

THE ESOTERIC.

A Magazine of Advanced and
Practical Esoteric Thought.

VOL. I.

FROM JULY 1887 TO JUNE 1888.

BOSTON.

ESOTERIC PUBLISHING COMPANY.

478 SHAWMUT AVENUE,

1888.

PREFACE.

OUR object in publishing **THE ESOTERIC** is to present **METHODS** of attainment to those persons who have by the processes of development reached a point in their experience where they feel the need of a higher order of Life, and are seeking a way by which they may come into the understanding of the object of our life in the flesh, and obtain a fuller development of all their faculties, Physical, Mental, and Spiritual.

We recognize the real man to be the conscious, thinking part in us, that is the "Soul," which has two spheres of action and consciousness, viz. one interior and spiritual, the other exterior and physical. When both spheres of consciousness are obtained, man will understand the use in everything, and cease from selfish struggle and combat with his fellow, and thus help to bring about a new order of humanity to spread over, and control our earth. We know that there are many persons that look forward to this goal, and **THE ESOTERIC** is sent out for the purpose of uniting them in a concerted effort to form a centre of these more perfected souls, and eventually to have a locality set apart for their education and perfection, so that the highest possible ultimates may be reached. This volume, therefore, expounds the doctrine and supplies methods that, if carefully and zealously applied, develop the soul which, then, will enable all to become conscious of the Spirit wherein there is a perfect knowledge of all things necessary for man's use and true well-being.

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JUNE 21 TO JULY 22.

[No. 1.

A NEW CYCLE OF PROGRESS.

THERE is a law of periodicity that prevails throughout nature, cycles of time hold a very important relation to life and human affairs. Race evolution advances in conformity with universal law, and is comparable to the revolutions, seasons, and cycles which govern our solar system. There is a hemisphere of truth in the saying "that history repeats itself, that what has been will be again, that there is nothing new under the sun;" and yet, while day and night repeat themselves every twenty-four hours, so like each other, they are never quite the same to mortal experience. The ceaseless round of seasons come and go, and though they do not give us the identical leaves and blossoms this spring that we had a year ago, yet the periodic forces of nature work with a similar uniformity, so that we may, of a certainty, count on bloom and verdure at an approximate period; that "April showers" will bring forth the flowers of May; that June will give its perennial wealth of roses; that summer will ripen the grain, and autumn yield its harvest.

To a certain extent this law of periodicity is so self-evident as to become axiomatic, yet comparatively few realize that it is but the A B C of a

cyclic law that offers interesting and almost endless field of useful study.

We should first observe that seasons and cycles, as well as day and night, are dependent upon the movements of the heavenly bodies, which Genesis 1-14 declares are not only for *lights*, but "for signs and for seasons, for days and for years." The Hebrew Bible makes frequent reference to the constellations and signs of the heavens, and is confirmatory of the evidence that has been handed down from other sources,—that in very ancient times the heavens were regarded as the grand face of a divine clock, and that the moving suns and system were the hands that marked, not merely the passage of time, but the cycles of human evolution, the coming and going of seasons both small and great. Thus the song (or story) of the stars repeats itself in the Gospels, which it antedates, as a primeval revelation of God to man.

Joseph A. Seiss, D.D., pastor of the church of the Holy Communion, Philadelphia, says, "That the tremendous astronomical wisdom embodied in the Great Pyramid of Gizeh first impressed him that this ancient story of the stars must have come from a divine

and prophetic source," which conviction led to extensive research, and culminated in his interesting and inspiring book, "The Gospel in the Stars." Astronomy he regards as the soul of ancient religions; but for ages, he remarks, "the whole field has been given over to superstitious astrology, which has befouled a noble science,—a sacred domain of God; and, when I look at the deep and almost universal hold which a spurious and wicked treatment of this field has so long had on mankind, I have been the more led to suspect the existence of some original, true, and sacred thing back of it. There is no potent system of credulity in the world which has not had some great truth at the root of it, and there is reason to think that there is, after all, some great, original, divine science connected with the stars." Thus he concludes that they are a divine alphabet, and that Genesis is significant when God, after having created the stars, said, "*and let them be for signs.*" Thus something important attaches to each star and constellation. "God has spoken in the stars;" the ancients knew how to read from that great book, and the alphabet has not been wholly lost; and from time to time we shall lay before our readers some of the ancient and seemingly inspired legends of the heavens, together with their bearing on the past and future of the race. Our object at this time is mainly to convey a general idea of cyclic laws, and the periodicity of human life and progress.

The earth is a function of the universal heavens; man, in an external sense, is a product of the earth, but related by law to the solar system, and through that to the universal order of existence. The heavens repeat them-

selves in the nature of man, consequently a knowledge of the cycles and periods of our solar system throws important light on the law order and evolution of human events.

The positions and combinations of the heavenly bodies can be mathematically determined for thousands of years back and for thousands of years to come. Suns, stars, planets, and constellations are the letters and words of a divine alphabet; everything has meaning; every change has its significance; but we have been so absorbed with the movable type of Gottenburg that we have overlooked the movable alphabet of the heavens. Modern "probabilities" is but a first step looking to the restoration of ancient habits of observation. Virgil's first book of *Georgics* is profuse with the practical application of this primeval alphabet of the heavens, and we contemplate giving some of his observations in a future number.

The moon is the first and nearest body to the earth, completing a simple cycle every twenty-seven and a fraction of days, each cycle of which has a meaning to humanity in general and the individual in particular. We have the metonic cycle of nineteen years wherein the moon repeats her phases on the same day of the year; there are other cycles of the moon of longer extension and varying significance. Says Virgil:—

"The sovereign of the heavens has set on high

The moon to mark the changes of the sky."

We have simple or yearly cycles of the earth, giving the four seasons, and changes of other significance, as indicated in "*Solar Biology.*" We also have grand cycles, the stretch of which is

too vast to be at present fully comprehended or utilized, being caused by the revolutions of our solar system around its centre, supposed to be the grand sun Alcyone, which is pointed out as one of the astronomical mysteries of the great pyramid. We have cycles of comets and eclipses, cycles of meteoric showers and shooting-stars, and frequent reference has been made of late years to cycles of business prosperity, of panics and business depression, which latter has some coincidence with the cycles of Jupiter.

The revolution of each planet has its significance. Those of Mercury and Venus require less than an earthly year; Mars, 687 days; Jupiter, 11 years and 315 days; Saturn, 29½ years; Uranus, 84 years.

Man is a leaf or blossom of universal law as it finds expression through our solar ether or fluid, concentered into material form, and these cycles of the planets have an important bearing on his life and affairs. Many deem it superstition to attach any influence or meaning to the position and movements of the heavenly bodies; but then, again is it not common, in this materialistic age, to designate even religion and all interior and sacred things as superstition? There is a degree of materialism that closes man's nature to the invisible and higher force of the universe, and thus in more senses than one we perceive the significance of Christ's having stood a little child in the midst of the people, as an emblem of the kingdom of heaven.

But, in accordance with the law of cycles the light of a new day is speeding swiftly forward, so that he who "runs," may not only "read," but realize his relatedness to the starry heavens in its vastness of wonders and

harmony, and become its luminous expression and exponent.

