-footed when moving at a distance from the ground. Those in whom the fire elementals control, are preferably stokers, smelters, firemen, and those who love to bask in the sun.

Where men are pronounced types of such vocations and pastimes, it signifies that the particular class of elementals is dominant. Where a man feels a natural inclination towards or is successful in more than one calling or sport, in realms controlled by different elementals, this is a sign that no single class predominates, but that two or more of the elements are well represented in his make-up.

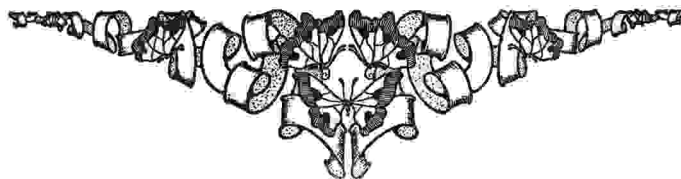
If one feels that his home is on the water, no matter how poor the pay or how great and numerous the vicissitudes, and he has a distaste for land, then the earth elementals are almost absent. Such a man will not likely be successful on land, nor will he ever count his riches by money. Money will usually beget him trouble.

If a man has a dread of the water, that shows the water elementals play little or no part in his constitution; then the water elementals are liable to be inimical to him and he will meet with little success on the water.

Those in whose body the air elementals are few, are unable to climb, to cross trestles, ascend stairs without a railing, cannot steady themselves at a slight elevation from the ground, cannot look down over a precipice or from a great height without vertigo. They being seized by the fear of falling and so projecting the center of gravity beyond themselves, their bodies are likely to follow. Such as these should not attempt ballooning or aeronauting, as the shock from the experience might be fatal.

If there is a lack of the fire elementals in his body, the man will be afraid of fire, will dread exposure to the sun. He will not be successful where fire is concerned and is liable to suffer loss and to receive bodily injuries from fire. Sunburns and sunstroke and resulting fevers come to such people.

(To be continued)





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GHOSTS THAT NEVER WERE MEN.

(Continued)

INTO the mortal part of man are drawn together and concentered, beings from the four elements of the spheres. On the other hand, the physical world is an exteriorization of man. Both processes, that of precipitation and that of sublimation, go on continually but unconsciously to man, who cannot interfere directly with the operations of nature once he has started them. The elementals are the projections or specializations which composed man, when these are again divided up into the elements to which they belong.

An unformed element takes form through man. As the unformed elements pass through the individual organization of a man, his mind acts on them in such a manner that individual forms are given to the formless elements. All this is natural magic. The element thus put into a form has not mind. It is an elemental. It merely has a form indicative of the element from which it came. That is due to the action of the mind of man on the element, as the element passes through his body. The kind of elementals which are formed and the forms which are given to them, depend upon the particular element that is worked on, and upon the organs or parts of the body through which the element passes or which it contacts, and also upon the action of the desire of the man in connection with his mind. The elementals which are so formed have to do with the mineral, vegetable, animal, and human kingdoms.

So the elementals are, so far as they are individually concerned, born through man. The good or evil qualities and attributes depend upon the disease or wholesomeness of the man's body, upon the viciousness or naturalness of his desire, upon the development and orderliness of his mind, and upon his underlying motive in life.

The food with which the physical body is maintained is made up of the four elements. The food consumed is used to nourish the elementals presiding over the organs of the body, and the lesser elementals under them. Man cannot draw in directly from the elements what is needed to supply and keep active the forces in his body, which are elementals. He has to take what is necessary from the food materials furnished him, and he has to consume that kind of food from which his organs can best extract the elements, and most easily convey them and hold them for a time in his body.

By feeding, man transforms the four elements into his body, and after service there he separates them, and by circulation through his organization he forms and distributes them as nature ghosts or mere force into their elements.

So the general design of the elemental system remains the same through different epochs and periods; but a variation of forms of the elementals is caused by the variations of man's desires, and the changes in the development of his mind. At certain periods there will be more elementals that have a disposition which is evil towards other beings, and comparatively few elementals which are friendly; at other times the friendly elementals will predominate. In certain ages the elementals are known to men and become their familiars and men may open up communication with the elemental races without difficulty. At other times there is no commerce, and so a general disbelief in the existence of elementals.

These changes come and go with the progress and development of man, and with his degeneration. The waves of these manifestations may be known during the progress of his civilization, or its dissolution.

The terms of existence of elementals range from a brief period less than that of the life of a day fly, to hundreds of years. The shortest life of an elemental may be the bounding of the element through a part of an organ, which gives a temporary existence to a sentiment or passion, like that of rage, and a long life may be the enlargement of a sentiment or passion into a term of a thousand years. The length of life of an elemental depends upon the clarity and intensity of the thought and sentiment attending the formation of the elemental being.

Man is not the only creator of elementals in the sphere of earth; other intelligences may call elementals into being out of the pure element. Intelligences call them into being by the Word, and according to the Word by which elementals are called into being will their nature, service, action and function be during their term of existence.

The intelligence gives no vocal utterance; but what the nature of the Word is which is pronounced, can be understood by man, as being in analogy to what occurs in the pronunciation of a sound. A sound causes the particles in the air to be adjusted in geometrical form, or plane form, or animal form, or even human form, if the sound is prolonged until the form is taken by the particles.

In the case of the sound made by a human the particles may not cohere long because he knows not how to give to the Word the binding quality, the quality of permanence; but the intelligence who calls beings

out of the pure elements gives to the form the permanence which is necessary for the term of the existence of the elemental.

The hostility or the attraction which exists between man and an elemental or any set of elementals, depends upon the man's attitude of mind toward the subject or thing with which that set of elementals is concerned and also upon the make-up of his body and the proportion of the elementals in the make-up. Owing to the attitude of a man's mind and the particular combination of elementals of which his body is composed, he will attract or repel some elementals or classes of elementals. One class of elementals will seek him, another will avoid him, another will attack him. So apparent accidents are brought about, which affect an individual and sometimes a great number of people who are seemingly brought together by chance, as into a burning theater, or shipwreck, or into a community, at a time it is made to suffer from floods and storms. On the other hand, fortunate discoveries, like locating treasures, or mines, or oil, or botanical discoveries, or chemical inventions by individuals, and the well-being of a countryside, favored with fertility of soil, fat cattle, and rich harvests, and the prosperity of a whole community generally, depend not on luck, chance, nor even industry, but on the combination of the elementals in the human bodies and in nature which bring on these results. Those who are of like natures are attracted to such places; those who are of unlike natures will be repelled, or, if they remain, the ghosts about will be hostile to them. But all this is under the general law of karma, which brings appropriate relations between man and the elementals into existence.

Some men who are favored in their make-up by the earth ghosts, may lack other of the nature ghosts; then such men will succeed in any calling or enterprise or sport with which the earth ghosts are concerned, but will fail or be hurt when so engaged as to come into contact with nature ghosts of those elements which are distinctively absent in the constitution of these men.

A man who lacks a certain element, may induce some of it by developing in himself the corresponding sense and by thinking in such a manner as to get into touch with the missing element. But usually man does not do this. Usually he dislikes the elements he lacks and is not inclined to cultivate the corresponding sense nor to develop a friendliness in himself to that element, and that dislike and the lack in him bring about the hostility. It is seldom that a man is harmoniously related in his make-up to all the four classes of nature ghosts.

The relation of the nature ghosts inside of a man and outside may continue to exist without his being conscious of the relation or of their existence. It is possible, though not likely, that men will become conscious of the existence of nature ghosts while there is such a general disbelief in their existence. As long as man denies the possibility of their existence he is not likely to see a nature ghost. Where one is not able to compel the visible or audible presence of nature ghosts, it is necessary for him to have at least an open mind and to admit the possibility of the existence of nature ghosts before he can understand their nature and activities or can have dealings with them.

Nature ghosts see humans not as humans see themselves, but as the humans really are. Men may see nature ghosts as the nature ghosts are, but men see them usually in the forms in which the nature ghosts wish to be seen. The nature ghosts will be seen as they wish to appear, unless the humans have the ability to see them as they truly are.

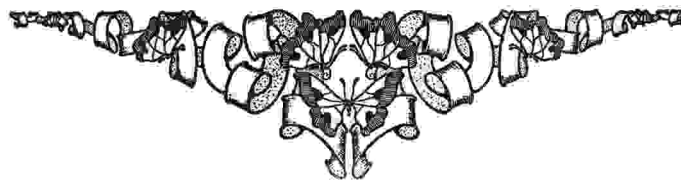
A nature ghost will often appear to a human in a natural way, without incantation or ceremony, where the human has the positive traits of that element of which the ghost has the negative side, or where the ghost has the positive and the human the negative traits of the same element. So a female water ghost may appear in human form by the side of a mountain stream to a shepherd boy in whose nature the opposite qualities of the water element predominate, and each, therefore, is attracted by the other. The water ghost, in this case, would see clearly the nature and tendencies of the boy, much clearer than the boy himself would know them; and the water ghost, seeing them, would take on a female form, as in that appearance it would be most attractive to the shepherd. Were the shepherd able to require the sprite to appear in the form which is most representative of the true nature of the sprite and of its place in its class, then the sprite might remain in that human form or change into part flesh, or it might lose the human form or change and appear as a jelly or an oval, nebulous mass. With a friendly relation established, the boy would give a certain tincture of his mentality to the sprite, and to the jelly-like or nebulous mass a tendency to more coherence of form, and the sprite would later assume a human shape from its association with a human being. The sprite also would confer on the boy certain benefits, such as giving him keener senses to perceive objects of which he might be in search.

The periods when humans are most likely to attract and be attractive to nature ghosts is during early childhood, before egotism is manifested in the child. Then the child and wood nymphs and fairies and sprites form natural associations, at which the child is in no way surprised, but in which it lives just as it would live in the company of other children. The sprites may be diminutive, not higher than a beetle, or they may be of the size of a butterfly, and up to the height of the child, and even taller. In every such case the bond of attraction and the kind of the sprites attracted depend on the respective negative and positive qualities of the same elements in the sprites and the child.

Fairy stories are not all the result of mere fancy. Many of them describe what has happened many a time and what still happens. The narrators may have described what they themselves knew to be, or the matter may have been suggested to them by nature ghosts. Little children may still see these elfish forms tripping through woodland or dancing in the moonlight, or standing by the little cot or perched above the fireplace, or they may see grown-up fairies of full adult size. These usually come to children to give them advice and often protect them in times of danger. But all of this is changed when the child becomes self-conscious and displays its egotism or shows tendencies to vice. In rural districts many children see these sprites, and some children see them even in crowded cities. But with the freshness and naturalness of early youth all memory of them is lost to the children. Only in a rare case will a man or woman have a faint memory of the early associations which were then so real.

When the children grow into men and women, the elementals no longer seek them, because freshness and wholesomeness is absent from the bodies. The elementals of the lowest degrees, the undeveloped elementals of the fire, the air, the water, and the earth are always around a human and make up his body. But the higher earth elementals shun man; to them the grown-up persons have a bad odor. The digestive system to which they are related, is usually in an unhealthy state, called auto-intoxication, from fermenting and putrifying food. The higher water elementals, connected with the circulatory system are not attracted, because the body seems stagnant to them. The higher air elementals stay away because of the impure and selfish thought, and because the man and woman produce a tone through their respiratory system, which tone is indicative of the thoughts and causes these elementals to stay away. The fire elementals shun grown-up people, inasmuch as the sexual system of these is drained and kept impure and their minds are so imbued with thoughts of sex that the higher fire elementals cannot receive any benefits from nor confer any benefits on grown-up people by direct association.

(To be continued)





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NATURE GHOSTS

(Continued)

SOME clairvoyants can see fairies, but clairvoyants do not usually see them. The reason is that clairvoyants are mostly too much concerned with sordid interests, and seek to turn this gift to some personal advantage. Some of the things necessary to see nature sprites are a natural disposition and freshness of spirit; but self-interest kills these gifts. People may walk around the woods at the full moon, or from a concealed place watch a fairy glen, and yet they never see a fairy. Fairies can be seen only when they wish to be seen, or when one knows how to summon them. Fairies are not celestial beings.

While some claims which have been made by persons of their having seen and sometimes having conversed with celestial beings are fraudulent and are advanced for an ulterior purpose, and while some such claims are due to disordered and morbid constitutions and are made without, however, an intention to lie, still there are many cases where celestial beings have been seen and have given blessings and instructions to human beings. It is improper to ridicule the report of such visions unless the falsity of the statement is known to those who ridicule. Seeing or hearing celestial beings may be due to one of many causes. Among such causes are a lack in the one who perceives them, of co-ordination of his physical body with his human elemental, or a trance state of his senses and his mind, brought on by physiological or psychic causes, such as a fall, or the receipt of sudden news; or the cause may be vivid fancy, or it may be a long-continued brooding over the subject of celestial beings, or it may be a dream. Further, the vision may be brought on by the initiative of a celestial being.

Celestial beings, properly speaking, belong to the division of the upper elementals. If such a being is seen, the thought of the seer is that he has

been taken into heaven or an angel from heaven or a similar figure has visited him. The ideas of heaven, of celestial beings, messengers of God, all depend upon the ideas which the seer has of his own religion. The interpretations he gives to the vision are according to the terms of his religion and the education or lack of education of his mind. Therefore the Virgin Mary holding the Christ child or without it, or St. Peter, or cherubim and seraphim, or special local patron-saints, play a part in the visions of Roman Catholics; but Protestants, and other non-Catholics, if they see visions, see Jesus, archangels, or lesser angels; and Hindus see one of the Trimurti, Brahma-Vishnu-Siva, or they see Indra, or any of the thousands of the celestial beings, gandharvas, adytias, maruts, maha-rishis, siddhas, of which their religion informs them; and the visions which North-American Indians have are of the Great Spirit and other Indian spirits. Where a man or woman has a vision of such a celestial being in the form of St. Peter, or an apostle, or a saint, the apparition is seen for some purpose which usually concerns the welfare of many. The being has usually the form of the apostle or saint or angel who holds the highest place in the seer's thoughts. Such beings appear to a purpose, and they so impress the one to whom the apparition is presented. Such apparitions are not common, and were not common even in days when apparitions were commoner than they are now. A notable case of such apparitions were those seen by Joan of Arc.

Seeing apparitions of saints or celestial beings may cause the appearance of certain marks on the seer's body. The body takes on the stigmata of the one seen. So if one sees the figure of Jesus crucified or as he appeared to Thomas, the body of the seer may be marked with wounds in places corresponding to the wounded parts shown by the apparition believed to be Jesus. In this way stigmata on the hands and feet and on the side and a bleeding forehead have been caused.

The markings may be produced by the seeing of an actual figure invoked by the intense thought of the seer, or they may be produced without an apparition but simply by the picture held strongly by the seer of the vision in his mind, and which he supposes to be an apparition. In either case, the markings are produced by the action of the seer's mind upon his physical ghost (astral or form-body). When the mind feels the wounds and the pains, the picture is impressed upon the physical ghost, and once it is marked on the physical ghost, it will of course appear on the physical body, as that adjusts itself to the astral form and prototype.

Any nature ghost can appear and disappear to a man when it likes. The man does not understand why it should appear or disappear without his knowing the cause, and therefore he believes himself to have been subject to a hallucination when he saw a nature ghost.

Nature ghosts must appear and can disappear only under certain definite conditions, which are as natural as physical conditions, such as those permitting the raising of a weight. To appear, a nature ghost must introduce its own element into our atmosphere, and then it can appear in its own element, or man must introduce his atmosphere into the element of the nature ghost and must make a connection for his respective sense, and then the nature ghost will be seen or heard to speak. The person who notices the appearance, does not see the element of the nature ghost

though he sees the ghost. As soon as the element is withdrawn or is cut off from the line of vision, the ghost disappears. If the line of vision is not connected with the element of the ghost, no ghost of that element can be seen, though myriads of them may be present, as ghosts are sensible to man only when he is connected with their element.

One of the reasons why man cannot sense nature ghosts is that his senses are attuned to surfaces. He sees on the surface, he hears on the surface, he can smell and taste only the surface. A man supposes that he can see through the air, but he does not. He cannot even see the air, all he can see are the surfaces of things appearing in the air. He supposes he can hear sounds, but he can hear merely the vibrations of gross matter in the air. When he sees the interior of things, their surfaces disappear. He cannot see the interior while his sense is focussed on the surface, as it always is. To sense nature ghosts, a man must change the focus of his senses from the surfaces to the interiors. When he focusses away from the surface, the surface of the object will disappear and the interior will be sensed. To see an elemental, man must see into the element of that ghost. As man perceives through the physical, and the physical is made up of the four elements, all the four elements are necessary for man to sense a ghost. Whether the ghost is a fire ghost, or an air ghost, or a water ghost, or an earth ghost, the man may perceive it through any one or all his senses, provided, however, he can focus his senses into the interior of the element of the ghost. So a fire ghost can be seen in its own light, and all other objects may disappear. An air ghost may be seen without any other object, but a water ghost, when seen, will always be seen in vapor or water, and an earth ghost will always be seen in connection with the earth. A fire ghost is usually perceived by sight, but it may also be heard or smelt or felt. An air ghost is naturally heard, but it may be seen and felt. A water ghost may be seen and heard, and so may an earth ghost. The perception of them by man is not limited to the sense elemental in him to which the element of the ghost outside corresponds, else a fire ghost could be seen only and not heard, and an air ghost could be heard only but not seen. Each sense calls the others to its aid, but no ghost can be perceived, unless the corresponding sense elemental in man is focussed on the ghost.

When one supposes he sees a fire he is not seeing the fire; he is seeing the colors in the air caused by the flame. When one supposes he sees sunlight, he does not see the sunlight; his eye rests on the objects which sunlight makes visible. As long as his sight is focussed on the objects which are physical, he cannot see the objects which may be within the flame, nor can he see the objects within the sunlight itself. The eye is always caught and focussed by physical objects; therefore objects which are not physical are not seen. None look for objects they do not expect to see.

Again, man cannot hear sound, because his ear is trained and focussed on the gross vibrations of the air. There are always vibrations of the air and so his hearing elemental is caught by and focussed on the vibrations which are most apparent. Therefore the man cannot hear sound, which is not vibration. If he can focus his hearing into sound, all vibratory movements will disappear and he will perceive sound and the air elementals.

Man supposes that he sees water and that he tastes water, but he neither sees nor tastes water. Water is essential to taste; that is, the active function of the water elemental in him is what man calls his sense of taste; but he does not taste water. He only tastes the foods or liquids which water enables him to taste. Yet there is in the combination of gases we call water, a distinct taste. If he could focus his taste elemental on the taste in water then he would perceive the water elementals in the watery element, get the essential tastes in foods, and would experience quite a different taste when touching food, than the gross taste he now gets from eating and drinking.

Man touches and sees the earth, but that is not the way the earth is to be known essentially. It is to be known through the elemental in him which acts as his sense of smelling. Every object on earth has a distinctive odor. This odor is caused by emanations of earth elementals through and from the objects. These emanations form an aura around the object. When man's aura comes into contact with that aura, the object may be smelled, but it is not always smelled. If he can focus his sense of smell, not on the fragrant or unpleasant odors, but into the aura of emanations of the earth element, then the gross object will disappear, and the perception gained by him through the action of the earth elemental in him, which he now calls his sense of smelling, will reveal this physical earth as being an entity and being entirely different from that which he now—relying on information derived from his seeing and touching the surfaces—believes the earth to be.

How man now sees surfaces only may be understood by considering that he does not see water; he merely sees the surface of it. Whether it be water in a lake or water in a glass, both are invisible. Only the action of the light or the reflection of surrounding trees and the sky overhead will be seen on the surface of the lake. The water itself is not seen. While the eye is focussed on the shades and colors of the rippled surface, nothing in the water is seen. As soon as the sight is focussed beneath the surface, as soon as one looks into the water, he no longer sees the surface, but his eye becomes focussed on whatever objects may be in that water, and again he sees objects, this time in the water; but he does not see the water. In a glass the surface of the water is seen, nothing but the surface. Either the reflection of the light on the surface and the line where the water contacts the glass is seen, or, if the eye is focussed on the bottom, still the water is not seen, but only the bottom of the glass.

Man cannot even see the element in which he himself is. He cannot see the element of earth. He cannot see his own physical atmosphere, or the atmosphere of his earth. He is somewhat like a deep sea animal able only to crawl around at the bottom of the ocean, ignorant of what is beneath and above him. The light and the realms of the air, the vastness of the water, and the kingdoms of the earth are inhabited by beings which he does not see and does not know of. He will, however, know of them when the slight partition is removed by his focussing his senses—the same sense elementals which now serve and limit him—into the elements.

(To be continued)



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NATURE GHOSTS

(Continued)

[PHYSIOLOGICAL CORRESPONDENCES.]

ALL the operations of nature are magical, but we call them natural, because we see the physical result daily. The processes are mysterious, unseen, and usually unknown. They are so regular in their existence and in the production of physical results that men do not think much of them, but are satisfied with saying that the physical results happen according to a law of nature. Man participates in these processes without knowing it, and nature works through his body whether he works with her or against her. The forces of nature, which are in some instances the great upper elementals in the unmanifested side of the sphere of earth, take hold of the results of the irregular actions of man, and marshal these results into order, as his circumstances, his destiny, his adversaries, his friends, and compelling fate.

Man can at times take a hand in the processes of nature and use them to his own ends. Ordinarily, men use physical means. But there are some men who can, because of natural gifts or because of acquired powers or because they possess a material thing, like a ring, charm, talisman, or jewel, bend the natural processes to their individual will. That is then called magic, though it is no more so than what is called natural, if done by nature.

The body of man is the workshop which contains the materials needed by the mind to perform all the magical operations performed by nature through the nature ghosts. He may perform wonders greater than any that have been recorded. When man begins to observe what is going on within him, and learns the laws governing the actions of the elements and of the elemental beings in him, and learns to focus and adjust the beings which serve him as his senses and as his organs and the elemental forces

which play through him, so that he can accelerate or retard, direct or concentrate the processes in himself and can contact the elements outside of him, then he can begin to work in the realm of magic. To be a conscious and intelligent worker in the realm of nature he should know the general manager of his body. The manager is the coordinating formative power within him. He should observe and control the organs in the three regions in his body, the pelvis, abdominal, and thoracic cavities, as well as those in the head, and the forces there operated through these elemental beings. But he must also know the correspondences and relation between these elemental beings in him and the fire, air, water, and earth-ghosts within the Great Earth Ghost. If he acts without the knowledge of the relation of the beings in his body and these nature ghosts outside, he must sooner or later come to grief and cause many ills to those with whom he acts.

Some aspects of the mutual relations are: Element, earth. Organ in head, nose. Organs in body, stomach and digestive tract. System, digestive system. Sense elemental, smell. Food, solid foods. Nature ghosts outside, earth ghosts.

Element, water. Organ in head, tongue. Organs in body, heart and spleen. System, circulatory system. Sense, taste. Nature ghosts outside, water ghosts.

Element, air. Organ in head, ear. Organs in body, lungs. System, respiratory system. Sense, hearing. Nature ghosts, air ghosts.

Element, fire. Organ in head, eye. Organs in body, sexual organs and kidneys. System, generative system. Sense, sight. Nature ghosts outside, fire ghosts.

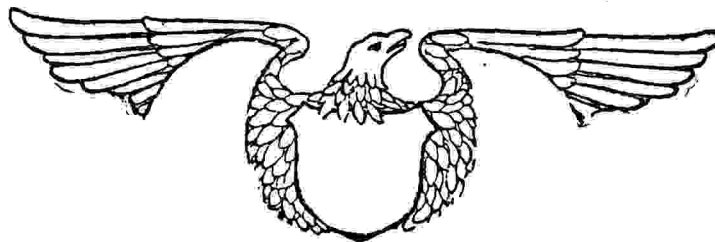
All these organs and systems are connected with each other by the sympathetic nervous system. The sympathetic or ganglionic is the nervous system through which the elementals and forces of nature act on the elementals in man.

The mind, on the other hand, acts through the central nervous system. With the ordinary man, the mind does not act directly on the organs which perform involuntary functions. The mind is at present not in close contact with the sympathetic nervous system. The mind, in the case of the ordinary man, contacts his body only slightly, and then only in flashes. The mind contacts the body in waking hours by shocks and flashes and oscillatory movements over and sometimes touching the centers in the head which are connected with the optic, auditory, olfactory, and gustatory nerves. Thus the mind receives reports from the senses; but its governing seat and center for the receiving of communications from the sympathetic nervous system and for the issuing of orders in response to these messages is the pituitary body. In the ordinary man the mind does not reach even in sleep below or as far as the central nerve of the spinal cord in the cervical vertebrae. The connection between the mind and the nature forces is in the pituitary body. To be able to associate intelligently with and to control the elementals in his body and in nature, man must be able to live consciously and intelligently in and through the central nervous system in his body. He cannot come into his right place in nature, nor perform his duties in nature, until he does so live. When he lives through the central nervous system he is in conscious contact with the elementals in himself and with the elementals and forces in nature.

A man cannot be a magician until his powers as a man, that is, his powers as a mind, as one of the intelligences, can be communicated to and so affect, compel, restrain the nature ghosts, which are always eager to obey and cooperate with an intelligence.

A man who is an intelligence and lives in his central nervous system, does not think in flashes and jerks, but such a man thinks steadily and surely. His mind is a steady, conscious light, which illuminates any object on which it is turned. When the light of the mind is thus turned on any part of the body, the elementals of that part obey, and the light of the mind can, through these elementals and the connections they have with the elementals and forces in the elements, reach, illuminate and control any of these elementals and forces. A man who can thus illuminate and control the elements in his organs and also the human elemental of his body, stands in the same relation to his body as does the Intelligence of the Sphere of Earth to the Great Earth Ghost and the upper and lower earth ghosts. Such a man will need no special times nor places nor instruments other than those which are in his body, to perform magical works. He is not likely to perform any magic, which is against the law. Other men, who would work magic, require the advantages of special, favorable conditions, places, and times, and instruments. Those men who attempt to compel nature ghosts by magical works, without first having the proper qualifications in themselves, meet defeat in the end. They cannot succeed, as they have the whole of nature against them, and as the Intelligence of the Sphere does not protect them.

(To be continued)





THE WORD

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NATURE GHOSTS.

(Continued)

Nature Ghosts and Religions.

THERE are places on the surface of the earth which are magical, that is, are naturally favorable to the coming in touch with nature ghosts and nature's forces. There are times when certain magic can be done more effectively and with less danger than at other times.

The founders of the nature religions and some of the priests who carry on the religious ceremonies of such religions, are acquainted with such places and build their altars and temples, or hold their religious ceremonies there. The forms and times of the ritual will be in conformity with solar aspects, such as the seasons of the year, solstices, equinoxes, and with lunar and stellar times, which all have certain meanings. These nature religions are all based on the positive and negative, the masculine and feminine, forces in nature, the action and work of which are made known to the priests by the Great Earth Ghost or by lesser earth ghosts.

In certain epochs there are more nature religions than in others. At no time will all the nature religions disappear, as the Great Elemental of the Sphere of Earth and the earth ghosts in him desire human recognition and worship. The nature religions are chiefly religions based upon the worship of the fire and of the earth. But whatever be the religion, all the four elements will be found playing a part in it. So fire worship, or the worship of the sun, makes use of air and water, and so the earth religions while they may have sacred stones, mountains, and stone altars, also worship the other elements, in such forms as holy water and sacred fire, dances, processions and chants.

In ages like the present century, religions do not flourish along these lines. People educated under modern scientific views consider the worship of stones, altars, geographical places, water, trees, groves and sacred fire, superstitions of primitive races. The moderns believe they have outlived such notions. Yet nature worship does and will continue after the scientific views have been outgrown. Many a learned man holding the views of positive science and professing at the same time the faith of one of the modern religions, does not stop to consider whether his religion is a nature religion. Were he to inquire into the matter he would find that his religion is indeed a nature religion, by whatever other name it may be called. He will find that thought of the fire, the air, the water, and the earth, is the object in the ceremonies of worship. The use of lighted candles, chants and sounds, holy water and baptismal fonts, stone cathedrals and altars, metals and burning incense, are forms of nature worship. The temples, the cathedrals, the churches, are built on plans and proportions showing the worship of nature, the worship of sex. The entrance to the temple, the aisles, the nave, pillars, pulpits, domes, spires, crypts, windows, arches, vaults, porches, ornaments and priestly garments, conform in shape or proportionate measurements to certain objects worshipped in nature religions. The idea of sex is so firmly rooted in the nature and the mind of man, that he speaks of his gods or his God in terms of sex, whatever he may call his religion. The deities are worshipped as father, mother, son, and man, woman, child.

Religions are necessary for the people. It is impossible for mankind to do without religions. Religions are necessary for the training of the senses in relation to the elements, from which the senses come; and also for the training of the mind in its development through the senses, and conscious growth out of the senses and towards the intelligible world, the world of knowledge. All religions are schools, through which the minds which are incarnated in bodies on the earth pass in their course of education and of training in the senses. When the minds have, through many series of incarnations, taken the course of training offered by the various religions, they begin, by the inherent qualities of the mind, to grow out of those religions after they have been trained through them in the senses.

There are different grades of religions: some grossly sensuous, some mystical, some intellectual. All these grades may be combined in one religious system, to offer sensuous, emotional, and mental nourishment to the worshippers of a religion, according to their individual desire and enlightenment. In this way the ghosts of the fire, the air, the water, and the earth may all receive their tribute from the worshippers of one system, if it is comprehensive enough. Although nature religions are instituted and carried on under the spur of the elemental gods, some of whom are very powerful, yet all religious systems are watched over and checked from the start and during their continuance by the Intelligence of the Sphere of Earth; so that the worshippers cannot exceed the limits of the law, which provides concerning the operation and sphere of religions.

The minds who outgrow religions, worship the Intelligence of the Sphere. Before they are ready to reverence the Intelligence, they declare that the powers and actions of the mind do not satisfy them, as it appears

to them to be cold; whereas, the accustomed mode of nature worship gives them the comfort of the senses, by furnishing them something with which they are familiar, something that they can grasp, and which tolerates a personal application to them.

The particular religion or form of worship into which people are born or to which they are later attracted, is determined by the similarity of the elementals in them and the nature ghost worshipped in the religious system. The particular part the worshipper takes in a religion is determined by the development of his mind.

In every reputable religion the opportunity is afforded, and even suggested to the worshipper, of passing beyond mere worship of sensuous objects glorified, on to the worship of the Intelligence of the Sphere. To a man who wishes to go beyond the worship of glorified sensuous objects, the worship of personal gods is unacceptable, and such a man will give reverence to the impersonal Universal Mind. According to the man's intelligence will this Universal Mind, or by whatever name he prefers to speak of it, be the Intelligence of the Sphere of Earth or a higher Intelligence. Those, however, who hold to nature worship, will desire to be in a holy land, at a sacred shrine, on or in sacred ground, at a holy river, or lake, or spring, or confluence of waters, or at a cave or place where the sacred fire issues from the earth; and after death they want to be in a paradise which has features appealing to the senses.

Sacred Stones and Nature Ghosts.

Within the innermost solid earth are magnetic currents, which pulse and issue at points on the surface of the outer earth. These magnetic influences and elemental powers which emanate through the surface of the earth affect and charge certain stones. A stone so charged may become the chief center through which the sovereign of the element will act. Such stones may be used by those who have the power to connect the elemental influence with the stone, in the founding of a dynasty or the inaugurating of a new power in governing a people. The center of government will be wherever the stone is taken. This may or may not be known to the people, though it is known to its rulers. To this class of stones may belong the stone called Lid Faile, which is placed under the seat of the Coronation Chair, now in Westminster Abbey, on which the English kings have been crowned since the Lid Faile was brought from Scotland.

If a stone is not naturally charged, one who has the power may charge and connect it with the elemental ruler. The destruction of such a stone would mean the end of the dynasty or power of government, unless prior to the destruction the power had been connected with some other stone or object. Because the destruction of such a stone would mean the end of the power, it does not result that anyone opposed to that power could easily end it by destroying the stone. Such stones are guarded, not only by the ruling family, but by elemental powers, and cannot be destroyed unless karma has decreed the end of the dynasty. Those who attempt to injure or destroy such a stone are likely to challenge their own misfortune.

Dynasties and Ghosts.

Many European dynasties and noble families are supported by elemental powers. If the dynasties turn their opportunities to base ends, they find that the nature ghosts, instead of giving them support, will turn against and extinguish them. It is not so much that the elemental powers are opposed, as that the Intelligence of the Sphere will no longer allow the members of such families to carry on their evil doings. The limits to which they may go against the law are set, and the Intelligence observes them. If the common weal of the nation, or of the world through the nation, is furthered by an existing state of affairs, much of a strain may be put by the sovereigns and nobles on their karma, without precipitating their ruin. The individuals of these families pay their debts in another way.

Initiations and Ghosts.

From the openings in the outer earth, where the occult currents issue from the hidden inner worlds of our planet, come fire, winds, water, and magnetic force. At these openings the priests to be sanctified for the worship or communication with the element, are brought in touch with the nature ghosts of the element, make a compact with them, and receive from them the gift of understanding the workings of some of the nature ghosts, and of commanding some of the elemental forces, and, above all, receive an immunity from dangers which threaten those not sanctified. The neophyte may, for these ends, be placed on a stone through which a magnetic force flows, or he may be immersed in a sacred pool, or he may breathe airs which will envelop him and raise him from the ground, or he may breathe in a flame of fire. He will come out from his experiences unharmed, and will possess a knowledge which he did not have before the initiation and which will give him certain powers. At some initiations it may be necessary for the neophyte to go through all of such experiences at one time, but usually he passes through trials appertaining to and gives allegiance to the ghosts of one of the elements only. If any who are unfit should take part in such ceremonies, then their bodies would be destroyed or seriously harmed.

A nature religion is instituted by men who are specially selected by the ghost of that religion. Those men who are thereafter initiated as priests are accepted, but usually not selected, by the god. Then there is the large number of worshippers, who take certain vows, profess creeds, assume obligations of worship. While these pass through certain ceremonies, few of them pass through or even know of the initiations into the elements, or have powers over lesser elementals given them by the ghost of the element. Those who are initiated into the elements have to pass through a long and severe training to adjust their bodies to the new powers and influences with which they are to come into contact. The time required varies according to the nature and development of the bodies, and the power of the mind to control and bring the elementals in the body into line with the elementals outside in nature.

Occult Societies and Nature Ghosts.

Aside from worshippers of religious systems, there are secret societies in which nature ghosts are worshipped. There are also individuals who want to practice magic, but belong to no society. Some of the societies try to follow certain formulas given in books, or held by traditions. The men in them are often not able to sense or to know the elementals directly, so they have to obey the rules given them to come into contact with elementals.

The groups practicing magic have special places where they meet. The places are selected to permit the action of the elementals with as little hindrance as can be. The room, building, cave, are oriented, and the rulers of the four quarters and elements invoked, according to the given rule. Certain colors, symbols, and things are used. Each of the members may be required to prepare certain tools. Talismans, amulets, stones, jewels, herbs, incense, and metals may be employed in the outfit of the group or the individual. Each member takes a certain part in the work of the group. Sometimes astonishing results are obtained in such groups, but there is much room for self-deception, and the practice of fraud.

The individual who works alone too often deceives himself and tries, perhaps unintentionally, to deceive others as to the results he gets from his magical practices.

Elementals are abroad in the world at all times and at all places. However, the same elementals are not always active at the same place. Time changes the conditions at a place, and provides different conditions for different elementals to act in the same place. While one set of ghosts is present or acts at a given place at one time, another set is present and acts at another time. In the course of twenty-four hours, different elementals are present and act, at a given place. Likewise, the elementals act differently as the months progress and the seasons turn. One can easily notice in himself or others the different sensations produced at dawn, at sunrise, during forenoon, until the sun is at the zenith, and then during the waning day and the twilight, the evening, and at night. The same place is different in the sunshine, under moonbeams, and in darkness. There is a reason for the difference in the sensations produced. The sensation is the influence which the elementals present produce upon the senses.

(To be continued)



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NATURE GHOSTS.

(Continued)

Nature Magic and Nature Ghosts.

THERE are places and there are times which favor the achievement of magical results, when obtained by the action of nature ghosts. Where the actions go on without the interference of man, they are just as magical, but man deems them little worthy of his respect, and considers their results, if he notices them at all, as natural, common, ordinary, and not to be wondered at. The actions of the elementals, which are a part of the work of nature, are considered normal. The unnatural or supernatural or magical aspect of their actions is seen when a man, understanding the laws which govern the actions of the elementals, uses the elementals to hasten or retard the natural events, or to deviate the natural action, according to his own personal desires.

Examples are the accelerated growth of a tree in a few hours to what would ordinarily require many years, the making of peculiar poisons and their antidotes, the curing of disease, the breaking down of rocks, the quarrying of huge blocks for building, the lifting and transportation of monoliths, the levitation of any solid object, the formation and growth of precious stones, the transmutation of subtle matter into metals, like the growing of gold ore in quartz, or gold dust in sand, and the transmutation of lower into higher metals, the liquefaction or solidification of the elements into any desired form, and the changing of solid forms into a liquid and turning a liquid into the original element, precipitating rain, drying up lakes or marshes, causing typhoons, whirlpools, waterspouts, sandstorms in the desert, thunderstorms, electrical discharges and displays, producing optical illusions such as mirages, causing a rise or fall in temperature, awakening fire in inflammable objects, causing light to appear in darkness, transmitting sound and messages over great distances.

Time and Place for Magic.

If a man is powerful enough, time and place make little difference in his command over elementals and the phenomena they produce. He makes the time. But ordinarily a season or hour determines the proper time according to stellar, lunar, and solar influences as related to the earth and its products. But one who has command of the elements can compel the influences to manifest at any time. He makes the influences, instead of waiting for them. Likewise, a man may be able to draw together and adjust to his ends, at any place, influences which ordinarily can be had only at certain places on or in the earth. He can transfer occult influences from their ordinary channels of emanation, by making a new channel for them, which may be temporary or lasting.

However, the majority of men desiring magical results have not the power to command the elementals so as to create the time and the place for the desired magical work, and so they depend on season and environment for success.

Time is an essential because only at certain times are influences, that is, elementals, powerful. The time is signified by the relation to the earth of the sun, moon, and planets in the circle of the zodiac. Ordinary astrology, psychism, or astralism are no reliable guides. The gathering of simples for the cure of disease must be done at certain times if the simples are to be effective.

Diseases Caused by Interfering With Nature Ghosts.

The curing of diseases, which are all brought on in natural order by improper eating, improper acting, and improper thinking, has at all times been sought to be accomplished by supernatural means. Though diseases are developed slowly and though it often takes a long time before they become obnoxious, painful, or dangerous, yet they must be gotten rid of at once, and that can be done by none but supernatural means. So men thought; so they think today.

