

which is of the same origin as our own racial name, denoted the heart the seat of the emotions.

The Egyptian priests considered Man as of a seven-fold nature. He consisted of the *kha*, or corporeal nature ; the *ba*, or breathing impulse ; the *khaba*, or shade, the sensuous principle ; the *ren* ; the *akhu* (manas), or perceptive faculty ; the *putah*, or intellectory quality ; and the spirit, or noetic faculty. These seven were comprehended in the eighth, the *ka*, *pleroma*, or collective essence of the whole.

In the New Testament the word " mind " is made the equivalent of several Greek terms that are by no means alike in sense. In the Pauline Epistle to the Roman Christians, for example, it is used for the noetic principle, or ruling thought (i. 28 ; vii. 23, 25) ; and again for the *phronema*, or sensuous principle—viii. 6, 7, 27. In the first Corinthian Epistle another term, *phrenes*, comes in use, translated by the Revisers : " Be not children in mind : howbeit in malice be ye babes, but in mind be men." Here plainly the emotional nature is signified—the loving, hating, fearing, hoping, resenting, forgiving. Of all these, as the Greek term implies, the physical seat is at the ganglionic centre beside the stomach, and all the organs are their representatives.

Many psychologists affirm that the only possible route to truth in psychology is through a study of the nervous mechanism. We must hesitate to accept of so sweeping an assertion. There is a strait gate with a narrow way leading to that which is the higher, although as yet there have been but few who have found it. And it is this *way* which we have designated " The Royal Road to Learning."

Nevertheless, we do not abate a whit in our insisting upon the great importance of comprehending thoroughly the nature and functions of the nervous structures. They extend from their respective centres and focal points to every part and corner of the body, imbuing it with the vital force, enabling it to subsist, maintaining it in its activities, and also constituting the intermediaries by which the *pleroma*, or entity that feels, thinks and wills, communicates with every fibre throughout the whole.