That fashions, philosophy, religious phases of thought, belief, in short that history repeats itself we often hear proclaimed. Upon a law of this kind the philosophers of the Orient maintain a cyclic order of reincarnation, by which ages and people reappear in earth-life, for a new career of experience, once in about 2,000 years. There is much in the philosophies and life of to-day that corresponds to that of a cycle of 2,152 years back, but the problem of reincarnation is too mystic and momentous to bring within the scope of this article, which promises already to be extended beyond our preconceived intentions.

Uranus, the planet of occult and spiritual force, has recently entered the sign ♈ (Aries). It takes this mystic, highly spiritual, and interesting planet 84 years to make one revolution around the sun, and 7 years to pass through a single sign of the zodiac. In 1885 it entered Aries, representing the head and brain function of humanity, and has, consequently, commenced a cycle that it will take 84 years to complete; and, owing to a culmination of cycles and causes, it will be the most important and marked cycle of this planet within the annals of our historic period. It has about 5 years to remain in this sign, when it will enter ♉ (Taurus) with accelerated force and effect, and we may expect some marked religious, social, and industrial changes to result therefrom, as the position of Uranus in Aries is one that stirs and quickens the occult forces of the mind, and thus effects and influences society to its very foundation. Much of the present uneasiness, discontent, and striving for better conditions, is due to the new

light and brain energy of this spiritualizer of the heavens, and this state of things will continue until more equitable social, industrial, and spiritual conditions are brought about, and its specific and prophetic bearing on the problems of life will be more fully treated hereafter.

A most important cycle which has especial significance at this time is one that covers a period of 25,824 years, during which time the system passes through the circuit of the *astral zodiac*, the entire stellar heavens *apparently* making a revolution around the earth, and at the end of that time appearing again in their original position. Exoteric history deals with less than one-fourth of this relatively vast stretch of time; but we have sufficient data to determine its import. The fact of this cycle is astronomically established, and it has an important bearing on human affairs, especially in relation to the grand *astral seasons* or periods of spiritual light and darkness, with consequent race influence. These periods were evidently known and apparently understood in ancient times, ere the earth passed into the dark hemisphere of existence. Hesiod and other ancient poets and philosophers bear testimony of the day or golden period that had been, and of the dark cycle through which the earth was to pass, and which it had even then entered. Exoteric science affects to treat this as but a mere poetic fancy; but it is an astronomical fact which has a most important bearing on the present and future of earth-life. It requires this period of 25,824 years for the system to make one complete cycle through the zodiac or twelve functions of the *astral man*. From various stand-points of research and observation it is determined that

the sun, with its system, entered Pisces (the feet or foundation principle of the grand astral man) about the Christian era, inaugurating a cycle indicated in the ancient map of the heavens (or legends of the stars), and still later chronicled in the Hebrew Bible.

The feet of the image seen by Daniel was the vulnerable part, being composed of iron mixed with clay. "The serpent," it was alleged, "had bruised the heel" or mortal part of the human race, and here was where the repairs or work of restoration had to commence. The map of the heavens and story of the stars had, from a prehistoric period, declared that the seed of the woman (the celestial virgin of the chart) should bruise the serpent's head. We will not attempt here to show who or what the serpent was, or how he came to have a place in human history; nevertheless, his sign is found in the primeval map of the heavens, and the lesson and problem is one of seasons and of years.

We find the symbology of Christ's mission had constant reference to the zodiacal sign Pisces, which is pictorially and allegorically represented by two fishes. At the time of his advent the earth was in spiritual night and darkness; a star proclaimed his coming, and the wise men of the East knew that the record of the celestial chart was being fulfilled. We find him selecting his disciples from among fishermen. He directed them where to cast the net. He made them "fishers of men." We find him walking on the water; the fish obeyed him, and brought the tribute-money. Again, he fed the multitude with seven loaves and a few "*small fishes*," and the fragments were greater than the repast, signifying enough and to spare. We find him washing his

disciples' feet, and telling them in symbolical language, that if "their feet are clean their whole body is clean," and that unless they have their feet washed, they can have no part or lot in the matter. Then again, the essential of discipleship was humility, which corresponds to the feet. He came to bring "living water." His disciples were to be "washed and made clean." Thus, we find the Christian dispensation full of the symbology of Pisces. They must be the least in order to become the greatest. Exaltation was to come through service and humility. Thus, the gospel found feet and has run up and down the earth, and prepared the way, and now we have entered a new sign and its quickening influence is felt and seen on every hand.

The light, knowledge, science achievement of the past eighteen hundred years is but the FEET of the new cycle. How grand then shall be the estate of the full man! Christ wrought after the order of the heavens from whence he descended; his apostles were twelve, after

the celestial map and signs of the zodiac.

We are now two degrees in this new sign, and "so sure as the heavens fail not," a new condition and state of things must come upon the earth. The coming of the "Kingdom of Heaven" has a literalness, splendor, and vastness surpassing ordinary comprehension. The foundations have been laid, the structure is ready to appear, and the sign into which we are advancing symbolizes the *spiritual coming*; a great outpouring, — the flying Pegasus, or swift-winged intelligence; also the serpent principle translated into that of the swan.

We are now two degrees in the astral sign Aquarius on the ascending scale, and must prepare for manifestations of occult presence and power. Humanity has descended into matter. It hath deep roots in objective nature, and must now ascend swiftly, surely, mightily, into the atmosphere of astral light, knowledge, and power, even unto the winning of its celestial crown. But of these matters, more in due time.

HOME THOUGHTS.

THE soul is the dwelling-place of the Infinite Spirit. A temple, a dwelling not made by hands.

WE put our houses in order when we expect guests. The mind is the guest-chamber of celestial visitors. Should we not then have a care that it is swept and garnished?

HOME is a condition rather than a place. Says the poet: —

"Stone walls do not a prison make,
Nor iron bars a cage;
The soul that's innocent and pure
Counts these but hermitage."

As God lives in us so should we live in others. The selfish soul seeks to dwell in its own joys, and findeth but narrow domain. The expanded soul seeketh to promote and dwell in the joys of others, and hath the universe for its abiding-place.

It is said that there is no royal road to knowledge, that those who would possess the armor of wisdom must waste the midnight oil; yet David could not use the armor of Saul, but chose instead simple pebbles from the brook.

SPRING-TIME.

BY JOHN LATHAM.

MATING bird and humming bee,
 Why so blithe to-day? —
 “ Spring comes dancing o’er the lea,”
 Thus they sweetly say.

Springing grass and budding tree,
 Whence your living green? —
 “ Giant w’nter sets us free ;
 Hence this vernal sheen !”

Meadows bright with bursting flower,
 Whence your rich perfume? —
 “ Spring is speeding on with power,
 Spreading fragrant bloom !

“ Forests late so bare and dead,
 Vocal now with joy ;

Forth from slumber they are led,
 Draped like maiden coy !

“ Brooks long locked in cold embrace,
 Rivers veiled by snow,
 Free again for life’s glad race,
 To oceans bounding go !

“ Leaf, and flower, and bird, and bee,
 Gladly usher Spring ;
 Brook rejoiceth to be free ;
 Forests merry ring !

“ All unite in sweet refrain,
 As the sun mounts high,
 Bearing Spring-time in his train,
 Through the sunny sky.”

LUMINOUS FEET.