An ailment to be cured lawfully must be cured after the fashion of its cause and coming-on. Supernatural means, that is, that which is not natural, not orderly, not lawful, can be sought and applied. Nature ghosts are the means of executing the desires of those who would be cured, but though those who seek cures by such methods may find a cure for the particular disease or affliction, another trouble or complication, will appear as the result of the unlawful interference.

Diseases Are Cured by Nature Ghosts.

Whatever the means used in effecting a cure, nature ghosts are the things which do the curing. A disease is an obstruction to the natural working of elementals which compose and work the organs of the physical body. The curing is the removing of the obstruction and putting the disturbed elementals back into proper relations. This is done by the administering of simples, drugs, medications, or by magnetic action of

elementals directed by a healing touch. The effect of curing is the result of action by sympathy or antipathy. Antipathy between the physical things administered and the diseased portion of the body, drives out the physical or psychic obstruction or interference. For instance, podophyllum will move the bowels and drive out the physical obstruction; but the touch of the hand will, without the drug, induce peristaltic action; the drug being antipathic and the touch sympathetic. The obstruction is removed by one set of elementals; the peristaltic action is then induced by the touch of the magnetiser sympathetic with the peristaltic elemental in the body. Healing thus is done lawfully, as there is no interference by any human intelligence with the natural order.

The ordinary human mind has not intelligence sufficient to warrant its interference with the natural order of curing disease. The natural order of curing disease is under the watch of a great Intelligence, far superior to the human mind. The nature ghosts obey this great Intelligence, being in touch with it and under its control. The unlawful interference of a human mind consists in bringing or attempting to bring its feeble intelligence to change the natural order, that is, the work of the nature ghosts under the great Intelligence.

When the human mind is directed to the removing of physical ills without the physical means of medication and diet, air, and light, it calls into action a set of elementals which interfere with the natural, though diseased, condition of the body. There might appear to be a cure, but there is no cure. There is merely an interference, a usurpation of the duties of one set of ghosts by another set; and the result will be disease in the physical, or moral, or mental nature of the operator and of the patient. Soon or late the disturbance injected by the puny interference of a mind against the natural law will bring its reaction and the inevitable consequences.

Why Medicine Cannot Become a Science Until There Is Scientific Study of Nature Ghosts.

The mental power of the healer of diseases is lawfully exercised when it is applied to an understanding of the elementals and the laws governing them at the time of gathering, preparing, and giving of simples. There are some simples which aid in the cure of physical ills, and some, like poppy, which can cure or bring on mental ills. Other preparations, such as alcohol, may be made from roots, seeds, grains, leaves, flowers, or fruits, which may adjust the mental and psychic and physical nature, or disorganize it. It is lawful for a human to search the secrets of nature, and discover the powers of simples and drugs and what has to be done to use them most effectively in curing. The use of the mind of the healer is legitimate in so far as it seeks to know all about the curing properties of the medicines, and about the condition of the patient. Both have to do with the action of nature ghosts.

One of the reasons why medicaments cannot be relied on and why medicine is prevented from being an exact science, is that vegetable drugs are gathered irrespective of the elemental influence prevailing at the time of gathering. The effect produced varies according to the time of gathering

and the time when the influence of the herb or root or flower or extract is brought into the system of the patient. If proper contact between the elementals in nature and the elemental in the plant is not made, and if these are then not brought into the right contact with the patient, there is no cure, but often an aggravation of the ailment or a new trouble results. The effects of healing are caused by bringing elementals in nature into direct touch and action with the elemental in the diseased organ or system in the body, and by setting-up a reciprocal action between them. The means of bringing this about is by connecting through an elemental in a healing plant, the elemental in nature with the elemental in the diseased organ or part, that makes the bond and interaction possible. The medicament does not make the cure, it simply allows the elementals in nature to come into touch with the human elemental, and through that into touch with the organ or part or system in the human body. By setting up this reciprocal action, the adjustment is made between nature and man.

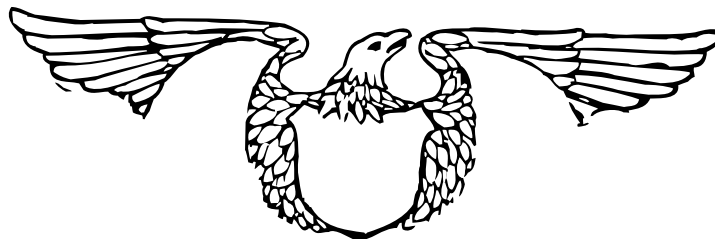
Action Between the Ghosts in Nature and Ghosts in Man.

The elemental of the human body, the coordinating formative principle, is like nature. It is a miniature of nature, and is kept alive so long as it is kept in reciprocal touch with nature. Its food are the elements, fire, air, water, and earth, combined in what it eats, drinks, breathes, and the light it lives in. If the human elemental is thrown out of touch with nature, functional disorders, nervous troubles, ailments follow.

Individual men are like so many electrical clocks which are kept going and depending on a common central clock. So long as the clocks are in the same phase as the central clock, they are in order, they keep time. Nature is like this central clock. If there is an obstruction in the works or connections that must be removed, to permit again the regulating influence of the central clock. Some other influence must be introduced to remove the obstruction and bring the individual clock into contact with the central clock.

Physicians not knowing of the reciprocal action between nature and man, nor how this is brought about by elemental intermediaries, nor giving attention to the proper time to gather and to prepare simples, cannot depend on their medicines to produce certain definite results. Often wise old women and old men, shepherds, people who are in touch with nature, are, though without medical knowledge, yet able to effect cures. They do it by observing and following—while they gather and prepare and administer simples—the prevailing influences in themselves. A simple which, if gathered at one time would be a cure or antidote, is if gathered at other times, a poison.

(To be continued)





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GHOSTS

(Continued)

Man Once Knew and Talked With Nature Ghosts.

IN ages long passed, before men lived in their present bodies, the elementals lived over and in and through the earth. This manifold earth was then peopled and worked by them, but they were checked and watched over by Intelligences. When the minds incarnated, the earth was given over to the minds that, through the governing of the earth, they might learn to govern themselves. When the mind-men first came to the earth, they saw and talked and sorted with the elementals and learned from them. Then the mind-men found themselves to be greater than the elementals because they could think, choose, and go against the natural order of things, whereas the elementals could not. Then the men tried to rule the elementals, and have things as they themselves wanted. The elementals disappeared, and, in the course of time, humanity in general ceased to know of them. However, the elementals continue in their natural work. The ancient knowledge was preserved to a few men only, through the worship enjoyed by the great nature ghosts, by which their priesthoods were kept informed of the mysteries and endowed with powers over elementals.

Today, the old wise men and women, if they live really close to nature, and are by their natural simpleness in touch with it, preserve some of the gifts which were general property long ago. By these gifts they know about simples and their occult properties at certain times, and of the manner of curing ailments by simples.

How Diseases Are Cured.

The real curing of diseases, then, is done by the nature ghosts or elemental influences, not by physical medicaments and applications, nor by mental treatment. No potion or external application can in any sense

cure an ailment or disease; the potion or application is merely the physical means by which the nature ghosts or elemental influence may make contact with the elemental in the body and thereby bring the elemental in the body into tune with the natural laws by which nature works. When the right contact is made the disease disappears when the bodily elemental is adjusted to the nature elemental. But the same kinds of draught, powder, pill, salve, liniment, will not always give relief from the ills for which they are supposed to be the cures. Sometimes they relieve, at other times they do not. No physician can say with certainty when they will, and when they will not. If the dose given or the medicament applied makes the appropriate contact, the ailing one will be relieved or cured according as the means used make partial or entire contact between nature and man. If the one who administers what he calls the cure does not act by instinct—which is to say that he is guided by elemental influences—his practice of medicine will be little better than guesswork. Sometimes he will hit, sometimes he will miss; he cannot be sure. Like the switches in a power house for throwing on the current, so are in nature the means for cures, but it is as necessary to know how to make contact for cures as it is necessary to know how and what switch to operate for power.

The Four Means of Cure.

There are four means or agencies by which elementals are led or made to knit bones, connect tissues, grow skin; to heal wounds, cuts, abrasions, scalds, burns, contusions, blisters, boils, growths; to relieve throes, spasms, and pains; to cure ills or diseases of the physical, psychic, mental, and spiritual natures of man. Opposite effects can be produced by the same agency; and, the same means or agency which is used to effect the cure can be made to produce the disease; instead of bringing life-giving virtues, it can be made to bring death-dealing forces.

The four agencies are mineral, vegetable, animal, and human or divine. The mineral agencies are such as soils, stones, minerals, metals, or what is called inorganic matter. The vegetable agencies are herbs, roots, bark, pith, twigs, leaves, juices, buds, flowers, fruits, seeds, grains, mosses. The animal agencies are parts and organs of animal bodies and any living animal or human organism. The human or divine agency consists in a word or in words.

The Four Kinds of Disease.

The four classes of nature ghosts, of the fire, the air, the water, the earth, are included in each of the four agencies employed to make the bond between these elementals and the elemental in the body for the curing of ailments or disease. So that one or more of the four classes of elementals may, through its or their particular agency be called upon to cure an ailment or disease in the physical, psychic, mental, or spiritual nature of man.

A physical ill will be relieved or cured when the fit object of the mineral agency is applied at the right time to the physical body; ills of the astral

body will be cured when the appropriate object of the vegetable agency is properly prepared and applied to the form body through its physical body; ills of the psychic nature or desires may be relieved or cured when the right object of the animal agency contacts the psychic nature through its astral part at the right part of the physical body; mental and spiritual ills are cured when the right word or words are used and reach into the moral nature through the mind. As soon as contact is made between nature and the corresponding elementals through the mineral, vegetable, and animal agencies, the elementals will begin and continue their action, unless interfered with, until a cure is effected. When there is a right application of the right agency at the right time to effect a cure, the right elementals must act and will cure the disease irrespective of the attitude of mind of the patient.

Attitude of Mind, and Disease.

Attitude of mind of the patient will have little to do with the diseases cured through mineral, vegetable, or animal agencies. But the attitude of mind of the patient will decide whether he will or will not have his mental or spiritual disease cured through the human or divine agency. When the mineral or vegetable or animal agencies are used at the right time and under the right conditions, these objects in contact with the body generate a magnetic action in the body. As soon as the continued magnetic action produces—all with the aid of certain elemental influences—a magnetic field of the right power, then the curative elementals are induced, compelled, to operate in that magnetic field; the elementals are to the magnetic field as life is to form; they stimulate, animate, build it up, fill it out, and keep it going.

Cure by the laying on of Hands.

Often the magnetic field can be produced in a patient by the laying on of hands of one whose body has curative properties and who acts as the magnetic field through which the curative elementals act on the disease of the patient; or else he sets up a magnetic action which develops in the patient the magnetic field necessary to induce the curative elementals to act directly upon the patient's body.

Cure by the Magnetic Atmosphere.

If one in whom are curative properties is strong enough, the laying on of hands or bodily contact is not necessary to induce the curative action of elementals in the body of one suffering from ills of the physical or the psychic nature. If he is strong enough, or if he is in sufficient sympathetic touch with the sufferer, it will only be necessary for the one who is ill to be in the same room or come within his atmosphere to be benefited or cured. The atmosphere of one who has curative properties is like a magnetic bath or field; those who come within its influence and into phase with it will be at once acted on by the curative, life-giving, elementals which are always present in that atmosphere.

Mind and Disease.

One who has a disease of the mind or who has ailments or a disease which are the results of mental causes, must, if cured, be cured through the human or divine agency of words. Diseases of the mind which arise from mental causes come when a mind allows, or is unable to prevent, alien, inimical forces to enter into its own light and live in its light. When such inimical forces continue in the mind, they often disconnect it from, or put it out of touch with, its nerve centers in the brain; or they will interfere with its normal action and create morbid conditions of mind which may result, and often do result, in spiritual blindness, mental incompetence or insanity, in moral depravity, psychic perversities or physical deformities.

Cure by the Word or Words.

The word or words of power can give relief or cure the mind of its ills and result in the cure of the ills of its moral and psychic and physical natures. Of all agencies, words can have the most power over all classes of elementals, and words control the mind.

The word which cures is a spirit of power formed in the mind through speech into the world in which it is to act. All elementals must obey the word. All elementals delight in obedience to the word. When the word is spoken to relieve or cure, the inimical influences in the mind obey the command and leave the mind they have besieged or obsessed and cease to afflict the moral or psychic or physical natures of the afflicted man.

When the word of cure is spoken the latent powers in the mind affected are called into action; the mind is co-ordinated with its moral and psychic nature and physical body, and order is re-established, which results in health. The word may be given vocal utterance or it may be restricted in its action from the physical world by pronouncing it in thought; then it will not be heard audibly though it is active mentally and controls through the mind the psychic nature, which in turn will react upon and control the physical.

Cult Words Are Not the Words of Cure.

In speaking of cures effected by the word or by words, let it be clearly understood that what is called Christian Science, or Mental Science, is in no sense to be taken as referring to what has been above named the human or divine agency. Those who can cure by the agency of the word or words are not known, or if known, they would not sanction the cure under a name or cult.

When the Curative Power of Words Operates.

Words have power. Words thought or uttered and with mental force put into them, will have effect; they may be the means of producing cures; but unless the diseased has done what it is necessary to do to deserve the

cure, he cannot be cured, and no one who makes right use of power would speak the word of cure—and he would know. Cult words and cut and dried words cannot cause a cure. At their best, the words with force will cause the elementals to hide the disease, or to transfer it to another part of the patient's body or another part of his nature—such as forcing the disease from the physical to the psychic or to the mental man, where it will in time make appearance as moral abnormality or mental defect, which may ultimately reappear in the physical.

The part that elementals play is not known to those who attempt to cure disease, and indeed, few who try to cure are aware of the existence of elementals and that elementals are the powers which produce and which cure the disease.

Stones Quarried and Transported by Nature Ghosts.

The breaking down of rocks by the use of nature ghosts was done sometimes in prehistoric times by priests or magicians. This could be done for the purpose of destroying cities and whole regions, of removing hills, of filling up ravines, of changing the course of river-beds, or filling up waterways to facilitate agriculture and commerce by the people. Rocks were quarried by the service of elementals, for use in building temples and other edifices for the worship of the gods. In the breaking of rocks and the transportation of them and the putting of them together in the form of buildings, all three groups of the lower elementals—the causal, portal, and formal—were used by the magicians. The magician had to be able to do several things; to summon the elementals, to direct and keep them at work, and to dismiss them or seal them.

There were two kinds of magicians. The first were those who did these things with the full knowledge of the laws under which they were working, and who could command the elementals without, because they had a full command of their own human elementals as well as over the elementals of which the rock was constituted. The other kind were those magicians who did not control the elementals in themselves, but who had learned some of the rules by which at certain times the outer elementals could be made serviceable.

How Nature Ghosts Can Cut and Transport Rocks.

There were many ways by which the rock could be worked. One of the ways was for the magician to have a pointed metal rod or a sword-like tool of metal. The metal tool was highly charged with the magnetic force of a human elemental, either that of the magician or that of another magnetic person. This tool guided the action of elementals, just as a penpoint guides the flow of ink. To break up a rock, even a mountainside, the magus willed causal elementals to act, and then these, following the direction given them by the rod, broke up, separated, smashed, or ground the rock into huge blocks or smaller pieces, and even into dust, according to the greater or lesser force induced by the rod, and to the time the magnet-rod was held over them. The breaking was like the actions of lightning or that of a grinding-stone.

In the case of quarrying, where the stone was to be cut into blocks of certain dimensions, the magnet-rod was carried along the line of the proposed cleavage, and the rock, no matter how hard, divided as readily as if it were bread cut by a knife.

All this was done by causal elementals. When this work was done, they were loosed, dismissed. If the rough, broken stone was to be swept away, or the quarried blocks were wanted at a distant place, portal elementals were summoned, and they transferred the pieces along the ground or through the air, according to the directions given them, to the place. This transportation and levitation could be done in various ways. It was often done under the influence of incantations, by which a rhythmic movement was set up in the surrounding parts of the elements. The movement compensated for the might of the rocks, which were then conveyed by portal elementals outside, acting in conjunction with the elemental structures in the rock.

If the pulverized rock was to be used in building a water-tight dam or to form part of the walls in a building, formal elementals were employed. The form of the design was outlined and held firmly in the mind of the magus, and the formal elemental powers of fire, air, water, or earth took their places in the form projected from the mind of the magus. When the portal elementals had raised the stone under the rhythmic movement of the magnet-rod and approached the block to the place where the design called for its emplacement, the formal elementals at once took hold of the block and adjusted it and held it in the assigned place, wedged in as securely as if the many blocks were one piece of stone. And then a seal was put on the formal elementals, and they remained in and held the form given them. Some of the structures so built by prehistoric races may still be on the earth.

By Control of Nature Ghosts Man Can Rise in the Air and Fly.

The raising of one's own or of another's body into the air, without physical means, is a magic feat which may be done in several ways. One method is by causing the body, which retains its normal weight, to be lifted in the air by portal elementals. Another way is to eliminate the weight by inducing an action of the portal elementals, which act as the force of lightness. (See *The Word*, September and October, 1911, "Flying." [see the PDF editorial "Flying".]) This condition of rising in the air and floating, which is seen in the cases of some ecstasies, when they become entranced and have visions and connect with certain portal nature ghosts, is brought about when their thought and desire puts them into touch with the element of air in such a way that gravitation loses its hold on their bodies for the time being, and these ascend into the air because they are in a condition where the force of lightness can act on them.

In the future men will learn how to use this force and then they will be able to rise into the air and move more freely in the air than birds or insects now move in the air. This condition will be general when men awaken and give power to the air elementals in their physical bodies and direct them, as men now guide their own footsteps in a given direction without pulling strings or moving wheels, but by use of a motive power.

Objects other than stone can be transported through the air and so taken from any place on the earth to any other place. The forces used are just as natural as those used in conveying railroad cars on tracks.

Today the same forces are employed as were used in prehistoric times to effect transportation, but today the forces are used in connection with mechanical contrivances. Dynamite and other explosives are manufactured and used for breaking rocks. The elementals employed in this are of the same group of causal elementals as those used by prehistoric magicians; the difference is that we use the elementals in a crude and indirect way without knowing that we use them, and we are unable to control them, whereas those, who in former ages understood themselves, were able to understand, control, and direct corresponding forces and beings outside of themselves. Our minds cannot contact the elementals immediately through our own elementals within us, but we construct machines, and through the machines develop heat, electricity, steam, and magnetism, and with the aid of these machines harness the elementals and drive them; but our grasp is clumsy and insecure, though it does not seem so to us, because we know no better.

Precious Stones Made by Control of Nature Ghosts.

Among the operations of nature ghosts is the formation and growth of stones such as diamonds, rubies, sapphires, and emeralds. In nature this is done by the fertilization of a cell of magnetic quality in the earth. The magnetic cell is fertilized by sunlight. The sunlight germ, an occult fire elemental of the earth sphere, reaches the magnetic cell and induces the sunlight into that cell, which then begins to grow and develop, according to its nature, into a crystal of the diamond or other variety. The cell forms a screen which admits only a certain ray of the sunlight or several rays, but those only in certain proportions. So the coloring of white, red, blue, or green is obtained. Any one of these precious stones can be produced within a short time by one who can control nature ghosts. The time may be no more than a few minutes or an hour. The stone is grown by the formation of a matrix into which the elementals precipitate the element under the direction of the magician, who must hold the picture of what he wants steadily in his mind, and will the element into the matrix which he has provided. The stone can be formed from a small stone, which he causes to grow steadily until the required size and shape is reached, or the stone may be built up in the rough after the natural formations or development in the earth.

(To be continued)



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PROPHECY.

(Continued)

Ghosts That Never Were Men.

ANOTHER magical feat done with the aid of nature ghosts is prophesy of future events. In ancient days those who could not get the information at all times nor get it directly, were aided if they could come under the favorable environment furnished at certain times and places by some physical object, through which nature ghosts will communicate. Those who desired to reach nature ghosts and so obtain information as to future events, sought out such magical places where elemental influences prevailed and made the giving of information and the receiving of it possible. Magic environment was found at holy stones, magnetic stones and boulders, as in the stone circles at Avery and at Stonehenge. Other places which were magical were groves of certain trees, among them oaks, elders, laurels, yews. There were magic springs and pools in the woods, subterranean streams, or fissures and caves through which airs came out from the interior of the earth, or a rocky recess from which the fire appeared without human intervention. If the conditions as furnished by nature were not sufficient, the ghosts would direct their worshippers to procure the erection of temples, statues, altars, where the followers could propitiate the influences and where the ghosts could advise and give information and instruction. The information was usually given in the form of oracles.

Oracles.

Priests and priestesses had often to learn a language or code to receive and interpret an oracle. The communication may have been made under the form of signs or sounds, which, however meaningless to the multitude, were definite and instructive enough to the initiated. Sometimes the mantic information was given to a priest or priestess unconscious in

frenzy, whose utterances were received by other priests or interpreted by the inquirer. The priests wanted certain information for themselves, while the multitude wanted information concerning human interests, such as the results of voyages, of enterprises, of encounters, of love affairs, or of battles. Many times the foretellings of the future were direct and unequivocal; at other times they seemed ambiguous. The ghosts did not desire to elude the questioners in the prophecies which they made. But the ghosts could only tell what had already been decided in the past by destiny, that is, by the motive, thought, and actions of those who were to participate in the events, or those who gave consent to the events, but which decision was not yet known through an occurrence in the physical world. As to matters which had not yet reached a final decision, the ghosts could only foretell as far as the decision had been reached, and the prophecy was cleverly worded, so that it could be given several interpretations. The different interpretations would allow for any one of the several decisions which were possible, but had not yet been made definitely.

Often there was a moral instruction embodied in the mantic wisdom. The nature gods did not possess the wisdom, but gave it under the guidance of Intelligences, which used the ghosts as channels for imparting moral rules to men.

The oracles remained genuine as long as the priests remained true to their vows and followed the instructions of the gods, and as long as the people held allegiance to the gods. The gods did not always pay attention to all of the requests for answers, and so the priests substituted the results of their own speculations as answers by the gods. Gradually the connections between the priests and the ghosts were severed. The ghosts no longer communicated; but the priests kept up the oracular institutions.

Although the mantic words were usually given to the priests or priestesses by signs, symbols, or sounds, a nature ghost sometimes assumed his other, human, form and, appearing in person, communicated directly. Often a temple was erected at a place where the gods appeared in person, and the influence of such an institution lasted far into the decadence.

Fortune-telling and Nature Ghosts.

Fortune-telling has, through credulity added to the selfishness of the people, become a source of income for many frauds and charlatans, and the policemen now try to protect dupes from themselves by arresting fortune-tellers. Nevertheless, some parts of the future can often be revealed. Certain persons are so constituted psychically that the ghosts of the elements will be attracted to them, when their attention is focussed on some object, with the desire of foretelling from that object future conditions. So fortunes are told from cards, tea-leaves in a cup, or coffee-grounds. Neither the fortune-teller, nor the inquirer, nor the person whose future is read, nor the tea-leaves or cards, are the revealers of the future, but nature ghosts which are attracted reveal sometimes what is to come, in so far as the one through whom it is done, will not interfere with

the interpretation, but lets his mind be simply responsive. The psychic nature of the inquirer is connected with the ghosts through the fortune-teller, and the ghosts communicate what portends the inquirer through the media of coffee-grounds, tea-leaves, cards, talismans, or any other object on which the attention is focussed.

In the case of tea-leaves or coffee-grounds, the little parts in the bottom of the cup are pictured by the mind as signifying a man or woman, and the reader of the cup connects that with the person inquired about or with some event concerning him. Then the ghosts, reading from the astral screens something of what has there been projected by the persons concerned, suggest the thoughts or words to the mind of the reader of the cup. No guessing is needed on the part of the reader; all that is required is a negative attitude and a readiness to transmit the impressions received. It is not that the tea-leaves or coffee-grounds have any magical properties in them; any number of loose particles, like sand or rice, would do about as well. But the dark color, the white porcelain, the curve of the concave bowl, working like a magic mirror, assist in reflecting through the eye to the mind, the sights suggested in the cup. The atmosphere for transmission is made by the eagerness of the inquirer and the response of the reader and the presence of the ghosts, which is due to the receptivity of the medium reading fortune from the coffee-grounds. The ghosts share in the sensations produced by the reading and are so paid for their services.

Nature Ghosts Behind the Cards.

The case of fortune-telling by cards is different. There are definite figures on the cards, and, according to the system of the fortune-telling, the cards with their figures group themselves, through shuffling and cutting, under the suggestion of the ghosts, until they present the aspects needed to convey the thoughts, which are conveyed through the cards to the mind of the card-reader. The part the ghosts take, if the fortune-telling is ghostly and genuine, is the grouping the cards through the hands of the fortune-teller, and the suggestion to interpret the combinations. Here, as in the case of the foretelling from coffee-grounds, there is the same enjoyment of sensation by the ghosts, in exchange for their assistance. The surest prophecies are made when the reader guesses not at all, nor adds to what is suggested, nor withholds any impressions received, but simply lets flow the impressions as they come to her.

Playing cards are the present form of an ancient system of vaticination. The pictures and symbols came from persons who knew the mystery of form and the magic effect of form in attracting elementals. The modern pictures and numbers retain to a large degree the powers used to fascinate elementals, though the direct purpose of playing-cards would hardly lead to that supposition. So elementals are attracted to playing-cards when handled in a mere game. The amusement, the idleness, the sensations in gambling and cheating at cards, are feasts for humans as well as for elementals, and the humans pay the piper for both. The elementals lead to the playing at cards, and keep the players at it.

The Tarot Cards Attract Nature Ghosts.

The set of cards which preserves more of its magic power than do those used for playing is the Tarot. There are different sets of Tarot cards; the Italian is said to be the most occult because of its symbolism. Such a pack consists of seventy-eight cards, made up of four suits of fourteen cards each, in all fifty-six, and twenty-two trump cards. The four suits are sceptres (diamonds), cups (hearts), swords (spades), and money (clubs). The twenty-two trumps, corresponding to the twenty-two letters of the Hebrew alphabet, are at once seen to be symbols, among them the Magician, the High Priestess, Justice, the Hermit, the Seven-spoked Wheel of Destiny, the Hanged Man, Death, Temperance, the Devil, the Tower struck by Lightning, the Last Judgment, the Foolish Man, the Universe.

There is power in the Tarot cards, under whatever modifications they are shown. Many of the people who tell fortune from the Tarot cards, and try to make a mystery of them, and do not understand the mysteries of which these cards are symbols, prejudice others against the study of the Tarot. The symbols on the cards show the panorama of life. The reason why the Tarot cards are so fascinating to those who are interested in the study and practice of occultism is that the lines of the figures on the cards are drawn in such geometrical proportion that they attract and hold elementals. The configurations of the lines are magical seals. These seals command the presence of elementals, which reveal the future to that degree in which the reader of the cards is able to transmit the communication. Rarely are the cards used for other purposes than the common foretelling of love affairs, money matters, journeys, the outcome of a sickness. These are low subjects and feed selfish interests. The cards were intended to reveal the inner phases of life and to show to the inquirer the means by which he could overcome his baser nature and develop and grow into his higher nature.

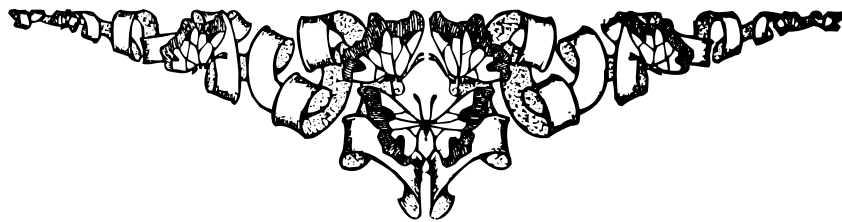
Magic Mirrors.

A way of seeing into the future and into the past, and so obtaining information of the destiny of persons, is by looking intently into magic mirrors. There are various kinds of these. Magic mirrors may be flat, concave, convex, or a sphere. The material maybe a pool of water, a pool of ink, the polished surface of gold, silver, copper, steel, or glass, backed by a black substance or by quick silver or by gold; but the best magic mirror is generally a ball of rock-crystal, though some persons succeed best with mirrors having flat surfaces. Among geometrical symbols a crystal globe is the most perfect symbol of the mind. A crystal sphere is like the mind when freed of all impurities, at perfect rest, in harmony with itself, and capable of reflecting in itself equally all surrounding objects, and without suffering contaminations. As the crystal reflects surrounding objects, so will it reflect the thought or the desire held in the mind of the seer while the eyes gaze fixedly into it. What that thought is will determine the elemental presences which are by thought attracted around the crystal. The human

mind, looking at its own symbol, creates the atmosphere into which the elementals are attracted. These elementals produce the pictures seen in the crystal and in the room itself. The pictures will take on the movement, forms, and color of life, and reproduce past actions of persons, as well as their present condition if they are distant, and also show the scenes in which they will take part in the future. One who is not positive and cannot command the magic mirror to reveal, without becoming himself passive and unconscious, always runs the danger of becoming a medium and subject to the control of elementals and even of the desire ghosts of the dead (*The Word*, October-November, 1914 [p. 53 and p. 55 in this PDF]).

Magic mirrors have been made to reproduce to the seer a certain scene. In such cases the mirror is magnetized by its maker to that scene which was recorded in the astral world. In fact, all magic mirrors do reflect scenes from the astral world, except where the pictures shown are produced directly by elementals. If the seer is in touch with the mirror, and is able to formulate the question and hold the thought in mind, then he may inquire about and have revealed to him any scene in the past history of the earth, no matter how far distant it may be in time. Geological changes, and transformations of the fauna and flora and changes in the human races may be thus inquired into and true information may be so obtained. Though many scenes from the past are sometimes flashed before the seer, he may not always be able to hold the scenes nor interpret their import.

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GHOSTS THAT NEVER WERE MEN

(Continued)

Sending an Elemental

SO-CALLED Black Magic, which is the use of magical power for selfish purposes, employs all possible means to obtain the end in view. Many results are achieved by the use of elementals, which these magicians summon and direct, at times and at places which facilitate communication and permit the exercise of the power. The times are usually those when the lethal side and influences of the moon prevail. The place is often made artificially by consecrating it with rites to the purposes. To this line of black magic belongs the calling of an elemental into existence and then sending it out on a mission to do some bodily injury to, and even to cause the death of persons against whom it is sent. The elemental can be made to take a human or animal form when attacking. It may appear in the semblance of a person known to the victim. Usually the attack is made in a dim or dark place. Unless one is protected by karma against such attacks, he will be injured or destroyed, according to the plan of the magician, because the elemental, carrying with it a strange, uncanny influence, is, in addition, endowed with a supernormal strength which overcomes any physical resistance that might be made. Some mysterious deaths may have occurred in this manner. When one is attacked in this way, the elemental that is sent attacks the human elemental in the body of the victim. The human elemental then fights, feeling, by natural instinct, what it has to fight, and this human elemental, by reaction, produces in the mind of the victim the horror it feels in the presence and under the attack of the messenger of the magician. At such a time the resources of the mind are called upon. If the law does not allow death by such means, and if the mind of the victim does not give up and consent to death, but gives battle, then its powers are called into play. The human elemental, encouraged by the mind, is given new strength, and the mind finds powers ready at hand which it never supposed it possessed or could use, and in the end the elemental sent may be itself destroyed. The law is that if an elemental is destroyed the one who conquers it receives an

increase in power equal to that represented in the elemental vanquished, and the one who sent it loses power to an equal extent. The one who sent it may even himself be destroyed. Whether or not he is destroyed is determined by the thought of the one who has vanquished the elemental sent. Those who are able to summon or create an elemental and send it on such a mission know of the law and that they themselves will suffer injury or death in case the elemental sent forth fails to do its work. They are, because of their knowledge of this law, very cautious about the creating and sending forth of these elemental fiends, and rarely take the risks which they must fear, and only where they want to gratify intense personal feeling. Were it not for this knowledge and fear by black magicians, there would be many more attempts to injure through ghostly agency. The priests of certain orders sometimes send elementals to bring deserters back into the fold. The deserter feels the power which is employed, and if he is not able to resist or overcome it, he returns to the order, or he may suffer an uncanny death through the attack on him by an elemental messenger. But the priesthods know the risk, and fear to go beyond a certain point, lest the order suffer for the failure. No such practitioners, or assemblages of them, know the destiny and the power which may be behind the one attacked, however feeble and insignificant he might seem.

One of the reasons for the reaction is that the creator and even the mere sender of an elemental must put into it a portion of himself, that is, he must endow it with a part of his own elemental body, and, as the messenger is always, by an invisible cord, in contact with him who sent it, that which is done to the attacking elemental is transferred to the sender.

Devil Worship.

Sometimes cults are formed for a low, a degraded kind of elemental contact and worship. This worship had and has many phases. It is not likely that at any time the earth is free from humans who take these means to obtain through elementals gratification of a horrible licentiousness. The places selected may be in the wilds of mountains or on deserted plains, in the open or in an enclosure, and even in crowded cities, in a chamber devoted to the cult. All such cults may be classed as devil-worship. The surroundings may be simple and even bare, or they may be sumptuous and artistic. The devil worship begins by ceremonies and invocations. Dancing is nearly always a part. Sometimes offerings in the form of libations are made, and incense, precious or common, is burned. Sometimes the votaries slash themselves or each other to draw blood. Whatever the ritual, there appears after a while a form, or many forms, sometimes a form for each worshipper. These elementals appearing, take form from the material furnished by the libation, the smoke of the incense, the fumes of the human blood, and the odors loosened by the movements of the dancers' bodies. As soon as the forms appear, the dancers swing more, until they are in frenzy. Then wild and vile sexuality with the demons or among each other, follows, until all ends in disgusting orgies. The elementals thus worshipped are of a loathsome and low order, as there are, of course, in the elemental worlds beings which differ even more than humans differ.

It seems strange that the devil-worshippers do not suffer physically; there is a certain exchange of force received from the demons for their worship. Such worship, however, eventually brings the worshippers to a state where they lose their humanity, and so they become, if not in this, then in a future life, outcasts and wrecks from which the mind-man has separated. Such wrecks return to the elemental worlds, and thence into the elements—as bad a fate as can befall a person. In the Middle Ages, there was much of this worship and not all that is told of witches and sorcery is without a basis.

Witches.

As for witches, and the feats credited to them, there has been much ridicule. One of the things people think most improbable is the alleged riding through the air on a broomstick to a satanic gathering. It is quite possible that a human body may be levitated into the air and carried for a considerable distance, with or without the special aid of air elementals. When one understands and can regulate the vital airs in the body, and has mastery of the sympathetic and central nervous systems, and can direct his course by thought, then he is able to rise into the air and to go in any direction he pleases. But levitation has been observed in cases of persons who probably did not have such occult power. As to the witches, air elementals may have lifted the sorceress voluntarily or by order. The addition of the broomstick is immaterial, but may be credited to the taste of fancy.

Why Men Desire Magic.

Magic is generally sought for purposes which are by no means lofty. People wish to accomplish by magic what they cannot bring about in an ordinary, honest way, or at least not without danger to themselves, if their part in the event were known. So magic is generally sought to get information and the revelation of secrets of the past and of future events; to get riches; to find buried treasure; to gain the love of one of the other sex; to get esteem or envy for being a wonder-worker; to cure disease; to inflict disease; to disable an enemy; to commit crimes without danger of recognition, and of punishment; to afflict with plagues and pests; to strike the cattle and live stock of enemies with diseases. Seldom is there one who has a desire for the real magic, sometimes called White Magic, which is to change and raise his human elemental into a conscious human being by endowing it with mind, and to raise himself from a human intelligence to a divine intelligence, and all to the end that he may better serve humanity.

Narcotics, Intoxicants, Open Door to Elementals.

Certain stones, jewels, metals, flowers, seeds, herbs, juices, have peculiar properties and produce strange effects. Little wonder is shown at

these effects, once they are known and made common use of. The chewing of the narcotic betel nut, the smoking or drinking of bhang and hashish and opium, the chewing and smoking of tobacco, the drinking of wine, brandy, gin, whiskey, produce sensations of languor, passion, fighting, visions, dreams; the chewing of hot red pepper will burn the mouth and stomach; eating a cherry gives the sensation of sweetness. To say, as do the chemists, that such are the qualities of these plants and their products, does not account for the results produced. Not all persons are affected alike by these substances. So red pepper will burn some more than others; some are able to eat large quantities of it and relish it; others cannot endure the fiery taste. The same kind of cherry tastes differently to different people. The reason for the qualities of the capsicum and the cherry is that the constituents of these fruits, both of which are in the main of the element of water, are dominated, the capsicum by the fiery and the cherry by the watery element.

The effect of narcotics and intoxicants are so common as not to cause wonder. Yet these effects are magical and produced by elemental influence. The juice of certain plants, fermented or distilled, is a special link between the physical world and the elemental worlds. When the juice, that is, the life taken from the plants, comes into touch with the human elemental, it opens a door by which the elemental world and the physical world are separated. Once the door is open the influences of the elemental worlds rush in and are through the juice, which is called intoxicating, sensed by the human elemental. When the door is open, then not only elementals may come in, but there is always the danger of horrible seizures by the desire ghosts of dead men. (See *The Word*, October, 1914 [p. 53 in this PDF]).

Narcotic juice and smoke are links, which put the user into direct touch with the elemental worlds. Being under the influence of intoxicants or narcotics is being under the influence of elementals—a conquest of mind by elementals. If the effects of these plants were not generally known, and someone were to see the effects produced in another, or experience them himself after taking a draught of these fluids or after the use of a drug, then he would consider the effect magical, as much so as if he were to see one walking along a street ascend into the air.

Signatures of Plants

The reason why both pepper plant and cherry tree may grow in the same soil and each extract therefrom and from the air such different qualities is due to the seal or signature which is in the seed and which permits the use of certain combinations only and forces the concentration according to the effect of the signature. In the seal of the pepper, the fiery element is concentrated; in the seal of the cherry seed, the watery element. Every element must follow its seal. Each seal has many variations; so there are sweet peppers and sour cherries. The sensation produced by the taste, is due to the manner in which the human elemental is affected by the seal. The human elemental is most agreeably affected when the fruits and juices have the same or a similar seal as it has. The craving of the human elemental is for those foods or qualities which its own seal favors.

The Seal of a Human Elemental

This seal is, in the case of a human elemental, determined before birth. It is decided on at the time of conception when the invisible germ, or seed of the new personality, causes the bonding of the male seed with the female soil. Pregnant women are often noticed to have abnormal tastes and cravings for peculiar odors, drinks, foods, and surroundings. This is due to the seal of the human elemental of the child the mother is bearing. The seal summons and attracts elemental influences to build up the physical ghost, that is, the human elemental, of the new personality to be born. Yet this wonderful charm which is exercised by the seal given to the invisible physical germ, over ghosts in the four elements of the earth sphere, and to which seal all ghosts have to make obeisance, is not considered magical. Certain things cannot be done against a certain seal, and certain things must come to a personality whose human elemental bears a certain seal.