HAVING seen a proof of the article entitled “ A new Cycle of Progress,” wherein you give the position of the solar system in its upward cycle as two degrees in Aquarius and its significance in connection with the feet of the image seen by Daniel, and also of the feet of the new solar man, I was most profoundly impressed with its interpretation and application to a remarkable mental experience or vision which occurred to me about three years since. On awaking to consciousness early one morning, yet ere I opened my eyes, I saw at an inclination above and in front of me a pair of most beautiful and luminous feet. From a scientific and art stand-point the feet have often been considered as objects of wonderful anatomical mechanism, utility,

and beauty ; but I had never before had my attention specially called to this foundation principle of man’s nature, and the sight of these feet, seemingly composed of living and luminous substance, was an unexpected and inspiring sight, vividly conveying the fact that feet were capable of being endowed with intelligence, light, and beauty surpassing that possessed by the average and even by the exceptional brain. While the experience was highly pleasurable, and communicated to my mind a luminous state that followed it for days and has been recalled many times since, I could not interpret its full significance, though I was strongly imbued with the conviction that it had an important one. The balance of the form was in darkness ;

but the feet alone seemed to contain more light and intelligence than one would naturally expect to find even in a highly enlightened brain, and I mentally exclaimed, "What a magnificent man that will be when fully illuminated!" The significant point is this: the feet, according to "Solar Biology," which is also confirmed by the very ancient astronomical chart of the heavens, embody the function of the zodiacal sign Pisces (the understanding). In the mental vision above referred to the ankles were also illuminated for a distance of about two inches, which would correspond to the two degrees which

the solar system has advanced in the grand sign Aquarius on its upward cycle, and thus my mental vision was a literal or symbolical picture of the present condition of the grand solar man as set forth in the article referred to above.

I have, at different times, had other vivid mental experiences which I see have a symbolical and significant relation to the sign Aquarius, in which our solar system now is, according to the cycle of grand seasons, which embrace a period of 25,824 years. If desired I will communicate them at a subsequent time.

HELJUS.

THEOSOPHY.

"THE custodians of this school of knowledge," says Mrs. A. P. Sinnett in her work on "The Purpose of Theosophy," "are variously called Mahatmas, Rishis, Arhats, Adepts, Gurus, Devas, Brothers, etc., by their respective followers in different countries or religions, and contain within their number representations of many nationalities. The majority of them now live in Thibet, although isolated members of the community are to be found elsewhere in far-distant countries. They possess a knowledge of the hidden workings of nature, and of the causes which produce the phenomena of the physical world. This enables them to produce, without other mechanism than their own will-power, phenomena that upset all the theories that workers in physical science have in the course of many years gradually built up, and are still acting upon. They can defy matter, distance, even death itself. They can create and disintegrate, that is to say, they are

able to gather the elements out of the akasa (the universal ethereal substance) necessary for the production of material objects, and cause them to become visible and tangible, as they can dissipate such objects into their original molecules, which at once diffuse themselves through the astral light, and become invisible to the physical eye. They can take cognizance of people and their thoughts regardless of distance, — impress, influence, and directly communicate with them. What the late Lord Lytton, in his 'Coming Race' described as *vril* power, the Mahatmas undoubtedly possess and can wield. They recognize and practically use for various psychological purposes the different principles forming the constitution of man, and have, in the routine of their training, developed their higher principles, while at the same time subduing the lower ones to such a state of perfection that the real spiritual man is independent and altogether master of

the material body, and can consequently leave it for long periods of time; the *ego* belonging thereto in the meantime acquiring real knowledge in other spheres, which, on his return to earth, goes to strengthen and support the block of such knowledge belonging to the brotherhood. . . . They are the direct inheritors and guardians of the ancient wisdom-religion, and of the accumulated spiritual experience of those who have had charge of the world since humanity appeared thereon. And when an aspirant to initiation reaches up and attains adeptship, his further advancement and spiritual education are by no means at an end; for, in spiritual culture, even more than in mundane, it would seem that the further a student goes the wider grows the prospect before him. So that members of this venerated community, of which Euro-

peans know so little, not only in their progress gain the personal and recorded wisdom of their contemporaries and predecessors, but they, as it were, test its accuracy as they go on, step by step; and this intimacy with the working of the unseen hand that guides the universe — which gives to the adepts their supremacy in all matters relating to physical and other sciences — is acquired by them, not as an aim and end of their aspirations, but accrues to them by degrees, while still chelas or neophytes in the line of study organized for their development, and is only a stepping-stone to the more sublime philosophy, acquaintance with which helps them to comprehension of this divine and immutable law that reigns everywhere alike, both in the visible and invisible worlds around us, equally in things spiritual and physical."

LIGHT AND SHADOW.

"It is not that I am careless about beauty, or am ignorant of the power of human joys, but only that I see on all the impress of change, therefore my heart is sad and heavy." — *Buddha*.

WHAT is there about "change" that makes one sad, for is not change one of the inseparable evidences of life itself? It is not then the fact, but the kind of change that produces sadness, — the withering grass, the fading flower, the falling leaf, the departing summer, the dying day, and evidences of a similar nature in those we know and love.

When Buddha wrote the above (and there is a good deal of meditative sadness in his writings), autumn, according to the grand cycle of solar seasons, was speeding swiftly forward in the Orient, and his illumined intuitions vividly perceived the winter and night of discontent and stagnation that was settling upon the Eastern world. The evidences of change had, consequently, to him a specially saddening significance. But there are conditions of change

which fill one with joy and gladness, being evidences of dawning life and unfolding love; thus the swelling buds on bush and tree, the springing grass, the opening flower, the breaking day, the rising sun, the young unfolding life, the growth and ripening of intellect and affection, — surely these afford a world of hope, of joy, and happiness. These are the lights of the picture, and change from this standpoint has quite a different significance. Buddha wrote in the autumn of a world cycle when the predominating evidences of change were in the direction of decay and death. Being now in the opening spring of a grand cycle, change should be associated largely with the things of life and hope. Let us identify it rather with progress than decay, and endeavor that our thoughts and actions be such as shall insure elevation and improvement as the fruit of "change."

THE HEAVENS REPEAT THEMSELVES IN MAN.

[Extract from an address by JOHN LATHAM, before the Society for Esoteric Culture, May 1, 1887.]

FROM the birth of humanity its members have looked into the heavens with wonder and admiration, and been possessed of varying degrees of realization that, in a manner at least, the sun, and moon, and stars, were shining on their account. They are indeed shining on man's account, and with an effect and to a purpose transcending even the magician's dream; for the countless hosts of radiant orbs, visible and invisible, repeat themselves in the minute ganglions of the brain and nervous system, finding expression in man as miniature suns, sending out their rays in minute fibres, the many millions of which combining form the nervous structure with its exhaustless wonders and almost boundless capacities.

It may seem a stupendous thought, yet nevertheless it is true; man is not merely a miniature earth, but an epitome and image of the starry hosts of heaven, all of which most wonderfully repeat themselves in his nervous and vital structure. We are, then, not only wonderful moving worlds, but have the splendors and harmonies of the universe active or latent within us. Its energies concentrate in the brain, and outflow through our thought, speech, and deed. "As a man thinketh so is he." Thought exhales its atmosphere like the fragrance of the forest or the perfume of a flower; yet, alas! upastrees in thought are as possible as the reputed one in nature; thus the atmosphere that our life evolves may be baleful and pernicious, or soul-inspiring, beneficent. Therefore, each possesses a characteristic atmosphere as virtually as a world, as distinctive as

that of a pine-tree or a rose-bush, and we impress this quality upon everything we come in contact with, — on the persons we meet, the rooms we inhabit, the air we breathe, the very earth we tread. By virtue of this imponderable exhalation the dog will track his master, and the sensitive will read one's innermost thought and character. Therefore, to live at all is to be a force for good or ill; for, like suns and worlds, we not only have a specific quality and function, but, like them, are dispensers of our quality and kind.