(To be continued)





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GHOSTS THAT NEVER WERE MEN

(Continued)

Geometrical Symbols.

THE lines of certain forms and especially of geometrical symbols are physical connections with elemental rulers and their beings. Geometrical symbols are seals. They are seals of intelligence, and therefore bind and control elementals. All geometrical symbols—point, straight line, angle, curve, circle, and sphere—represent the condition of the mind in its development through its different states into the perfect state. The states of the four worlds are reflected into the physical by means of a symbol. When one looks at a symbol he has the physical word of what that reflects from the three worlds above the physical, the desire of the psychic, the thoughts of the mental, and the ideas of the spiritual worlds. The mind can follow from the lines of such a symbol back to all the desires connected with it, and to the thoughts and ideals by which it was transmitted from its origin in idea in the spiritual world. When one is able to follow a symbol he can seal an elemental by the seal, so far as he is able to follow it. If he can follow the seal or word to the psychic world, he can only give it the power of that world. Seldom are any able to follow a seal into the mental world, and hardly ever does anyone get into the spiritual world.

The Power of Letters and Names.

Because of the combination, relations, and proportions of points and lines in figures, and especially in geometrical figures, as expressing and signifying intelligence, the nature ghosts are bound to respect and obey the intelligence as expressed in the seal. Letters are the expression of intelligence. So are names. The letters of the Egyptian, Chaldean, and Hebrew alphabets, among others, are particularly fitted to bind, and hold, and order elementals. Some of these letters show the action and character of the elementals corresponding to them and which obey them. When a name is properly pronounced the elemental of that name must respond

and obey. If the name is not properly pronounced, the elemental will respond, but instead of obeying, may harm the meddler. An illustration of the effect of a name may be seen in the certainty with which a dog responds to his name when called by his master or when called by an intruder. Similarly one whose name is called in public will turn about involuntarily in answer. The nature of his further action will depend on the purpose and power of the one who called his name.

Sound Not Vibration. What Sound is and What it Does.

Seals, so as to have proper power to bind nature ghosts, and force the ghosts to respond to human intelligent control, must be connected with the mental world. The thought in the mind acting on the matter of the mental world, produces there a sound.

That sound can be perceived by the mind, but not by the senses. The sound created by thought is turned toward the physical world if the desire is for elemental assistance in the accomplishment of a physical purpose. When the sound is thus turned towards the physical world, it starts the matter of the psychic world into vibration, and that matter takes a form expressive of the thought, and the vibration continues beyond the thin partition wall into the sensibility of the physical world, where the vibration is heard as, what men call, sound, or seen as, what men call, color. The sound caused in the mental world is not audible in that world nor in the psychic world nor in the physical world. The sound in the mental world is not vibration. The action of thought on the element of the mental world, i.e., the sphere of air, causes sound, which, while here named sound, is not what men understand by sound, and has none of the characteristics of what men call sound. This mental sound, that is, the results of thought on the element of air, is, when the tendency of the thought is towards a physical result, transferred to the two lower spheres of water and earth, the psychic and the physical. That which is then sound in the mental world produces vibration in the psychic world, the sphere of water. That vibration may be astral sound or astral color. There is no color in the mental world. This astral color or astral sound is action of the sound from the mental world on the element of water in the sphere of water. The color is the mass of the element without form; it is created by the sound from the mental world. The color comes first, when the action is from above; the vibration follows. The vibration in the sphere of water may be changed into sound all in the sphere of water, heretofore called the psychic world. Sounds and colors, therefore, may be interchangeable in the psychic world. From the psychic world, the vibration, perceptible there either as color or sound, called astral colors or astral sounds, penetrates the partition of sensibility by the senses in a physical body, and the elementals, acting as the senses, perceive the sound by hearing it, and the color by seeing it in the physical world.

How Vibration Seals Affect Elementals.

It will therefore be seen how the elementals of the four classes of fire, air, water, and earth can be affected by magical seals, which emanate

from operations in the physical world, because these operations are symbols, and represent influences in the different spheres. A seal, say a triangle, pentagram, hexagram, and in color, let us say, blue, orange, ruby, used either alone or in connection with Egyptian or Hebrew letters, or other symbolic figures, some of which are shown in the Tarot cards, reaches into the elements and exercises power. The color or colors in the seal are in vibration, and affect the psychic world, where the vibration may remain astral color, or be turned into astral sound. The astral vibrations exercise force; they have a certain power. This color and vibration is limited, bound, and directed by the intelligence which is represented by the lines of the geometrical figure.

The Powers of Seals.

The great power of some seals comes from the fact that the seal reaches into the sphere of air, where the vibration ceases, and its impulse calls thought, or mental power, or intelligences of a certain kind into action, and to the building and direction of the elementals.

Because of the power of a seal it is possible to fashion certain objects and endow them with power to protect the wearer against disease, falls, sinking in the water, bites of animals, burns, injuries in fights, and other manner of harm. It is also possible to put a seal on objects so that the possessor will have the benefit of certain powers, and have influence over others in various ways. Among the powers which may be used by one in whose possession is such magical object, are the powers of locating mines, precious stones, winning the favor of people, taming animals, catching fish, curing certain afflictions, or making the holder himself invisible or visible at will.

Nature Ghosts Bound by Seals.

The effect of a seal is to bind one or more nature ghosts to the object bearing the seal. The bound ghosts obey the seal. According to the design of the maker of the seal, they protect those who carry or possess the object sealed, and likewise they assist those in the carrying out of plans who possess a seal that gives certain powers. The protecting seal guards the possessor against injury through the particular element to which the ghost bound by the seal belongs. Sometimes a seal is made which compels ghosts of all the four elements. In such case the protective power shields against injuries from all the elements. Likewise, the seals which give to the wearer or possessor the power to have his will done by elementals, may bind one or more ghosts, thus reaching one or more elements. One who has an object commanding a protective influence, is protected by the bound ghost, which uses the element necessary to guard his charge from danger. It is as if the ghost put up a wall, which, though invisible, shields against the element and elementals as effectively as a material object would shield from solid things. According to the seal, fire would not burn him, nor water drown him, nor would he fall from any height, nor would

falling objects hurt him, for his guardian ghost, held by the seal, would command the element to surround and protect him. If the protection is against injury in fight, the protecting ghost would inspire the possessor of the seal with confidence and would disconcert his foe.

What the Bound Ghost Does.

Where the magic object carries the power to produce desired results, the possessor of the object is aided by the ghost or ghosts which are bound by the seal. Where the seal carries the power of letting the owner of the seal win the favor of people, the ghost bound by the seal restrains the opposing forces in the other persons, and puts the owner of the seal and the other persons into magnetic touch. The seal affects the senses, and through them the mind, of the other person by a sort of glamour. In the taming of animals, the ghost blinds the ghost in the animal to the hostile ghost in the man, and makes the ghost of the animal come into touch with the ghost of the man, so that the elemental in the animal feeling the mind of the man becomes subject to it. The curing of certain afflictions, such as fire burns, scalds, colds, fevers, blood poisons, intestinal disorders, lung troubles, and some of the venereal ailments is done by the seal attracting a curative elemental, to the body on which the seal is placed, and so allowing the healing life currents to be adjusted to the body.

Locating mines is done by the elemental leading to a place where that metal which corresponds to the nature of the elemental may be found. In the case of buried treasure, the ghost leads to the treasure sought. Often a buried treasure is guarded by earth elementals; and no man will find that treasure, unless he has the assistance of a ghost, or unless he possess himself either the legal right to own that treasure or the knowledge to relieve the elemental guards of their charge. Elementals are placed on guard over a treasure often by the intense desire of the one who buries it, and even he, as a desire elemental, may be one of the guard. Those who have attempted the lifting of treasures so guarded, but who have had no right to the treasure, have met with accidents preventing their success, and if they persisted they have found their death. In the new world, these matters are little known, but in Europe, where belief in magic is not considered to be superstitious ignorance, or nonsense, the truth of such cases has been attested.

(To be continued)





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GHOSTS THAT NEVER WERE MEN

(Continued)

Treasure Located by Elementals

PRECIOUS stones may be found upon the same principle. In locating them the elemental follows the request of the one who has a seal commanding the aid of the ghost. Those to whom no magical assistance is given from the possession of an object with an elemental seal, and who, nevertheless, locate mines, find treasures or precious stones, make their finds by that in their human elemental which is attracted by and corresponds to the elementals of the metals or of the stones.

Making One's Self Invisible.

The power of making one's self invisible is exercised when an elemental, usually a fire elemental, is called upon to do the will of the possessor of the seal. The manner in which this is done is that the elemental deflects the light rays which emanate from the person who wishes to be invisible, or the elemental deflects or cuts off the line of vision of the beholders, so that they cannot see the possessor. In either case, the light rays emanating from the possessor are disconnected from the line of vision of the beholder, and so it is impossible for him to see the person commanding the elemental.

Naturalness of Magical Phenomena.

That a magical object protects the wearer from danger is no more unnatural than that a metal rod protects a barn against bolts of lightning. A proper metal rod will lead the lightning off and conduct it into the ground. A wire will conduct an electric current and transmit the voice of a person over great distances. This, in its way, is as magical as the transmission of messages without any instruments, or the sending of an electric current without wires to conduct it, which feats can be done by magical means. The difference is that we now commonly know how the

telephone and telegraph operate, and know of other electrical manifestations, while the power of seals binding elementals is not generally known though a seal works upon the same kind of ghosts as are used in physics applied to ordinary commercial uses.

Why Magical Operations Fail.

The failure of a seal to work is due to the ignorance or inexperience of the maker in the selection of the material he uses, to ignorance of the sympathy and antipathy between the material he uses and the ghosts he would seal, or to his inability to impart the power of binding or sealing. If electricians had not the information and experience of physics, they would meet with as many failures in their enterprises to produce wireless telegraphy, or give light, heat or power.

Conditions of Success.

The elementals will not work upon a mere order or the mere wish unless they are bound to and by the seal. Success depends upon the making of the seal and its endowment with the magical power to bind elementals to obedience. The factors in the making of a seal are the materials used, the time of the making, and the purpose and the power of the maker of the seal.

The material used must be of the element or elements of the ghosts who are to serve, or of the element opposite to that of the influences which are to be kept away. Some seals have a combination of both protecting and aggressive qualities. The material out of which seals are made may be soil, clay, aqueous or igneous stones, crystals, precious stones, wood, herbs; or materials of animal growth, like bone, ivory, hair; or combinations of some of these materials. Metals are quite often used in making seals, because metals represent in compact form the element of which they are the precipitation. The attention of elementals is easily compelled through metals, which are therefore a good means of communication. A metal such as silver will attract the water ghosts and repel the fire ghosts; yet it may be made to act against the water ghosts. By combinations of metals, ghosts of different elements may be related and bound together. Stones, among them diamonds, sapphires, emeralds, garnets, opals, crystals, attract elementals to a greater degree than many other substances. So such a stone can be readily used as talisman to reach that element to which the stone belongs, but the magician must know how to set a particular seal on it, and must further know how to seal the elemental to the stone.

Sometimes the material is used in its primitive state. Sometimes it must, before being used, be treated and carefully prepared by baking, by drying in the sun, by exposure to the light of the moon in certain phases, by washing, melting, tempering, fusing. When the material is secured and prepared, then comes the making of the seal. The time and season are not always, but they are usually, essential in making the seal.

Invoking Elemental Rulers.

One of the rulers or subordinate rulers of an element may be invoked and the aid of that ruler secured if the appropriate ritual is performed at the proper time; or a special ghost of the protecting element may be created by the maker of the seal. A creation rite must be observed if a ghost is to be created. An invocation rite must be followed when the aid and protection of one of the rulers of an element is sought. Whatever may be the formula of the creation rite, the success of the creation will depend upon the knowledge of the creator and his powers of will and imagination. In the invocation rite, the rights and power of the elemental ruler have to be acknowledged, and some compact with him or her made to receive the desired aid. The ghost will keep its part in the compact to the degree and often more strictly than does the human. Should the supplicant for protection or other favor deliberately break the compact or fail to keep an important vow or term, then the ghost will bring upon him disaster and disgrace.

When the aid of an elemental ruler is sought, a ceremony is performed in a temple or a place devoted to the ruler, or else at a place selected and temporarily consecrated for the purpose. Then the endowment rite follows. The endowment rite is a ceremony at which the ruler of the element bestows upon the seal the power solicited, and thereby binds an elemental or an elemental influence to the seal. This is done by drawing upon the material the name of the ruler, or the signs or symbols of the compact, accompanied by or without chants to the elemental powers, and with appropriate incense-burning, perfumes, and libations.

During this rite the operator gives a portion of his elemental ghost, which is put into and fused with the seal. The part of the human elemental which he gives is a part belonging to the element which is to be propitiated, and is imparted as easily as a loadstone imparts magnetism to a piece of soft iron. The operator seldom knows that he is imparting a portion of his own ghost into the seal, but he does so impart it nevertheless. It is on account of this part of his elemental which goes into the seal that any failure may react on him.

The act of imparting is done by breathing or by giving a portion of the blood or other fluid of his body, by rubbing the seal with his hand, or by magnetic passes and pronouncing a name over it, or by gazing on it fixedly and seeing into the seal that which he wills, or by incorporating into the seal a piece of metal or other material which he has carried for some time on his person for that purpose.

During these rites the ruler appealed to will give evidence of his or her presence by appearing in a form, human or otherwise, or by speech or by signs, and show his pleasure and consent. The rites may be simple or ornate. But in the performance of them, all of the lines are laid which will enable those influences which are called upon, to act under the seal.

(To be continued)





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GHOSTS THAT NEVER WERE MEN.

(Continued)

Commonplace Magic and Magic of Elementals.

TO bring this part of the work down to a comparison with familiar occurrences, it may be said that the rites, if properly enacted, have an effect like the building of a house, where the openings for windows, heating, lighting by gas or electricity, telephoning, are provided for in the construction of the frame and the finishing, so that the influences of light, heat, and those aiding in telephonic messages can thereafter readily act on the persons in the house. With some seals an influence acts without any further effort on the part of the possessor of the talisman, just as light comes into a house through the windows. With other seals, it is necessary that the possessor should do some act in order to call on the power, in the same way as in the case of the house one would strike a match or press a button to get light. Such acts which have to be done, are pressing or rubbing the seal, drawing a sign or name, or pronouncing or singing a word. The response is as certain as is the appearance of a glow in the electric lamp if all preliminaries have been done.

A seal can be made effective for a certain time, depending on the purpose for which the seal is made; for instance, to avoid dangers at sea on a certain journey, or to protect a person through a war, or to give to a person a certain power for his life. A seal can be made so, that it will give protection or lend power to any possessor of the seal, will protect him from drowning, aid him in locating metal ores, give him success in cattle-raising.

Breaking the Power of a Seal.

The power of the seal may be ended by immersing it in a certain liquid which breaks the seal, or a seal may be dissolved by special rites, or, in some cases, by the holder of the seal breaking the compact under which the seal was made, or by a change and waning of certain influences. An influence may continue for ages during the life of the elemental ruler, by the power of whom the seal was cast and the ghosts were bound.

Mystery in Common Things.

The mysteriousness surrounding the preparation of a talisman is often resorted to for mere effect on believers in the powers of talismans. On the other hand, disbelief in and ridicule of talismans is due to ignorance. Striking a match and getting light, pressing a button and seeing where there was darkness before, operating with electric waves and so communicating across the Atlantic by wireless, surrounding one's self with charged electric wires which cause death to intruders, is no more supernatural than making a talisman, and, by the seal thereof, commanding, through a compact with an elemental ruler, the acts of inferior ghosts.

All these acts are artificial contrivances for man to use elementals. On the one hand, the chemical preparation on the match, the battery and wires used for electric lighting, the antennae and rigging for wireless telegraphy, are artificial means to cause the action of natural forces, which are nothing but the acts of elementals. On the other hand, the ceremonies and the more personal compact with an elemental ruler who binds elementals, that is, natural forces, to act when called upon by a person who wants them to act, are artificial contrivances for man to obtain the service of nature ghosts. Such contrivances are necessary as long as man is unable to use his human elemental in calling directly on the powers of nature, that is, the nature ghosts, to do his bidding.

To invoke an elemental by rubbing a stone is as natural as the evocation of an elemental by the striking of a flint or a match. The friction puts a part of an element into touch with another part of the same element, or with a part of another element, or loosens the bound portion of an element and puts it in touch with a free portion of the element.

The Mystery Worker a Materialist.

The physicist and the talismanic wonder-worker are both materialists; the first works on the seen side of the physical screen, and the wonder-worker works on the unseen side of the physical. Both appeal to the rulers of the elements. The physicist appeals to what he calls the natural law, and uses his physical means to call the elementals into operation. The wonder-worker, too, uses physical means to call elementals into operation, but he makes a more personal appeal, and offers and gives a part of his personality to the ghost—though he does that very often unconsciously.

Difference Between a Mind-Man and a Mystery-Worker.

A mind-man who has power over his human elemental, the co-ordinating formative principle of his physical body, which elemental, it will be remembered, is of the nature of all four spheres, can, through that elemental, without any physical means and often irrespective of time and place, compel the action of elementals to produce any of the results which the physicist produces mechanically or the wonder-worker brings about magically. He does it by knowledge through the power of his will and imagination. (See *The Word*, Vol. 17, No. 2 [p. 1 in the PDF editorial "Imagination"].)

**Karma May Be Postponed, But Cannot Be Avoided by the
Holder of a Magic Object.**

It is erroneous to believe that the possession of amulets, charms, spells, talismans, seals, or any magical object will enable the possessor or beneficiary to escape his karma. The most these objects can do is to postpone what is his karma. But usually not even that is done. Often the possession of a magical object precipitates karma, much against the expectation of the possessor of the charm, who believes that he is, with it, above all laws.

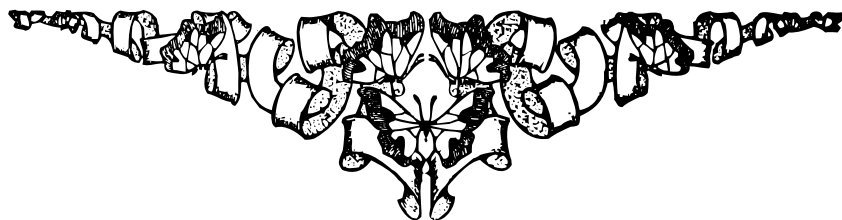
Elementals Bound by a Seal Do Not Favor All Who May Hold the Seal.

The presence giving power to a seal, which is made for a certain person, will not necessarily act favorably to another person who becomes the possessor of the seal, though the power may accompany the seal. So a seal made to assist in the discovery of precious ore would so act for the person for whom it was made. But another, should he become the possessor of the seal, might be led to the place where ore is, but he might break an arm, or be stricken by disease, or fall to his death, or be killed by robbers at the very spot of his discovery. One should be careful in wearing ancient talismans, jewels, and the like, even though he may know the cryptic symbols of the charm. The seal may be not for him. All magical objects whereof a man acquires the possession or use, must be in accordance with his karma; and he is constantly making karma.

**There is More Power in Truth and Honesty Than in
All Seals and Elemental Gods.**

A man may procure amulets and talismans, charms and seals which will protect him in danger and endow him with power; but, on the other hand, one who has confidence in his own power and goes through life attending to his affairs with rectitude, who speaks truthfully, and who relies on the law of justice, secures a better protection and acquires better and more permanent powers than all the magical seals in the world can bring him. To think and speak and act with rectitude is more difficult than invoking with ceremonies elemental gods, and entering into compacts with them, or paying the price necessary for having the benefit of elemental powers bound by a magical seal.

(To be continued)





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GHOSTS THAT NEVER WERE MEN

(Continued)

Curses and Blessings

CURSING is the act of making a connection through which nature ghosts can cause certain evils to follow and descend upon the person who is cursed. A cursing often results in the creation of a being which calls down and precipitates upon the cursed either evils of his own making or evils with which he may be afflicted by the one who curses him. If a curse is pronounced it will be ineffective against the one against whom it is hurled, but will recoil on the one who curses, unless the one who is cursed has given the curser the right to affect him. This right and also the power is conferred by some act injurious either to the one who curses or to some third person. The curser may be only an instrument through which the demerits are drawn down on him who has wronged. The curse of a father and especially of a mother is ominous and powerful, if hurled against an evil child. The curse is so direct and powerful because of the blood and astral ties of parent and child. Likewise, the curse of a child against a parent who has abused and oppressed it, may be attended by dire results. The curse of a discarded girl against a lover who has broken his troth may indeed draw his ruin upon him.

The power of a curse lies in the concentration by it into a short space of many evils which would, in the ordinary course of affairs, be distributed over and be encountered during a much greater period of time, namely, one extending over a life or several lives, and which evils would so be deprived of their crushing power. When the curse is properly pronounced by a person who has naturally or to whom the malefactor has given the power of drawing these evils together and fastening them to him and bringing them down on him, then being cursed, is a terrible destiny.

Almost every man, in the course of his life, furnishes enough material to make up the body of a curse. This is not a figure of speech. When speaking of the body of a curse, we speak of a reality, for a curse is an

elemental being. Its body is made up of certain evils, and these are, by the creation of an elemental, put into a form and organized by the words of the curse, if they are pronounced by one of the two classes of persons above mentioned, that is, those having the power naturally, and those upon whom the malefactor has bestowed it by wronging them or a third person.

The elemental which is created in the form of a curse lasts until the curse is fulfilled, and its life is in this way exhausted. The one who curses may receive a sudden inspiration to make the curse, and then the words of the curse seem to flow naturally and often rhythmically through his mouth. Persons cannot curse at will. Spiteful, mean, hateful people cannot curse at will. They may use words which sound like a curse, but such words have not the power to create the elemental. The creation of the elemental, which is a real curse, is possible if the conditions concur which have been mentioned.

Although almost every person has on the one hand done enough to furnish the body of a curse, yet it will be impossible to create the elemental if the malefactor has to his credit certain good thoughts and deeds, which are strong enough to prevent the creation of the elemental.

Blessings

Like as material for the body and for the creation of an elemental which becomes his curse, is furnished by the thoughts and deeds of the person cursed, so may a person furnish enough benign thoughts and kindly deeds, to enable one who has the natural gift of blessing, or who by an extraordinary act of the one to be blessed, is made the instrument for the time, to call down and give him a blessing.

A blessing is an elemental, the body of which is made up of past thoughts and deeds of the person blessed. The elemental can be created when a suitable occasion arises, such as the departing or dying of a parent, or the entering upon a journey, or the beginning of a career. Persons who themselves are ailing, miserable or unfortunate, and especially among them the old people, may call down an effective blessing on one who has tried unselfishly to do some good.

In addition to the two classes of persons mentioned, those who have the natural gifts of blessing or of cursing, and those whom one's destiny makes the fit instrument for hurling a curse or bestowing a blessing on him, there is a class of persons who have a knowledge of laws generally unknown and who can thereby through the pronouncement of a curse attach one or more of the evil nature ghosts to a person, and so blight the life of the one cursed, or who can attach a good elemental to a person and so give him a guardian angel, who protects in time of danger, or aids him in undertakings. But in all cases, what is done must be done according to the law of karma and can never be done against it.

(To be continued)



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GHOSTS THAT NEVER WERE MEN

(Continued)

Elemental Powers in Inanimate Objects

THE objects which are called inanimate are not inanimate. They have not a human or an animal anima, but some sort of inner being they have. The structure of every physical object is made up of elementals belonging to the causal, portal and formal groups. (See *The Word*, Vol. 21, No. 1, pp. 4 and 5 [*p. 79-80 in this PDF*].) In every physical object is life and a soul of some sort. That soul is a life soul, but it is not like a human life soul. In the structure of every physical object are sleeping powers to move, to act, to change. In and around the object heave the oceans of the four occult elements. If an outside elemental force can be made to contact the latent powers in the object, they awaken. Both the powers within and the forces without are nature ghosts.

The contact between the ghosts awakening in the object and those outside in the elements, puts the physical object into phase with the exterior force, and the object is either dissolved, moved, or changed in form.

When Ghosts in Objects Act With Ghosts Outside

A stick of wood burns and is consumed when a force outside is put into phase with the powers within. To be exact, the wood burns when the causal fire ghosts without are put into touch with the portal fire ghosts within the stick. This is an example of dissolution and a return of the bound ghosts to freedom in the four elements.

Another result of awakening and contacting the ghosts is obtained when the force of the portal ghosts of the air without is put in phase with the powers of the formal ghosts of the air which are within the object. In such a case the physical object, the stick of wood in this case, would obey the moving force outside, and would be carried hither and thither.

Further, a piece of wood may be transformed, a dead stick may be made alive and grow like a branch and flourish as a tree, or the wood may be changed into stone. That is done when a force acting through formal water ghosts without the stick is put into phase with the causal, portal and formal water ghosts within the stick.

The matter which is now to be mentioned concerns the second result, the magic of making inanimate objects obey an outer elemental force. When the contact is made and one or more of the interior powers are awakened and put into phase with the exterior force, then the physical object obeys the outer force. If object and force are put into touch unintentionally or through ignorance the object may cause trouble.

Therefore control must be held over and direction must be given to the force and to the object, or they may become a menace to humanity.

Why Man is Not Allowed Occult Knowledge

It is not safe at present to let men know of occult laws governing nature ghosts nor how to work their occult forces, nor how they may be adjusted to physical objects. The danger lies in the lack of knowledge and failure of steadiness of men and in their selfishness and the absence of self-control. So they are without that which is necessary to place them, even if they are well meaning in a general way, above the hazards, to which those are subject who possess occult powers.

The Intelligences ruling the earth will therefore not permit men at large to become possessed of such dangerous information. So long as man is controlled by the elementals in him, and these are in turn subject to attractions from all classes of nature ghosts, man cannot be trusted.

At times men have seemed on the verge of discovering the secret of bringing a latent power in a physical object into phase with a nature force outside, but the discovery was not allowed to proceed far. Even the little that had been discovered was soon decreed by the Intelligences to be lost. Then the discoverer was by the world declared a dreamer or a fraud. Various perpetual motion machines, Keeley's Force and Keeley's Motor, are instances of revelations which were checked. What would happen if one man or a government should be able to operate forces which are at least as far above those working in the present aeroplane, submarine, mortar guns, poison gas tubes and gas bombs, and incendiary fluids, as these instruments are above a simple club and a rock? What would become of humanity, of human civilization? One great air elemental, with its hosts in it, could wipe out an army of men, destroy a country side of human fields and orchards, efface factories, and institutions. War, formal declaration of war, is not necessary to start the destruction. One man could do that in the midst of peace, merely to vent his spleen or reap the fruits of his rule of terror. With such magic a portion of the ocean could be turned into fire, the air for miles could be turned into fire, the earth could be liquified or changed into air, the air could be made suddenly hard like ice and adamant. Then what of the human beings?

Men should know of the existence of these forces, of the possibility of these things, and of the benefits that may come to the world from occult knowledge and dominion, with unselfish use, and they should try to

qualify to be the guardians of this knowledge. But at present they cannot be trusted with powers to call forth ghosts and to command them.

The Servant Problem Solved With Nature Ghosts

Any physical object can have an elemental bound to it, and can so be made to perform certain services. The operator must first prepare the object and adjust it for an elemental. Then he calls forth an elemental, then binds and seals the elemental to the physical object. Without touch by human hand or visible contact, a broom can be made to sweep, a cloth to dust, a bucket to dip and carry water, a plow to break up the soil, a carriage to move, a boat to glide through the water, a chair or bed to go through the air, when the commands and directions are given. These objects go on doing the work once ordered until the ghosts working them are ordered to stop. If the objects are not properly prepared and adjusted to the ghosts it is easier to start than to stop them.

Thus various actions, one melting into the other, can be accomplished by the service of nature ghosts. All household duties, all menial work, all disagreeable public work, like the removal of offal and filth, and again building highways and raising structures, can be done by elemental servants. This will indeed be done some time. How is it done?

In any kind of work which requires skill and especially in sports, the art which gives success lies in somehow feeling into the work. An artist must feel in his colors onto the canvas, a pitcher must feel in the baseball and feel the curve it is to follow, to shoot grouse one must feel through his gun at the mark, and a successful fisherman must feel out his throw and his catch; mere calculation or seeing is not enough. The art in all these cases is in the elemental influence, which the painter, the pitcher, the hunter, the trout fisher gives. These persons seldom are conscious of the art they are practicing. The fact that they are unconscious allows them to do their work naturally. All they know is, if they do the work in a certain way they have success, and that success follows when they have a certain feeling in what they are doing.

Preparing Objects for Nature Ghost Workers

An object is prepared for help as an elemental servitor in domestic work, through the feeling and touch given by the magician. There are two classes of people, those who work mechanically, without feeling, and those who feel their work. Some persons sweep mechanically, and some feel in the broom they are using to clean up. Those who cannot feel in the broom are unfit to prepare that physical object for elemental contact. To sweep thoroughly clean, to go into the corners, behind mouldings, under furniture, one must feel through the broom into those recesses. Those who do not feel through the broom will not do their work tidily. That which is called here "feeling into the broom," and "feeling through the broom," is the first thing to be done by the person who intends to prepare a broom for contact with an elemental which is to be bound to the broom. The feeling into the broom through touch, magnetizes the particles in the broom and

adjusts them to the human elemental of the operator. A portion, however small, of him, is infused into that broom. Then the name of an elemental ruler is called upon to furnish one of the servants which will swing the broom. Then that in the human elemental which corresponds to the summoned servant, is the tie which connects the servant ghost with the broom.

Ghost Workers Act by Order and Thought

The work is started by a touch or a word and by a thought, and it is stopped by a touch or a word and a thought. The broom after it has been prepared and directions given to it, will work as deftly and thoroughly as if used by the neatest housekeeper. But the elemental can do no more than it is directed to do. The elemental has no mind, no thought. It works only under the impressions received from the mind that started it sweeping. So it avoids obstacles on the floor or on the walls, it pulls down nothing, nor does it knock over anything. It responds to the thought that ordered it. Hence the responsibility of thinking and thinking for all contingencies. Any mistake, oversight, inaccuracy, or failure to cover all possibilities, take in all circumstances, will be disastrous for him who calls the broom to sweep.

After the elemental has been bound and sealed to the broom for some time and has performed the work it was directed to do, then another person who does not know how to bind an elemental can come and give the order to sweep, and the broom will do it, as it has been accustomed to do under the order of its master. The response of the broom is to the order, not to the individual as is the case with a dog obeying its master.

Once an elemental is attached to an object and that object made to perform work, the work will be performed as well as the magician can think it. The picture of what is to be done and how, must be clear in his mind. This thought picture will be impressed upon the elemental connected with the object. The object will work true to the impression given to the ghost.

Nature Ghosts Will End Labor Problems

Some of the modern problems like the servant question, socialistic unrest, will be done away with by the introduction of elemental servants, when the time will come. Man will himself make the time by control of the elementals now in him, and which now usually control him.

(To be continued)



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GHOSTS THAT NEVER WERE MEN

(Continued)

The Alchemist's "Great Work."

THE work of the alchemists was with elementals in the alchemist's own bodies and in nature, with the object of gaining conscious immortality for himself and of showing the "Great Work" to others for whom it was possible to do it, or at least to understand and value it. The alchemists knew how the elements of fire, air, water and earth are mingled in precipitation as metals; how the metals, stones, plants, sounds and colors act by sympathy and antipathy on human bodies and throughout nature; how elementals are bound into metals, and how loosed and bound again. They knew the neutral states through which metals pass from one state into another in precipitations, transmutations, and sublimations. They created elementals which assisted them in their alchemical works and were known as familiars.

The alchemists, in speaking about the processes in the human body, made use of many terms applicable to their work with the metals. This is one reason for the strange vocabulary found in alchemical writings. Other reasons were that they could not communicate information, as the Church was powerful and opposed them, and as kings and nobles would put them to death, either after their secret of making gold had been obtained or because they had failed to perform what was demanded of them by such despots whom stories of the magic gold had attracted.

The terminology used by the alchemists was, in part, taken from some of the processes of their work. They extracted from the *Mysterium Magnum*; discovered the *Alcahest* and the *Organum*; used Salt, Sulphur and Mercury with the four elements, Fire, Air, Water and Earth; mingled the *Gluten of the White Eagle* with the *Blood of the Red Lion*; performed the *Mystical Marriage of Christos with Sophia*. When they had done their work they became possessed of the *Philosopher's Stone* and the *Elixir of Life*. Then they could turn all base metals into pure gold, literally as well as in the figurative sense, and could live forever in their *Body Immortal*, made so by their *Elixir of Life*.

What the Work Was and Is.

The work of the true alchemist was to control the elementals in his own body, subdue and harness his animal desires, and direct and transmute his energies so as to create new life and new powers within himself. By this work he gained in his life-time Conscious Immortality. He was able to instruct others in the Art and had a beneficial influence upon those about him, in ever-widening circles.

The Cause of Failure of Alchemists.

The alchemist who attempted to turn his interior powers to the transmutation of physical metals and the production of gold, before he had attained the philosopher's stone, might succeed in the transmuting of metals and in the making of gold, but he would fail in his true work. The elementals with which he had worked, would eventually react upon him and overthrow him, because he had failed to overcome the ghosts in himself. One of the sayings of the alchemists was that in order to make gold one must first have gold to begin the work. If he had not created the gold first in himself, he could not, according to the law, make gold outside. To make gold within he must have controlled his elementals in him and have brought them to that pure state called "gold." That done, he could with safety perform his work with mere metals.

Transmutations of Metals, Colors and Sounds.

The alchemist knew of the peculiar relation of all metals to color and sound. Color and sound are elementals in the sphere of water. These elementals may manifest as metals, metals being the first concrete expression of elementals in physical forms. Color and sound are convertible one into the other, in the psychic world. The metals are transmutations of color elementals and sound elementals. For what is a color in the psychic world may become ore in the earth. So, what is a certain violet astral matter, turns, if it is physically precipitated, into silver. Again, a certain astral sound may be precipitated as earthly silver. When the baser metals have attained their full growth they become pure gold. The alchemists knew that metallic gold may be made by transmutation or growth from a baser metal. Gold is the blending in right proportion of silver, copper, tin, iron, lead and mercury.

Sympathy or Antipathy Between Ghosts and Objects.

Metals have a singular effect on elementals, to which they are so closely related. The wide field of "Sympathy and Antipathy" is here opened. The elemental in the metal is the pure element (occult element) in the metal. It emanates or vibrates an influence, which acts not only on its kindred elementals, but has a peculiar influence upon sensitive persons by reaching the elementals in them directly. This fact can be used for various purposes, among them sympathetic healing. The alchemists

knew of the elemental power of antipathy and sympathy in metals and plants, and used it in curing diseases. They knew of the special times when herbs had to be gathered to produce a sympathetic result, or the contrary. They knew of the principles active in distillations, congelations, purifications of simples, and so they produced the results they wanted through sympathy and antipathy.

(To be continued)



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GHOSTS THAT NEVER WERE MEN

(Continued)

“Familiars” of Alchemists.

A FAMILIAR or several familiars were often created and used by alchemists to aid in the locating and preparing of simples, or in finding metallic bases or in furthering or attending to the processes of external alchemy.

How Familiars Come Into Existence.

In creating a familiar, the alchemist followed the plan upon which his own human elemental was created. Not all alchemists knew of the plan. Such knowledge as they had they applied in the creation of their familiars. The creation by a human of an elemental for a special purpose is mentioned in a subsequent article of this series. The creation by alchemists of familiars will be there covered. In creating the familiar the alchemist gave to it a portion of his own elemental, and by that which the alchemist so gave from himself, as blood, lymph, or other fluid, the familiar ghost could come into physical existence. After it was called into physical existence and activity by the alchemist, it was his obedient servant, subject to his command. It disappeared and appeared at his will, performed missions on which it was sent, rendered the service entrusted to it, in watching alchemical processes, handling alembics, attending to the fires and liquids, and other tasks to which its master had set it. The form of the familiar was often that of an animal, sometimes of a human. Hence came the garbled stories of the black owls, ravens, black dogs and cats, and snakes and bats as companions of alchemists. Some people thereupon got a black cat, and an outfit of strange clothing and sat in a laboratory and were believed to be alchemists.

Familiar Ghosts Spoke Through Inanimate Objects.

An elemental could be attached by an alchemist to an inanimate object, become invisible itself, and cause the object to perform certain

work (see *The Word*, Vol. 23, No. 3 [*p. 137 in this PDF*]). Sometimes the elemental was bound to that object and could not leave it, unless loosed by the alchemist. No one could injure or interfere with the object. It possessed a certain power which, if its effects were seen by others than the alchemist, was believed to be a supernatural power. A brazen or other metallic figure, or a figure of stone could be made to produce sounds, answer questions put to it, and give warnings of approaching dangers.

Speaking figures and speaking heads were created and became oracular. The figures possessed the power of divination and of making sounds. The sounds would be interpreted by the hearer in the language which he spoke, and would answer his questions in the spirit in which they were put. When the alchemist disconnected the elemental from the object, the definite power ceased. Even then the object may still have possessed a magnetic influence of its own, due to past connection with the alchemist and the elemental, and, such an object might, because of its magnetic influence, attract other elemental presences, which could act in various ways through the image. Perhaps there still exist in museums some of these figures.

Duties of an Alchemist to His Familiar.

A familiar could be created by an alchemist not without his taking a responsibility nor without danger to himself. The responsibility was like that of a father for a child. The alchemist must not only educate the familiar into methods and functions, but he must pay for all damage the elemental did. This responsibility had to be carried until the elemental became, in the course of evolution, human, and was endowed with mind. Alchemists who created such familiars were made aware of their responsibility, but they did not always know how long that responsibility was to last. Many rash alchemists, not appreciating their duties to their familiars, and eager to become masters before they could themselves serve, created familiar ghosts which they could not control. In so doing they lost their own lives and had, besides, to carry into future lives a responsibility to and for that which they had created.

Fate of a Ghost Familiar and Its Creator.

Once the elemental had been created, that is, many factors been combined into an elemental personality, it had an existence which could not be destroyed save by the destruction of its creator, the alchemist. With the death of the alchemist, the combinations which made up the elemental personality of the familiar ceased to exist. However, the germ of the elemental, the thought of the alchemist, was not destroyed. When the alchemist came again into a new physical body, he created another elemental personality around the germ of the original thought. In this way the elemental would follow him from life to life, and he must, in each life, carry the responsibility for it and its deeds, until he had either mastered it, educated it, and brought it into the human kingdom, or until he should have through it lost his personal existence for all time. Then the familiar would be diffused into the elements and the germ killed.

(To be continued)



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GHOSTS THAT NEVER WERE MEN

(Continued)

Sympathetic Healing.

HEALING and hurting by sympathy is accomplished through using principles and correspondences of the occult science of sympathy and antipathy. This healing and injuring is done by making and placing a magnet through which elemental influences are caused to contact and so affect elementals which compose the body or part to be healed or to be afflicted. In the cures and mistakes of medical practitioners the same class of elementals are used or permitted to work as in sympathetic cures, whether the practitioners know of it or not.

Shamanism, voodooism, the legends and customs of the North American Indians, and the hidden practices of gypsies and of many peasants, shepherds, and fisher-folk in lonely lands, all have to do with prayers, benedictions, exorcisms, incantations, amulets, charms, brewings, sacrifices, and strange operations, which are intended to bring on the magnetic working of nature ghosts, which is commonly called sympathetic healing and bewitching.

Insight into sympathies and antipathies of things was not limited to alchemists of the Middle Ages. Many persons were aware of the results at least, which could be obtained by the use of this subtle magic, even if they did not know the doctrines. Sympathy is still relied upon by certain country folk, gypsies and nomadic tribes, and in Europe more than in America. For in Europe the local conditions make rural people and wanderers on the highways live closer to nature than do those who dwell in the cities. While in America, even in country districts, people are surrounded by many of the products and by the atmosphere of modern civilization and to that degree are away from solitude and nature. Yet even so the touch of civilization is not quite able to prevent some people from sensing certain influences of "nature" ghosts. In the past the American Indians knew, and some of them still know, of ghosts in the air, the woods and rocks and trees and water. Wide stretches of moorlands and heather, woods and mountain chains, where few people are found, fields and

meadows, where none but the dwellers labor and pass even in the quiet day, and the cattle and other animals live in their own worlds; the plant life in dim forests, meadows and bogs, the sounds of torrents, waterfalls, low rippling brooks, the ocean and tempests, all this in green and white seasons under turning constellations and under the changing moons, are conditions which allow people to feel sometimes the influences of nature ghosts.

In primitive life it is easy to feel these powers. There people know that wood cut at one season and one phase of the moon rots more quickly than if cut at another time. There people appreciate the value of gathering herbs at seasons and hours when certain planets rule the heavens in certain houses. It is known that certain ghosts preside over certain localities, and that these ghosts make themselves known on certain occasions, though the conditions under which these ghosts become visible are not generally known. From such appearances legends often arise. People know that certain stones or other objects bear certain relations to the presiding genii, and often such objects are used in curing a disease or bringing on trouble. Some among these simple people are so constituted psychically that they see and hold converse with elemental beings and often receive instructions and advice, among other things, concerning sympathetic actions of objects. The closer they are in touch with nature the more sensitive will they be and the better will they understand how the same thing can be made to cure or to injure, depending upon the time of its gathering and the manner of its preparation and use, and the nature of its symbolic import. So it is known that certain signs and symbols have a definite value in calling, reaching and directing nature ghosts, just as written or spoken words have a similar effect on men. Curves, straight lines and angles arranged in set forms command obedience and produce certain results. Hence the use of such things as circles inscribed with figures, of eggs, daggers, seashells, as amulets to protect.

That body of knowledge is occult, dealing as it does, with the true nature of the beings which build up, maintain, and destroy all bodies and things in the mineral, vegetable and animal and human kingdoms. Their true nature is invisible and intangible and is magnetic. Every object either attracts or repels every other. These subtle influences, unobserved by the physical senses, are founded on laws of sympathies and antipathies. Below the mineral and above the human, the laws which govern sympathy and antipathy act too, but the workings are so far removed from anything that can be observed by the senses that the records thereof are scanty and doubted. The sympathies and antipathies of elementals when bound in the objects of the four kingdoms, for and against the free elementals in the elements, is the foundation of the science of sympathy and antipathy between objects in the physical world.

Metals, stones, and plants, and the roots, seeds, leaves, bark, flowers and juices of plants, living animals and parts of dead animals, liquids like water, blood, and secretions of animal bodies, and compounds of such things in certain proportion, were used so as to produce results by the action of the free elementals, which were led by the magic object to the part or body which was to be healed or afflicted.

Cures of existing ailments could thus be effected and ailments brought on by the employment of certain objects which under ordinary conditions seem to bear no relation to the peculiar use to which they were thus put. The cures were called sympathetic cures, the afflictions witchcraft. No one acquainted with the working of the underlying principles would ever doubt the possibility of witchcraft. Of course, many who claimed to know witchcraft—and many who were believed to know it or to practice it or who were therefore persecuted—were ordinary persons possessed of no knowledge or power whatever, along these lines of affecting persons or animals or crops by adverse or favorable magnetic influences exerted by the contact of nature ghosts.

Many of the so-called superstitions concerning healing by sympathy and affliction by witchcraft appear to be without sense, and they arouse the antagonism of people who think in an orderly manner. However, many of the formulae handed down are absurd, largely because they are incomplete or because they contain words, substituted or added, which make the formulae senseless. There are often grains of truth in such traditions. Nothing that grows, but what can be used to advantage in causing or relieving ills, if people only knew how to make use of its magnetic properties. The magnetic virtue does not lie in the thing itself, but it lies in its value as a means to connect that which is to be healed or afflicted with elemental influences which produce the magnetic cure or affliction. The meanest plant or whatever object it may be, will be effective or otherwise, according to the time and place of its selection and preparation and the time and manner of its application. Seasons and hours of the day or night have vastly differing magnetic influences upon the same means, and so the means will produce different effects according to the times when prepared. Moreover, the application reaches different conditions according to the season and the hour when it is brought into action.

Not a few of what were called senseless superstitions, such as injuring an enemy's horse by driving a nail in a footprint of it left clearly marked on the ground, protecting cattle against flies, and plants against birds, bugs and field mice by hanging herbs in the neighborhood of that which was to be protected, removing moles and warts by the touch of the hand of a dead man, connecting a disease of a person with a plant to have the disease absorbed by the plant or with a stream to have it washed away; all have a sound basis of healing or afflicting by sympathy. The beating by American Indians of drums to drive away a spirit causing a disease, and many practices of obeahmen in the West Indies and in Africa are not as ineffective as might be believed by civilized men who are burdened with a knowledge which does not permit them to be natural. All this sounds ridiculous to those who do not understand the principles involved and to those who are impressed by the fact that these practices are not the customs today.

As much can be done today by the action of nature ghosts as was formerly done. Cures can be effected today by sympathy as well or better than by medicine. Today the principles are not known and it is not regular to cure by sympathy, and those who sometimes attempt the practice are

illiterate, "odd," "queer," and hence people have no faith in it. However, any one mentally fit and having the proper psychic organization, who would give as much time to the study and practice of sympathy as physicians give to their profession, would have better results than the doctors now get.

To mention a few examples. It was the belief that if a nail was driven into the footprint of a horse, the animal would be lamed or injured. This could not be done by everybody, but only by one who was sufficiently in touch with nature ghosts to connect certain elementals with the elementals of the nail so that they would act on the astral foot of the horse through the astral impression left on the moist soil; in this manner the horse would be lamed. Cattle were protected against flies and vermin by placing in the stable certain herbs gathered at a certain time. The elementals in the structure of the flies or vermin disliked these plants and therefore remained away from the cattle. In the case of the moles and warts, if the hand of a dead woman or man was placed on the blemish until the hand became warm, then the destructive elementals in the hand of the dead man or woman would be impressed on the mark and attack it until it disappeared. But in order to do this it was necessary that the one who placed the dead hand on the blemish, should have somewhat of the intent to make the connection between the decaying and the wart or mole to be affected. The heat of the hand fused the astral bodies, one full of vitality the other having the destructive influence of decomposition. Where a fever or disease was to be taken away by an animal, a plant or a stream, a connection was made with the sick person through some fluid, such as blood or saliva or urine, taken from the person and imparted to that which was to draw it away. Where the fluid was on a cloth or paper put among other things in a bundle and that was picked up by one whose curiosity led him on, he got the disease. The ceremonies, frequently fantastic, which may have accompanied the preparation of the bundle were not the efficient cause, but served to impress the thought and the intent. The noise which Indian medicine men make to cure disease by driving away the spirit which causes it may act on the astral body of the part affected and disconnect it from the influence which is the cause of the ill, or the sounds made by the medicine men break up the elemental form, and so these healers restore the body to its normal action.

These practices often accomplished and do accomplish the results desired. Attempts to heal by sympathy, may today not give the same results because the would-be practitioners do not know how to work properly. The same results may be had by other means. So wounds may be healed in one way or another. However, by whichever way the healing or injury is done, one thing is certain, namely, that the same class of elementals have to be used to bring about a particular result.

The principle of curing by sympathy can well be illustrated by the grafting or budding of branches on fruit trees. Not every twig can be grafted on any kind of tree. There must be sympathy to make the contact. For instance, a peach can be put on a plum tree, or an apricot on a peach tree, or one kind of peach on another peach, but not an apple on a peach nor a pear on an apricot, but pears can be budded on quinces. The bound

elementals connected with the little bud of the peach, carry with them certain free elementals, or magnetic influences, which will follow into the plum tree, so that the whole force of the plum trunk will run into the engrafted peach branch and the plum life is led into the peaches.

If a basin of stagnant water is connected with a stream of flowing water, then the channels of the stagnant water are cleaned out and the stale becomes flowing water. The bound elementals of the magnet are the form or channel through which the free elementals are drawn into and act upon the bound elementals in the diseased object which is to be affected.

Healing by sympathy is a science which even in the Middle Ages hardly ever left the state of superstition and infancy. With a better knowledge of the principles of sympathies and antipathies of which this attempted healing touches only a part, an occult and fundamental law of the physical universe will become known and with it the means of making stones, herbs, plants, metals, fluids, and other objects into magnets and placing them to affect objects, improve human bodies, and to cure disease.

(To be continued)





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GHOSTS THAT NEVER WERE MEN

(Continued)

Dreams.

THE waking life of man with its phenomena is caused by elementals, as was shown heretofore. All occurrences of life, including all processes connected therewith, are possible only by the working of nature ghosts. Their sphere of action is not limited to the phases of the waking life of man. Dreams, too, are caused by the action of elementals. Dreams are the employment of one or more of the senses; and the senses are elementals within the man. (See *The Word*, Vol. 20 p. 326 [*p. 75 in this PDF*].) Dreams in the first instance are the shaping of subtle matter in such a manner as will correspond to sensuous experiences of his waking life. Such dreams are produced by the response of nature elementals in the elements outside to the elementals in man.

Waking and dreaming are two sides of the experiences of the same sense man. The being who dreams is the sense man; the mind does not dream, though the mind in the senses perceives the reports of the senses of what is experienced by them. It is affected as well in the waking dream, which is called life, as in the sleeping which is called dreaming. One sort of dreaming is as much so as the other, however wide-awake the dreamer believes himself to be. When in the waking state, the man looks at these experiences in sleep as dreams. When in sleep, if he is there able to appreciate the conditions of the two states, he regards the events of his waking life as unreal and baseless and distant as he considers his dreams to be when he thinks of them while awake.

The same sense beings which experience the waking life act in dreams. There they reproduce experiences, which they have had; or they have or they create new ones in line with those they have had. The sight in man is a being fashioned from the fire element in nature. This ghost, sometimes alone, sometimes with the other senses, sees and is affected by forms and colors in nature, in the waking state or in the dreaming state. The sound sense in man is created from the occult element of air. This

being, similarly as the fire ghost, experiences with or without the other sense beings in man, all sounds. The taste is a being taken from the subtle element of water and, with or without the aid of the other sense elementals, tastes. The sense of smell in man is a being drawn from the earth element, and it smells bodies, either together with the other sense beings or alone. The sense of touch in man is also an elemental, which, however, is not yet as fully formed as the other senses. It is in process of being fashioned.

If one is able to analyze his dreams he will know that he sometimes sees, but does not hear or taste or smell in dreams, and at other times he hears as well as sees in dreams, but may not taste or smell. This is so because the sight elemental is at times acting alone and at times in conjunction with the other sense elementals.

The majority of dreams are chiefly seeing. A lesser number are concerned with hearing. Tasting and smelling play a minor part. Seldom if ever does one dream of touching or grasping or taking or holding anything. The reason for that is that smelling and tasting are not as fully formed as seeing, and touch is still less developed. The eye and the ear as organs are more fully developed than the organs for tasting and smelling. There is no outer organ for feeling. The whole body is able to feel. Feeling is not yet centralized in an organ as are the other senses. These external conditions indicate that the elemental which acts as the particular sense is more developed in the case of seeing and hearing than in the case of tasting and smelling. Whether they have or have not special organs, all these senses act through nerves and a nervous system.

The function of the waking sight is, roughly speaking, the going out of a portion of the sight elemental and meeting nearer or farther from the object seen, according to the luminosity of the object, rays which are at all times emanating from that object. The function of the other senses is similar. It is therefore not inaccurate to say that the senses experience, or are impressed by, or perceive objects. Each sense needs its organ to work through, except in the case of feeling, where the sensory nerves suffice. All this applies to the waking state.

The difference between the waking and the dreaming life is that in waking the senses act through their particular nerves and organs. In the dream the senses do not need their physical organs, but can act directly with subtle physical or astral matter in connection with nature ghosts in external nature, on the nerves. Though the senses do not need the organs in dream, they do need the nerves.

The cause for man's thinking that only the physical world is real and that dreams are unreal, is that his sense ghosts are individually not strong enough and not built up enough to act independently of their physical nerves and organs in the physical world, and therefore are not able to act apart from and independently of the physical body in the astral or dream world. If the sense ghosts were able to act in the astral world without connection with their physical organs, and nerves, then man would believe that world to be the real and the physical the unreal, because the sensations of the astral worlds are finer and keener and more intense than the sensations produced through gross physical matter. Reality is not absolute, but is relative and much confined.

Man's reality is what he likes best, values most, fears most, finds most cogent in its effects on him. These values depend on his sensations. In time, when he is able to see and hear and taste and smell and touch in the astral, the sensations will be so much finer and more powerful that he will like them better, value them more, fear them more, attach more importance to them, and so they will be more real than the physical.

Dreams then are at present mostly pictures, and a nature ghost, acting as man's sense of sight, produces these pictures for man. The manner in which the sight ghost serves in a dream to show a picture to the dreamer is interesting.

When a person falls asleep, dreams begin, whether they are remembered or not, from the time the conscious principle in man leaves the pituitary body. They continue while that principle remains in the sense nerve areas of the brain, such as the optic nerve, and in the mysterious ventricles of the brain until the conscious principle either passes into the cervical vertebrae or rises above the head, as it usually does. In either case the conscious principle is out of touch with the brain. The man is therefore said to be then unconscious. He has no dreams, while in either of those states and pays no attention to any of the sense impressions, even though the elementals may bring some of them to the human elemental. The human elemental does not respond, because the power which the conscious principle gives to it is shut off. The human elemental takes care, nevertheless, of the body in sleep, by superintending the involuntary functions, which go on during the abandonment called sleep.

To write of dreams, their kinds and causes, would need so much space as to require a separate treatise, and would be foreign to the subject matter. Therefore here is mentioned only so much as is necessary for a foundation: to understand some of the actions of nature ghosts in dreams when they bring pictures before the dreamer, either in pursuance of his waking desire, to give pleasure or fear, or as ministers of the mind to bring enlightenment and warnings, and when a man or woman attracts or creates an elemental which becomes a succubus or an incubus.

Pictures are shown to the dreamer while the conscious principle is still in the area of the sense nerves and in the realms of the chambers of the brain. The pictures are shown by the fire elemental serving as the sense of sight, and are either fashioned by it out of the chaotic fire element or are scenes actually existing which it sees directly, by what is called clairvoyance. This is one class of dreams.

A picture is formed as an original production by the sight ghost which it has made out of the vague matter of the fire element, whenever a desire which had been held in the waking state was strong enough to suggest to the ghost the nature of the picture. Then when the body is asleep the fire ghost, acting on the suggestion of the desire, draws the fire element into form so as to present the picture suggested. Thus men have in dreams what their desire leads them to and what the mind consents to.

If desires are connected with hearing, tasting, or smelling, or feeling, then the other elementals act with the sight ghost, and elements other than the fire element are drawn to produce the sensation which was

desired in the waking state. Pictures ponderate because men use their sight more than any of the other senses, and are more affected by sights than by other sense impressions. Such a picture may last only a part of a second; the dreamer is not in a position to determine the time which the dream lasted.

The other kind in this class of dreams are pictures of something that exists in nature and which the sight elemental perceives and which is thus sensed, that is, dreamed of by the dreamer. The sight when seeing these scenes does not leave the physical body. Inasmuch as it is not limited by the physical organs nor its vision obstructed by gross physical matter, it may look directly on objects in distant places or may see into the astral worlds.

These dreams are so produced either by the senses fired on by the desires of the daytime, or by the senses rambling uncontrolled and attracting outside elementals. With such dreams one's conscious principle has nothing to do.

There are dreams which are of another class caused by the will of the mind to convey to the personality information of various kinds. Such commune may be had to give enlightenment in philosophy, science, arts and the occult past and future progress of the earth and its races. To that end records of the past may be brought before the dreamer, or hidden processes of nature may be shown to him, or symbols may be illustrated and their meaning visibly explained to him. Elementals may also be used by the conscious principle to give warnings, prophecies, or advice about the occurrence of critical events affecting the dreamer, or some one connected with him.

Such instruction through the means of ghosts is given in these dreams, where the Higher Mind cannot reach the personality directly. The incarnated mind has so far not established a sufficiently strong tie with its higher part not incarnated, to enable the higher part to commune directly with the incarnated portion. Therefore dreams are used as means of communication, when enlightenment is necessary. Whatever the instruction or warning given, elementals are used to make the pictures or the symbols containing the message. The language of the senses is not the language of the mind, therefore symbols are used to give the message intended. These symbols, geometrical or others, are themselves elementals, and the pictures or whatever is used in the message, are elementals appearing as pictures. These, when coming from one's Higher Mind, should and do impress the message intended, on the dreamer, if the dreamer will try to get that message.

When the dreamer is too obtuse or fails to make an effort to get the meaning, he may want a seer for an interpretation. But today seers are out of fashion, and so persons seek a dream book or a fortune teller to interpret their dreams, and of course they are left without enlightenment or get a wrong interpretation.

The elementals which appear in dreams as pictures or as symbols or as angels, do not act intelligently with their own understanding, because they have none. They act under the order of intelligences or of the dreamer's own mind.

(To be continued)



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GHOSTS THAT NEVER WERE MEN

(Continued)

Dreams.

SO there are dreams which are of the ordinary kind, corresponding to experiences in waking life and which are caused mostly by the fire ghost which acts as the sense of sight, and at times also by the other sense ghosts in man. A second and different class of dreams are messages from one's own Higher Mind, and these are extraordinary. All these dreams represent the good phase of dreaming. A good phase can come only as a result of yearning after illumination, thinking on any mental subject, on matters connected with one's destiny and progress, with helping a person or number of persons or a whole people, or as a karmic warning and instruction. Such dreams are usually of great advantage, often of importance, and may therefore be studied with profit. One may even learn to dream consciously and intelligently to get such information. If one is educated in such dreaming it is feasible to learn much that it is impossible to assimilate in the waking life. To do that, a man must fit himself by mental training and by right living. A desire to know about marriage, business and anything connected with the senses, does not bring the information wished for, and prevents him from being conscious in the dream state and so benefiting from what he might know. In addition to these ordinary dreams and these good dreams which are of a high order and are uncommon, there are dreams with bad phases, some of them immoral and pernicious. Among the worst are those that result in the creation of incubi and succubi, and in the obsession of the dreamer by an elemental.

An incubus is a nature ghost fashioned in the male human type, a succubus one in the female human type. They are also called angel husbands and angel wives and angel sweethearts, also spiritual husbands and spiritual wives, though these last terms are sometimes applied to physical persons to explain immorality. The incubi and succubi are of two kinds; one is created by the woman or man, the other kind is a nature

ghost in existence belonging to one of the four elements which seeks association with the human lover.

Those created by a human are created by his thinking much of sensual things and relations while he or she is attempting to suppress his or her desires, physically. The pictures which persons make, with vivid imaginations, are forms into which their desire flows. To these forms are attracted certain nature forces, elementals, which take the shape and body of the picture and appear to him or her in dream. This dream form is to the dreamer his or her ideal of the opposite sex. The dream form shows the characteristics of the original thought form, intensified. The resulting incubus or succubus exceeds in traits what his human creator could give it. So, if a woman longs for a strong or a beastly man, the incubus will be stronger and more beastly by far than what she had pictured. If a man pictures a beautiful woman, the succubus will be more beautiful than he could think out.

When the dream has progressed far enough the dreamers may have their sensual desires gratified by the dream ghosts. From this association in dreams the ghost gains strength, which it draws from the human. It usually stands by the one who has created it, though it may appear to others in dreams who attract it by similar desire.

The association with the ghost may not be limited to the dream state. As the ghost gains in strength it may appear to its lover in the waking state objectively and be visible and tangible as flesh. With its relationship to the human thus established it will pay visits nightly or at regular intervals to its human lover. Often the human does not know how the ghost is created. Usually the incubus tells its human lover that it has come through a special favor. The association may continue over a long period; during it the relationship may be agreeable, or the ghost may show ferocity, bestiality, anger, spite, revengefulness, jealousy. Any of these are usually reflections, through the ghost, of character traits of its creator.

Often whole religious cults are founded upon the creation and worship of such ghostly companions.

The other kind of incubi and succubi, those which are ghosts already in existence in one of the four elements, is attracted to certain humans and may establish a relationship in dreams, similar to that described. All this applies to ghosts only in so far as the relationship is established through dreams. This class is not attracted to a woman or a man who indulges freely in physical sexuality, but it approaches those whose sexual instincts are somewhat restrained while the thought of the opposite sex is in their mind.

The creation and the attraction of such nature ghosts are mysteries with which mankind will become familiar in the future, as it was in the past.

The manner in which incubi and succubi of either of these two classes take on visibility and physical solidity, is in principle the same as that by which the physical body of a human is conceived and generated. The sources of the future physical body of the ghost, are sexual contact between the dreamer and the ghost and the mental consent by the human

to that connection. The basis of the creation of an incubus or succubus is the magnetic sexual flow with mental consent, whereby a polarization of one body to the other is effected. If only one cell is appropriated by the ghost, it is enough. This, by division and multiplication, builds the body. This body increases through the desire. A part of the astral body of the human is taken. An incubus is a part of woman's own desire, a succubus a part of a man's. The mental consent carries with it a tincture of the consenting mind. However, neither an incubus nor a succubus has a mind. There is an emptiness, a vacuity, a lack of something, which make the incubus and the succubus, though it has acquired a physical body, different from any human being. No matter how human the physical form of the ghost seems, with warm and solid flesh, delicate skin and pulsing desire, it has no mind. Further, there is this distinction, that such a ghost has the power to disappear, whereas a human cannot.

The result of such a dreadful association and relationship of a human with an incubus or a succubus, is that the ghost wants to get the mind of the human so as to have a prospect of immortality. Humans in their present state are unable to raise such ghosts to the human kingdom, while they themselves remain human. Unless the connection is severed and the ghost dispersed before insanity or death ensues, the woman or man may lose their personality, and the mind therefore be unable to reincarnate.

Seldom can a woman or a man sever the unhallowed connection with a ghost thus created or attracted, and seldom will her or his karma permit a person who has power, to sever the connection for them. The connection may, however, be severed. When there is any desire on the part of the human to get rid of the ghost, the ghost will know it at once. When the relation has been agreeable the ghost companion will chide the human, with something like the plea of a child or a lover, and reprove for wishing to get rid of it. When the relation has turned to be disagreeable or frightful, the ghost will threaten, and these are not idle threats, as the human knows.

The thought of getting rid of these ghosts is hard. It is like doing away with a pet, or it is attended with fear of bodily harm. However, if the will is there, the connection may be severed, either gradually or abruptly. As the association is maintained by the combined flow of desire and the giving of mental consent, so the severance may be made by checking the desire and refusing the consent. The first step is to refuse the mental consent, though it may be impossible to stop the contact. Then the desire will gradually wane, and the ghost finally disappear. As it loses physical solidity and visibility it may again appear in dreams. But it cannot effect the connection in dreams if in the waking state the human will is against the connection.

On the other hand, an abrupt severance may be forced by taking a certain mental resolution, bidding the ghost depart forever. If there is force enough in the resolution and the command, the ghost must go and cannot return. But if there is a wavering, and the desire and consent are not withheld, the same ghost will return, or if it has been dissipated another will be attracted.

These are some of the functions which elementals perform in good and in bad dreams.

(To be continued)





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GHOSTS THAT NEVER WERE MEN

(Continued)

OBSESSION BY NATURE GHOSTS

NATURE ghosts may obsess not only human beings, but animals, and even machines, trees, and certain places, as pools, lakes, stones, mountains. The obsession consists in hovering over or entering into the body or object obsessed. This article touches upon nothing more than the obsession and subsequent possession of human bodies by nature ghosts and upon the obsession of objects, in so far as it affects humans coming into contact with them. Obsessions vary with different kinds of ghosts, and the circumstances and manner under which, and the persons of whose body obsession is effected.

Obsession of a human is different from a multiple personality, as it is called by some, though among the ghosts of living and ghosts of dead men, which share in the possession of a human body not their own, may occasionally be found, in combination with other factors, an elemental which also obsesses the body at times, and so appears to be one of the personalities.

The nature ghosts which obsess are either harmless creatures seeking only some sensation to have a little fun, or they are maleficent, evil in purpose. There may be occasionally an obsession by nature ghosts, to give a warning or a prophecy. These they give for the purpose of sensing men. It is done principally among people who are nature-worshippers. There the ghosts communicate in this way in return for the worship paid them.

Obsession comes about naturally or by solicitation. Obsession of humans comes naturally, because of their psychic organization, because of some peculiar position of the body, as in the case of nightmares, because of psychic derangement brought on by disease, or because of certain psychic states resulting from swinging and dancing movements and from the abandonment to passions.

Often children are obsessed for a while, because of their natural temperament, and then the elemental obsessing plays with the human elemental of the child. The two elementals merely play together in a harmless way. To such children may be shown by their elemental playmates even some of the mysteries of nature. These elementals are of the fire, air, water or earth. Which kind is attracted to the child depends upon the dominating element in the make-up of the human elemental of the child. A child being obsessed by a fire elemental would be protected by it against injury from fire; and it might even be carried into a fire by a fire ghost and suffer no harm. If the child is obsessed by an air ghost it is sometimes carried into the air, for great distances, it may be. A water ghost may take the child to the bottom of a lake, or an earth ghost may carry it into the interior of the earth, where the child may meet fairies. Subsequently, it may speak of these strange and beautiful beings and things it had seen. Today, if children should speak of these things they would not be believed. Formerly they were carefully observed and often held apart by priests, to become sibyls or priests themselves. A child may not show any psychic tendencies and yet later, with maturity, the senses may open and obsession may come, or childhood and maturity may pass and there may be no obsession until advancing age. Whatever obsession takes place will depend on the psychic organization. Idiots are almost constantly obsessed by various nature ghosts. The mind is absent in the idiot. His human elemental attracts them and they cause it to do and suffer all manner of things, in order that they may have sensation, which is always fun to them no matter how painful or depressing the experience may be to the idiot.

A peculiar and short obsession may be the obsession of a sleeper, induced by his peculiar position in sleep. Some such obsessions are called nightmares. However, not all nightmares are caused by nature ghosts approaching by reason of the position of the dreamer. The sleeper in some positions interferes with the natural tendency of his human elemental to adjust the body into a position where all currents flow naturally. If now the body is placed in a position where the nerve currents are impeded or cut off, then the human elemental is powerless to adjust the body, and a ghost of maleficent nature, enjoying the sensation which oppression of the sleeper gives to it, may contact the body and terrorize the sleeper. As soon as the sleeper awakes and his position is changed, the breathing is regulated, and the nerve currents adjusted; so the ghost loses its hold and there is an end to the nightmare. Indigestible food taken before retiring interferes with the functions of the organs and the nerve currents, and so brings on states where circulation is interfered with and nightmares may worry.

Obsession may be brought about by various kinds of diseases, which either exhaust the body or unbalance or dislodge the mind. Diseases accompanied by convulsions offer a favorable opportunity to nature ghosts for temporary obsession. The ghosts enjoy the sensation, and pain is as readily enjoyed by them as pleasure.

Where epilepsy dates from infancy and originates in obsession by a nature ghost, not by any other kind of ghost, it means that through some

prenatal condition the nature ghost has made contact with the human elemental of the epileptic. In such a case the epilepsy has no physical cause, but is due to the seizure at certain times of the body of the patient, by the ghost. The cure for such epilepsy is exorcism, by which the connection between the nature ghost is severed and the ghost dissipated.

Women during child-bearing are liable to be obsessed by nature ghosts, if it is the destiny of the child to have certain tendencies which are impressed upon it by the elemental.

Taking of drugs sometimes opens the door to nature ghosts, which come to obsess the victim. Sometimes they play a part in the experiences which the victim likes. Especially do narcotics like morphine, opium, bhang, prepare the way.

Cases of obsession are quite frequent among truly celibate priests and celibate nuns. To these obsessions some of their wonder-workings are due. Often they are attributed to a divine influx, and at other times treated as sorcery or insanity. The condition which makes the obsession by a nature ghost possible, is brought about either by the restraint of the sex desire without the ability to keep the thought of sex from the mind (as referred to in the article on Dreams, *The Word*, Vol. 24, No. 2 [p. 155 in this PDF]), or it is brought about by an actual purity of life, which makes these people live in the simplicity of little children, yet having religious thoughts and aspirations. When that is the case, then a better order of nature ghosts seek association with those celibate nuns and priests. (See *The Word*, Vol. 21, pages 65, 135 [pp. 82, 91 in this PDF]).

Dancing and swaying may also produce obsession. More will be said of this below.

Further, giving way to any violent passion, such as anger, jealousy, fear, may cause a temporary obsession. In fact, the states themselves are obsessions.

These conditions brought about by the natural psychic organization, peculiar physical attitude which interferes with nerve currents, diseases, imperfect celibacy, dancing movements and passionate states, are some of the occasions when obsession may take place naturally without special invitation.

On the other hand, there are cases where obsession by nature ghosts is solicited. This occurs mostly in cases of nature worship. Where such favorable conditions are intentionally produced obsession is considered desirable, by the worshippers at least, and a mark of distinction. Religious ceremonies are performed which result in states of obsession. Such ceremonies are largely prayer, chants and dances, which may be accompanied by sacrifices in connection with the four elements. The prayers are a beseeching of the ghosts to grant the requests of the praying devotees. Chants are used to put the worshippers into immediate relation with the ghosts. Dances, mystic or planetary, make the atmosphere and open the door to the entrance and obsession by the ghosts. The movements of the dancers are symbolical of the fire, air, water, earth, and planetary currents. The measures of the swaying bodies and rapid whirls, the steps and positions of the dancers taken in relation to each other, and the emanations from the dancers, put them in phase with the ghosts. The

ghosts then become the real dancers, taking up and obsessing the bodies of the men and women worshippers.

Human beings are not the only entities which nature ghosts obsess. Animals are sometimes obsessed by them, when the animals are under strain and driven on by fear, the love of the chase, or any desire that stirs them. Then the elementals get sensation from the excited animals.

Nature ghosts may obsess trees. Every tree and plant is an entity ensouled by an elemental. Beside the tree entity, another nature ghost may obsess the organization of the tree. Then persons may be affected by the ghost. The effect on them will be that good or bad fortune follows them whenever they go near that tree.

Stones and rocks may be obsessed by nature ghosts. These cases are to be distinguished from manifestations of elementals, great or small, in connection with rites of nature worship tendered to them by devotees. That has been treated above. (*The Word*, Vol. 21, p. 324 [*p. 101 in this PDF*]). However, the obsessing elementals may cause a cure, bestow benefits, or afflict with illness, or bring bad fortune, to some who are around and within the influences of the stone. Such stones are not only boulders and pillars in the open, in their natural positions, or especially arranged and placed, but they may be stones small enough to be carried in the hand. Jewels may be thus obsessed. Such obsessions are different from the conditions carried by talismans or amulets to which elementals are sealed. (See *The Word*, Vol. 23, pp. 1-4 [*pp. 132-134 in this PDF*]).

Pools, lakes, glades, caves, grottoes, and similar localities may be obsessed by elementals. A particular current of life, corresponding to the nature of the ghosts attracted, issues from the particular place. This current draws the ghost or set of ghosts on. They are different from the nature ghosts which make up the particular objects and features of this locality. Often such ghosts appear to persons in the neighborhood and do wonders or help or cure. Fairy tales, religious worship, pilgrimages, and also advantages to ecclesiastics, may come from such obsession by a nature ghost. The thing is seldom called by its true name, but is glorified and surrounded by a halo of sanctity. It is a form of nature worship, though not under that name.

Pieces of furniture may be likewise obsessed by elementals. Then people using such furniture may witness peculiar phenomena according to the nature of the elemental obsessing. Dancing tables, moving chairs, swinging and levitated pictures, chests and writing desks, may be the result of such obsession. A chair or any of these pieces may take on a strange form, or a face may look out from them, and disappear again. Fright, nervousness, amusement in the beholder, is a sufficient reward for the play of the ghost.

Strange events experienced in connection with machinery, are sometimes due to obsession of the machine by a nature ghost. Engines, boilers, pumps, motors, may be used by an elemental to experience sensation. When these machines are so obsessed they may run with ease and little effort or they may refuse to move or do their work, or may cause trouble and disaster. Whatever the result, it is caused by an elemental for the sake of getting sensation from the humans who are pleased or

annoyed, or even injured by the machine. Especially the sensations following disaster, as annoyance, expectancy, fright, pain, give the elemental the desired sensation. The builder of the machine or the one who handles it makes it possible, through his own human elemental, for such an obsessing ghost to get into magnetic touch with the machine and take part in the working.

Few things are exempt from possibility of obsession by elementals. The bodies and organization of humans offer the greatest attraction to the lower classes of elementals. The higher ones will not associate with man at present. (See *The Word*, Vol. 21, p. 135 [p. 91 in this PDF]). But when the bodies of humans are not open to them, they partake of human sensations, through obsessing other bodies like those of various animals and even objects like trees, and rocks, and waters, and furniture and machinery.

The elementals obsessing want to do neither good nor evil, neither the useful nor the injurious. All the ghosts want is to get sensation, and preferably through humans. If a definite purpose is shown through many phases of obsession, then an intelligence directs the elemental.

Such is obsession by elementals and the kind of nature ghosts which obsess, the things which may be obsessed by them, and how such obsession comes about. It remains to consider what may be done by humans under obsession by nature ghosts.

The outward condition of obsessed persons may vary from normal to trance states and paroxysmal seizures. The obsessed may be levitated into the air and be luminous, may walk on water, or over live coal beds, or through flames, all without being harmed. They are usually unconscious during these experiences, and, whether conscious or not, have no control over their conditions and actions.

Persons obsessed may cure disease, prophesy, or be in temporary frenzy, as during nature mystery plays and other acts of nature worship.

The persons who fall into a prophetic state, give over their senses to the obsessing ghosts to be used by them. Then, depending on the nature of the ghost, the persons will tell of mundane affairs, the advent of good or bad business, storms, crops, voyages, impending disasters, love, marriages, hates, fights.

The sibyls of former days, were usually obsessed by nature ghosts; then the prophecies of sibyls were utterances of nature ghosts and often attended by good results, as long as the people worshipped with sincere devotion. There is a difference between a sibyl and a medium, a medium being a psychic person whose body is open to anything that may seek entrance, whether it be a nature ghost or a physical ghost of a living or dead person, or a desire ghost of a living or a dead one. A medium is unprotected except in so far the medium's own nature wards off that which is not of its kind.

A sibyl, on the other hand, was a person who was as well naturally endowed, as by a long course of preparation fitted to come into contact with nature ghosts. Sibyls had to be uncontaminated by sexual associations. When the sibyl was ready she was dedicated to the service of an elemental ruler, who at times permitted her to be obsessed by a ghost of his element. She was held apart, sacred to that work.

In our day though there is no longer any such system in use, there are people who when obsessed, prophesy. These prophecies are right and are wrong, and the trouble is that none know in advance when they are right and when false.

Persons when obsessed are sometimes themselves cured of diseases. Sometimes they are the mouthpiece of a nature ghost which advises through them the cure of another person. The ghost finds enjoyment in the restoration and soundness of the system to which it is related, and it confers a benefit for its own enjoyment. Where the ghost advises the curing of persons other than the one it obsesses, that is done to confer a benefit on the disordered elemental of the system in the person. It will be remembered (see *The Word*, Vol. 21, pp. 258–60 [p. 97–98 in this PDF]), that certain systems in the human body are elementals; the generative system a fire elemental, the respiratory system an air elemental, the circulatory system a water elemental and the digestive system an earth elemental. The sympathetic nervous system which controls all involuntary movements is controlled by nature ghosts of all the four classes. Whereas, on the other hand, the central nervous system is that which is used by the mind. A particular obsessing ghost can cure only the particular system and organs belonging to that system, which is of the ghost's own class of fire, air, water or earth.

Obsession of groups of persons or of whole communities are not uncommon. They take place under certain forms of nature worship, as where nature mystery plays are performed and the group of performers and the audience become affected by a sacred frenzy. Libations may be poured or sacrifices presented of nature's products, gifts of fruits and flowers and grains and oil may be made. These offerings to the ghosts of the elements invite them to take possession of the worshippers. When the contact is made and possession taken, the worshippers go through motions which represent the various mysteries of the workings of nature.

However, where the libations and burnt offerings are of blood or of the bodies of animals or humans, a diabolical worship is practiced, and that draws on maleficent obsession, which deteriorates and finally destroys the race where the rites are practiced.

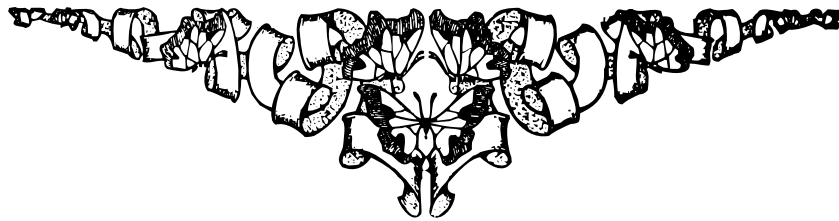
Cases where the actions of obsessed persons are indifferent or even benefit them and others, are rare, very rare, in proportion to the number of obsessions which occur in the world. The great majority of obsessions are cases where obsession results only in evil. The obsessed are said to be bewitched. They indulge in all manner of lying, stealing and mischief. They use foul language. Their behavior is irrational, yet combined with shrewdness. They are licentious and practice vices. Their acts are destructive.

These obsessions are sporadic, periodic, or permanent. The ghosts may seize upon their prey and obsess them for short periods, throw them into fits, twist them into abnormal shapes, and cause their eyes to bulge, and foam to issue from their mouth. Often they cause the victims to bite their tongue, tear their flesh, pull out their hair, and sometimes cut or maim their body. Often cuts or bruises so inflicted are healed at once by the ghost, and leave little or no trace. If the ghost is interfered with by the obsessed the gashes may not be healed and the victim remain maimed.

Many cases of so-called insanity are not genuine insanity, but cases of obsession, where the mind is ousted.