Isaiah, speaking of the stars, says, "Lift up your eyes on high, and behold who hath created these things that bringeth out their hosts by number; he calleth them all by names by the greatness of his might."

To call a thing by name signifies to recognize or define its function. Thus, Jacob gave his twelve sons names according to their respective natures. In ancient times names unquestionably were used in reference to their significance, and, even according to our dictionaries of to-day, there is an attached meaning to every name; yet, as we have fallen into the habit of employing names in an arbitrary or haphazard manner, it would not be surprising if people often had the wrong name given them, and yet it may be fitting and significant more often than we are aware; but in Revelation we are told that those who overcome are to have a new name given them; so there is an opportunity to have mistakes rectified, and, like the stars, to receive a name that fits our nature or true function in life, for, as already stated, is not man a

miniature universe with the latent energies and luminous powers of millions of suns and worlds?

Truly says the prophet, "Man is fearfully and wonderfully made." For life is not merely comparable to a single world or star, but myriads of atomic suns are active or latent at life's centre, seeking their opportunity to stream forth through the brain-fibres or burst into glowing radiance in the vital centres, causing the nature to expand and vibrate with power and purpose, and flash its mandates through the nervous system, making the muscles and fibres thrill and bound in this joyous, starry presence, until the very ground beneath the feet becomes responsive to the footsteps of its lord and master, — this star-crowned man. It is fully time that we came to realize our wonderful star-structure and sun-nature, thus marvellously allied to, and expressive of the visible and invisible heavens, an epitome and image of infinitely more than we behold.

The planets, stars, and suns of the vaulted dome are the mighty nervo-vital ganglionic system of the material universe; yet these, so to speak, are but dead worlds when compared to the living sun-centres and immortal possibilities of the beings formed in the image and likeness of God; yet there are transcendent order and harmony even

in the visible creation, and, by virtue of our interior sun and stellar inheritance, we ought to become luminous beings even in the material degree of existence. What we now need is to come into harmony and oneness with the universe, both visible and invisible, even to the mind and heart of Deity itself.

The very air and earth should be made alive by our presence; the winds and waves should be responsive to our commands; the lightnings which smite must become the chariot of man's will; his arm be endowed with threefold might of astral energies, while his combined force, like that of Homer's herogods, should embody the sevenfold powers of the thunderbolt, — for he is an heir, not only of the earth, but of hosts on hosts of suns and worlds, and what is more, of "the still, small voice" that rules the universe, — of him who holds the earth and waters in the hollow of his hand.

Such is man, — a being made of atomic suns, each microscopic atom enfolding capacities that balance giant worlds! And though the earth gives limitations to his outward nature, within beyond are the visible and invisible hosts of heaven, so who shall measure man save Him who named the stars, and hath a promised name for each and all who overcome their earthly selfhood and the world?

THE DEATHLESS CITY.

My mind is now athirst and longing for the draught of the fountain of sweet dew. Saddle then my horse, and quickly bring it here. I wish to reach the deathless city.

My heart is fixed beyond all change; resolved I am and bound by sacred oaths. The gates which were before fast-barred and locked now stand free

and open. These evidences of something supernatural point to a climax in my life.

Now I desire to fight against and overcome the opposing force of men; the men who associate in search of pleasure; the men who engage in the search after wealth; the crowds who follow and flatter such persons.

BUDDHA.

THE ULTIMATE FOR WHICH WE ARE LABORING.

[Delivered, March 22d, before the Society for Esoteric Culture, by HIRAM E. BUTLER.]

THE topic for the evening's thought will be "The ultimate for which we are laboring," together with some of the evidence of its speedy accomplishment. The subject is one that we could not expect to exhaust in a single discourse; and we must, on this occasion, be satisfied in many departments with the mere outline, leaving for future lectures the further and fuller evidence for the declarations we make.

In considering the end for which we are laboring, it is necessary that we should treat the subject from the standpoint of the law of orderly unfoldment. We have in the past been considering the seven creative principles as expressed in Chart No. 1, which brought us up to the point of animal life and animate existence, as well as giving us the key to the creative forces in nature. Chart No. 2, when considered, will give us the evolutionary unfoldment of the earth through the successive stages of generation up to the point of time which has allegorical expression in the biblical history of Adam and Eve in the garden of Eden, at which period man began to think for himself, to reason and act from his own conclusions. Up to this time man had lived in harmony with the universal mind, and being governed by the high and divine intuitions of his nature, was consequently led aright. But he began to doubt the verdict of the intuitions as a final guide, and commenced to experiment on his own account. "The tree of the knowledge of good and evil" looked attractive and inviting. It is described as being in the centre of the garden of Eden; but we should bear in mind that Eden, in its full and true sense, was the garden of his own physical nature; and it seemed to him child-like that he could not be his own full and final master.

In the effort to obtain knowledge the world has gone through many cycles of labor, sorrow, and death.

At the end of each cycle there has shone out the sunlight of knowledge in a particular sphere, only to leave the earth again clouded, to descend into darkness, to rise again at the end of another cycle. So seven great religions and systems of civilization have been upon our planet-earth within our historic period. These seven religions have developed to an ultimate the embodiment of the seven creative principles. Now we have come again to where the ancients stood in their cycle of the world's history, where we again get a glimpse of the solar woman, the mother of creation, and therefore the word has been ringing through each land for the past few years, "Theos Sophy," the "Mother of Life," which is the chain and system of worlds; and we discover from this system of worlds that we are all the thought creations, and manifestations resulting from the many changes of the planets of our system; that the Creator of the universe, in other words, is working through instrumentalities, and they are these systems of worlds that interact each upon the other, and also upon individual man, woman, and animal, and even vegetable nature throughout the entire chain of organic substance. But we find that, as man gets a glimpse of this divine Sophy, he becomes conscious of the laws of creative life. He realizes that life has its periods which are governed from the regularly organized and perfectly orderly system of our sun or centre; but, in considering these laws which control not only systems of worlds, but the race upon our earth, both in general and in detail, we are led to observe some of the reasons why mankind have not as yet reached the unit of true progress. And one especially is, that man has endeavored to travel alone, isolated, distinct, and separate from his sister woman. This as a rule is the

way the ancient sages have endeavored to make attainments, not being able to grasp the idea of unity through God's presence in this dual relation; but Jesus, the true Master, came with higher light and deeper perception regarding the sphere of woman, teaching "that in the beginning they were not two but one," and thus in a fuller degree was inaugurated a religious system which placed man and woman side by side at the altar of spiritual communion; and thus in the new cycle of progress, in the new temple of humanity, woman must have her true and coequal place with man, as the two in spiritual oneness become the true and essential unit of higher evolution.

There is a law that all of you will observe if you but consider, which is operative in manifold directions, viz., that every principle that is destined to effect changes in human life and character always casts its shadows before it. These shadows appear under many different forms according to the thing foreshadowed; and if we understood the language of creation we should be able to interpret and comprehend the pending events and changes, even though the symbols and shadows were projected through unthinking and unrealizing men and women. In 1879 I was impressed to write an article entitled, "The Economy of Nature." In closing the article the sign of the double horse-shoe was the only emblem that would explain and ultimate it fully in my mind. The horse-shoe had special significance in the symbology of principles and changes that were then operative. A few months later, that same year, I saw the first decorated horse-shoe in a window on Eighth street, Philadelphia, and from that time forward people have been having the horse-shoe in every possible form of decoration, which, when understood, is a symbolic expression of the fact that man has come to a state of unfoldment where he is going to take a higher stand in the direction of unity

in matters governing human life in its most sacred relations.

When John was banished to the isle of Patmos on account of his fidelity to his crucified Master, without hope of again returning to his home and country, his mind dwelt wholly on the One he had come to worship and adore. At this time the angel of God appeared and gave him the vision recorded in Revelation. In that vision he saw a woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars. He saw the great Red Dragon that was cast out of heaven. The ancient "Isis" at the period of the world's history when this knowledge was foreshadowed, typified the Divine Mother the same as the vision that was shown to John at Patmos,— a woman clothed with the sun, the moon under her feet, and her head crowned with twelve stars. The ancients further symbolized the negative sex-force as representing the earth, with the positive force of intellect as the bar of the cross, thus symbolizing the forces of the male and female as uniting in bringing life, light, and immortality. When we say light, life, and immortality from the stand-point of past education, it means comparatively little; but when we say, life, light, and immortality from a stand-point of thought, meaning just what we say,— life in this body,— we understand its meaning. It is the power by which we act; it is the all-animating principle of our being. It brings us life here, now. We often think we have life, but it is only the semblance, the dream. It has in it no light, no immortality, but is merely the motor by which the animal machinery of our organism succeeds in carrying on its work. Life is luminosity, and when life is possessed in the true sense of the word, and we bring spiritual life into the world, we have light, perfect light, — light which is the cause of true knowledge. We light up this room because we want to see each other. The light reveals to each the fact of the other's presence. Light, then, gives knowledge. When we

have life, as John, the beloved disciple, said of Jesus, "In whom was life and the life was the light of man." The light, however, shone in darkness, but the darkness comprehended it not at that time, neither has it comprehended the great meaning of Jesus the Nazarene up to the present day. We have had all kinds of theories, all kinds of notions concerning Christ and his mission upon the earth, without any real adequate idea or understanding of the great science that he came to give us. He did not come to present to us an angry God who had been thwarted in his own purposes, deceived by his own hand's work,—not at all. He came rather to bring to light the truth or knowledge of the laws and methods by which we are related to this world and to the infinite.

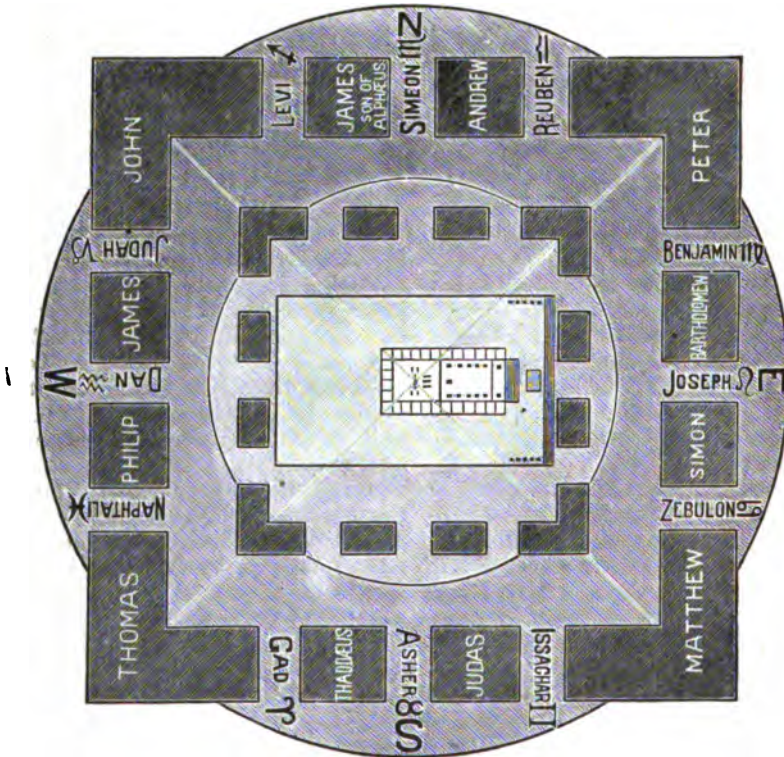
When we understand the first seven creative principles we can then very readily trace the workings of the unfoldment of nations and peoples, and also the workings of religious and scientific unfoldment through the seven stages of what we call civilization, up to the point of our crowning ultimate, denominated in the Hindoo philosophy as the "fourth round race." We are now taking a step on the fifth round, or upon the fourth of the seven principles of the chart, wherein we are come to the law of order in creation. And when we come to the law of order we reach a state where an energy of the divine is obtained; and when we come to that it is a knowledge of the laws of the infinite soul of the universe that gives life to everything that is animate, that is, controlling everything that is either in the objective or subjective universe. It is knowledge of the laws of our very being, and also it brings us to a consideration of why we are here, the ultimate to which we tend, and what it is necessary for us to do in order to make the most of life. When we have reached this point then we will find the law that perfects the life within ourselves, and the body of humanity will no longer be opaque, walking this earth as if the eyes were in the

back of the head, never being able to see anything but what has passed, in place of expressing their true position, the eyes in front, as nature intended, so that we should see those things that are to come. Now we walk in darkness, we see only the things that are passed. Go into our schools to-day, and what do we teach. Nothing, only as we are turned backward; our backs toward the future and our faces toward that which has passed,—not the knowledge that is yet to be, but only that which others have obtained. We want to right-about-face. We want to look forward, to go forward, and the light is now dawning upon us when we shall go forward and not backward; and when we have that light of true life, then the divine source of all life, which is in the creative energies of that divine mother,—the mother of all—will then stand forth imaged in our sister woman, the divine Sophy being personified in her noble character and the divine Theos expressed in the noble intellect of the man. Not an individual man, as some have supposed, who is going to be the God, the king of the universe, and all others his subjects. But it is the grand man of the planet-earth, to which we refer, the united body. All that are able to receive these things, as Jesus said eighteen hundred years ago, will receive them, and will live them and be the God man and the God woman that are to walk our earth; and when their life thus shines forth to light our pathway as the central sun, then will we discern the great truth of the order of the heavens which already exists.

There do already exist in the heavens souls that have perfected their life upon this and other worlds. They have formed the temple of the infinite after the pattern of the grand man of the universe, and are known as the Solar Circle. These grand souls who have greatly perfected their lives are now the agents and expressors of the mind of the Controller and Creator of this system; and the knowledge of their formula has been given that we on earth may fulfil the object and purpose

that was announced at the time that Moses was commanded to build a temple, and commanded, as Paul says: "See that thou make all things after the pattern that was shown thee in the mount . . . which is the pattern of the heavens." See Diagram No. 7. The formula thus signified was the pattern of the sixth principle, which

is first a central circle of four. Thus, when Solomon's temple was built in the Holy of Holies, representing the very centre and apex of the earth, there was the temple-building called the house. First, as you approached the house, you came in to the court; you passed the great altar, entered the porch, then the holy place, and from this into the Holy



(Diagram 7.)