In cases of malignant obsession, the cure is to drive the obsessing ghost out and away. In cases of lighter obsession victims can in their lucid moments do this themselves by a firm resolve to resist and imperiously command the ghost to depart. In serious cases of long continued obsession the victim cannot cure himself. It is then necessary that the ghost be exorcised by another person. The exorciser must have knowledge and the right to command the ghost to depart. In every case, however, where there is to be no return of the ghost to the obsessed, the person who was obsessed must set his own mind firmly against any communication with the ghost.

(To be continued)





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GHOSTS THAT NEVER WERE MEN

(Continued)

GOOD LUCK AND BAD LUCK

THERE is what is called good luck and there is what is called bad luck. Some people are, at times, unusually successful, some ill-fated. The man of good luck feels that he will succeed in what he does; the unlucky man has a presentiment of failure or disaster. When it comes he says, "Just my luck." The points now are, not to look for underlying causes and ulterior purposes, nor for a philosophy and final explanation, but to consider that, on the surface at least, there are such things as good luck and bad luck in mundane affairs, and to show the connection of nature ghosts with the luck, including instances due to curses and blessings, and the use of talismans.

There are some persons who are attended by good luck. To them nearly all happenings are favorable. Some men in business find whatever ventures they embark upon resolve themselves to their advantage, their business connections bring them money; what seems to be a chance purchase falling in their way becomes a money-making deal. Such as come to them for employment prove to be valuable and work harmoniously in with their current of good luck. At certain business offers which promise success, such men balk. Something they cannot understand tells them not to engage. In spite of their reason, which shows them the opportunity to be a good one and advantageous, they stay out. This something keeps them out. Later it is seen that the enterprise was a failure or at least that it would have caused loss to them. They say, "My good luck kept me out."

In railroad wrecks, sinking ships, falling buildings, fires, inundations, fights, and such general calamities, there are always lucky persons, whose good luck keeps them out of the danger or leads them through. There are some who are reputed to have a charmed life, and knowledge of their history would seem to prove the report true.

In the lives of soldiers luck plays an important part indeed. Hardly a life history of a fighter on land or sea is recorded which does not show that luck had much to do with their success or defeat. Luck prevented their mistakes from being discovered or availed of by the enemy; luck prevented them from doing what they had planned and what would have been disastrous; luck led them into openings the enemy had left weak or unguarded; luck brought them succor in time; and luck prevented assistance from reaching the enemy until too late under the circumstances. Luck saved their lives when death was imminent.

Some farmers have good luck. They plant the crops which succeed and which are in demand for that season, and they do not plant the crops which owing to some unforeseen cause fail that season. Or if they do plant crops which are generally a failure, their crops are a success. Their products are ready for sale when the market is good. Valuable things like minerals or oil, are discovered on their land, or a town springs up in their neighborhood. All this is aside from any proficiency the husbandman may show.

Some men will buy real property, against advice and their shrewd business judgment. They buy because something tells them it will be a good purchase. It may be that they hold on to it against sound advice. Then suddenly somebody turns up who wants the property for a special purpose and pays them a handsome profit, or the tide of business moves captiously to the section and the place of their holdings.

Investors in stocks, about which they know nothing, sometimes buy into property the value of which then increases, and they will refuse to buy, notwithstanding the counsel of experts, and then find that their own impression was lucky. Ignorant and weak men engaged in lowly occupations, will suddenly be lifted by their good luck into fortune, irrespective of their industry or calculations.

Some people following dangerous occupations are lucky. They escape injuries such as others about them sustain. At moments when the lucky man would be the victim, something happens, his good luck, which prevents him from being at the place of the accident. This may continue through years of hazardous work.

Some mechanics are lucky, some unlucky in their work. The results some produce are to their credit apart from the merits. They may work without care, yet that is not discovered, or the want of care brings no bad results. They may do inferior work, but by good luck are not called to account.

Doctors, that is, medical practitioners and surgeons, are often favored by luck. Their so-called cures are fortunate turns, without or even against their agency, for the best, and for which they are given credit. The outcome of many of their successful operations is mere luck. Deaths they can do nothing to prevent, do not take place after all, and the doctors are reputed to have saved the life of their patients. The numerous mistakes such lucky men make, remain undiscovered. Unfortunate conditions of the patient which they have brought about are not charged to them. All this is so, and was so, irrespective of the mysteries, policy and mutual protection measures the medical men have always employed and still

employ. Some of them are lucky. Patients who seemingly ought to die get better and even recover when they come into contact with a lucky doctor. The gross carelessness and indifference some of these practitioners exhibit will not interfere with the luck, while it follows them.

There are collectors of books, curiosities, paintings, objects of art, to whom valuable and rare things come unsought and unlooked for and at a low price. An object for which they have long searched suddenly is offered to them unexpectedly. Lucky acquisitions.

Some artists are lucky, but such are usually not real artists. They come into fashion, they obtain a reputation, make connections with fanciful, wealthy patrons, and so their output of paintings, sculptures or architectural designs is profitably disposed of. They have luck. This comes to them irrespective of business ability they have, or efforts they make.

There are on the other hand, some persons who have bad luck. That seems much more pronounced than the good luck of the others. Whatever such unlucky persons undertake to do, results in a worldly disadvantage, and sometimes to them and to others. What is true of persons having luck, is true in the opposite sense of those who are unlucky. This unlucky feature of life does not apply to the shiftless, slothful, unfriendly, tactless, ignorant and careless ones who seemingly deserve their ill adventures. The luck is such because it befalls persons steadily, and apparently against the order of things which is commonly considered to be usual and natural.

The unlucky man, in spite of all toil, foresight, and precaution to avoid trouble, runs into bad luck. His work will be blasted, his plans blighted. Just when his plans are laid to bring success, some inopportune event occurs which spells failure. A building he bought at a bargain, burns down before he can get insurance on it. Timber land he inherited is ravaged by a fire from a camp. He loses a law suit through the failure of a witness to remember at the particular moment of speaking in court, or through the loss of a document, or through the neglect of his lawyer, or through the prejudice or indisposition of a judge.

No man can act perfectly, carefully and correctly at all times. Everybody makes some mistakes, is unmindful in some respects. Yet where a hundred blunders remain undiscovered with a lucky man or some of them even are turned to his advantage, there with the unlucky man one small mistake or item of trivial neglect will be a factor, bringing failure to his plans, or it will be discovered and cause him discredit out of all proportions to the smallness of the shortcoming.

Again, no man is independent. Everybody has to rely upon working with others, or upon the work furnished by others. In the case of an unlucky man the bad luck, if it cannot break in upon him in any other way, will come as the result of some error or failure of one of the persons on whose assistance he has to depend.

As the lucky man avoids accidents, so the unlucky is led on, brought from afar, to be there at the proper time and participate in the disaster and have his bad luck. There are some persons who without precaution and under adverse conditions, will escape contagious diseases, but the

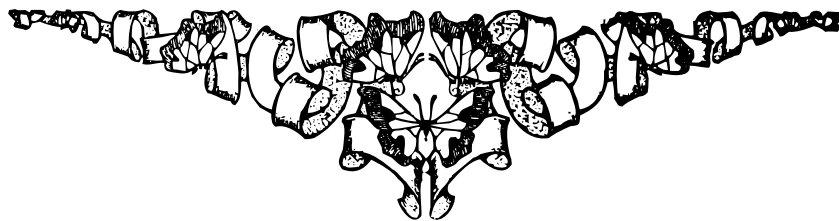
unlucky man will, no matter how careful and regular his actions, be a victim. The home of the unlucky man is selected by burglars for entering and they will be led to the hiding place of his valuables.

Luck may affect the worldly aspect of all activities, relations, and institutions of men and women not only in and about business, making contracts, buying and selling, law suits, elections, employment, the work of the farmer, mechanic, professional and artist, all manual and mental labor, inventions, war, escape from disaster and commission of crimes with impunity, affliction with ailments, but even marital and family relations are affected by luck. Some men are lucky in having wives who stand neglect and temptation, and wait patiently at home for the husband. On the other hand some men are so unlucky that though they spend all their time and energy for their wife and family, the wife will play false for years. Women too are lucky and unlucky in a similar way with husbands and others.

The aspect which distinguishes luck is, that good luck and bad luck are occurrences which are out of proportion to the general order and course of things. The feature is that these occurrences are abnormal. There is nothing to show that they are deserved, are just. A fatality seems to govern the life of people in which good luck and bad luck are prominent.

(To be continued)

In the next issue of *The Word* will be shown how man creates a
Good Luck Ghost [p. 170 in this PDF].





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GHOSTS THAT NEVER WERE MEN

(Continued)

Different Kinds of Ghosts.

GOOD and bad luck, as it befalls people, is due to the working of certain elementals which are connected with these people. There are several kinds of such luck ghosts; they work in a peculiar way; they are directed and impelled by superior entities.

Luck ghosts are of two kinds, those that are nature ghosts already in existence and belong to one of the four elements, and those that are specially created. Both perform certain work, which then marks them as good luck ghosts or bad luck ghosts.

There are in each of the elements many kinds of ghosts; among them some are maleficent, some indifferent, and some favorable to humans. All these ghosts, however they may be disposed, are always desirous of expressing themselves in such a manner as will give them intense sensation. Human beings, of all creatures, are able to furnish them the sensation which is most intense. The ghosts act on man as his changing moods permit them. Usually no particular ghost attaches itself to any one person. The reason is that people pursue no definite, set line of action. They always change; something always happens to cause them to change. Their thoughts change, their moods change, and that prevents any one particular ghost from attaching itself to a human being. The ghosts crowd in on a human; and one ghost drives out the next, because man gives place to them as they please to come. His sensations, in fact, are these ghosts.

How Man Attracts a Ghost.

When a man tries to hold on to a sensation and continues to think about that sensation, he tries to hold on to a ghost. For what is generally called a thought is no thought at all, but is merely a ghost sensation coming into the light of the mind and carrying the effect of that light with it; in other words, what is too readily called a thought is a lit up ghost. That

sensation, or ghost lit up by the mind and then called a thought, man tries to hold. But it flees, and in its place leaves an impression upon the mind—which impression is a subject of thought. Such a subject of thought is merely an impression upon the mind, on which plays the light of the mind. When a person holds that subject of thought in his mind, a nature ghost is attracted to the subject of thought and attaches itself to him. This ghost is a good luck ghost or is a bad luck ghost.

As soon as it attaches itself, it influences the events of his life, in material things. It brings about lucky or unlucky events, some of which have been mentioned. A new phase of life begins for him. The more readily he responds to the influence of the promptings and impressions received from the luck ghost, the more directly and quickly will the lucky or unlucky happenings befall him. This is aside from any process of reasoning. If his mind interferes, objects, doubts, then the events will not be brought about in the way in which the ghost would have suggested. Yet the very doubts and objections by the mind will be used as material to bring a similar result about, though it takes more time before they come. Once under the influence of a luck ghost it is difficult for a man to do away with or avoid the luck, be it good or bad.

In the elements then there are in existence ghosts, some benevolent, some malevolent, some indifferent, all eager for sensation. They are attracted to persons who, trying to hold on to a sensation, make of it a subject of continued thought and yearn for it. Once attracted, the ghosts cling to the persons and influence the events of their lives as good luck or bad.

How Man Creates a Luck Ghost.

Besides these attracted ghosts, which function as luck ghosts, luck ghosts may be created by man if he broods on such things as luck, fortune, chance, and if he holds a certain mental attitude toward these matters and the entities that bring them about. This attitude is one of homage, deference, entreaty. It is a reaching out in thought toward “luck” and is a desire to be associated with them. When this attitude is held, the mind creates out of the element to which it is turned a form, and stamps it with its impress.

Then this elemental matter assumes body and definiteness, though it is invisible. The form created is either suspended luck or luck which becomes active at once. This form lasts usually through and even beyond one life of the votary. When it becomes active, the person who created it finds that his fortune changes. He has good luck. He sees ways of accomplishing his ends, as never before. He wonders at the ease with which things shape themselves for him. Circumstances convene to aid him in his plans with worldly things: money, lands, property, pleasure, persons, influence, things of the senses generally.

The Condition of Luck.

This luck attends him through his life, but on one condition. That condition is that he pays homage to that abstract thing out of which his

luck came. If he should cease to pay homage to that thing and should turn what his luck brings him to something else, and pay homage to some other thing, then his luck will desert him and the elemental which was his good luck ghost will be his bane as his bad luck ghost. If he should continue to nurture his good luck ghost and worship the source from which it came, his luck will continue throughout his life and will await him when he comes again in another physical body; it will so attend him from birth on or join him later in life. But he cannot continue forever, because the principles in him will force a change.

Good Luck and Bad Luck

Both the elemental already existing in nature, which is attracted to and attaches itself to a person, as well as the elemental specially created by a man, come from one of the great nature ghosts, which are gods, that is, gods of the elements only, nevertheless great and powerful gods. These gods are the sources of all luck ghosts.

Today these gods are flouted, and the suggestion of their existence is ridiculed. Yet great nations, to mention only the Greeks and Romans, believed in and worshipped them. These gods were known to some. Today men and women of the world who have success in accumulating wealth, gaining influence and to whom the other sex takes a fancy, worship the same gods, but under different forms. Today these gods are unknown to men, except in their remotest and most material states. Today men will subordinate everything to material success, though they know not clearly the source from which it comes. These gods of the world are also the source and rulers of the luck ghosts.

How Man Gets a Ghost.

A good luck ghost, whether already existing in one of the elements or specially created by a human, is a being which is furnished by one of the elemental gods to the devotee who pays sincere tribute by worship. In fact, is it not almost impossible to find among the lucky, one who is not a worldly, a material person? He or she may be at the same time good natured, magnetic and well meaning. Often they are bountiful givers to institutions or persons who exist for higher things. Or the lucky may be selfish, crabbed, spiteful, penurious. The main thing is that they pay tribute to the elemental ruler, and this big elemental sends to the votaries or allows them to create, good luck ghosts, no matter what the name, or to what source the good fortune is attributed. Sometimes, people attribute it to the God of their particular religion, and call it a blessing or a gift of God.

Bad luck ghosts are of two kinds. The one kind has been mentioned as those which, already existing as nature ghosts in one of the elements, attach themselves to a person whose attitude of mind constitutes an invitation to the ghost, which then enjoys the sensation of gloom, worry, fear, anxiety, uncertainty, deception, expected misfortune, self-pity and pain. The second kind are luck ghosts which are created. They are never created by the person himself directly, as may be good luck ghosts. These

bad luck ghosts were once created by the human as good luck ghosts, and then have turned from good luck ghosts to bad luck ghosts. So a present bad luck ghost of this created kind is always what was formerly the human's good luck ghost. It is merely a question of time when a good luck ghost will become a bad luck ghost; the change is certain, because of the principles in man.

Why the Ghost Changes from a Good Luck to a Bad Luck Ghost.

The cause of the change which makes of one's good luck ghost a bad luck ghost is that the person eventually uses what the good luck ghost brought, for purposes other than are acceptable to the elemental god which allowed the creation, and that the person ceasing to pay proper worship to the god, turns his or her devotion to another god. In this manner a person who by worship of an earth spirit for money and the power that money brings has created thereby a good luck ghost, and ceases to worship by the display of wealth and the use of power—all of which the god enjoys through him or her—but turns his or her energies toward the other sex and pleasure, will find that the luck changes, because the luck ghost has been converted from a good to a bad luck ghost. The other sex and pleasure are used by the ghost to bring about the downfall and a blight of bad luck. This is so because that god which enjoyed the worship by the display of wealth and the use of power through the human, is not worshipped by the worship paid in the first instance to the god of pleasure, and so becomes angry and turns the good luck ghost into a bad luck ghost. Worship paid to one of the sex gods brings, as history shows, luck to a race and men; but it is the pleasure of sex, the worship paid to the god of pleasure, which is obnoxious, and causes the wrath of the superseded god.

A man who is lucky with women will often lose his luck when he takes to gambling; the reason underlying the turn of the luck is that he has turned his devotion from the great pleasure god to the gambling god. A gambler often loses his luck as a gambler when he falls in love; because the great gambling spirit resents the lack of faithfulness of the former devotee whose devotion it had rewarded with fortune, and whom it now pursues with vengeance.

Luck will soon leave a lover when he becomes too interested in his business.

A business man who was lucky will suddenly find that his luck has left him when he takes to speculating, which is a form of gambling, and is displeasing to his money god. So also will luck often leave a business man with whom it had been, if he follows his artistic tendencies.

Worst of all is the bad luck of one who had been a child of the world and had worshipped successfully at the shrines of the world powers, and then, changing, worships philosophy and the intelligences of the mental and spiritual worlds.

Thus is seen how good luck turns into bad luck. A bad luck ghost, if not one of the ghosts in existence who are attracted to a person of a certain attitude of mind, is always a former good luck ghost, which has become a

bane, because the human has ceased to worship the great elemental god through whom the luck came.

Comparatively few people are lucky or unlucky. That is why good fortune and bad luck stand out from the natural and general course of events. These luck ghosts smooth or impede the path of the mundane traveler in exceptional cases only. The various kinds of luck ghosts, those in existence as well as those newly created, are ghosts somewhat different from the ordinary elementals; and their actions differ from those of the ordinary karmic action which of course is always through nature ghosts. The cases are exceptional in the sense that they are rare, but they are no exceptions to the working of a man's karma, taking one thing with the other.

What the Ghosts See, and How They Lead.

The manner in which the good luck ghosts and the bad luck ghosts work is by leading the persons whom they have under their charge. Sometimes more than mere leading has to be done. The ghosts lead the human into the places and to the people where success or failure is, as the case may be. The ghosts see ahead of what humans can see, because thought and desire precede action, and this thought and desire in success or failure are seen by the ghosts. The good luck ghost will lead his charge into success in undertakings with others, or will lead him away from or guide him through danger and accidents. The bad luck ghost likewise, seeing the undertakings and ventures which will be failures, leads his charge into them and into danger, and to such misfortunes as are already marked out in the astral light.

Where the conditions are not yet marked out the luck ghost will create new ones suitable for the luck or misfortune.

(To be continued)



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GHOSTS THAT NEVER WERE MEN

(Continued)

Ghosts Act Instinctively, Not Intelligently.

WHEN a man has confidence in his good luck he acts spontaneously, without hesitation. There is in him a feeling of intimacy with the thing he is going to do, and a buoyancy is with him that carries him along to his success. If there are obstacles in any work, or any deal or undertaking with another person or persons, the ghost acts on these others and brings them around to where they act as will suit the end the ghost is prompting its charge to see and reach for.

A luck ghost is not an intelligence; no ghost is. All the luck ghost can do is to act on the senses of his charge and sharpen them, and through the senses draw the mind of the person to the particular condition or opportunity. The mind being turned to opportunity, then with the impulse and buoyancy and the confidence given by the presence of the ghost, the person does confidently what he is made to feel he should do, and refuses to do what he is made to feel is unfavorable to him. These are the general methods followed.

In certain cases the ghost does some particular thing which experience has shown the person to be a signal for him to act or to let the thing alone or to let go of it. This signal may be such as a certain warm and cheerful feeling in the heart or breath, or the impression of a certain color will prevail, or a figure will be seen or thought of, or there will be a certain sweetness or pleasurable sensation, akin to taste, in the throat if action is lucky, or an unpleasant taste to prevent action; or the signal may be an odor, fragrant or the opposite, as the action will be lucky or not, or there will be an impulse or constraint in certain parts of the body, which will indicate what to do and what not to do at the critical time. The ghost may go even so far as to hold back the hand of the person when he would do something he should not.

How Luck Ghosts Get Results.

As to the manner in which a ghost works on other persons to obtain an attitude or acts favorable to the ghost's charge, it must always be borne in mind that a luck ghost cannot act against the law under which the others are entitled to certain protection. Where the others act in conformity with law the luck ghost cannot influence them to do what they know they would not do, nor not do what they know they should do. But where the other persons are not settled in right action, will wink at wrongdoing, are selfish, there the ghost can get them to do almost anything that will favor the result for the ghost's charge. If the ghost gets them to do certain things unfavorable in the end to them, such persons are only being paid what they deserve, and at the same time the ghost's charge is benefited.

The manner in which the ghost accomplishes its objects by acting on the others is to throw a picture before them which will cause them to think the matter is to their advantage. The picture may be sometimes true, or it may be false. Or the ghost will remind them of some experience in the past to influence their action. Or the ghost will blind them to the facts so that they cannot see the true relation of the circumstances. Or it will make them forget what they had intended to and should remember of their past experiences. Or it will throw a glamor over them for the time being to induce them to enter into what the ghost's charge will find favorable to him. When the other person is not directly concerned with the action the ghost will bring a third or fourth person in to influence the person whose action is necessary for the success of the lucky one. Sometimes the results will be unfavorable to the other persons; at other times they will be benefited and be elated at the feeling of success which the presence of the good luck ghost inspires. What applies to good luck in business enterprises applies to luck in speculation, fights, gambling, love affairs, and in all mundane things.

The methods pursued by the bad luck ghost are, according to the situations, the same or similar as those used by the good luck ghost. The bad luck ghost does not advise, as little as does the good luck ghost. It acts on the senses, just like the good luck ghost. With bad luck go a want of confidence, doubt of success, apprehension of failure, in the sinking heart of the unlucky person when opportunity is presented. When failure is certain the bad luck ghost holds out pictures that raise false expectations. It brings them up in one moment and dashes them in the next. The unlucky person will see as through a gray mist, a dark past and a gloomy future. At other times things will appear to him rose colored, and then the life and color will go out as soon as he has acted upon the feeling or picture. The ghost will make him see facts out of their true proportions. The man will attach more importance to some than he should and to others less than he should. Thus when the times comes to act, or to let go, or leave alone, he will act upon a false judgment. The ghost will lead him on just like a will-o'-the-wisp. So the man will get out of one quagmire of trouble into another. Success, even if at times within his reach, will elude him, because the ghost brings about an extraneous event which influences others, changing the situation.

The good luck ghost and the bad luck ghost, whether ghosts already in existence in the elements or specially created, do not act independently either of their charge nor of their source—that is, their elemental master. They are impelled to act by their elemental ruler, as animals act by instinct. Ghosts cannot act otherwise, nor can they refuse to act. The elemental gods, however, are not omnipotent. There are limitations to what they can impel or permit luck ghosts to do or to prevent.

Thus are created and impelled and act the two kinds of elementals which produce good luck and bad luck. One kind exists in nature, is attracted to the human and attaches itself to him with the direction of its elemental master by reason of the man's mental attitude. The second kind is specially created by the human, with permission and assistance of such an elemental master. Then there are yet third kinds, which are different from these two and are bestowed upon one person by another. This bestowal is brought about by the pronouncement of a blessing or a curse (see *The Word*, Vol. 23, pp. 65–67 [*pp. 135–136 in this PDF*].), or by the gift of an object.

The Making of a Ghost to Bless and to Curse.

Curses may be hurled upon one who has done evil, by a father, a mother, a wronged lover, a near relative, and by certain unfortunate persons whom he had wronged, and also by one who has naturally the power, though it be latent, to pronounce a spell.

Blessings may be given by a worthy father or mother, by one who has been helped in distress, and again by one who has the gift naturally to call down a blessing, though he be ignorant of it.

Contrary to common acceptance, the power is absent in the cases of mere popes and priests and others officiating as servants of religious institutions, whether as brahmins, shamans, rabbis, dervishes, sorcerers, or holy men generally, unless they have the natural power, or unless the power is developed through a special course of training and initiation into or mastery over the elements.

In the article referred to (*The Word*, Vol. 23, pp. 66, 67 [*pp. 135–136 in this PDF*]) it is shown how these ghosts are formed. Generally speaking, there are two ways. One is where the person's own evil or good thoughts and acts are drawn together and coalesced by the intense desire and thought of him or her who pronounces the curse or the blessing, and then precipitated on the person cursed or blessed. The other is the case where a certain spontaneous feeling goes up from the pronouncer and, uniting with some thought or action of the individual to be cursed or blessed, descends upon him. In these cases of cursing and blessing, the bad luck ghost or the good luck ghost is bound to the person without any worship being paid to the elemental god which, in such case, must furnish the instrumentality for the bad luck ghost or good luck ghost according to karmic law.

These ghosts so created by curses or blessings are different in structure from the other two kinds. The difference is that the material composing the ghost is a more developed elemental matter, because much of the matter is furnished by the one who is cursed or blessed himself and also by the one who curses or blesses, whereas comparatively little is taken

from the elemental god. Such ghosts carry a baleful or benign influence with the person in their charge. One cannot get away from these curses or blessings until they are fulfilled. Sometimes the curse or the blessing is even felt by others than the one who carries it.

Luck Ghosts and Talismans.

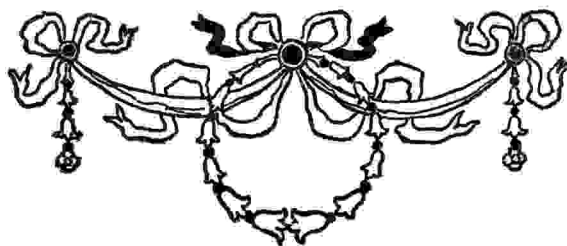
Luck may, further, be brought to one by the wearing or the possession of a talisman or amulet. (See *The Word*, Vol. 22, pp. 276–278, 339 [pp. 127–128, 130 in this PDF].) The luck ghost, bound and sealed to the object called a talisman or an amulet and usually intended to protect and benefit, is by the maker or giver of the magic object bestowed upon the holder. The ghost gets its power and impulse from the elemental god which had consented to render the service when called for by the amulet or talisman. (See *The Word*, Vol. 22, pp. 339–341 [p. 131 in this PDF].)

Luck Is Exceptional.

Genuine instances of good luck and of bad luck are exceptional. They are rare not only among the lives of the great mass of humanity, but rare even in the lives of the persons who are lucky or unlucky. Nor does luck give the satisfaction which the lucky one supposes it will bring.

The connection of luck with happiness is mostly in the belief of those who merely look on. Luck does not make a person happy nor bad luck unhappy. Lucky people are frequently unhappy and the unlucky happy.

(To be continued)





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GHOSTS THAT NEVER WERE MEN

(Continued)

All Ghosts Act Under Karmic Law.

IF what is true of luck ghosts were taken as absolute and could be taken without background and surroundings, a false notion would be held of man and his relations. Then it would appear as if people can bring themselves under the protection of some power, and thereby stand outside and secure against the law and order in our world. Discern therefore the universe, its plan, its factors, its object, and its law, to recognize the true setting of luck.

The Universe Divided as Nature and as Mind.

The plan is concerned with the development of matter, so that it shall become conscious in ever higher degrees. In the manifested universe everything visible and invisible may be roughly classified as of two factors. One of these is nature, the other mind; however, consciousness, itself unchangeable, is present through everything. Nature includes all in the four worlds on the involutory side. Therefore it comprises all that came into existence from the beginning of manifestations in the four worlds, from spirit on the involutory side down to the grossest matter. Breath, life, form, and physical matter, in every one of their phases, are included in nature and nature predominates in desire. Mind includes mind and thought. Mind reaches down into the physical, and is that along which nature rises, from its physical state to that of the perfected mind.

Nature is matter, as well as mind is matter. The difference between these states of matter lies in the degrees in which matter is conscious. Nature is not conscious as mind, but is conscious only of the state in which it is, as breath, life, form, physical matter, and desire. Mind is, however, matter which is conscious as mind, conscious of itself and of other things in its state, and which can be conscious of states below and states above

itself. Nature is unevolved matter; mind is consciously evolving matter. Matter, as here used, includes spirit, spirit being the beginning or finest state of matter, and matter the end or grossest state of spirit. Instead of the accurate terms, spirit-matter and matter-spirit, the term matter is in use. The use is, however, conversational. Hence, the term, if that be not remembered, is apt to mislead. This matter, visible and invisible, is made up of ultimate units. Each unit is always spirit-matter, and none can be broken up or destroyed. It can be changed. The only change such a unit can undergo is that it is successively conscious in different states. As long as it is not conscious of anything except of its function, it is matter, spirit-matter, as distinguished from mind. Matter, then, to use the term colloquially, exists in four worlds, and in many states in each of these. The states differ in the degree in which these units are conscious.

The four worlds of spirit-matter are, to give them names—and one name will do as well as some other as long as the essence of that is understood which the name stands for—the breath world, the life world, the form world, the sex world. Other names, and these have been used in these articles on ghosts, are the sphere of the fire, the sphere of air, the sphere of water and the sphere of earth. (See *The Word*, Vol. 20, p. 259 [p. 69 in this PDF]) In these worlds or spheres and on the various planes of each of them exist the two factors, spirit-matter or nature, and mind. The spirit-matter manifests as the four occult elements and the elemental beings in them. The mind is active as mind and thought. These two are intelligent. In this sense the manifested universe, consciousness being present throughout all, consists of nature and mind. Nature involves, and mind contacts it at all stages in its involution, meets it in the physical world more intimately, and raises it with itself by its own evolution through thought.

So spirit-matter, which is nature, involves from the spiritual to the physical, sinking and condensing through four worlds. In the lowest, our physical world, it is met by mind, which thenceforth raises it from stage to stage in the physical world and so on through the psychic world, the mental world and the spiritual world of knowledge, these three names standing here for the aspects on the evolutionary line of the form world, the life world and the breath world. The stages of evolution correspond to stages of involution. That gives seven great stages in the four worlds. The planes are the breath-mind plane in the sphere of the fire, the life-thought plane in the sphere of air, the form-desire plane—a part of which is the astral-psychic plane in the sphere of water, and the physical plane in the sphere of earth. On those planes are the stages of involution and evolution, matter being of the same degree or kind on each plane, but differing in the degree to which matter is conscious. This is the plan upon which the two factors work.

Purpose of Involution and Evolution.

The purpose of involution and evolution is, in so far as human beings are concerned, to give the minds an opportunity of coming into contact with physical matter and thereby refining the matter that it becomes conscious in ever higher degrees, and at the same time to give the minds an opportunity to gain knowledge of all things by this refining which brings

them into contact with all things, through the physical bodies they inhabit. By aiding nature they benefit themselves. This outline, omitting many phases, is merely like a cross section of evolution at the human stage.

In the body of man, therefore, all nature is represented and focused. Into this wonderful body reach and are condensed parts of the four worlds. Nature is there represented as breath, life, form, and the physical body. Desire is there, too, but it is different, being more directly connected with the mind. Desire is not mind, except in a peculiar way. Desire is the lowest, darkest, grossest, the unrefined, ungoverned, unlawful part of the mind, and so has not the traits which are generally associated with mind. Therefore it was said that the two factors are nature and mind, which is represented only as mind and in thought. Mind, however, in its highest sense is knowledge; in its lowest, desire. In the middle state, which is a blend of desire and mind, it is thought.

In the human body is nature and is mind. Nature is there as a being composite. Mind is there and also as a being. The nature man or sense man is the personality (see *The Word*, Vol. 5, pp. 193–204, 257–261, 321–332 [*the PDF editorials "I in the Senses" and "Personality"*]); the mind man is called the individuality (see *The Word*, Vol. 2, pp. 193–199 [*the PDF editorial "Individuality"*]). Into the personality are drawn the four occult elements. What is in man a sense is in nature an element (see *The Word*, Vol. 5, p. 194 [*p. 2 in the PDF editorial "I in the Senses"*]; Vol. 20, p. 326 [*p. 75 in this PDF*]). The organs and different systems in the physical body, excepting the central nervous system, all belong to nature and to the make-up of the sense man.

The evolution and refining is accomplished as to the sense man, by re-embodiment of the matter which is the organs and the senses; as to the mind man, by his reincarnations into these elements fashioned into ever new forms, for him and his work. The plan has this purpose at the human stage.

The law and the only law which controls these two processes of re-embodiment and reincarnation is the law of karma. Nature ghosts are the means used to prepare the situations in which man lives, and which are the karma of the man. They act under what is called the laws of nature, and these laws, another name for karma, are supervised by the Intelligences presiding over the actions of nature. In this manner elementals build when the time for re-embodiment has arrived, in the mother, the body of the unborn. They build according to the design furnished them. That design, carried over by the mind, is the beginning of the new sense man, and is the bond which unites the two germs of father and mother. The elementals fill out the design with matter drawn from the four elements, and have completed the structure by the time of birth.

So the child is born with winning or displeasing features, with deformities or afflictions, to reward the indwelling ego or to teach it to refrain from thoughts and actions which have produced such results (see *The Word*, Vol. 7, No 6, pp. 324–332 [*pp. 12–16 in the PDF editorial "Karma"*]). Nature ghosts thereafter mature the child to the adult state and develop in the child the psychic tendencies inherent in it, which are also elementals. Nature ghosts provide the environment of home life, pleasure, pastimes, obstacles, and all that causes joy and trouble, all that makes man's sensuous life. Ambitions, recognition of

opportunities, adventures are suggested by nature ghosts, and they provide them, too, and carry the man through, if he gives his thought and attention to these things. The ghosts furnish them as his karma permits. Industry, persistence, attention, thoroughness, courtesy, bring rewards which are often also physical, as wealth and comfort. Laziness, slothfulness, lack of tact, unconcern for others' feelings, bring effects which are often physical, as poverty, desertion, trouble. All pleasing or unpleasant events in the external world are due to the action of elementals under the control of the Intelligences which regulate the person's karma.

And now in these vast worlds, in which our visible earth is only a small and impotent body with unsoundable abysses within and without, where all proceeds according to law fixed and unalterable, where there is no disorder, where nature and mind meet and the results of their interaction are according to law, where innumerable streams of spirit-matter and matter-spirit whirl, flow, and precipitate, melt, dissolve, sublimate, spiritualize, and concrete again, all through the thoughts and the body of man, the lemniscates of nature and mind, where in this way nature from high and spiritual planes under law involves into physical matter, and under law evolves through man up to the state of matter conscious as mind, where this goal as a fixed purpose is attained through the re-embodiment of matter and the reincarnations of mind, and where in all these realms and processes karma is the universal and supreme law holding the four worlds with all their gods and ghosts down to the smallest that exists for a second only, in its sure reign, where is there room for luck and luck ghosts?

Man's Prerogative Is the Right to Choose.

Man has the right to choose, though within certain limits. Man may choose to commit wrongs. Karma permits that, within the limits of the karma of others and not beyond the power of his own accumulated karma to react on him. Among other things he has the right to choose what gods he will worship, if gods, or whether gods or Intelligences, and whether in the realms of the sense man or on the heights of an enlightened mind. He may worship, too, by performances of duty, industry, persistence, attention, thoroughness. While the acts are done for worldly ends, they bring their worldly rewards, but they bring them legitimately, and more, they aid in the development of the mind and character and so bring good karma in a worldly sense. Nature ghosts, of course, are the servants which bring about earthly conditions under such karma. In the reverse, others may choose to be slothful, indolent, tactless, and not to respect the rights and feelings of others. They, too, meet eventually their deserts, and nature ghosts furnish the condition for downfall and trouble. All this is according to karma. Chance has nothing to do with it.

There are some persons who choose to worship the notion of chance. They do not want to work by the legitimate method for success. They desire a short cut, though they feel it is illegitimate. They want favors, to be exceptions, to get around the general order, and want to have what they do not pay for. They have the choice to do this, just as some have the choice to do wrong. The more ardent and powerful of these worshippers of

chance create good luck ghosts in the way explained. It is a question of time when these ardent worshippers will change their devotion to some other god and so, incurring the jealousy and anger of the god they had worshipped, bring on their bad luck. But all this is according to law; their good luck is their karma within the limits of their power to choose. Karma uses as its very means the power which the lucky have gained, to bring about its own just ends.

Seldom does a man with a good luck ghost use his luck for righteous ends. The man favored by a luck ghost receives his rewards too easily; he believes in chance, and that fortune is acquired easily without arduous efforts. These efforts are, however, required by the cosmic law. He believes that much may be had for little, because that has been his experience, or what he believes to be the experience of others.

His attitude of mind brings of itself the turn of his cycle of luck.

Bad luck ghosts, it will be remembered, are of two kinds, those that a wrathful elemental god sent because the former worshipper has bowed to other shrines at the turn of his cycle of luck, and those that were elementals already existing in nature and attached themselves to certain humans because their attitude of mind was an invitation to the ghosts to have the fun of the sensation of worry, deception, self-pity, and so on. These bad luck ghosts are allowed to attach themselves by the karma of the human. It is simple. Where a human has a tendency to look upon himself as being martyred—being exceptional, not understood—he is apt to dwell on this. So he develops an attitude of mind where the qualities of gloom, worry, fear, uncertainty, self-pity, are dominant. All this is a phase of concealed egotism. This attitude attracts, and invites, through these avenues, elementals. Karma then, to cure the person of these unnecessary woes, lets the elementals play with him. This is in accordance with the law which looks to the evolution of the mind by letting it learn lessons, through the experience of situations it has produced.

Therefore the work of good luck ghosts and bad luck ghosts, no matter how contrary their actions may seem to the general course of affairs under the rule of karma, are, if all the facts surrounding their working were known, well within the operations of the law.

(To be continued)





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GHOSTS THAT NEVER WERE MEN

(Continued)

Dangers to the Ghosts and Those Who Employ Them.

DANGER and liability of man accompany his employment of elementals.

The perils from the ignorant or intentional misuse by a human of elementals, may be dangers directly to the elementals, or to the one who uses them, or to third persons. These hazards may result in present injury and may carry far into the future. Not only this earth world but the psychic, mental and spiritual worlds can be affected by the misuse of elementals in this earth world. Upon the employer, however, fall in the end the more distant effects as well as those which are immediate. They fall as a karma he himself accelerated and condensed through the very ghosts he employed.

If a few of the results are seen which threaten even in the days of the present, it will aid besides in understanding the dangers incident to the use and abuse of elementals in the future, when some men will be sufficiently developed to attempt the conscious command of elementals. Today humans know little or nothing about elementals. So there is little danger of men misusing elementals intentionally. However, elementals are even now attracted to some persons, especially to such as are endowed with psychic senses, and to those who use their mental machinery in "affirmation" and "denials," in the manner of Christian and Mental Scientists. Such persons can, even though not knowing at all that nor what elementals serve them, misuse elementals, by trying to obtain through wishing and thinking results, which these persons know or ought to know are morally not right.

That the elementals serving will be injured does not follow necessarily, but they are exposed to harm. If the person whom they are sent to damage or from whom they are to obtain anything, or to whom they go, without specific direction, to get it, is beyond being harmed by the

elementals, then their own attempts react on the elementals to the extent of their efforts to hurt the person. For instance, if it is wished that a man be injured, and the onset by the elementals obeying the wish, takes the shape of the man's falling, or having what is called an accident, his warding off the fall or his struggles with the unknown danger which he apprehends, will cause him to make certain movements. These will be indeed a struggle with the unseen foe and may result in an injury to the elemental, by breaking its form, twisting it, or disorganizing it, like acid eats into tissue. The reason why the attacked person can so retort is, that the elemental attacks something in him, which is of matter similar to that of which the elemental is composed. As the elemental can affect that something, so that something can in turn reach the elemental. That something is a part of the human elemental. When the human elemental feels that it is in danger or attacked, its nature impels it so to resist and counter. Its effort, aided by the stimulus of the mind, gives force to the something, which then strikes and tears the assaulting elemental.