THE TEMPLE AS SEEN BY JOHN

of Holies, which contained the chariot with the symbol or form of a golden ass, two or more. Upon the top of this chariot was the Ark of the Covenant or box that contained the law that Moses received on Sinai. Upon the cover of this ark were two imaged forms that stood watching, looking down as if guarding the law of God contained therein. Standing on the floor on either side of these was a cherub, large enough, so that when standing beside

the chariot two of their wings touched each other over it, and the other touched the walls of the Holy of Holies, showing that their presence filled the most sacred temple, and that they were devotedly guarding the formula that was there symbolized. Thus pointing, first toward the four creative principles of nature, as shown in our work, "Solar Biology," as the four seasons and four temperaments of humanity, also symbolized under the four rivers

that went out of Eden to water the earth, — rivers or elements of fruitfulness. And these four seasons of the year we find to be the four natures represented by the cherubs, which again are four centres or heads of principles. Then, again, there is a circle of seven, which are the seven vital principles, the seven life principles, the seven functions of the human organism, without which man cannot exist. These form the second circle. Outside of these we have the third circle, the twelve representative heads, which were brought to light in the symbology of Jacob's twelve sons. These twelve sons were named after the twelve signs of the Zodiac, and this was in accordance with the promise to Abraham, "In thee and thy seed shall all the nations of the earth be blessed." Then came the Nazarene with the knowledge of the order of the heavens, which knowledge, though it had been preserved, was not understood; but, through him as the central figure, the order was restored and made alive, that light and life might flow out to all people on the earth, through which to be blessed, made happy, and saved from labor, sorrow, and death.

The prophets of old, the mystics of all ages, have looked beyond the narrow ego of their times and foreseen an era when man would be opened to the vail which lies beyond the scope of the five senses, — a time when man, by his unfoldments, would comprehend the mysteries of the cause world, and walk and talk with the angels of God, realizing the undivided chain which reaches from the lowest order of animate life up to the infinite cause, binding all into a oneness of being, and placing at our command a fulness of the resources and knowledge of life, with wisdom for its orderly use, for it is necessary that we walk with reverence in the presence of this wonderful realm of light, for experiment in the darkness and limitations of the self-hood is what has involved the nations in cycles of labor, sorrow, and death.

We are not alone in our estimate and declaration of the importance of

the age in which we live. By many lines of thought similar conclusions have been reached, and many esteemed and brilliant men throughout the world attest the fact of the seven great religions that have ultimated the seven vital principles, and that we are now in the last stage of the seventh, and have come where we hear many say that the world has run its race, and people are waking up to the consciousness that such is the fact and that some new and important change is at hand. We have had experience in the keeping and the breaking of law. We have seen nations rise and fall until experimental knowledge abounds. As the angel said to Daniel when he was looking forward to this epoch of the world's history, "Daniel, go thy way; thou shalt sleep, many shall run to and fro, knowledge shall be increased; but at the end, it shall speak and shall not lie." So knowledge has been increased, men have run to and fro, they have experimented until much is known concerning the things of earth and the great creative forces of the universe, and we now see in many forms and under diverse names the sixth sense asserting itself. It is known as intuition, psychic force, clairvoyance, mind-reading, spiritualism, and by many other names; but, call it what we may, the human ego is beginning to take cognizance of a realm that lies beyond the sphere of the five senses. This experience, like other knowledge, has been greatly multiplied until the world has come to be quite full of it. It stands related to the essence of things; it is a subtle sense that lays hold of the finer forces of nature and of being. It determines character and quality by the invisible personal sphere or atmosphere of the individual. It goes further, it identifies and describes the person, even from the life-essence with which a glove or handkerchief is imbued, or from the wall-paper of a room they have occupied, and from earth and rocks to recall the experiences of antediluvian man. Like sight, it is far-reaching, and may go out and

measure and investigate planets and suns. These are some of the forces at the centre of life, amid which the inner nature dwells; and as the sixth sense is unfolded we become denizens of the universe in a higher and fuller sense, and conscious of the things within and beyond; of the mystic cords which bind man to man, and which link the mortal to the immortal realm. These are the higher electricities on which the aspirations and prayers of the yearning soul ascend even to the throne of infinitude. These are the forces by which the swift-winged messengers extend a helping, guiding hand to benighted humanity, and ought we not all to be willing and even desirous to be led by those enthroned in the wise and beneficent forces of the universe, who have suffered and overcome until they have won positions of service and power and are knocking at every door, seeking entrance into every heart and life; who are pressing forward through every avenue and movement, esoteric, christian, theosophic, spiritualistic, and industrial, being executors of that providence which has cognizance of our planetary and solar existence, and who are ready to take us by the hand and lead us through this wilderness of earthly experience, revealing to us, as did the angel to John on the isle of Patmos, all things whereof it is well for us to know; aiding us to attain that unfoldment whereby we may, within the sphere of our own intelligence, realize that we are members of one grand body, as indicated by all the great religions of the earth, and as especially expounded by the illumined seer, Swedenborg, and outwrought in detail in "Solar Biology."

We are come, therefore, to a time when the order of the heavens is to be outwrought on the earth, and we must be willing instruments to come into that order,—the "New Jerusalem"—which John saw in vision, descending out of heaven, prepared of God "as a bride adorned for her husband." The thought of the Infinite Mind has already descended; the holy city, the "New

Jerusalem," is now on the earth; it is here in its crystal form, and we have but to awake, to open our eyes, to see the working of God in the souls of men. All men and women have their place and function in this great temple of race culmination. And now cometh the time the Nazarene taught us to pray for, viz.: "Let Thy Kingdom come and Thy will be done on earth as it is in Heaven." So the time is at hand when men must come to know better than to transgress the laws of their being, and this is to come about through perfecting the life. We shall then have life in ourselves, and be able to say, as the Nazarene did, "Lo, I lay down my life, and I have power to take it up again; no man can take it from me, for, as the living Father hath life in himself, so hath he given to the Son to have life in himself, and now are ye the sons of God, but it doth not yet appear what we shall be." For man was not spiritually opened then; now we are able to see what we shall be. We shall be like him, and greater things than he did shall we do, by the same authority, because of increased light and knowledge; for we shall walk and talk with the exalted ones who have passed before. The veil will be drawn aside that hides the cause world; and, as John said concerning God, "We shall see his face, and his name shall be in our forehead." His name being in the forehead signifies the intelligence to do and to be whatever we will to be. Thus every man standing in the knowledge and dignity of the sonship of the God of the universe, being and doing what he himself wills to do; knowing from his own intelligence that to do the right is peace and happiness, while to do the wrong brings sorrow, sickness, misery, and pain. No man will put his hand in the fire and burn it, as he understands the consequences; and so will the inevitable consequences of immoral acts become apparent, and men will shun them as they would the fire; and love will become the great controlling law that will bring the

reign of peace upon the planet-earth. And even now are we called upon to receive this descending tupal "New Jerusalem," and to prepare a place on earth wherein will dwell righteousness. We are called to separate ourselves from worldliness, to be set apart unto truth and the kingdom of God. How often in history has a chosen and prepared people been led out from old conditions and surroundings! This same law is still operative, and thus will the chosen ones be brought together to lay a new foundation after the heavenly pattern; to unfold industries, healthful, pure, for the relief and healing of the nations; and to afford an abiding-place for the angels of the solar circle and of the infinite God.