If a person favored by nature ghosts wishes that the ghosts bring objects, the objects can be brought, only if it is within the law that the true owner may be robbed. The ghosts do not make the objects, they simply pilfer them. If the owner is protected, the elemental attempting the theft may be injured by other elementals, some of which are always, though unknown to man, acting as guardians of rights under occult laws. This is so as regards the danger to elementals, when they approach persons who are unaware of them. If they be sent to approach or attack the property or person of one who has knowledge of them, then the elementals may be destroyed by him. Yet the dangers to the elementals do not end the matter.

One who uses, even though it be unconsciously, elementals to obtain anything which does not naturally come to him according to the civil law of men, incurs great risk and, further, assumes a moral obligation for all that is done by the elementals assisting him to carry out his wishes. Elementals may be made to get and bring books, food, money, or any chattel desired. They may make gifts on the expression, in thought even, of a wish. Many such cases are occurring at the present time, where elementals have, following a wish, brought the things wished for, by foolish persons, such as a case of wine, silver coins, dress goods for women, fruits.

In these and all such affairs the elementals did not make the wine, coin the money, nor weave the fabric. They stole these things. In one case, for example, the elemental impersonated the wisher, gave the order at a store, and had the goods, as she afterward found out, charged to the wisher's account. The money was stolen, so was the wine. For these "gifts" a refund or replacement has to be made. Moreover, when an elemental "gives" a dollar, the person who receives it will not get the value of the dollar. The getter will spend it foolishly. Also he must return its equivalent. Those from whom the dollar is taken have transgressed some law, else the dollar could not have been reached. Again, it may be that the dollar was allowed to be removed, in order that the loser might learn to take better care of money.

In many cases in the Middle Ages, magicians who were reported to have used and to have been favored by elementals, were when they got into prison or trouble, generally deserted by these elementals. The powers of

such men and women were recognized and feared while they were free. Yet as soon as they were deprived of their liberty and came under the ban of the law, the elementals left them without help, and the magicians could not substantiate their boasted powers.

Elementals are without conscience and so have no sense of moral obligations. When the magicians were called to account by karma and they had to suffer for the consequences of their acts, these elementals left them. Of course, there have been some exceptional cases where the elementals enabled an escape of their masters from confinement. But that was possible only where their action was permitted by karma. Generally the man or woman in jail is by the atmosphere there shorn of former powers, and the elementals are cut off from him. Such cases show the unreliability of elementals and the constant hazard of their deserting those whom they serve.

People do not know that even now the holding of their wishes often sets in action elementals which will in some way gratify these wishes. These elementals are such as desire sensation through contact with a human. The person who wishes must be psychically fitted, else the elementals cannot have contact. The fulfillment of the wish never gives satisfaction. Something is attached to the gift which brings disappointment, trouble, disaster. Those who have their wishes gratified by elementals in this way must pay with interest the price of their attainment.

Another danger to the employer is that by reason of reaction through the elementals a serious injury may be inflicted upon him. If he employs or tries to employ an elemental belonging to the fire element and that elemental succeeds in or fails to accomplish his purpose, then by reaction this elemental may injure the individual fire elemental in him, which serves as his sense of sight and controls his generative system. (See *The Word*, Vol. 20; pp. 258–326 [pp. 69–75 in this PDF]). The injury to his sight may be only an impairment of vision or of the organ of vision or it may be a total loss of sight. More, the elemental doing duty as sight may be so injured that it is destroyed, and then the wisher or would-be magician may be blind for several lives until another elemental has been fashioned out of the fire element and trained to function as the man or woman's sense of sight. The same is true in case the elemental employed is an air elemental. If that fails to accomplish or if it does accomplish its mission and commits a wrong for its employer, the failure or the success will react on the hearing, as injury thereof or loss, either of which may be for many lives. This applies also to the use of water and earth elementals, and the resulting harm or loss of the senses of tasting and smelling, and the systems they control. All these risks impend even in the present days for those who are favored by nature ghosts. The dangers will be accentuated in the future when men are more familiar with the control of such ghosts.

If an elemental is specially created by the user for a purpose, that elemental, having a complex nature and being closely connected with the man's human elemental, will bring the karma directly back to the human elemental. In that case, too, the senses and organs may be affected. In addition, the mind may be dislodged and even severed from its personality. Then the created elemental may take possession of the personality, and

the person, of course, will be a monster or be insane. There are many mysteries in the psychic and mental states of man, of which medical practitioners and psychologists do not yet even dream.

The injury to elementals, if they are employed consciously by men who have no right to do so, may not be limited to the elementals and to the users, but may trouble future races of elementals, as well as of men. For the injuries leave an impress upon the elements. Man, at present unconsciously, acts on the elementals in all the worlds chiefly through the four classes of elementals in the earth sphere. He acts on the impersonal worlds outside of him, through the portions thereof which in him are personal, as his senses of sight, hearing, taste and smell, and as the organs in his personal fire, air, water and earth worlds, which are the generative, pulmonary, circulatory, and digestive systems in his body. Therefore any wrong done through an elemental will react on man through these worlds within him and thence through them reach the greater worlds without him.

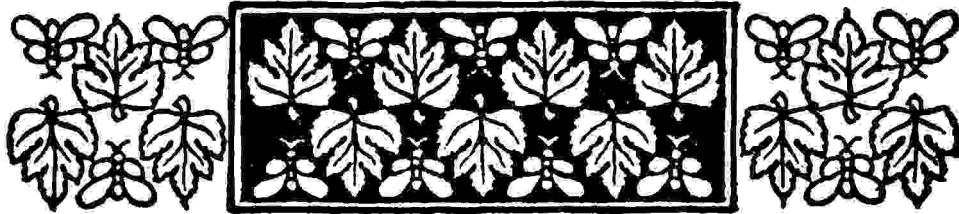
Therefore, while elementals are used by karma to work itself out in the ordinary course of affairs, the most direct and effective way to obtain his or her karmic retribution, is for a person to call in an elemental to be the carrier, for it inevitably is, of his or her karma. Events usually marshalled by the Intelligences, unconsciously to man, can be brought about sooner and more directly by persons if they take a blundering hand in the management of their affairs by using ghost-magic. Intense wishing is often sufficient. New Thinkers, Mental Scientists, Christian Scientists, and other cult scientists, and even Theosophists, and would-be magicians like all these, employ, though not all of them are conscious thereof, elementals to obtain the results which these persons order, or as they say "affirm" or "deny," or think upon, in violation of the existing state of facts, or to bring about a desired change or result. Elementals produce these results for them, sometimes; but the price has to be paid by all concerned, elementals and employers of elementals. Yet these different cult scientists who know little, if anything at all, about the senses, organs and systems of their bodies, about the occult worlds, parts of which compose their bodies, about the flow and working of these worlds, nor know how one's personal system affects other personal systems and impersonal worlds, nor know much about the law and the sure agents of the law, dare to use the occult powers of their mind to meddle with the elemental worlds. The wish for their bodily comfort, for relief from their disease, for their wealth, is no warrant for daring to challenge the evil of a profound disturbance of the elemental worlds.

Humans then who associate themselves with elementals by taking them to do service and accepting benefits from these ghosts, incur a risk the extent of which can hardly be estimated. This risk is greatest where it entails an injury or loss of one of the elementals acting as a sense of man or where it results in the loss of an elemental which he has specially created and so has knowingly or unknowingly endowed with a germ of personality. If that germ is not destroyed the elemental will meet him life after life with the reappearance of his personalities. If the germ is destroyed he runs the risk of losing his own personality, but if he is able to preserve his own personality then he must furnish another germ, and in place of the lost

create an elemental which will follow him from life to life till he has raised it to the human kingdom—an enormous burden and liability.

The danger to humans in their present state and the danger to those in the future who will attempt to command elementals lies and will lie in the lack of complete knowledge of the four spheres, their interrelations and their relations to man. There are dangers not only because of this ignorance. Add to this that man's mind is not steady and he cannot think clearly, as he is selfish and so cannot control himself and the elementals in himself. Therefore he cannot control those outside without using them ignorantly or to selfish ends, and he cannot escape the karma which is more directly connected with the abuse of occult forces than with any other crimes.

(To be continued)





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GHOSTS THAT NEVER WERE MEN

(Continued)

Children of Humans and Elementals.

CHILDREN from the union of humans with elementals, or gods, as they are usually called, are the center of widespread legends, and here and there the subject of bits of literature. Along these lines may be remembered topics in Greek mythology, the biblical story of the Sons of God and the Daughters of Men, the fabled origin of Plato, Romulus, Alexander, and then passages in books, such as that by the Abbé de Villars on "The Comte de Gabalis," and Thomas Inman's "Ancient Faiths and Modern."

Tradition has it not only that men and women have married elemental beings of the opposite sex, but that from such union have sprung children. Nor do deception, at times, by women to cloak paternity, boasting by a person or his followers of his divine descent, and on the other hand the ridicule by some of the matter generally, change the facts underlying these traditions. Such a union is possible and children may result.

One who believes it impossible for a human to consort with what he considers an immaterial being is confronted with the fact that in dreams persons may have union with a dream figure of the opposite sex. In such an experience a person may associate with an elemental, though it is not of the same kind as those which come to humans in the waking state and from which there may be physical issue.

The mystery of union is so common-place that it seems no longer a mystery. Sexual union, the forces operating through it, conception, gestation, and birth, are mysteries. Every human body where a mind is present is a field, a hot house, a whirlpool, a melting pot, a laboratory. The mind is like a light in darkness which attracts creatures of all sorts. In a human body all the worlds intermingle. There mysteries of generation,

infernal or divine, are enacted. The outer part of these mysteries is to be sought, of course, in the physical world. There the union finds expression in the merging of two cells. The physical cell is that which holds the key.

A physical cell is the basis for all physical organic life. With one human cell as a foundation and certain non-physical forces to co-operate, a physical universe could be created. The particular kind of cell is a germ cell. In the germ cell as furnished by the man or by the woman, is to be sought an explanation of the mystery about the offspring from the union of a human with an elemental, of a physical person with a being which is not physical.

Before the extraordinary case of a human and an elemental is reached, it is well to take into account some of the facts and causes resulting in ordinary human reproduction. Further, it will aid to look for similar factors in a case where a higher psychic body is by a single human immaculately conceived and born. Somewhere between the ordinary and the immaculate conception lies the begetting of offspring by a human and an elemental. To understand this is further of value, as it throws light on one of the methods by which many who are now human have in the past come from the elemental realms and joined humanity.

The two humans, then, must have the masculine and feminine functions, else there can be no union. If there is nothing more there can be union, but no conception, no birth. To that end is necessary a third factor, the presence of the personality germ out of which will grow the personality for whom the body is to be prepared, by the two in union. The mind to incarnate may be also present. If the child is to be human the third presence must be a personality germ, else the child will be a monster. The third factor causes the fusing of the masculine germ cell with the feminine. Only when the two cells are fused can the forces acting through them come to a common center and combine. Cells, again, cannot be fused unless they are alike, in some way, as to the matter of which they are composed. Though the masculine germ and the feminine germ are different, they are at least of the same plane of matter; they are both physical. So there is a possibility of the cells being fused. On the other hand, the forces, the masculine and feminine, are not physical, they are elemental, astral. The physical bodies of a man and a woman are used as organs through which these masculine and feminine elemental agencies operate on the sex matter which the human bodies, under constant stimulation by elementals, form. Union follows the elemental attraction of the masculine and feminine forces. If there is merely elemental attraction and no third factor present, no conception will follow from the union of two humans.

The nature and character of the being who is the third factor will be determined by the ability of the man and woman to furnish a body for it, and by their attitude of mind toward the union. When the third factor is present and conception has taken place by its bonding the two germs and so combining the two forces acting through them, then the seal of that third being is put on the formation; thereby are determined the traits,

hindrances and possibilities, of the body to be born. All the elemental worlds fashion that body according to the requirements of the seal (see *The Word*, Vol. 22, pp. 275, 273, 277 [pp. 126, 125, 127 in this PDF]) once the seal is placed on the centering of the forces in the blended cells furnished by the bodies of the man and woman. After the fusing of the cells, the two energies, separate or out of phase theretofore, keep rushing in. An opening has been made for them into which they pour; so streaming they begin to build up the body of the future human. Other factors come later.

The reason why elementals cannot come in is that two humans are now necessary. If the two agencies which work through the two germs could be fused without the means of the germs, then the world could be peopled without the union of two humans. Fortunately this cannot be done. There must at present be a physical union of two humans to make possible an entrance from other worlds into a physical human body, because the forces require likeness of the physical vehicles, that is, the germs, as to the plane of matter. There must be a link to connect the worlds, and the two humans make the link. In the past this was not always so, and it will not be so in the future; in the present even there are exceptional cases where two humans are not required.

One human can be enough, though this is not the usual manner today. The reason why one can be enough is that a physical cell is the base for physical organic life. With one cell, and certain forces to co-operate, a physical universe can be created. The reason why one human is not enough is that the germ cell furnished by a human is either a masculine or feminine cell, each with its opposite nature kept in strict abeyance. One cell has both masculine and feminine force, though in the masculine cell the feminine is inactive, and in the feminine cell the female force only is active, the male dormant. A human cell may be developed in one body so that both masculine and feminine energies are active in that cell. They would be active, but would not meet each other, nor act together. This dual activity through one cell is an advance, and may be the beginning of one of several processes. For one, this state permits the mind of the human to act directly on the two agencies. If these, the masculine and feminine forces, are active they could by the mind be centered in that one cell so as to produce a catalysis of the cell. The present structural conditions of a human cell makes such joint activity and centering of both forces and such catalysis of the cell impossible. Therefore no third factor will be present to consent to nor to seal the union of the two forces in one and the same human being. Hence there can be no such conception. If in a human a germ cell were developed where the two forces could be active, and the human did by his thinking center them, then the third factor would be, not a personality germ, but a certain solar germ, a spark, the representative of the Higher Mind in the physical body. In case a dual germ cell were produced in a human body by one whose thoughts did not tend to sexual gratification, but who intelligently aspired to higher things, then he might in addition to energizing and centering the two forces by his mind, bring about a catalytic action of the cell. So there might be

conceived within his own body through his mind, and developed, a psychic being which would be a reproduction on the psychic plane of a higher order of his physical body. (See "Adepts, Masters and Mahatmas," *The Word*, Vol. 10, p. 197 [p. 61 in the PDF editorial "Adepts, Masters and Mahatmas"]; and Footnotes to "Is Parthenogenesis in the Human Species a Scientific Possibility?" Vol. 8, No. 1 [see the PDF with this title, which is listed with the editorials]).

(To be continued)





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GHOSTS THAT NEVER WERE MEN

(Continued)

Children of Humans and Elementals.

IN these two instances, of generation by the union of two humans and of the birth of the psychic body of a higher order of man by self-generation, are indicated some facts about the union of a human with an elemental. There again the physical basis has to be a human cell, a germ cell. Of the two beings one is human, male or female, and has a physical body and a mind, and the other being has no physical body and no mind. It has not an astral body such as humans have. All that need be stated about it is that the elemental belongs to one of the four elements of the earth sphere; that through the elemental acts world desire; and that the form of the elemental is the form of that element, as human. It does not matter for the time being where the form came from any more than where the human came from. There is then only one being of the two which can furnish a physical germ cell. Such a germ cell, however, as a human at present can furnish is not far enough developed, and so does not permit in it the action of both the masculine and the feminine forces. Whether there is to be a union of a human and an elemental, followed by human issue, depends, in the first instance, on the germ cell which the human can provide. The germ in the cell is furnished by the human elemental in the human physical body. That elemental, however, is moulded and adjusted only to the male force, or to the female force.

For a human partner to be suited to union with an elemental the human elemental in the human partner must be strong, developed, raised beyond the ordinary state. It must have left the ordinary condition sufficiently far behind, so that it can produce a cell in which one of the forces is fully active and the other at least not entirely in abeyance. The development need not to have progressed as far as that of a person who may become self-born; yet it must lie along the direction in which such a one has traveled. When a human has such a human elemental then certain elementals of a higher order are attracted, and seek association

with the human. It is for the human to decide whether he will or will not have union with the elemental.

If the human consents, the elemental partner will have to become so material as to permit physical union. The elemental, man or woman, has no physical body and can provide no germ cell. Therefore it is necessary that through the one germ cell furnished by the human, man or woman, both forces should act. The elemental, man or woman, borrows physical material from its human partner to clothe itself in flesh for the union. Before their union the elemental will appear to its human partner, but it does not gain physical solidity in flesh until the transference of some cells through the astral body of the human. The human elemental of the human partner contains parts of all the four elements, and so has the element to which the elemental partner belongs. By the consent of the human a connection is naturally made between his human elemental and the elemental partner when it appears to him. Through the human elemental the astral of the human is drawn into the elemental partner, and with the astral—which is the form body of the physical—follow some physical cells. This transference may be made several times before union. With the astral form and the physical cells from the human partner, the elemental takes on physical visibility and solidity. Then at the union there are two solid bodies; but only the human can provide a germ cell. One energy acts through the human according to the sex of the human, male or female, the other acts through the elemental and awakens that side of the human germ cell which was dormant. So both forces acting in that cell are centered by the third factor, which will develop into the child when born. Conception then takes place, gestation and birth follow. They, of course, proceed with the woman, be she human or elemental. In return for what the elemental has received the human partner gets the direct force not only of the element of the elemental but of all nature, and so is made whole for his temporary loss of physical cells. The elemental partner may retain visibility and solidity, or it may not, according to the conditions. The humans may be male or female, and the elementals of course appear correspondingly in female or male form. The method here described is easily understood as applied to the human female. But it is no different in case of an elemental female and a human male. The basis always is the nature of the physical germ cell which can be furnished by the human.

A partition stands between the human and the elemental worlds. Fortunate for the human race and for the world that the only way of human generation known is reproduction through two humans of opposite sex. For, in the present state of humanity, if other methods were known, beings who press around the threshold of physical life seeking thence to enter into the physical world would gain entrance. They are kept out. A higher type of human is needed before the better order of elementals will consort with man. (See *The Word*, Vol. 21, pp. 65, 135 [pp. 82, 91 in this PDF]). At present lower types only surround man. Against them the door is closed. There is this likeness between the lower elementals and average humanity—which is indeed largely elemental, too—that both care nothing for responsibility, and desire only pleasure and fun. The lower elementals care nothing for immortality. They do not know it, do not appreciate it. All they want is sensation, fun, sport. The better class

here spoken of are elementals which are more advanced. These may and do have human shapes, though no physical bodies. They desire immortality, and gladly pay any price for it. They long to become human; and, because it is only through the human they can gain their immortality, nature drives them to consort with a human. They are driven by instinct; it is not a matter of knowing. But immortality is not gained at once by mere consortion with a human. If the partition between the physical human and elemental worlds were removed, the higher orders would keep away and lower elemental races would pour into this world. There would be a degeneration of the human race. It would be thrown back for ages in evolution. In fact, were such a condition to come about, the great Intelligences would be required by the laws to destroy a large part of the human world. The reasons for the degeneration would be manifold. Some humans would be able to gratify their sexual tastes without seeming responsibility. Others would gratify their lust for power by the use of elementals in magic. The balance between compensation and work of all kinds, including artistic and scientific, would be destroyed far beyond anything now imagined. Then karmic adjustments would necessitate a wiping out of the race.

Before the partition between the elemental and the human will be removed the human, man and woman, must be in right condition and must realize the sanctity of responsibility and excel in self-respect, self-denial and self-restraint. If the human has the qualities, physical and mental, and the right attitude of responsibility for union with elementals the partition will be removed. Intercourse would then not only be possible; it might be proper.

By right physical conditions is meant that the human would have a sound body, that he would have proper alimentation, be able to digest and assimilate his food without fermentation and putrefaction, have a right balance between the white and red corpuscles of his blood in the circulation, a full and even respiration, and be abstemious and clean sexually. The mental condition has to be one where he desires to be responsible and is conscious of his duty to progress himself and aid others in advancement. These two are the right conditions. Then a better class of elementals would seek the recognition of man and desire intercourse, and then, too, the human elemental of the human would have been physically reinvigorated, and through the human elemental the physical body would produce the kind of cell which makes the union with an elemental possible.

With both the right physical and mental state in a human and the right disposition in an elemental meeting in union, the partition will be removed and the third factor will be present at the union. The masculine or feminine force furnished by the human and converging in the opposite force working through the elemental is fused in the human germ cell by the third factor, who "seals" the conception. The issue would be an entity human in form, physical in body, and with or without a mind. This product might have two characteristics, the solidity of the human being and also the elemental powers, especially those of the particular element of its parent.

The parent elemental would by contact with the mind of its human associate have impressed upon it something of the mental light, similarly as the personality in a human body is impressed and affected by the light of its mind; but it would not be immortal, that is, it would not have an immortal mind. What it would get by the constant association with a human and the use of the physical cells received from and appropriated by it through the human elemental of the human would be a personality. It would develop in itself a model of a personality and then a personality. A personality would mean that, although it is without mind and not immortal at death, there would at that time pass over a germ which would have the power to be developed into a new personality. Having a personality, the elemental could in its daily life not be distinguished from an ordinary human. For all that can be sensed even of the human is its personality. Moreover all personalities in given surroundings act largely according to forms; further, there is a peculiar reflection of mind by which the absence of an individual mind is disguised.

A pattern is set in the astral light for each of the various regions of the earth, by which patterns humans act. Under these slowly changing models humans form their habits, their customs, rites, sports, amusements, style, and wear their clothes. All these matters vary for different parts of the earth, some of them small, some large. The humans, because of their minds, do not rigidly follow the patterns. An elemental having recently acquired a personality as stated, responds readily to the demands of the patterns. So the elemental falls at once into line with the rest of the inhabitants and acts even more naturally and gracefully than they. An elemental which has but recently acquired a human form and has come from the invisible element full fledged into the human world cannot be noticed as different from humans, except that it appears fresher, newer, more graceful. It speaks and acts intelligently—and yet it has no mind. It has no individual mind. Its apparent reasoning and intelligent actions are caused by the impressions received from its human partner, and further from the collective mental powers of its human associates in the community. They reflect on its nervous mechanism, and it responds. The elemental can act as hostess, housekeeper, business man, farmer quite as well as the average. In business matters it will even be shrewder, because it has the instinct of nature behind it, and is cognizant of the intention of others. If the elemental acquires a personality it can, therefore, not be distinguished from ordinary humans, even though it lacks the individual mind.

In fact, the average humans today live an elemental life, only they are not as natural as an elemental. They seek amusement and sensation. They get it from business, politics and social intercourse. Theirs is a life of the senses, almost wholly. Their elemental nature predominates. When the mind works, it has to slave to supply satisfaction for the elemental nature. Intellectual operations are turned toward sensuous gratifications.

When the elemental dies it has a personality, and after death a personality germ remains. From that is built a new personality. Of course, no memory is carried over, because the personality has no memory which spans death.

The personality could and so would be used by a mind to connect with during the earth life of the mind. In this way, life after life, by association with a mind, the elemental would awaken within itself that which would be lighted up and become mind itself, and then it would have an immortal mind.

The evolution of the past by which lower elemental entities, not animals, have been added to physical humanity, and have become thus privileged to be the astral and physical bodies of a mind, has proceeded in part along lines here indicated. Animals do not come into the human kingdom in this way. The human elemental is an elemental which has in the past come to be the associate of a mind in one of several ways. What has been here mentioned is one of the ways.

The children which spring from the union of humans and elementals are to be distinguished as those into whom an individual mind incarnates, and those who are without an individual mind.

The children who have no mind are merely the product of the union and of a third factor, which is a personality germ. They have a personality, but no mind incarnate. The personality germ bonded and sealed the union of the parents under the sanction of a mind. Such children would, through their association in childhood with humans and later in adult life by marriage, come into touch with enough mentality of their human companions to act as these do. Yet they have no individual mind, hence no initiative; though they are good expressions of the settled views and conventional, orthodox methods of their communities. Such are the beings who are mere personalities, not reached into by an individuated mind.

There is another class of such offspring without mind; they are extraordinary. Having a sound body and a pure psychic organization, they are used by Intelligences to carry out the plans which men by thoughts and actions have made necessary as their collective karma. The beings in this class act on earth as the upper elementals act in the unmanifested side of the earth sphere (see *The Word*, Vol. 21, pp. 2, 3, 4 [p. 77, 78, 79 in this PDF]). Some such may have appeared in history, to bring about and to introduce a new order of things. They may be leaders in battle, heroes, conquerors, never great thinkers. They are used as instruments to change the destiny of nations. Yet all this is done without their own individual knowledge and insight, for they have no mind. They do as they are impelled, and they are impelled by the governing Intelligences. Their reward is the impact from these Intelligences which direct them, and so they will the sooner be fitted to be lighted up by individual minds in the course of evolution, and later become full citizens of the mental world.

The children who are the offspring of elementals and humans may, however, be of another kind, those in whom minds incarnate. Such have great advantages over the ordinary human. They come from a better and stronger human parent and from the freshness and strength of the elemental parent, which is uncontaminated. Many of the imperfections, diseases, vices, which ordinary man inherits at birth, are not present in the body of a child born from such parents. Such offspring would have certain elemental powers, fore-vision, accurate psychic sensitiveness to

impressions. But beyond all that, he would have a mind which had selected this bodily instrument, a powerful mind, able to grasp, discern, imagine, create. He might be a statesman, a warrior, a thinker, or an obscure, humble person, according to the work he has in view. His physical origin might be among the lowly or the mighty. He would map out his work no matter in which social layer born.

These are some facts about the children of humans and elementals around which myths and legends float.

(To be continued)



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GHOSTS THAT NEVER WERE MEN

(Continued)

Ghosts That Become Men

NATURE ghosts, the ghosts that never were men, must, in the course of evolution, become men.

Ghosts, as all things and creatures below man's state, are urged on and toward developing into men. For through the state of man all must pass to become beings in higher states. The highest of the beings connected with evolution, as far as man can at all conceive of them, are intelligences. They are entities which have become perfect, some of them at the end of previous evolutions, the others during the present period. In their hands lies the guidance in all the worlds, of the beings beneath them. Man is a mind and stands between the entities without mind and the highest intelligences. Even the highest of the beings without mind, that is, the highest ghosts that never were men, must exist as men before they can become intelligences.

The subject of ghosts that never were men falls under two broad divisions: one, elementals in the elemental worlds; the other, their relations to man and man's duty toward them. He is conscious of them or of their relation to him, only in exceptional cases, as when simple and close to nature, he becomes aware of some of their doings while his senses are not yet dulled by civilization, or when he performs magic; or when he is a natural psychic. Nature ghosts are beings in the elements. Through these beings work nature forces. A force is the active side of an element, an element the negative side of a force. These elemental beings share in the double aspect of element force, of which they are. There are worlds within the physical and beyond it, four such worlds. The lowest of these is the earth world, and man knows nothing beyond some aspects of the manifested side of it. The manifested and the unmanifested side of the earth world are encompassed in the next higher world, the world of water; that world is in the world of air; all three are in the world of fire. These four

worlds are spoken of as the spheres of their respective elements. The four spheres penetrate each other within the sphere of earth. The elemental beings of these four spheres are known to man only as they appear, if at all, in the sphere of earth. Each being in these elements partakes of the nature of the other three elements; but its own nature of force and element dominates the others in it. Therefore in the earth sphere the earth element tells on the others with its greater power. The elemental beings are innumerable, their kinds varied beyond words. All these worlds with their innumerable beings are worked on a plan which eventually lowers all beings into the crucible of the manifested side of the earth sphere, and thence allows their ascent in evolution to the realms of mind.

Each sphere is to be understood under two aspects, one of nature and the other of mind. A sphere, as force-element, is ruled by a great elemental god, under which are lesser deities. All the elementals in that sphere are, while they exist, in hierarchies under and in and of this great god, diminishing in power and importance infinitesimally. In the elementals the element takes form; when they lose that they are again of the element. This great elemental and its hosts are of nature. Over this elemental god is the intelligence of the sphere, with hierarchies of lesser degrees. Some of these are the perfected minds of this and previous evolutions who remain to guide and rule man and the ghosts that never were men, in involution and evolution of the present cycles. As far as humanity may know, the intelligences have the plan of the earth and its processes, and are the givers of law, and that law, once it is given, the elemental entities are bound to execute as what is called operations of nature, destiny, ways of Providence, karma. From the revolution of the planet and the succession of the seasons to the formation of a summer cloud, from the bloom of a flower to the birth of a man, from prosperity to pests and calamities, all is carried on by elementals under their rulers, to whom, however, limits are set by the intelligences. Thus interact the matter, the forces and the beings of nature, and mind.

The elements and forces of outer nature have centers in the body of man. His body is a part of nature, is made up of elementals of the four classes, and thus the means by which, he as a mind, comes into contact with nature through nature ghosts. The tendency of all ghosts is toward the body of man. For in its own element no ghost is capable of development. It can advance only when it comes into contact with the other elements while they commingle, as ghosts, in the body of man. As to the nature of elementals, they have only desire and life, no mind. The lower order of elementals seek sensation and fun, nothing more. The more advanced seek to associate with man, and to have themselves a human body, that therein they may be lit up by a mind, be the vehicle of a mind, and in the end become a mind.

Here the subject turns from the elementals in the elemental worlds to the second division, man's relation to elementals. Man's senses are elementals. Each sense is a humanized, impersonated aspect of an element, whereas the objects outside are parts of the impersonal element. Man may contact nature because, the sense and the object of its perception are parts of the same element, and each organ of his body is an impersonated part of

the impersonal element without, and the general manager of his body is his human elemental made up personally of the four elements. It stands nearest to and is in line of evolution to become a mind. The aim of all nature is to become a human elemental, and if that is not possible at least become a sense, an organ, a part in a human elemental. The human elemental is the ruler of the body and corresponds to the elemental ruler of a sphere. Within it are the lesser and least elementals of the body, as the infinitude of the lesser elementals are in and of the god of the sphere. All lesser elementals are driven towards the state of a human elemental. The flow of involution and the stream of evolution turn around the human elemental. There contact is made between nature and mind. Man has built his own elemental during ages innumerable and is perfecting it during his incarnations, to raise it till it becomes conscious as a mind. This is his privilege as well as his task.

The kinds of elementals with which man may come into touch, are limited to those in the sphere of earth. One kind of these, called the Upper Elementals, is of an ideal nature. They are of the unmanifested side of the earth, and do not usually come into contact with men. If they do they appear as angels or half gods. To them the plan of the world is outlined by intelligences, and they administer the law and give out the plan and the directions to other kinds of elementals, called the Lower Elementals, for execution. These lower are of three groups, the causal, formal and portal, each having in it elementals of the fire, air, water and earth. All material things are produced, maintained, changed, destroyed, reproduced by them. The less advanced swarm around and through man, they urge him to all manner of excess and excitement, and through him they experience sensation, whether in his pleasure or his trouble. The more advanced, the better orders of the lower elementals, shun humans.

The body of every man then is a focus. Into this continually nature ghosts are drawn from their elements, and out of this as steadily swept back to their elements. They go through those elementals which are the senses, systems, organs, in the body of man. While they are passing through they are impressed with their environment. Borne through the body they are stamped with the disease or well being of its nature, with the viciousness or naturalness of the desire, with the state and development of the mind, and with the underlying motive in life, they contact. All of this permits changes of the ground plan, dependent upon the right of choice man has, to use his mind in the way he wills. Thus he, consciously or unconsciously and with the cyclic retrogression and progression, helps to carry on the evolution of himself, of his elemental, and of the ghosts that never were men. The first channel and the last and the only one is the human elemental. Of these relations between the elementals and himself the human is usually unconscious, for the reasons that he does not sense nature ghosts, his senses being so attuned that they reach surfaces only and not the interior and the essence of things, and because partitions separate the human and the elemental worlds.

However, men may be conscious of relations with elementals. Some of these relationships belong to the realm of magic. That is the name given to the operation of bending natural processes to one's will. This work

ultimately comes back to the interference with external nature through organs and systems of one's own human elemental and one's physical body. In the range of such magic are the curing of diseases, breaking and carrying and composing huge rocks into structures, rising into the air, making precious stones, prophecying future events, making magic mirrors, locating treasures, making one's self invisible, and the practice of black magic, and devil worship. Under the head of magic fall further the science of signatures and seals, of letters and names, amulets and talismans, and of how comes their power to bind, hold and compel elementals. All this, however, is within the limits of the supreme law of karma, which also watches over the acts of elementals in carrying out curses and blessings. Other instances of ghost magic are: the binding of elementals to inanimate objects and commanding these ghosts to work, and so cause brooms to sweep, boats to move, wagons to go; the creation of familiars by alchemists for personal service and aid in their alchemical processes; the use of sympathy and antipathy of the elements, for healing or bedeviling.

Relations with nature ghosts further exist in cases where no magical operations are intended, and the ghosts work following the desires and the opportunities offered them by humans. Such are the actions of ghosts making dreams, cases of incubi and succubi, of obsession, and of good luck ghosts and bad luck ghosts. Of course, dangers and liabilities attend the acceptance of service and of gifts from ghosts even upon a mere wish, though the hazard is less than in cases of holding the thought in "affirmation" or "denial," and of the practice of magic. Such are some of the possible relations between humans and elementals. The facts underlying legends about association and physical sexual union of humans and elementals, lead to the point of how ghosts that never were men become men.

ONCE more, the goings on in the whole universe present themselves under the workings of nature and of mind. Nature is composed of the four elements. The mind is not of the elements. Everything is either a part of nature or of mind. All that does not act with at least some degree of intelligence is nature; all that acts with some degree of intelligence is of mind. Nature is a reflection of mind. In another sense nature is a shadow of mind. (See *The Word*, Vol. 13, Nos. 1, 2, 3, 4, 5 [pp. 1, 4, 8, 12, 15 in the PDF editorial "Shadows"].) Nature is involuntary, not evolutionary; mind is evolutionary. All that in nature acts in contact with mind, is evolutionary, that is, constantly evolving from lower, into higher forms. Matter is thereby refined from stage to stage, until it is possible to light that matter up with mind. This is done first by association of the matter with mind, then by the incarnation of a mind into a form fashioned of that matter, with which it had for ages associated during its reincarnations. With such a body the mind dwells and works on nature. Nature involves into form and is acted on and raised by the mind, all in a human body. Mind does this work through a human body. Therein it works on nature, that is, on the elements, while nature circulates in space, and cycles in time.

The process of the circulation of the elements cannot be understood unless the idea of size of the elementals is eliminated. Large and small are relative. The small can become large, the large small. That which alone is permanent and essential are the ultimate units. The elements from the four worlds acting through the manifested side of the earth sphere pour in on man's body in a steady stream, from the time that body is conceived until its death. The elements enter through the sunlight he absorbs, the air he breathes and the liquid and solid foods. These elements as elementals come also through the various systems in his body; the generative, respiratory, circulatory and digestive being the main channels where he works on these elementals. They come also through the senses and through all the organs of his body. They come and they go. While passing through the body for a short or long time, they receive impressions from the mind. The mind does not impress them directly, as they cannot come directly into contact with the mind. They are impressed through the human elemental. Pleasure, excitement, pain, anxiety, affect the human elemental; that connects with the mind; the action of the mind comes back to the human elemental; and that impresses the lesser elementals on their passage through it. The elementals then leave the human elemental and circulate in combination with other elementals or alone through the earth, water, air and fire worlds, through the mineral, vegetable, and animal kingdoms, back to the subtle elements and again through the kingdoms, sometimes bound in food, sometimes free, as in air or sunlight, but always in a stream of everflowing nature, until they come back to a human. They carry the impressions from the humans along all their courses of circulation through the elements and through the kingdoms of nature and through humans, other than the one who gave them the original impression. This circulation of the elements goes on throughout the ages.

The manner in which the elements circulate is as elementals. The matter of the elements takes form as elementals. The forms may last a moment or two or for ages, but are eventually broken up and dissipated. All that remains is the ultimate unit; that cannot be broken up nor dissolved nor at all destroyed. The difference between the ultimate unit of an elemental and the ultimate unit of a human is, that that of the human rebuilds its form from its own seed, but that of the elemental leaves no seed from which a form can be rebuilt. An elemental must have its form given to it. That which persists is the ultimate unit.

The circulation then of the elements goes on, largely in the forms of elementals. These forms are after a time dissolved, the elementals are absorbed into their elements, without leaving a germ or even a trace of themselves. There could be no progress, no involution, no evolution, if it were not for another factor. What is the connecting link between the elemental forms? It is the ultimate unit around which the matter was formed as the elemental. (See *The Word*, Vol. 15, *Living Forever*, pp. 194-198 [*pp. 15-19 in the PDF editorial "Living—Living Forever"*].)

The ultimate unit is the link. It is that which enables matter to be grouped as form around it or within it. Size and dimensions are to be eliminated from the conception of an ultimate unit. Once the element takes form and there comes into existence an elemental of the most

primitive kind, akin to the unformed element and as to nature hardly distinguishable from it, the matter groups about an ultimate unit. The ultimate unit makes form possible and remains after the form is dissolved and the element is back in its formless, chaotic state. The ultimate unit is changed by what it has gone through. There is no trace of identity in the matter of which the elemental had consisted. Nor has conscious identity been awakened in the ultimate unit. The ultimate unit cannot be destroyed nor dissipated, as was the form of the elemental. After a while other matter groups around it as another instance of force-element in form of an elemental. This form is dissipated after a time, the subtle matter goes to its elements; the ultimate unit is changed, and so is marked another state of its progress. The ultimate unit is gradually and infinitesimally changed by the many groupings of subtle matter around it, that is, by being the ultimate unit in elementals. It travels through the kingdom of the minerals, vegetables, animals, and of man, and is changed as it progresses. It passes as an elemental through lower elemental forms and finally reaches the state of the elementals which are in line to become human. There is during all these changes, during which, however, it remains an ultimate unit, something impressed upon it which drives it on. The driving power lies in its own nature, lies in the active aspect of it, which is spirit. Cosmic desire is the outer energy affecting the inner side, which is spirit. This driving spirit in the ultimate unit is the same that causes lower orders of elementals to seek fun and excitement by gamboling over the human nerves. The same driving spirit causes eventually dissatisfaction or surfeit with this fun and sport, and makes the elementals desire something of the other, to them unattainable, side of man, the immortal side. When the vague desire for immortality awakens in the ultimate unit it is embodied in an elemental of the better classes and this desire puts it in line to become human.

The gradual change in the makeup of the elementals explains the desire. To ghosts in the low stages forms are given; they have no forms of their own. These ghosts are lives. They have life, and are given form. They are moved by the impulse of nature, that is, cosmic desire, as represented by the element of which they are. By circulation through physical bodies of the four kingdoms, the ultimate units in the ghosts progress from the primitive stage to a higher. When the ghosts circulating come into animal bodies they touch desire, and desire is gradually awakened in them, and so in their ultimate units. The desire is of different kinds according to the object of the desire and the nature of the sensation. When the ghosts circulate through a human frame the desires are more accentuated, because in a human are distinctly waves of lower and higher desires which roll over him in cycles. The desires of men effect a classification of the ghosts into lower and better orders, the better are those which are in line to become men; the lower are not yet in line, they seek only sensation and fun. The better are in line because they seek not only sensation, but desire to become immortal. Those in line have a period of existence coextensive with their form. When an end is put to its form an elemental ceases to exist. Therein is seen a difference from a human. For when the form of a man is dissipated at death, something remains which rebuilds of itself

another body for itself and for the mind to work through. The elemental in line to become a man desires to get that something, because only through that something can it earn immortality.

Thus the ultimate unit advances and gets to the point where the ordinary human becomes distasteful to it. For ordinary humans can furnish to elementals nothing but sensation and fun. They are sport for elementals. They cannot bring the elementals into touch with thoughts of responsibility and immortality, as the ordinary humans have no such thought, no matter what their professions and blind belief may be. Among the lower elementals a sharp distinction is, therefore, to be made between the elementals there of the lower orders and those of the more advanced. The low orders want only sensation, constant sensation. The better orders long for immortality. They want sensation, but they long at the same time for immortality. Some of these are those mentioned before in the article on children of humans and elementals [*p. 137 in this PDF*]. Immortality can be had only if the elemental earns the right to exist as a human elemental and so, through service to a mind, will in time be lighted up by that mind and lifted from the elemental races to be itself a mind. Finally the ultimate unit which started as an elemental of a low order, a kin to chaos, has advanced through forms which were given to it from time to time till it has ranged through all spheres and kingdoms, back and forth and becomes an elemental which longs for immortality.

IN line to become men, then are those ghosts in which the ultimate unit has gradually traveled through all phases of elemental life to that stage where the ghosts long for immortality. Their mode of life is not like that of humans, yet not so different as to be beyond comparison as to forms of government, mutual relations, activities.

They live in races of fire, air, water and earth elementals, within the earth sphere. Their actions, their methods of life, are according to certain forms of government. These forms of government are not like those under which man lives. They are of a superior character and are what to aspiring mortals would appear, could they be seen, ideal governments. Men whose minds have been far seeing and clear enough to catch glimpses of or become acquainted with these governments, may have in their writings presented their impressions. Such may be the case of Plato's Republic, Moore's Utopia, St. Augustine's City of God.

These elementals have relationships with each other, closer or more distant. They may be related friendly as father and son, or father and daughter, mother and son, mother and daughter are, but they are not born. This, quite misunderstood and distorted, is the basis of the erroneous notion that children should belong to the state, and may be the product of free love of the parents, with the consent of the state. But this is inapplicable to human affairs, and it is not true of the elementals.

The activities of the elemental races are concerned with affairs in which the humans engage, but the affairs must be of an ideal kind and not of a covetous or impure nature. The elementals are to become human and take an interest in human affairs. They take part in all the activities of the humans, take part in industry, agriculture, mechanics, commerce, religious ceremonies, battles, government, family life, where the activities

are not sordid nor unclean. Such are their government, relations, and activities.

In the present age the mass of humanity has been in existence as humans for millions of years. The minds incarnate, or merely contact from time to time human elementals, which have developed each out of a personality germ at conception. Each of these minds, generally speaking, has been associated with its human elemental for ages. The occurrences mentioned in the chapter on Children of Humans and Elementals are now unusual. The present time is not the time for elementals to become human elementals and so enter into close contact with a mind.

There are seasons for all things. The season for elementals to come into the human kingdom has passed. Another period will come. At present the time is unseasonable. A comparison may be made with a class in school. There is the school term; there is a beginning of the term, at that time pupils are entered, after the class is completed no new pupils go in; the class completes its term, those who have finished pass on, those who have not accomplished their tasks remain and start on a new term, and new pupils find their way in to fill up the class. It is the same with elementals finding their way into the human kingdom. There are seasons when they come in masses. Between the seasons only those are received whom special individuals bring. The mass of humanity was formed and entered the school house of the world ages ago.

The manners in which elementals of the better classes, those who are in line to enter humanity become human, vary. One manner has been shown above. That condition of man and woman which at present would make them attractive to one of these elementals, and which is so rare, was the common condition of the humans at the times in the far past when there was a season for entrance of elementals. From that prior state of excellence mankind has degenerated. It has not held the point of advance it had reached. True, it appears, that man has worked up from barbarism to his present civilization, from a stone age to an electric age. But the stone age was not the beginning. It was one of the low stages in cyclic rise and fall.

There are several reasons why the elementals cannot at present enter. One is that the men and women of today cannot produce the physical cells to let in the elementals; that is, cells in which either the positive human energy is active and the negative energy from the elemental might act, or cells in which the negative human agency is active and the positive elemental force might act. Among the reasons, another is that two worlds, the human and the elemental, are each circumscribed and separated by walls, which are at present impenetrable. The senses of the humans are like partitions separating the physical from the astral and psychic worlds. The elementals at the present time do not sense physical things, and the humans do not sense astral and psychical things. The elementals see the astral side of physical man but they do not see his physical side. Man sees the physical side of elementals, but not the astral or truly elemental side. So man sees gold but not the ghost of the gold, he sees a rose but not the fairy of the rose, he sees the human body but not the elemental of the human body. In this way the senses are partitions separating the two

worlds. The human has its partition against the elemental, the elemental its wall against the invasion of the human. By such conditions the humans are separated from the elementals at the times which are unseasonable.

Though the elementals do not enter at present, because it is now unseasonable, the principle of their entrance remains the same. Therefore even in recent times exceptional cases may have occurred of issue from elementals and humans, into which issue minds have incarnated.

When it was the season for the entrance of masses of elementals, mankind looked on life differently than it does today. In those days the humans were excellent in body and freer in mind. They were physically fit to bring elementals into the human kingdom, as their bodies were not then afflicted with the ills and infirmities of modern man. The humans could see the elementals. The barrier between the two worlds was not strictly maintained. The elementals in line to become human were attracted and sought the humans for association and union and lived with their human partners. From these unions were born offspring.

These offspring were of two kinds. Each had physical bodies. One kind had mind and the other was without mind. The kind without mind were former elementals which had through association with a human and parentage, gained a personality and at death had left a personality germ. The personality germ was guided by agents of the law, to the new parents, and so this personality germ bonded the union of these parents and then was the child. It was not in the child it was the child, the personality of the child. Therein lies the distinction between a mind which incarnates. The personality developed the powers which it had had as elemental and at the same time partook of the characteristics of the physical body, and had mental activities induced by the action of the minds about it. But it had no mind. In this condition it responded to the mental atmosphere of the mind of the community as readily as to the instincts urged by nature. It was not bothered by reason nor by mental perturbations. At puberty of the elemental a mind could incarnate in it.

The first kind of issue had mind. The mind had a personality germ and caused it to bond the union between the human and the elemental. The course of reproduction was followed, as it obtains today. The mind at or after the birth of the body incarnated in it.

The elementals of the better classes, which had first associated and afterwards united with a human and become the parent of human offspring, were in a later generation themselves embodied in the offspring of a similar parentage. They had clean, strong, wholesome, human bodies, which possessed freshness and elemental powers of nature, such as clairvoyance, ability to fly in the air or live under water. They had command over the elements and could do things which today seem incredible. The minds who incarnated in these bodies were clean, clear, frank and vigorous. The elemental responded readily to the guidance of the mind, its divine teacher, for whom it had longed for ages. Many present day men and women come from this ancestry. When they are thought of in their present immundicity, viscosity, weakness, unnaturalness, hypocrisy, this statement of their bright ancestry seems

too extravagant for belief. Nevertheless, they have descended and degenerated from that former high state.

Such was for many people on earth today the beginning of the relationship of mind and elemental body, the direct and intimate relation of mind with a part of nature impersonated in a human body. The mind had the power at that time to do as it willed, keep the human elemental up to the high elemental order from which that elemental had come, and itself to progress in the course of its own development and complete its own incarnations in knowledge and wisdom. It had the power to do all this both for the elemental and for itself. But on two conditions. Namely, that it caused the elemental to do what it, the mind, at the time knew should be done, and further that it should not be too much taken up with nor pay undue attention to the senses and sensations, which the elemental afforded. Some minds used their power. They themselves finished their term and became perfected minds, and their elementals were by them raised and are actually minds. But millions of humanity on the earth today did not follow that course. They neglected to do what they knew to be best; they gave way to the charm of the senses which the elemental and the elemental powers afforded. They exercised the powers of the elementals and delighted in the senses. They used the elemental powers to gratify sensuous delights. The minds looked out from their circles of light, into the elemental world, and followed where they looked. The minds should have been the guides of the elementals, but they followed where the elementals led. The elementals, not having mind, could lead only back into nature through the senses.

The mind should have been as a parent to a child, should have guided, trained, disciplined the elemental, so that it would have taken the estate of the mind, matured into a mind. Instead, the mind became infatuated with its ward, and took pleasure in giving way to the joyousness and frolics of the elemental ward. The elemental remained untrained. Naturally it wanted to be guided and controlled and disciplined and trained, though it did not know how that was to be done, any more than a child knows what it should learn. When the mind failed to rule, and gave away to the natural impulses, the impulses of mindless nature, the elemental felt that it had no master, and, like a petulant and spoiled child, it balked at restraint and tried to dominate the mind and succeeded. It has dominated the mind ever since.

The result today is that many of the minds are in the condition of parents who are controlled by their spoiled, petulant and passionate children. Natural desires have been allowed to become vices. Humans long for physical change, excitement, amusement, possession, fame and power. To obtain these they oppress, cheat and corrupt. They dispense with virtue, justice, self-restraint and regard for others. They cloak themselves in hypocrisy and deceit. They are surrounded by darkness, they live in ignorance, and the light of the mind is shut out. Thus they bring on themselves their innumerable troubles. They have lost faith in themselves and in others. Desire and fear drive them on. However, the mind remains the mind. To whatever depths it may sink, it cannot be lost. There is an awakening of some minds, and many now make efforts to

control what they call themselves, but which is the human elemental. If they persist they will in time bring the elemental out of its present state and light it up with mind. So the ghosts which were eager to become human, and by association with a mind have become human elementals, have descended from their bright worlds and have sunk into the low condition of ordinary humanity.

Man has a duty to these elementals as well as a duty to himself. The duty to himself is to discipline the mind, bring it back to its high state and increase its knowledge, and to use that knowledge to be just and do right. Man owes it to the elemental to restrain its outbursts, and train it that it will grow to become a mind.

(To be concluded)



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GHOSTS THAT NEVER WERE MEN.

(Concluded)

Task and Responsibility of Man.

THE task of man with nature ghosts and his responsibility for performing it are not empty words, but each is a term weighted with the results of his long past. He was, and is, responsible for the nature ghosts in his charge. His task, whether he accepts it or not, was and is to impress matter and raise it so that it shall be conscious in ever higher degrees. Therefore, the relations of a man, which means essentially a mind, and the matter entrusted to him are continuous throughout all cycles of lives and time.

A mind, once it has come into relation with certain matter, can never free itself from that relation until the matter becomes self-conscious. The mind, of course, has identity throughout the ages, and the matter attributed to it, while lacking identity in the sense in which the mind is identical, is yet always the same, not other matter. This continuity of a mind, of the matter in its charge, and of the relations between them may be contemplated from many points. Here such views from four of these are singled out, as may be readily shown in frames which let the continuity of the relations between a mind and the ghosts in its charge appear in clear relief. Two of the subjects are parts of the history of man's body; the third is concerned particularly with the building up of a human elemental; the fourth with various cycles in the relation.

The degrees and proportions in which matter is conscious are the measures for understanding any one of the four.

The task, relation and its continuity are not revealed by any aspect of the world that man's senses can reach. Though events crowd in the life of everyone, their meaning is hidden, as it cannot be known by the senses. The meaning is revealed to man as soon as he is intelligent enough to understand it and assume the responsibility. The senses cannot solve these problems which are, as to them, presented by particular facts. Perception by the senses remains insufficient until it is met by a concept

on the part of the mind of what meaning these events indicate. Conception is not a gathering of facts, nor of perceptions. Conception is the grasping by the mind of principles and of abstractions relating generally to facts perceived. To grasp what the responsibility of man means and where it rests, is to conceive his place in the universe, measured by degrees and proportions in which matter is conscious. That will show his relation to the past and to the future. His distant past is centered in the present, and, more, through the present is the promise or threat of his future.

The Universe is one. But there is a line dividing it into nature on one side, and on the other, mind; consciousness, unchangeable, is throughout everything in both. Nature is conscious, but is not conscious that it is conscious; mind is conscious and is conscious that it is conscious. No division which does not respect this disparity will, in the long run, serve to guide an inquirer through the stages in which matter is conscious to various extents on the different planes and in the different worlds. Classifications such as Man and Universe; God, Man and Nature; Spirit and Matter; Spirit, Force and Matter; Matter, Force and Consciousness; must result in confusion, and fail. To divide man into Body and Soul, or Body, Soul and Spirit, falls short of efficiency. Words like God, Gods, Supreme Spirit, Soul of the World, God in Nature, lack distinction. These categories and terms do not suffice in that they fail to disclose features from which an inquirer may get advice about correspondences and adaptations in the universe, and so may learn of the purpose of existence; they do not show how he can follow the progress of any one thing from its primitive and simple origin through each state in its course toward its highest possible attainment; nor do they enlighten him how all things are united in one comprehensive and harmonizing whole; still less do they inform him of the cause why things are as they are, bound by a lasting relationship. They fail to reveal his true, his essential being which is of mind. So they make impossible a demonstration of his responsibility, and of how he, as a mind, fits in with and works through the mechanism of nature by which matter, always in the form of ghosts, is refined and becomes conscious in higher degrees. Only an arrangement which takes note of the contrast between nature and mind, or elements and intelligences, will furnish to a seeker after truth marks by which to distinguish what in those various common classifications is missing, repeated, overlapping and confused.

To understand the tasks and responsibilities of man, does not require in general going beyond the races that have made and make up the fourth world in the present manifestation of the universe. This fourth world is marked off by the development of seven races. The first four comprise the breath race, the life race, the form race and the physical or sex race. These races are bodies. They belong to nature because they are elemental; none of them are minds. The history of these bodies shows that the workings on the side of mind are followed by an involution on the side of nature. With these distinctions the views from the four points which have been selected will be understood. The first aspect is a part of the history of the involution of matter and of the general shapes of what is now the human body.

I

The Breath Race. At the beginning of this, our world, the physical and fourth world, the breath race came into existence. The two factors there were nature and mind. That distinction is based on the state in which matter in each was conscious. Nature was matter, in its active and passive sides, as force and matter; the degree in which that matter was there, at the dawn, conscious, is, to give it a name, termed breath; its conditions were both breath matter and breath force. The mind aspect of matter was represented by intelligence. Intelligence is a term indicating a degree in which mind is conscious. The beings of the first or breath race were, on the nature side, fire elementals, on the mind side, intelligences. Among these mind entities, three classes may be discerned which had a particular connection with the make-up of what was later to become humanity. They did not incarnate, however, until much later when bodies had been made, and sex was developed in these bodies, and that took place at the middle of the third race of the fourth world. These three classes were minds which had come from the universe—or period of involution and evolution—just preceding the present, and where they had each left a personality germ in the matter, which had then returned to rest in its primal source, substance. These minds started the involution of the present universe by acting on a part of the Great Breath. Some of that part had been connected with them in the past universe, some had not been there connected with them, and some was new matter. There were then three classes of minds and three kinds of nature matter at the beginning of the first race.

The activity was begun by mind, and mind acted on nature. Three sources of this activity may be distinguished: activity out of the Supreme Intelligence, out of a first subdivision of the first class of minds, and out of a first subdivision of the second class of minds. The first source was an impulse given by the Supreme Intelligence. This impulse acted on the Great Breath, the fire sphere as a whole, including the three kinds of nature matter, and caused therein a tendency to separate the individual breath spheres from and within the universal breath sphere. Those minds of the first class, that were in line with the Supreme Intelligence, understood. They acted as the second source, directly in their own spheres, and made them distinct from the Universal Crystal-like Sphere. They acted on their own spheres in a manner like as the Supreme Intelligence had acted on the universal sphere. The individual breath spheres thus made up were crystal-like spheres of colorless light (See *The Word*, vol. 2, p. 3 [p. 2 in the PDF editorial "Sex"]). The matter of the nature kind belonged to the element of fire, and was nascent mind, which is to say, potential mind, or, matter of the kind that can, under certain conditions, become directly conscious of its being conscious. That matter had been in intimate contact with minds in the past universe and will be in line to be raised to mind matter when the potential fire of mind in it will be lit as actual mental light. Each crystal-like sphere had in it both nature and mind, for it contained breath matter not lit up and it had also the light of the mind, that which had become mind at the end of the previous universe. The matter was throughout the same in kind, but conscious in the two

different degrees. Of course, there was no physical division of these parts in the spheres, nothing like the distinction of what we now call body and mind. In the first stages, nothing was distinguishable within the spheres thus made up.

Gradually changes occurred. These were changes in the development of the elemental matter of the spheres. In the fire world the individual minds of the first class, each in its sphere, were acted on by the Supreme Intelligence, the first source of activity. Some individual minds knew this and some did not, according to whether they had previously, at the end of the last universe, arrived at a stage where they had put themselves in line with the Supreme Intelligence or had failed to align. Those who understood acted as the second source of activity in accordance with the Supreme Intelligence. Those who did not understand, a second subdivision of the first class, did not so act: they were quiet, they slept within their spheres. In these spheres, nature, that is, the element of fire, acted from the impulse given it by the Supreme Intelligence directly. In this manner all of the fire element in the individual spheres was acted on. From this proceeded an involution within each individual sphere.

The Life Race. When the individual crystal-like spheres, made up of the fire element as matter and the minds of the first class as mind, so involving had reached the middle or libra stage of their racial development, a change occurred in them. Up to that all were homogeneous crystal-like spheres. At that stage began to appear in the lower half of each a second sphere, the sphere of life. The second class of minds then came in. Among those minds were some which were the third source of activity and they acted intelligently, according with the Supreme Intelligence, on the matter of their spheres. The remainder, the second part of the second class of minds not yet understanding, acted under the impulse of the Supreme Intelligence. They were moved, and did not act voluntarily. So their work was not done as perfectly as that of the minds which acted intelligently under the direction of The Supreme Intelligence. The second class of minds caused a change from the homogeneous state to a difference, division, movement.

This movement was pulse-like and condensed into the life spheres within the lower half of the first spheres. The first class of minds are named, to distinguish them, capricorn minds, or knowers. Some of them acted intelligently and voluntarily with the law; others, the second subdivision of the knowers acted, though not voluntary or independently, yet under the impulse of the Universal Intelligence. The action of the capricorn minds in developing the life spheres, called the second class of minds to act. The second class are named sagittary minds, or thinkers. They did not begin to act until the time had come for the life race. Then they produced the second spheres. The third class of minds, named the scorpio minds, desirers or resisters, did not come in until later. The capricorn and sagittary minds worked together: some minds worked under the influence of others, and all under the influence of the Supreme Intelligence. Those second spheres were developed in the fourth or libra period of the breath race, and were the life race, the matter of which race was conscious in the degree called life, and belonged to the elemental sphere of air.

The Form Race. After the life race had begun, the life matter was caused to pulse and to produce, at the middle period of the life race within the second or life sphere, an egg-like form with a loop in it, like a circle seen sideways. Thus when the middle point was reached the third race began. The third race was a form race and belonged to the element of water. The matter of the three races condensed, around that loop; and so form, figure, outline, body, commenced, and the human form, as it is at present, was first indicated.

The Sex Race. A distinction has to be drawn between the first two classes of minds and those of the third class. When the fourth period of the third or form race was reached, the form condensed and gradually became physical. There was the first of the physical races. The beings of that race were light in weight, graceful, natural, and contained within themselves both masculine and feminine powers. At this point the first subdivision of the capricorn minds, those who had the knowledge of and acted in accordance with the law, incarnated in those first and perfect bodies which were of the element of fire, that is, earth fire. They knew that was their duty and did it. The second branch of these capricorn minds incarnated too: not voluntarily, but under the urge of the Supreme Intelligence. The capricorn minds incarnated in these ways into the physical bodies of the first or cancer human race, at the middle or libra period of the third or form race. The second class of minds, those of the sagittary class, did not incarnate fully. They merely projected a portion of themselves into their physical bodies, which were of the second or leo degree of the physical human race. These minds, before they would incarnate any portion of themselves, hesitated and considered. One part of them determined that it was right and proper and so projected a portion of themselves; the other branch disregarded the question of its being right; but, lest they should lose the bodies ready for them, also projected a portion of themselves. These new bodies were produced when the old bodies began to wear out. The new bodies absorbed the old bodies, and the minds transferred themselves into the new bodies—reincarnated. Then came the later development of the physical bodies which were ready for the scorpio minds. They were virgo physical bodies. All these bodies, of the cancer, leo, and virgo branches of the physical race were handsome and healthy. None of them had cohabited up to that time.

The scorpio minds refused to incarnate, or even to project a part of themselves. Had the scorpio minds incarnated, then the bodies would have produced other bodies through their double sexed organs. The bodies ready for the third class of minds continued to develop. No minds incarnated. The sexes became pronounced, that is, the bodies which were dual had one side suppressed and the other side active, and gradually became male and female bodies. The capricorn minds withdrew and so did the sagittary minds, as they became perfected. The bodies for the scorpio minds began to cohabit, but had no issue until the desire seeds of the capricorn and sagittary minds made the issue.

When those minds withdrew, the desires let loose from some of them took form in the physical. These desires were the first animals and were given physical shapes through cohabitation of the mindless human race.

The human animals, previously called the mindless human race, were different from the animals generated through sexual union. The distinction was that the human animals were personalities, that is, human elementals, the mere animals were not personalities and were not human. Up to this time none of the animals were four-legged. Thus were the seeds of some animal forms set at large into the world. These seeds were of two kinds: according to the motives which had prompted the incarnation of the capricorn and the projection of the sagittary minds, these seeds left by them were what are now called good or evil. Some were harmless, some ferocious. The good class were the desire seeds freed by those minds of the capricorn class which had incarnated according to law and willingly, and those of the sagittary class which had projected a portion of themselves into the bodies because they considered it to be right and proper. The seeds of evil came from those capricorn minds that had incarnated because urged by the command of the Supreme Intelligence, and from those sagittary minds that had been moved to projection by the fear of losing something, that is, by selfish motives. These desire seeds so let go by the withdrawal of the minds and the death of their physical bodies took physical form as the result of cohabitation of the mindless humans. The thing that bonded the two germs of the man and woman was a desire seed, so released. This was the second or sexual generation of human bodies. The first kind had been the production by the double sexed, without cohabitation, when the minds sent down a spark. The desire seeds contacted with the soil through cohabitation. The bodies, produced without minds, in turn gave birth to physical beings which were departures from the human type. Animals began to appear: some ferocious, animals that lived by killing, others harmless, those that lived on vegetables, according to the nature of the desires left by the minds. Some of the desire forms liberated at death obsessed the physical human bodies, and some of the obsessed physical human bodies united with the physical animals.

The scorpio minds observing what was going on and what was happening to the bodies prepared for them, either had a similar desire aroused in themselves or feared the loss of what should have been their physical bodies. Then they tried to incarnate. It was too late. A few succeeded in having a spark of their mind enter the head of their human body. But they were only a few. Others managed to make contact with their bodies from without. They did not get in. A third set lost all contact with their bodies. These bodies had left their crystal-like spheres and were not drawn back into them. Those human bodies which the minds managed to contact remained in touch with or were drawn back into their crystal spheres. The others were cut off from their crystal spheres and became animals.

From the physical races which remained in touch, are descended the human races of today, as were the Lemurians and Atlanteans. All members of these races are fourth race beings and belong to the element of earth, no matter by what name they may be known, Aryans, Turanians, Indians, Copts, Negroes, or whether they are white, yellow, red, brown, or black. All human beings with physical bodies belong to the fourth race.

Further, some of the animals of today are variations of the types of the animals produced in the manner mentioned, from desires remaining after the minds had gone on. The minds that lost their bodies are responsible for them. That is where the responsibility appears.

This is one part of the history of what is now a human body. It is the history of what the three classes of minds have done or omitted to do with that part of the elements with which they were connected. The great mass of these two first classes of minds has passed on from this earth. Of those who are still on the earth rarely any move among men. Physical humanity as its history and qualities are known, is the humanity of which the third or scorpio class are the minds in charge, and which they have failed to care for, protect or train. The burdens of the people in the world today are largely the karma that the scorpio minds merited when they refused their task with the elementals which are now physical humanity.

II

Another side of the history of the physical body relates to the successive parts the elements were made to take in its fashioning, under the direction of the minds. The development in this branch relates and fits, of course, into the stages of the history so far given of the actions and omissions of the minds during the breath, life, form, and physical races: of the crystal-like sphere, the life sphere, the ovoid sphere and the incipient physical body.

The source from which the development of the physical body started was the personality germ left in the matter of the previous universe when that was dissolved. That source reappearing in this universe was matter of the pure element of fire. There were three kinds of personality germs at the close of the last universe. These were seeds or germs, not physical of course, from which were to come at the proper time future human physical bodies. Each of these personality germs had belonged to a mind in the previous universe. At the beginning of the present universe these personality germs were acted upon from the three sources already named, directly from the Supreme Intelligence and from the first of the capricorn and the first of the sagittary minds.

The Breath Race. At the beginning of the new universe these personality germs found themselves each in a crystal-like sphere, the sphere of the mind to which the germ belonged. There were differences in the action according to the three classes of the minds. The capricorn minds stimulated each their personality germ, by the use of their light faculty. The sagittary minds and the scorpio minds did not act at that period.

The stimulation by the minds of their personality germs called for the positive side of the sphere of fire, that is, the forces of the fire element, to come into action. Out of the result of this first action was developed later what made it possible for us to have the organs of the eye and of the generative system. This was the beginning in the crystal-like sphere of what later became a human organization. What is at present the eye, the generative system and their ramifications, came from that first action of

the capricorn minds upon the fire element. The only element manifesting was the fire element. The other three had not been called into action. The only minds active were the capricorn minds. The organs, systems, and functions were in idea, not in form. After this idea and out of this idea, followed later all other organs, systems, and developments, of the human body. They are variations, each according to special functions and conditions, but the idea is preserved through all. The idea was received by the mind from the Spiritual World of Knowledge—a phrase used to designate the intelligence in the sphere of fire.

The Life Race. After the fire element had acted on the personality germ, it continued so to act and to involve the germ. When this personality germ had reached half way toward the development, in the first sphere, of what became later the eye and the interior organs of the brain connected therewith and the generative system, then each mind gave a new stimulus to its personality germ, and to the element of air which had begun to come into existence. This exciting was done by means of the time faculty in the case of the capricorn and sagittary minds, and in the case of the scorpio minds it was done under impulse from the Supreme Intelligence through the capricorn and sagittary minds.

Under this new inspiration the element of air was called into action. What later became the organs of the ear, the head organs connected therewith, the lungs and the organs of the respiratory system, were made possible by the result of the first activity of the element of air. These first results are, of course, hardly conceivable and would be inappreciable to the present senses. However, the intelligent minds in their states understood the processes and results and continued their work. These two elements, fire and air, it is impossible for our present senses to contact. The conditions of matter obtaining then were beyond even what would now be called spiritual. The positive side of the air element is the life force. That was started and kept moving by the fire under the influence of the light and time faculties of the upper classes of the mind.

The organs which are now the ear and the respiratory system are the present day results of the activity of the positive with the negative side of the element of air, under the influence of the minds. The plan followed the ideal conceived in turn from the idea of the Spiritual World of Knowledge. The idea was a variation of that which was the prototype of the organ of the eye and generative system.

There were at that time first the individual crystal-like spheres, in which the mind matter and the nature matter had become somewhat distinct. The element of fire composed the crystal-like spheres, which were conscious in the two degrees, named element and intelligence, or nature and mind. The part of the mind that was active was the light faculty. Into the individual fire sphere had come further a second sphere, in which the element of air was predominant. That element also was distinguishable into two parts, measured by degrees in which the element of air was conscious. The parts were nature and mind, more particularly, the element of air through which the time faculty of the mind was active. Mind gave distinction to matter. Without mind there could have been no distinction in matter. The activity of the two elements under the influence of the two faculties had so far produced first the prototype of what are now

the organs of sight and of the generative system, which prototype had been developed during a half of a world period. Then the prototype of the organs of the ear and respiratory system had been just brought into existence by the element of air. There began the second period, the first being then still open; and it has not ended even today.

The Form Race. A new activity set in when the second period had reached its middle point. It was caused by the action of the image faculty of the minds. That called into action the active side of the element of water, which fashioned within the third sphere in which was the oval hoop, out of the passive element of water, the prototypes of what are now the organs of the tongue, palate, heart and the circulatory system. The matter of the element of water began to adhere and precipitate and certain particles remained around the loop, which elongated as the precipitation continued.

This lengthened zone within the oval sphere was the beginning of the human body of today. The element of water under the influence of the image faculty continued to form and hold in form the particles that were precipitated from the element of air. The loop was a magnetic band that confined around it the particles of the element of air. From the loop was developed gradually what have become now the spinal column and alimentary tract. In the ovate sphere the element of water condensed around the zone and was formed into what was the beginning of the present outer fleshly body, the hands, arms, legs, and feet. This primitive human form was the subjective aspect of what is now the physical body. At first, when the condensation was confined around the loop, there were no legs, no arms, no flesh, no outer organs of the eye or ear. There was no necessity for these, as the executive organs, the arms and hands, and the locomotive organs had no purpose and there was no use for them, nor had senses been developed for the organs.

The beginning only of these outer organs was there. The hands and feet represent today certain forces which formerly directed the action and caused the movement of the oval sphere. The movement was like that of a gyroscope, the ovoid band was like the inner wheel, the outer surface of the oval sphere like the outer ring. The movement was gyroscopic, that is, the ovoid band rotated within the oval sphere in the same or opposite direction. The ovate sphere propelled itself by its inherent force. As the elliptic body continued to condense, the oval form narrowed into the shape of a present-day body and was clothed with skin. The layers of skin were concretions from the outer spheres. Through the skin the crystal-like sphere, the life sphere, and the water sphere, were contracted. All this was at first in an astral condition. The body was astral. It had practically no weight. When this form body had reached its middle period, in the third period of the form race, then the outline, the plan of the physical body, was complete. These astral bodies had now the beginnings of the organs of the eye, the ear, and tongue and the corresponding generative, respiratory and circulatory systems. Yet the bodies had no senses. They could not see, nor hear, nor taste.

There were three classes of bodies descended from the three races, and were to become three classes of personalities for the three classes of

minds. The breath race of the element of fire were to be the personalities of the capricorn minds. The life race of the element of air were to be the personalities of the sagittary minds. And the form race of the element of water were to be the personalities of the scorpio minds. Each of these elemental bodies was built from the personality germ carried over for each mind from the previous Universe. In order that these elemental beings or personalities might be made ready for the minds to incarnate or to work through them, a physical body had to be developed within them.

The Physical Body. When in this third period, that of the form race, fashioned from the element of water, the middle point was reached, the fourth period began. Then the active side of the element of earth commenced to manifest and work on the passive; that is, the earth forces started to work on the earth matter. These earth forces received their impetus from capricorn and sagittary minds, each of which acted through its focus faculty. The scorpio minds did not act at all at first, and then, those who did, acted under the impulse of the capricorn and sagittary classes. The physical body came into existence under the action of the focus faculty of the capricorn and sagittary minds. This was done by developing what became later the nose and the digestive system, out of the element of earth.

At this fourth stage the four elements had contributed each its share of its elemental matter under the stimulus of the light, time, image, and focus faculties of the minds, and so had built the form of rudimentary man with its incipient four systems and organs. The organs were not fully formed and there were no senses to use them. The senses had not yet been incorporated into that form. The systems and organs were being made ready to be inhabited later by the senses, as dwellings are made ready for their tenants.

These elements were drawn as systems into one body. By the continued action of the focus faculties of the minds, the elements were coordinated and continued to condense into systems and organs, until, with the beginning of the action of the nose and the digestive system the organization was completed.

There was at this period only a form of the physical body, but as yet no physical body. The capricorn and sagittary minds used their focus faculty; and slowly this focussing of the light of the minds stimulated the element of earth, through the other elements. Then there began a movement through the ovoid zone. As the movement continued, particles of the element of earth were attracted to the band through what developed into the sense of smell. All the elements were working through the element of earth, and by that were drawn into the ovate form, through what developed into the sense of smell. The organ of smell was gradually produced. The first physical bodies were built by the breathing in of earth particles. As these were breathed in, the incipient digestive tract was organized, and with that came the incipient physical circulatory system. The food of the bodies was what the beings drew in through the sense of smell. The food was carried to its appropriate parts of the circulatory system. In this way the organs were built up physically according to their astral prototype. The most primitive system of nerves came into existence.

At this stage no solid or liquid foods were taken into the bodies; they had not then developed the need for solid nourishment. The bodies had no blood, only a fluidic vapor in place of blood. They had rudimentary organs of sense, but still had no senses. This stage was the human elemental without the senses. In this way it had been built up from the personality germ. The physical body was built within and around the human elemental. The nose and digestive systems were the first physical concretions, then the astral tongue and palate and circulatory system, then the ear and respiratory system and taste, then the eye and generative system became physical.

III

The third subject which brings out the continuity of the relationship between a mind and the matter in its charge, is the building up of a human elemental and fits in with what the two sketches so far have disclosed. When the need came for the senses to contact the world, then the senses of sight, hearing and tasting and smelling were drawn from their respective elements. This was accomplished in each case by four faculties of the minds. The light faculty of the mind drew from the element of fire an ultimate unit, fashioned around it out of the fire element a fire elemental, adjusted that to the organ of the eye, and drew and bound it into the human elemental. The time faculty drew from the element of air an ultimate unit, fashioned around it an elemental of the air, adjusted that ghost to the organ of the ear and drew and bound it into the human elemental. The image faculty and the focus faculty likewise selected ultimate units of the water and the earth, and similarly fashioned from these elements around the units ghosts and then adjusted and bound them into the human elemental. Thereupon the human elemental could see and hear and taste and smell by the use of these nature ghosts through their respective organs to which they had been bound. The human elemental was now able to contact through the elemental beings which had been incorporated into it each of the worlds to which the senses respectively belonged. It had both astral and physical vision, hearing, taste and smell.

These elementals had to be trained to their physical organs so that they would perform their functions of seeing, hearing, tasting and smelling. Even today a training is necessary, as can be appreciated by observing how an infant learns to adapt and to focus its sight to objects so that it can see. Before it learns to focus its eyes and sight, it sees nothing except a blur.

The sense of fire involves until it is a sense of earth; the sight descends until it is smell; a steady and orderly progress of involution obtains until the earth sense, or sense of smell, is ready to become a human elemental. This progress of nature in elemental forms is determined by the mind, and the mind is responsible. The relation is continuous through the stages of development while the elemental is bound in a human body. There are stages when the elemental is free in its own element or is bound in the earthly kingdoms. During those times the mind is not directly

responsible, though it is even then responsible for the condition in which the elemental is. The sense of smell eventually becomes a human elemental, for, though smell is earthly and the lowest of the senses, it is yet farthest in development and has, descending while advancing, passed through all stages of the senses.

Each sense is a separate being; a ghost, belonging to one of the four elements. Each has a period of existence, when thus called into being from the element to which it belongs. It then exists in the human elemental and acts through the organ created for it while the life of that physical body in which it functions, lasts. At the death of the physical body it persists with the human elemental in all stages through which that human elemental passes. So if the human elemental goes to heaven, the senses are parts of it and go too. At the dissolution of the human elemental the sight, hearing, tasting, and smelling leave it and return each to the element from which it was taken. On the return to that element the senses are among the nature ghosts and form part of the elemental races. The sight becomes on its leaving the human elemental after death, a fire elemental of the element of fire, free from any human association. The like is the case with the other senses which thus become ghosts in the air, water, and earth elements. They are beings, not mere matter of the elements. Yet these beings have no identity. Only a mind has identity, that is, is conscious that it is itself and that it is conscious. In its element the ghost which was a sense in a human body, exists for a time as a member of one of the elemental races, and then ceases to exist. There remains of it something (not physical of course), and that is quiescent until the time when the human elemental is resurrected by the reincarnating mind, during the period of gestation. Then that something, of the sense of sight for instance, is brought into the human elemental and a sense developed from it and the sense is adjusted to and knitted into its new organs of sense and of the generative system. It follows the same course as it had passed through in the original formation. So the senses of human beings are nature ghosts serving the human elemental and the mind, and are at the same time trained by such service and by involution through elemental races and earthly kingdoms until the senses too in the course of development will become human elementals.

While they serve they are entirely dependent on the human elemental and on the mind. Whatever is done to them is done through the human elemental. They get their improvement or harm through the human elemental, but with the consent of the mind. The mind controls them through the human elemental and impresses them through the human elemental. The human elemental is not responsible for what is done to them; only the mind is responsible. The mind is responsible for its negligence in caring for the senses and for direct injury to them, which it causes, permits, or fails to prevent. (See *The Word*, Vol. 25, No. 2, Dangers to the Ghosts and Those Who Employ Them [p. 184 in this PDF].)

The selection of an ultimate unit, around which the faculties of the mind fashion elemental matter and which they finally draw into the human elemental as one of the senses, is not arbitrary. A plan exists which is followed. One sense develops into another. An ultimate unit is steadily and consecutively advanced and involved until it comes as a sense of smell to the turning point and becomes a human elemental.

When the mind had grouped around an ultimate unit of the fire element other matter of the fire element and had trained it to act as a sense of sight, and such sight elemental had passed through all the training it could receive as a sense of sight, then the mind involved the unit into the element of air and grouped around that unit—which was then an air unit, no longer a fire unit—other matter from the element of air, and trained it to act as a sense of hearing in a human organization. A sense of hearing, according to the same plan, received training in a human organization, and when it had finished its training the mind brought the unit into the sphere of water. There the mind grouped around the unit—which having passed through the fire and the air was now a unit of the water element—other matter from the water, so fashioned a water elemental and caused it to act as a sense of taste and as a worker in a circulatory system. After long service and training as a sense of taste in a human organization, the unit was further involved by the mind into the sphere of earth. There the mind grouped around the unit—which was now a unit of the element of earth—other matter of that element, fashioned around the unit the matter into an earth ghost, and made that do service and gave it a training as a sense of smell in a human elemental. The sense of smell had to pass through a long course of training and development as a sense in a human body, and later as a nature ghost of an elemental race in the earth element, going back and forth into physical nature. There it was at first a nature ghost of the lower class, seeking fun and sensation. Later it became an elemental of a higher order which sought immortality through human association by becoming the vehicle of a mind, and eventually became a human elemental incorporating a set of sense ghosts in a human body.