Now, then, a word as to the evidence of the speedy coming of these things. Many may say to us, Is not much of this mere speculation, an ideal picture, an empty dream? But pause! Consider! Go if you please to Nature, and ask the great mother earth, "Do you care for your children?" Her response will be, "Observe what I have done! When the sperm-whale on which you were dependent for light was nearly gone I opened my breast and gave you oil for light. When people were beginning to say, 'What shall we do for fuel, because of the scarcity of wood and timber,' again I opened my breast and gave you coal and iron to serve not alone for fuel, but for the uses of building as well." Instances could be greatly multiplied, but these will suffice. Every time there is a need Mother Nature is ready with a supply. But what is our need now? Is there an intelligent man in Boston or elsewhere but what is conscious of pressing needs? Was there ever a time in the history of the world when mankind was so oppressed and burdened? I do not believe that the children of Israel even were so oppressed and burdened as the people of to-day. Their taskmasters made them work hard, it is true, but they had the opportunity to work, which many do not have to-day, and they got plenty to eat,

as they themselves testified when in the wilderness. So, though they had to work hard, they did not lack for food, and are there not thousands on thousands of whom that is not true to-day? How many are crying, "The burden is greater than I can bear!" Business men are asking, "What do you think of the future?" and we hear the answer, "I do not know, but have reasons to believe that strange things are coming." Every man and woman is looking, is watching, expecting some great upheaval. Listen! We hear them say, "Why, these things cannot continue this way. We cannot go much further without a change." Then the newspapers keep telling us, "It is coming better times." Not that they can point out the evidences, but it is necessary to say something encouraging, so they keep telling the people to hope on, hope on! But it brings home to us the fact that full half the earth is groaning and crying out to the God of creation for a better state of things, and the God of nature never fails to respond to the cry of his children, and so we know that a change must come.

Human intellect, the very thing we have been cultivating and lauding, has had its part in bringing about the present state of things. It has invented machinery to lighten labor and increase comfort, but it has proved an instrument of deprivation and suffering in that it has turned hundreds and thousands of men loose upon the streets to walk idly up and down, objects of hunger and cold. It is the operation of the same old law that pushed us up into being, — the law that the strongest animal subsists on the weakest. We have not yet got away from this selfish law that dominates the world, and so long as it rules the keen intellect of man so long will oppression continue.

And so the time has come when the divine mandate for an unselfish life must be enforced. "Love thy neighbor as thyself" is the great panacea; but how can we bring it about when every man is struggling and thinking only of himself? This very extremity

will bring reaction. We are getting tired of trying to patch up the old craft. There are to-day millions of men in these United States to whom the angels of God have shone in revelation regarding the things of a new heaven and new earth, "wherein shall dwell righteousness." There must be a deep and searching reconstruction, and there are millions of people to-day who have had such revelation, for the prophet was not wrong when he said, "Truly the Lord Jehovah will do nothing but he revealeth it to his servants the prophets;" and this does not mean any special class of men, but all who listen to the voice of the spirit speaking through the soul are prophets of God.

Now, then, let us think of these things soberly, lest the darkness come and we are already in it, and this time has been foreseen and prophesied of long ago, and pointed out even from most ancient times. But, laying aside multitudinous evidences that we might occupy hours in stating, we will instance that great testimonial and scientific monument, the great pyramid of Cheops, which is astonishing the scientific and learned world of to-day with its stores of ancient wisdom, astronomical knowledge, and wealth of prophecy regarding things past and to come. Built before Abraham had been led out from among the dying conditions of a fading age, it nevertheless points out the time of the exodus of the children of Israel from Egypt, indicating the period up to the advent of the Nazarene, and then, by broader galleries, outlines the Christian dispensation down to the present time, bringing us to the grand king's chamber or temple of the near future, the true city of God which was prefigured in Heliopolis the city of the sun, the ancient Egyptian city of wisdom, or city of Om, from the priests of which Solon, Thales, and Plato learned of the ancient people of the lost Atlantis. This city of the sun had to pass away, but it left a monument of wisdom and prophecy in the great pyramid, and now we know that the true city of Om, the city of gold, the New

Jerusalem, must soon appear, and its stones are now being hewn from the mountain of human experience. Many are being called; the one hundred and forty-four thousand are to hear the voice and understand the infinite spirit of life, and are to become lively stones in that temple and city, the measure of which is to be the measure of a man (the Solar Man). Thus there is a great work before the people, and the time is rolling on; the period is but brief in which all this must be accomplished. Therefore awake, arise! see that your lamps are trimmed and burning, and hold yourself in readiness, to enter into the building of the new city.

There are seven distinct lines of prophecy and argument pointing to the present time as the beginning of this great work, thus corroborating the testimony of the great pyramid. We have astronomical and historical evidence, and the signs and shadows on every hand indicate the swift changes that are speeding forward, and bear evidence of the great event that is about to culminate. Now, then, in view of these evidences that we shall, from time to time, consider in detail, it behooves us all to be prepared; and this thing is evident, that even if we were mistaken in these things we would, nevertheless, be on the safe side. But there is no mistake; these are the times of which the Nazarene said that unless they be shortened no flesh could be saved; "for there shall be tribulation such as never was and never shall be again;" and we are feeling some of this already. But some may say, "It is true the times seem badly out of joint; there are confusion, uncertainty, and distress; but there is nothing but what comes from natural causes." But because these things proceed from natural causes it does not make them any the less a sign. Some of God's laws and methods are more observable and familiar than others; but none of them, strictly speaking, are supernatural. He moves in the current and tide of human events, and makes even the wrath of man to

praise him, and thus the greed, the monopoly, the selfishness of our times will, in the end, be overruled to other service than the human factors contemplated; but reward will be measured according to motive, and there will, undoubtedly, be many who will want to call on the rocks and mountains to fall upon them. So it is for each to determine whether he will come to this service, help on this ultimate in the capacity of son or servant, for it matters much whether we move with or against the divine current. On the one

hand is joy, peace, triumph; on the other, vexation, sorrow, and suffering. Shall we not then hearken unto the teachings of the Solar Circle, to the voice of the infinite God, and the angels who watch over us as the swift messengers of the celestial morning?—taking courage and not alarm because of the things which are to come, for, if we look within, the “still, small voice” will be our guide, leading us from bondage, sorrow, and affliction into the light and joy of heavenly service and godly sonship.

EMPLOYMENT FOR A MILLION MEN.

It is stated, on the authority of those who have made statistics a business, that we have on an average about a million workmen idle for lack of employment. At the present time it is estimated that a considerably larger number are out of work, and, as most of these have others dependent on them, this very much increases the number of those suffering deprivation from this cause. There is a grave deficiency in a civilization which leaves so many without the means and opportunity of earning an honest livelihood. It is often asked why they do not follow Horace Greeley's advice and “go West;” but, allowing they had the requisite fitness and experience, it takes money to transport and maintain one's self and family until the harvest of nature can be secured. Again, unoccupied lands are becoming more and more distant and difficult of access. So this question of inability to secure employment is likely to become more and more burdensome and aggravating. Something is evidently out of joint, and the problem of how to remedy it is getting to be both serious and pressing.