How a smell elemental becomes a human elemental in the sphere of earth is explained by the peculiar function of that sphere. The sphere of earth is in a class by itself. It is not paired as are the fire-mind, life-thought, form-desire worlds. The earth sphere, being a pivot and being at the same time a balance, attracts to itself matter of the fire, air and water elements and then holds it securely in its grip and power. The earth is the last step which must be taken by nature, involving under the direction of mind, before evolution may begin. The earth tries to prevent all elemental matter from taking the evolutionary path and getting away from the earth. It resists the effort of the mind to raise elemental matter, and through elemental matter it holds the mind in its power. The sense of smell, being the function in the human body of the Great Earth Spirit, has therefore a position with regard to the other senses which resembles that of the earth sphere in relation to the three planes. The sense of smell is the limit of the involution of sight, hearing and taste. The sense of sight though the highest of the senses in point of quality is the lowest in point of progress; the sense of smell though the lowest in function is yet farthest advanced towards evolution. Smell is the central sense, and includes the other three. It is the involution of the sight, hearing, and taste. These are in the earth sphere not known as elementals of the pure elements, but are fire-earth elementals, air-earth elementals, water-earth elementals, and simply earth elementals. The central position of smell is indicated by the

connection this sense has with the eating of food and breathing, for which moisture is necessary, and with the sex instincts. Smell is the sense for sex. This is shown directly by animals; they tell sex by smell. In man the sense of smell connects with the sense of sight through sex. The organs of sex are connected with the eye through the spinal cord. So smell completes and rounds out the involution, but is a separate thing, different from the other three senses in that it does not pair off with another elemental, as do sight, hearing, and tasting. The functions of the physical body could if man were living a life of purity, be maintained by smell alone. The physical body is a temporary focussing and adjusting of the three worlds of the fire, air, and water, through the earth element acting under the direction of the focus faculty of the mind. The focussing, adjustment, pivoting and balancing is done by smell, under the focus faculty of the mind. When the ghost that functions as the smell has been incorporated in a human elemental time and again, and has so received through that human elemental all impressions which it could receive from the mind, then it has reached the limit of involution. It joins the elemental races which seek mere amusement through human associations, until there is no further excitement nor sensation it delights in. Then the ultimate unit—which is the center or essential being around which was grouped first fire matter and after the disappearance of that, air matter, and after that had disappeared, water matter, and after that had gone, now earth matter—is urged from within itself to progress farther. The next step is the desire for immortality. Above was shown in the chapter, *Children of Humans and Elementals*, *The Word*, Vol. 25, No. 4 [p. 193 in this PDF], how this desire for immortality arises. The unit cannot get that except by direct association with mind. It cannot have that direct association through a human elemental. So it has to become a human elemental. As its desire is no longer for mere sensation but for immortality, it is repelled by ordinary humanity, which love and desire sensation. It must have association with a human being of a higher order, one who is healthy and whose senses and organs are fairly under the control of his mind. The manner of the association has already been shown. (See *Children of Humans and Elementals*, *The Word*, Vol. 25, No. 4 [p. 193 in this PDF].)

When the human body dies then the human elemental, as the personality, persists for a time or dissolves soon after the death. In the case of dissolution, each of the four senses returns to its element and becomes a member of an elemental race, and circulates through the mineral, vegetable and animal divisions of nature, returning between these embodiments to the freedom of its elemental race. This course is followed until the ghost is again incorporated as a sense into the body of a man.

There is a certain relation between the four elemental races of fire, air, water and earth, and the human elemental. That relation is effected through the organs and systems of the body which correspond to these elements. The contact between the four nature elementals and their organs and systems of the human body, with the human elemental, is made through the nerves. A special set of nerves belongs to each organ and its corresponding system. All the nerves connected with these organs

have their ramifications through the whole body. The system of nerves which binds these nature elementals to the human elemental is the sympathetic or ganglionic nervous system. So that although the human elemental is a being not belonging to but existing apart from the four nature elementals, it is still bound to nature, and nature acts on and through it by means of the four classes of nature elementals through the organs and channels of sense.

Thus the ultimate unit involves through the fire, air, water and earth spheres until it becomes a human elemental, and the mind is responsible for what it permits. The distinctions between the human elemental, the *linga sharira*, and the personality, should be remembered. The human elemental is a psychic being, developed as here shown. The *linga sharira*, or form, is the prototype and astral support of the physical body. The personality is the complex entity made up of life, the *linga sharira* in which are the four senses, the human elemental, the physical body, desire, and two other senses hereafter mentioned. The personality is the mask through which the mind acts. By the presence of the mind there is impressed on the personality a semblance of mind. The human elemental and the astral body are upon the same plane, but they are not the same being. The astral body is on the line of involution, the human elemental is on the line of evolution. Both are similar in shape, but different in vigor. The astral is like a pale shade, compared to the human elemental when that is fully formed. The astral body is a ghost which is an automaton; the human elemental is a ghost which is vigorous.

So far one general kind of human elemental only has been spoken of. There are, however, three grades in the development of a human elemental, and each human elemental must eventually pass through them. These are distinguished as the sense of feeling, the moral sense, and the I-sense, answering to the three senses of the involution. The first grade is particularly psychic; the second is also psychic, but more in touch with and under the influence of the mind; the third is also psychic, but is still more influenced by the mind.

The first is the lowest grade. It registers physical pain and joy as the result of seeing, hearing, tasting, smelling and of what contacts it. It is the elemental that is borne along and usually carried away by emotions. Emotions rule this being. It is guided by instinct rather than by comparisons and judgment. The third grade is the very opposite of the first. It discourages or disregards the instincts and is guided by reasoning without sentiment or emotion. The opinions, which it registers and takes for knowledge, are strong, and stronger the more it believes in the superiority of its views. Egotism is the chief trait of the third grade, at present. The second grade is the moral sense. At the present stage of evolution it is the most important. Its characteristic is its attention to right and wrong. The stages of progression of the human elemental should be from the feeling through the moral to the I-grade. However, at present the second or moral grade is neglected, and the third is dominant before the second has been passed through. The human elemental if it is carried from the first to the third without having gone through the second, has little or no moral sense developed. It does not conceive of the rights of

others when its own wishes are in question. It will brook no interference with its wishes. For it, its desires are right. All things which oppose it and its desires, are wrong. When the elemental has been raised from the first through the second to the third, it has taken the proper course and is fitly constituted to act in accord with mind. When it has reached the limit of its development in the third grade as the I-sense it is ready to be lighted up by the mind; and so it becomes a mind, that is, the mind potential within it becomes active. This is done by the continued action on the human elemental of the I-am faculty of the mind which is connected with it.

Thus appears the connection of the mind. The human elemental cannot raise itself. It is dependent upon the mind, to be raised. While there seem now three grades of one human elemental, there will be in the course of evolution three separate beings, elemental beings, senses, corresponding to the senses of taste, hearing, and seeing. That will, however, take place only when the human elemental is raised to the point of being conscious as mind and therefore ceases to be an elemental. The taste and feeling will be in the sphere of water, the hearing and moral sense in the sphere of air, and the sight and I sense in the sphere of fire. The ghost which acts now as the sense of smell, will be the binder for all in the physical body. So there will be three nature elementals and three humanized elementals, and the sense of smell will be the connecting link, as the physical body is the house today in which so many beings live that make up a man.

The third aspect then of the continuity of the relationship between a mind and a certain part of nature, is presented by the faculties of a mind drawing matter from the four elements and fashioning it into senses, which are ultimate units passing successively through the four elements. The stages through which these units pass are those of nature ghosts acting as senses, until the turning point is reached where the last involution is passed and desire for immortality arises and leads a part of nature matter to associate as a human elemental with the faculties of the mind, which have acted on that part. The constant evolution by the influence of the faculties of the mind, develops three further senses, corresponding to three nature ghosts. The importance and responsibility of the mind is evident from all this, and is emphasized by a fourth aspect which is concerned directly with the manner of the continuity of the relation between a mind and the matter in its charge.

IV.

Generally the human elemental cannot develop and advance except as the mind to which it is linked develops. The mind must control and train its human elemental if that mind is to develop. It must not give way to the senses and allow itself to be controlled by them. The three grades of the human elemental are controlled respectively by the dark, motive, and I-am faculties of a mind. At present the dark faculty of the mind is all powerful. The senses are ruled at present by the dark faculty, the turbulent, unreasoning faculty of the mind. The other two faculties, the motive and the I-am faculties, are not active. No one of these three

faculties is at present incarnate in the ordinary man. The only faculty of the mind that incarnates in the body, if that mind is incarnated at all, is the focus faculty. Through the focus faculty the dark, motive, and I-am faculties may act. But they do not act directly on the body. The great obstacle in coordinating and harmonizing the motive and I-am faculties with the focus faculty, is that the dark faculty forms a barrier and shuts out the higher faculties from that portion of the mind which is with the body. The dark faculty of the mind has as its corresponding sense the sense of feeling; the motive faculty, the moral sense; and the I-am faculty, the I sense.

The connection of the mind with the body is made through the central nervous system. The meeting place of the central and the sympathetic nervous systems is the pituitary gland. It is the organ where the two nervous systems, that which is of nature and that which is of mind, meet. Nature comes to the pituitary body through the organs and systems of the four nature elementals and through the sympathetic nervous system. Mind comes through the central nervous system. The pituitary body, where nature and mind meet, is the governing seat of nature or of mind, whichever holds the throne.

The mind reincarnates. The senses, for which the mind is responsible, are called together to prepare for the reincarnation of the mind. There is a fundamental distinction between the reappearance of the mind which is called reincarnation, and the reappearance of the senses, which is due to a summoning of the sense ghosts from the matter of the elements.

On the one hand the mind reincarnates—always taking that word with the limitations above indicated—at the completion of the part of its cycle ensuing upon the end of an earth life. That portion of the mind which reincarnates, or merely connects with the personality, does not during any of its incarnations, or connections, know itself as mind being distinct and apart from the senses. It conceives of itself as a personality made up of or through the senses. At death, and thereafter, it continues to conceive of itself as a personality; and so it perpetuates that personality through after-death states until the personality is dissolved and broken up. Then, after a rest, the mind sounds the call for the senses, which have been dispersed, and the senses come together—chickens coming home to roost. The mind has an inherent, constant knowledge of its identity, but the senses lack this “identity.” The distinguishing feature is that the senses are conscious, but they are not conscious that they are conscious, while the mind is conscious and is also conscious that it is conscious. The reason for the identity of the mind and for its inherent knowledge of its perpetuity and continuity is that it persists through the cycles of time as a unit, being of a seven-fold nature, that is, of the seven faculties of the mind. These seven faculties do not break up, are not dissociated, nor do they cease from being conscious that they are conscious. They are related. Each is a witness conscious of their relation. The faculty which reincarnates is the focus faculty. The other six, though they do not reincarnate, stand behind and reinforce the focus faculty. The focus faculty has in it a representation of the other six, as they act through it.

On the other hand, each of the senses is dissolved after death. The ultimate unit in each is not dissolved, but is the means of building up the new senses, each sense from its respective element. The senses depend upon the faculties of the mind. Each faculty has its corresponding sense. When the sense is liberated into its element from its personality and mind, it has no feeling of identity. It is a thing of sense, subject to change and decay. When it is drawn into a personality and feels the presence of the mind, then only may identity be reflected into it. Identity is here used to indicate a knowledge of or at least a feeling of, temporary continuity and prescience of immortality.

The unity of all beings in the universe manifests in man as a continuity of existence. Being conscious through all change is called here identity, that is, knowledge or feeling of identity according to the degree of development. The continuity exists in waking and sleeping, from birth to death, and lasts from death to birth. The gaps and changes in the lower worlds are nevertheless linked by the entity which is conscious through all. When death comes, the threads of the life are gathered and pulled together, the self-conscious entity withdraws and is followed by the personality with its form, the astral body. The death of one or more parts of man is not the death of all. The conscious entity does not die at physical death any more than it dies during a night's sleep.

Each of the whole series of reincarnations is a wave, and all these waves are borne by a larger wave. The large waves too form a series, and all of them are borne by a wave of greater duration. This greater wave is again one of a series which with its companions makes up a whole or unit. There is a continuity which keeps the lesser waves, of which the earth lives are each a portion, in time and rhythm with the greater waves. All these waves are borne by the great wave of Universal Mind, and the Universal Mind is made up of the individual minds. The Universal Mind with its individual minds supports and causes the movement of all nature, all the elements, all their rhythmic motions of ebb and flow, appearance and disappearance, coming and going, rise and fall. At the beginning of a world, the movement of a mind wave starts the involution of nature with the breath wave. In the middle of the breath wave, begins the life wave; in the middle of that, the form wave; and midway in the form wave comes the physical wave. The physical wave supports many lesser waves, each a cycle of life and death. The impulse does not stop there, but continues down to every systole and diastole and every pulse beat. The weak beating of a dying man's heart is still in harmony with and dependent on the greater swing that carried him into physical existence, that was his physical existence, and that is now taking him away. The dying breath is in harmony with the first gasp of the new born for breath. All intervening heart beats and breathings are dependent on and in harmony with the first and last breathing of an earth life. All changes in the life and functions of the body are due to the movement and swinging of the wave that ushered the man into the world. Especially the sexual functions are closely and accurately connected with the wave in which he was carried from beyond into physical existence in the world. At conception, there is present together with the father and mother the third factor, which is the

personality germ of the entity to be born, which germ bonds the spermatozoon with the ovum, of the parents. This germ comes in through the breath of the parents while it is at the same time breathed out by its own mind. The breaths are not of the same kind, for the breaths of the parents are physical, while that breath of the mind is psychic. This shows somewhat the correlation of the different kinds of breath waves and life waves. The physical breathing of the parents is in turn dependent upon their psychic breaths, and their psychic breaths are dependent upon their mind breaths, which is life and thought. The same life wave by which the personality germ of the new pilgrim was brought into contact with the parents, is the wave by which or by one of the minor physical aspects of which the child is later born into its earth life, and the same wave is also the measure of the child's maturity, functions, seed production, desires, thoughts, all on their respective planes. The term "wave" is used because of its power to illustrate symbolically. But the undulating motion is only one of the features. Others are those of a vortex and of a cycle. The same wave, cycle, vortex, then carries the personality out of the physical body, back into the psychic worlds and through purgation and separation into the heaven world of its ideals. After the senses are raised there in the heaven to the highest power possible for the senses, they are distributed into their elements, whence they circulate through nature forms. It is the same wave, cycle, vortex, that will bring them out of the forms and through the elements and back, to the fashioning of a new personality at the call of the mind, and then into another earth life. The wave that supports all this is the mind wave of the conscious entity on the basis of the wave of the Universal Mind.

Thus the continuity of and cyclic manifestation is shown of all with which the mind comes into contact. That the mind therefore cannot escape under any circumstances from the responsibility which is attached to its acts, and omissions, should be unmistakable.

PARTS GHOSTS WILL TAKE IN THE FUTURE

THIS is the last of the articles on Ghosts That Never Were Men. A summary of the series may be found in the article on "Ghosts That Become Men" [*p. 199 in this PDF*]. Then came that on the tasks of man with nature ghosts, in which the responsibility of man was considered from four different points. The present and last deals with the service to which man will put certain nature ghosts, when he shall be able to use them intelligently.

In the future, nature ghosts will be called and used by some men intentionally and efficiently to render service. The ghosts will be either in the form in which the ghosts exist in nature, or in a human form after these men have especially created them for their purposes. To understand this future it is well to bear in mind the present with its elemental groups and classes and their activities, in the earth sphere.

In nature the lower elementals exist in the three groups, causal, portal, and formal, throughout the four classes of the fire, air, water, and earth elementals. If man consciously creates an elemental it is not of one

of the three groups, unless he specializes it according to the causal, the formal and the portal groups and in one of the four classes. He usually creates the elemental for some purpose requiring the activities of the three groups in one or more of the four elements. Therefore, a ghost created by him partakes more of the complex nature of a human being.

Some men will in the future and ahead of the rest of humanity, obtain knowledge of and command of nature ghosts. The results of the service of these ghosts seem, when outlined, extraordinary, even incredible. Nevertheless, as may be gathered even from what has so far been stated in these articles, light, heat, and power will be available to such men in manners and by means undreamed of; new forces will be revealed, reached and made servient to man; forces now latent will be made active; fire, air, water, and earth ghosts will disclose much of what goes on in their elements, and man will profit by the information; a new history, a new geography, a new astronomy will be known, together with new arts. Being free from some of the drawbacks of an independent mind, as well as being in close contact with nature, the ghosts will render service more efficiently than do humans. Ghostly shepherds for flocks, ghostly tillers of the soil and workers in gardens, ghostly servants in the home, ghostly mechanics and builders, ghostly policemen, will be used, and, at the end, ghostly soldiers, in the wars that will precede the disappearance of the continent.

There are two ways by which elementals can be made to serve humans. One way to obtain mastery over nature ghosts is to do it through the connection furnished by one's own human body. This is done by using the occult faculties of the human mind. These faculties are the light faculty, the time faculty, the image faculty, the focus faculty, the dark faculty, the motive faculty, and the I-am faculty. The seven faculties are used through the focus faculty. The focus faculty is that portion of the mind, which incarnates, when the mind is incarnated. When a human commands elementals from within his own body by the power of his mind, he does it through the seven divisions of the focus faculty commanding and acting through the senses. This is the way of the mind-man.

The second way, the way of the sense-man, is for a human to obtain the service of nature ghosts by propitiation and commanding their ruler through the power given by seals, words, and special instruments. Propitiation is a gaining of the favor of the ruler by rites performed for him at certain times and places, by sacrifices offered, by chants and invocations and incense, by symbols and other magic means.

For use in magic work, then, nature ghosts are either specially created for the service, or ghosts already in existence are summoned and made to serve. Those already in existence belong to either the causal or portal or formal groups in one of the four elements. Those that are specially created by men partake of characteristics of more than one element and resemble man in the complexity of their nature. Both of these kinds of elementals, those that were not in existence, but are created for the purpose and those that being already in existence are called for service, may be used either by the sense-man or by the mind-man.

Manual labor, now done by humans, can and will be done in the future by elementals, and not only simple manual work, but many tasks of skilled artisans and public servants. If the elementals do the work they do

it better than men, because men are moved by their own desires and wishes, which may interfere with carrying out instructions, whereas elementals obey orders implicitly. What is now done by humans with toil, drudgery, suffering and displeasure, and with the occurrence of physical injury and loss of life, may and will be had in the future by the aid of some simple physical instrument or without it, through the indirect or direct service of ghosts that never were men.

Light, heat, and power can be furnished in any degree and quantity by nature ghosts, when man knows how to bid them. These forces of nature are the same, whether furnished directly by elementals or whether obtained through the operations of physical machines. Machines, however complicated and delicate, are clumsy when compared with the direct working of elementals.

Light is now produced by burning wood, wicks in oil, electrically incandescent wires, or gases, and by the electric current turned into light—all of them laborious, and some expensive means. These lights consume matter in some of its forms. In days to come there will be a change. By preparing and magnetizing and focussing certain metals in relation to each other the force called light, which is ultimately derived from fire elementals, will be available directly and be inexhaustible. The light will be mild or intense, as may be desired. It will be turned on or off, by focussing these metals or by throwing them out of focus. Light so produced will be bright enough and extensive to furnish a city with light, or it can be limited to a room, if that is desired. By placing certain metals around a room, light will be generated by diffusion, so that the whole air will be luminous, without casting shadows of objects. To illumine a city, it will be only necessary to put certain metals, or even stones, at certain places and light will then fill the city. The air will respond to the influence of the light, if so desired, and no part of any given area be in darkness. All light now produced with various tolls paid by the consumer, comes from the element of fire and is indirectly evoked by clumsy means. To produce elemental light directly from elemental sources is no more wonderful than to obtain it through those physical heavy contrivances. The fire elementals are the bringers of light in each instance. The effect of sunlight could be brought forth in the night time. There could be a designated center of light casting shadows, or the light could be diffused without throwing shadows. The light could be accompanied by heat of any degree or it could be so evoked that it would give no heat.

Heat may be produced through the service of fire elementals directly. So the seasons may be changed for any given locality, and with the seasons the fauna and flora. A room, a building, a city, a whole countryside could be warmed by heat, either emanating from a given source or equally diffused through the air, as mentioned in the case of light. Boundaries of the heat, just as of the light, can be prescribed for a given space both in height above the earth and on the surface, or fire elementals in the earth can be made to cause the heat to come from underground and radiate from the surface.

Power, for driving machines or to do the work of machines, may be furnished directly by elementals, with or without mechanical contrivances. Carriages, boats, vehicles of every kind, on land and water

or in the air, may be made to move slowly or swiftly at any desired speed, borne directly by elemental forces.

A certain current, an onward force, more rapid than man has means to measure, streams in all directions in and through and about the earth. This current can by the service of elementals be made to contact any vehicle and be made to push or draw it in any direction desired. The contact can be made by a physical connection or by the will of man. This current is one of the things which inspire the dreams of perpetual motion machines. By molecular or intra-molecular touch (that is by an etheric, non-physical touch) between any machines and that current, wheels can be turned forever, or, at least, until they are worn out. When the elementals connected with this force are known to man, then buildings and plants for generating light, heat, and power will be out of use. Carried by this current, letters, messages, packages, can be sent through the air or through underground passages to distant places. Even the underground channels may be not necessary in certain cases, where a package, a book, a letter, is given to the force which takes it and transmits it through seemingly solid objects to the place of destination, and that instantly, if necessary. Under elemental influences solid matter allows other matter to pass through it, as readily as water gives way to iron.

Air elementals can lift boats, wagons, building stones into the air and keep them there or take them to any distance. This will be done as naturally as electric cars are now moved on a track, yet it seems wonderful to man as the speeding electric car seems to an Eskimo. The thing necessary for the magic carrying is to make the contact between the particles of the boat or letter or rock with the air elementals, by causing contact between the formal elementals within the boat, letter or rock and the portal elementals of the air.

The treasures resting on the ocean bed may, by the use of water elementals, be raised to the surface. With elemental help man may himself go down to the bottom of the sea, unharmed and without risk, and discover the secrets of the waters, and learn to know of strange creatures living in the depths. Without dikes or ditches, flumes or channels or watercourses, stagnant pools, swamps, marshes and moorland may be dried and reclaimed by the use of water elementals. This will all be done in a natural way, just as naturally as if dried by drains laid out by engineers. It is done by water elementals opening up the ground and drawing off the water to the interior of the earth, or by evaporating the moisture and drawing it into the air. Great stretches now uninhabitable and fever-laden may be turned into fertile fields, and be made to support millions of humans. Arid deserts, former beds of the ocean, may have life-giving streams, or moisture from above, brought to them by elementals at the behest of men. Dried lakes may be refilled, and riverbeds be flooded with rushing waters, streams turned into new beds or made to disappear into the ground, by elementals under the control of man. Many water currents are now running underneath the surface. When the water ghosts make an opening the currents rush to the surface, as springs and swirling waters. If a course is to be stopped, the elementals cause particles of matter held in solution, to be precipitated as deposits, and so they fill the outlets.

With elemental aid man will learn the geography of the earth. At present he knows little about the earth and its structure. All he knows is something about the seeming outline of the surface, the outer skin of the earth. Aside from this so-called geography there is an occult geography. Of this he can know nothing except what he will learn with the aid of earth ghosts, or by the use of some faculties of his mind (see *The Word*, Vol. 11, page 193 [p. 99 in the PDF editorial "*Adepts, Masters and Mahatmas*"]) which are now unworkable as adamant. Within the skin of the earth are other earths and earth organs, of which man has not as yet even dreamed. Within the earth are other earths and oceans and airs and fires, each of them peopled by beings, some of them human in form and others strange beyond fancy. Earth ghosts are one of the means by which man can gain knowledge of all this. With the aid of earth elementals he can have mountain sides open before him and close about him after he gains admittance to the inner worlds, all as naturally as the water now lets a swimmer pass. The earth, even granite and marble, can be made elastic under elemental influence to permit the passing of bodies, even as the earth can be made fluid by heat.

The ghosts of the fire, the air, the water and the earth can be made to tell what is happening in each of those elements and to predict what may happen there. So earthquakes, floods, storms, fires in any part of the earth and at any time, may be known in advance and in certain cases, prevented if that is desired. This information can be given directly by elementals to man, or indirectly through instruments which are made and adjusted to the influences of the ghosts of any of the elements. By looking at such an instrument man may see and know the conditions in question, or the instrument may be made to speak and so to give the information audibly.

An instrument may be constructed and through an elemental put into touch with a ship or an airship so as to give the record of the voyage and of the position at any time and of everything that happens to or on the ship, however far it may be away. A human may communicate through ghost messengers with any other human no matter how far distant. This can be done directly through a ghost or by the aid of an instrument which is worked through a ghost. Letters may be sent by elemental carriers and be received in a few minutes thousands of miles away.

The sound of words spoken may be transcribed by an elemental. Such transference is not made through the air, but through the ether, a subdivision of the sphere of water. The sound of the word merely gives a form that is vitalized and impelled by the thought put into it, which gives the meaning to the spoken word. The spoken word makes contact with the elemental and the thought directs the elemental to the person at the other end.

Mirrors can be made which will show where a certain person is and what he is doing, just as though he stood before the mirror, and even mutual speech may be had through such a mirror, the ghosts transmitting pictures and sounds.

Elementals will serve better than humans in subordinate positions because the elemental is prompted by natural instinct to obey the order of its master, whereas humans have minds which are in constant rebellion

against other minds as well as against their own human elemental in charge of the animal body in which the mind dwells.

In all occupations requiring more or less mechanical service, elementals will in the future be made to do for some men at least, that is the more advanced, what is now done by human labor so onerously.

Elementals will make the best shepherds, herdsmen of cattle and horses. They will take these animals from shelters to pastures, and back without loss or accident. These herders will know the weather, the best grazing grounds and the nature of the beasts, and the beasts will obey them. These ever watchful ghosts will guard their charges against predatory attacks from other animals and against men. The only way a human can overcome such a ghostly herdsman is by having greater power than the guardian's power and by being able to control elementals. However, one having such power is not likely to steal cattle. While these shepherds and herders are here called ghosts their outward appearance may be human or in the likeness of a man. But they will be without mind, only nature ghosts and employed in human service to herd flocks.

The soil will be worked by elementals which will take the place of human toilers. Ghostly husbandmen in human form will do the tilling and sowing and weeding and reaping of all crops. These elementals will not suffer from heat, nor rain, nor storms. Their working hours and tasks will be not subject to dispute with their masters. They will enjoy and take pleasure in obeying orders. They will be constantly attentive and watchful of their work beyond what is possible for humans. They will care with zeal for the plants given into their charge. They will prevent injury to plants from beetles, bugs, spiders, worms, moths, lice, and ants, from rats, mice, and rabbits, and from the various blights and fungus diseases which spoil crops. Thus elementals will work the soil and guard the crops in their care. Fruits, better than any men have now, will be produced under the care of ghosts which will tend orchards and vineyards. Such ghosts will prepare the soil, and sow and nurse and tend to their plants and vines and bushes and trees, and cause fruits of the kind and shape and with the odors and flavors to be produced which the master who commands the ghosts orders. Ghostly gardeners will grow flowers fuller in color, more delicate in shade, richer in fragrance than any we now have.

Not earth ghosts only will be used as tillers, husbandmen, fruit growers, and gardeners, but from all four classes of the earth and water and air and fire ghosts of the earth sphere will the ghostly servants of future humanity be called, to work the soil and help and protect the growth of plants. Soil, not having a proper plant food, will be supplied with what the soil lacks. An elemental can be summoned to conduct the force needed into the soil from any of the four elements, as bacilli, on the roots of crimson clover and Canada peas, are now known to draw nitrogen from the air into the soil. So nitrogen, phosphoric acid, potash will be liberated, precipitated, circulated in any quantity and strength for the plants, to produce the field or garden fruit as the master of the elementals orders. Water ghosts can be made to lead underground streams to the surface and water arid lands, or condense moisture into rain clouds, and precipitate water into a designated place. Air elementals will be made to carry germs

and aid in pollenization, and conduct the life currents. The fire ghosts will be made to impregnate plants and to change the varieties of fruits and grains and flowers. The fire ghosts can be made to measure out the color, the water ghosts the flavor, and the earth ghosts the odor of fruits and flowers, as the master of the ghosts wills.

Domestic service will be done by elementals. They will be the best cooks, because from their own nature they will be close to the elemental which in man acts as the sense of taste. They will be able to combine the foods best suited to the maintenance of human bodies and to please human tastes. The work of chambermaids, slavies, dishwashers, butlers, will be done more tidily than by humans, and the friction will be avoided which comes from the ignorant human rebellion against service. No dust, flies, bugs, rubbish will be where are ghostly house servants. Everything will be as neat and clean as the master of the ghosts is able to direct. Nor will there be any dishonesty of the servants, unless the master is dishonest himself. One cannot get better than what he gives.

Stokers, blasters, mechanics, metal workers, machinists, pilots on the water or in the air will be elementals. With those servants there will be no union troubles, union hours, union scales of wages, to protect mediocrity and demagoguery and to fatten labor politicians. What to the laborers of today seems the goal they strive for, will be without value to the elementals. The elementals wish nothing but to serve and get the sensation of doing the work and having association with the humans, who are able to summon them and be their masters. Of course, the elementals must receive compensation and what this is and how this is paid to them has been indicated heretofore. The employers in their turn will be not able to goad and sweat and bleed their elemental servants as is now done by many who employ human labor, because he who would goad and bleed could not command elementals.

In public service, those at the head of the government will employ elemental servants as guardians of streams, forests, parks, flowers, and as policemen to preserve public order and health rules, and will so govern the infant minds in the nursing class of humanity (See *The Word*, vol. 7, pages 325, 326 [p. 13, 14 in the PDF editorial "Karma"]). No detective known to police records or painted in fiction is the equal of a nature ghost set to ferret out crime, if any ferreting, indeed, be necessary. The ghosts know at once, and by instinct go directly to the guilty, who will find it impossible to escape these ghostly messengers of the law.

Machines will be built of wood or stone or metals, some of these still to be discovered. Any such machine will have bound and sealed unto it an elemental, which will cause the machine to do what it is constructed to do. Such machines will need no human attendants or operators and will do the work more perfectly and accurately than any run by careful and efficient humans, who, after all, are subject to the influences of fatigue and distraction. The elemental attends only to that with which it is connected and cannot be swerved.

Even now there are evidences of the possibility of entities directing the operation of machines with which they are connected. The direction is at present mostly of a negative character, and is expressed noticeably so that

a machine like a certain locomotive, motor boat, or motor truck, will seldom run without accidents. Some such machines are by those who know of them said to be hoodooed, because of certain occurrences not caused by human volition. Old railroad men and miners especially, know of such pieces of machinery. The cause of the elemental presence there is that the maker connected one of the mischievous nature ghosts with a part of the machine, through impressing into the machine a part of his own human elemental which was connected with that mischievous nature ghost. To break the hoodoo, the part or parts which cause trouble should be replaced. Then the machine will run properly. If a ghost is connected with the machine as a whole, then the nature ghost must be cut off by demagnetizing the machine. Sometimes the bond may be released by the death of the one who caused the connection. With the dissipation of his human elemental the tie may be broken.

In those future days the men at the head of the government will be able to command and use the service of elementals in the erection of excellent public roads, water courses, and vast public buildings and structures for the dissemination of light and heat and power as indicated before.

In vast theatres in the open air, parts of the history of mankind and of the earth will be re-enacted. There, in sound and color, scenes will be produced showing the formation and change of the continents, the cataclysms of fire and water by which continents were created and disappeared, the changes in the fauna and flora of past ages, the types of early humanity and their passing to the type of those future days where some of humanity will be masters ruling some of the nature ghosts. All these scenes will be accurately reproduced. The time of these enactments can be hastened or shortened or be made to occupy the length of the original event. The productions will be accurate, because elementals will reproduce from the astral light the pictures with sounds accompanying them, and the elementals cannot deviate from the record, which they are made to copy. But they may be made to condense or extend the time of the occurrence. Evolution, as taught in this way will not be subject to guesses and speculations of scientists who have incomplete data upon which they build mere theories, and who find that links are missing. Pictures of the plants and their history and of the heavens and the movements on the firmament will be shown as they were and as they then really are. There will be no chances for guessing, nor for calculations of astronomers, which after all will then be seen to have fitted a state entirely different from what will then be perceived as true. Elementals will produce music, they will reproduce songs, and sounds of insects and lives which are now indistinct to man. They will render and make audible sounds which are now inaudible, either because too low or too loud or too indistinct. Sounds which are like discords or rasping and harsh will be shown to be a part of melodies in nature blending into harmonies. The disconnected sounds of nature heard in the field, like the souging of trees, the croaking of frogs, screeching of birds, the noise of locusts and humming and buzzing of insects, are if properly understood parts of one harmony which tells the story of the day. Man can hear the disconnected sounds, not the

connected harmony. In those days elementals can be made to produce the whole and so enable man to understand the harmony of nature. These and many other forms of instruction and enjoyment will be had in the great places of assembly where nature ghosts will reproduce at the behest of some men what are now secrets and unknown workings of nature.

Elementals will be used by their masters for purposes of war in place of soldiers as well as in place of weapons, missiles and means of destruction and defense. The soldiers will be officered by humans. The elemental soldiers will be elementals specially created and will have human forms with the germ of a personality just as the shepherds, gardeners, policemen, cooks, machinists, and engineers, before spoken of. Some elementals now in nature or then to be in nature have human forms and they can be drawn in and made to act as soldiers. Elementals not having human form, such as a fire cloud, a bolt of lightning, solidified air, will be used as instruments of destruction. These elementals will not be specially created, but, being in nature, will be used in the war. The warfare will change from what it is at present.

Bayonets and guns will not then be used. They will be crude and obsolete instruments. The weapons used will be more deadly than poison gas and machine guns and barrage firing. The destruction of the elemental soldiers will be not as great as the loss of men at present. The ghost soldiers will be less subject to mortal wounds and better able to evade injuries from weapons than would be humans. The weapons in use will be instruments, metallic or otherwise, made to direct the forces of fire, air, water, and earth in their many applications against the soldiers. Chemically pure metals of certain shapes will be used to direct bolts like lightning, or streams of steam or of molten earth, over an army. The soldiers will be prepared with certain guards or shields to ward off the bolts and vapors. If a cloud of fire is precipitated on an army, those in command of that army—if they had the power and knowledge—could divert the fire or turn it back against the army of those who have invoked it, or they could split up the fire into various harmless elements or make themselves immune against the fire clouds.

Warfare will be a war based on knowledge of the elements and their ghosts. In those wars there will be a war of earth currents, earth tremor and shakings to bring down buildings, to swallow up armies. Tidal waves, whirlpools to engulf navies will be used. Air, or the oxygen in the air, will be shut off so as to stop the breathing of the soldiers. In aerial warfare, the currents of the air will be changed, so as to make the air unnavigable and make the air boats sink to the earth. The sunlight will be shut off, deflected, so that the moisture of the air will be precipitated and armies and countries will be embedded in sheets of ice. The air boats will be different from any now in use. An air or fire elemental can be made to envelop and make invisible whole armies by shutting off the rays of vision. There elements will meet elements in form or without form. It will be a war of mass against mass and force against force, all directed by the minds of humans. The armies meeting can fight on the earth, in the waters, or in the air.

The purposes of such war will not be to acquire territory, increase commerce or gain a fancied prestige. When such wars are waged they are waged for law and against disorder. The forces are, generally speaking, the forces in the service of the senses opposed to those in the service of the mind. These armies will be ruled by those minds who have learned to control the elemental forces outside of themselves, but not the elementals in themselves, and by those minds, as their opponents, who control the elementals in their bodies as well as the elementals outside, in nature.

The combat will be between nature worshippers and the worshippers of Divine Intelligence, between worshippers of sex and the conscious mental servants of the Divine Intelligence.

Such conscious and intelligent use of elementals, specially made or pressed into service as factors in warfare, indicates generally that the worldly civilization of a people is coming to an end. The race by which this magic is employed is destroyed with the continent on which it lives. The end comes by submersion. Then the purifying waters of the ocean will in time break up and dissipate the conditions under which the inhabitants of the continent lived. The last case was that of Atlantis.

In all wars so far fought, elementals have been employed by men, but they were and are employed unconsciously. In the present war, which began in 1914 in Europe, all classes of elementals were drawn in and take part in the fighting. Men do not usually know that the unseen elemental races of the fire, air, water and earth are fighting in the battles of the men. Some men suspect it and are jeered at by the others. The elementals which now take part represent all the vices and passions developed for centuries in Europe and which have been held in suspension. These are among the lower elementals of the four elements of the earth sphere. Above these stand the upper elementals which at times, under the guidance of the Intelligence, take a hand and lead the turmoil so that it is held within the bounds of law.

These are some of the things which will be done in the future when some men can command elementals, either those found in nature or those they have specially created. Elementals will be used for public services as well as for private uses and so will largely supplant humans in menial and mechanical work. This will not free the humans from work, but the working classes will have the time they now clamor for, to improve, if they want, their minds and gain refinement.

In agriculture and allied callings, in manufactures, in business, in police service and in war the aspect of civilization will be changed from what it is at present. An indication has been given how the more general employment of elementals in scientific work will reveal an occult cosmogony, an occult geography and a new astronomy showing our present beliefs to be in many respects infantile and erroneous.

H. W. Percival.

To the Readers of *The Word*:

No further issues of *The Word* will be published for the present. But this number, which ends the Twenty-fifth Volume, is not expected to be the last. For the present, the publication of *The Word* will cease. The readers will be notified when *The Word* begins a new series.

Appreciation is due from all readers to the various contributors to *The Word*.

I have written an editorial for every published number of *The Word*, since my message was written in October, 1904 [see the editorial "Our Message"], and have answered the questions in "Moments With Friends," which appeared from time to time. The editorials written by me were not signed with my name. Information not before given, so far as is known, will be found in these editorials and in some of the "Moments."

The main object of my writings was to bring the readers to an understanding and a valuation of the study of Consciousness, and to stimulate those who choose to become conscious of Consciousness. To that end a system has been made known by me. I have called it the Zodiac.

I would not state these facts, as to purpose and authorship, except that it is advisable, so as to guard against misrepresentation by some persons who have claimed and some who may claim to have found these teachings elsewhere than in *The Word*, and by some who attempt to change, distort or obscure what is stated in these Editorials. The information I have given in *The Word* is for those who will use it as a sacrifice to the plan of raising matter to Consciousness.

If *The Word* is taken up again it is my intention to write other articles. They will lead some of the Readers to know what it is to be Conscious of Consciousness.

HAROLD WALDWIN PERCIVAL.

New York, April 15th, 1918.



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