We have resources in abundance, and power and machinery enough to supply the markets of the world; but we would have little need to look for foreign markets if our own people were financially conditioned to purchase all they could naturally and easily consume. Only a comparatively small portion of the people are thus conditioned, and it is getting to be generally understood that our trouble is one of under-consumption rather than over-production. It is a biblical doctrine “that those who will not work shall not eat.” So far as that goes we have nothing to say; but how about those who are willing to work, who yet suffer enforced idleness and consequent privation amidst plenty? In this respect there is evidently great need of some new adjustment of social and industrial forces. In this quarter we have a problem of most weighty import that is earnestly pressing for solution; and whoever can devise methods or measures adequate to give occupation to this idle million of well-disposed workers, or even to a portion of them, will certainly be public benefactors, and remove a rapidly

growing cause of discontent and suffering.

A CITY OF GOLD.

In the lecture of Mr. Butler the printed report of which is given in this number, he refers to the ancient Heliopolis of Egypt, the City of Wisdom and the Sun, as being the forerunner of the New Jerusalem or city of "Gold" that is to be, the time for the realization of which being even now at our door. If the time to materialize this ideal city of the ages is at hand, we certainly have the means, ability, machinery, and material to build a magnificent city to Om (the Omnipotent), and it would be an admirable way to utilize the unemployed workmen of the country, in an enterprise of a grand though novel nature for what is considered a superficial, selfish, and materialistic age. But there is a deep and expansive vein in our people nevertheless, and we might ask for what have the favored few been accumulating so much more money than they have need of? Possibly for this very end, as strange things have happened, and we are in an age when we may almost of a certainty count on beholding the improbable. What a veritable New Olympus or Mountain of Light it could be made! — a place unto which the nations would not only look, but flow; a substantial pattern city in which the "salt of the earth" might exemplify a model social life and perfected industrial methods; a Holy of Holies, from which heal-

ing could go forth to the four quarters of the globe.

Men pour out their wealth for ideal things. Millions of lives and treasure have been expended for crusades and wars where a principle or idea was at stake, and often for a mere whim. Why not, then, create an enthusiasm over this ideal of the ages, and inaugurate a grand industrial crusade for its accomplishment? Let us as did Peter the Hermit of the Crusades of the Middle ages, raise the cry,

"GOD WILLS IT!"

On to the city of Om. and thus bring into objective existence the vision of the prophets, the hope and promise of the heavens, and open a new door for the salvation of the earth. Who will head the subscription and lay the corner-stone, and who will be number two, and number ten, and number ten thousand? Life stagnates with mere money-getting; grand ideals, after all, are the only things which exalt life and make it worth the living. Let, then, the cry be raised. "God wills it!" Let a new electric thrill be sent through the length and breadth of the land, until every entity from atom to man is in motion with new life. We have reached a pivotal point in human history. A continent is at our command; let us plant in its heart a city and mountain of light, — a New Olympus. Let us prepare a place for the heavens to descend, and let it be worthy of the "Ancient of Days."

DEEP and full breathing, with hope and faith in the Infinite, is a most potent medicine.

GOD never turns away from the soul of man; but man, like the earth, may turn from its source of light and life.

A NEBULOUS REGION EXPLORED.

IN *The Path* for March, F. Hartmann, M.D., contributes an article entitled "What is True Christianity?" While it is replete with paragraphs of clear-cut thought, wherein with taut bow he sends the arrow straight to the mark, he, nevertheless, as it appears to us, fails in doing the subject justice in at least two most vital points, by setting forth as necessarily nebulous the most central doctrines of the subject under consideration.

In defining "the universal God as the incomprehensible centre from which proceed the elements of *Love, Life, and Light*," he says: "We can conceive of no other *God* (or Supreme Good) but the one which lives within ourselves, and which is said to be the image of the universal God reflected in the purified human soul, where it (He) may attain self-consciousness and the knowledge of self." This strikes us very much "like putting the cart before the horse." It makes the supreme source from whence proceed "*Love, Life, and Light*" deficient of the knowledge and consciousness which he states it is capable of producing, thus making the effect transcend the cause, which is not esoteric philosophy, as we understand it. Does God live in man that he may get consciousness and knowledge of his own being; or is it not rather that man may become conscious of God?

As this nebulous idea of God seems to be quite prevalent among occult writers, we would like to submit it to the test of the lenses and thought formulas employed by the writer himself in the article in question, and see if his arguments and convictions in other directions will not, when brought to bear

with sufficient intensity of concentration, disclose that this supposed nebula contains clearly defined and luminous stars. "The 'below,'" says Dr. Hartmann, 'is always in exact correspondence to, and related with the 'above.''" How, then, we would ask, can there be knowledge and consciousness "below" if there is no such thing "above"? Again, speaking of the luminous germ within, he says, "This principle will at first only be felt intuitively, but as we feed it with good thoughts it grows, and the interior spiritual senses become opened, so that we may see and hear its voice distinctly and without any fear of misunderstanding its meaning."

Here we have "voice," intelligence, and "meaning," something with "senses;" must they not, then, have their "exact correspondence 'above'" to be consistent with Dr. Hartmann's own thought formula, and with esoteric philosophy in general? But let us look further and see what it is that, when fed with good thoughts, opens out into "spiritual senses." In defining the "baptism of blood" he says it "means a penetration of the growing spiritual germ in man, through the flesh and blood and bones of the physical body." The new nature, then, we perceive is derived from "*spiritual germs*;" it is these that are to be fed and nourished like a child in the womb in order to produce "spiritual senses," — a *Son of Light*. We are beginning now to bring the focus of light upon the centre of man's being, this nebulous, alleged unconscious (God), which proves to be not God at all, but simply germs capable of producing godlike natures. The physical man derives his existence from

a germ deposited in the mother nature, and it is perfectly consistent that the spiritual man should have a corresponding origin. Of course these germs are unconscious until quickened and nourished by the soil in which they are planted; but how do they derive this property of being able to produce higher spiritual consciousness and intelligence? Do conscious physical organisms spring from unconscious parents? Is there not always a ratio of correspondence between the parent and the offspring? How, then, is higher spiritual consciousness to be expected without a correspondingly intelligent and conscious parentage or cause?

We put a grain of wheat into the ground and are able to calculate the result, — all material life unfolds from seed germs. We have germs “below,” and we find that we have their correspondence “above,” and that, under suitable conditions, that they unfold into spiritual senses, faculties, understanding, voice, etc.

Why, then, should we call unconscious spiritual germs the “universal God”? Do not all natural germs proceed from a parent and adequate life? Then, if there is a parent life “below,” may we not expect, yea, declare, that there is a Parent life “above”?

Unquestionably there is a realm of spirit beyond our present ability to explore; but is it esoteric to allow our thought to find its highest centre and bounds in “unconscious germs” rather than in conscious intelligence? Is not this nebulous idea, after all, but a philosophical method of repeating the reputed sin of Satan in repudiating other consciousness and intelligence than his own, thus egotistically and ideally making self the centre of intelligence and authority, and inaugurating a strife

among mankind as to who shall be the greatest, but what is even more fatal placing man in a false attitude to the true source of life, which must ever be “above,” as literally as the sun is above nature, though its influence and operation must be sought within?

Now, then, for the second point. The writer advances the idea that at certain cyclic periods a “(planetary) spirit” appears to revive neglected truths and lay the foundation of a new religious system, and goes on to say, “It is believed that the man Jesus of Nazareth was the mortal form in which such a spirit embodied; the latter being no less than what I believe every planetary spirit to be, an emanation of the Universal *Logos* or the *Word*. He further explains the *Word* as being “*thought* rendered active by *will*,” and adds:—

“No one can come to the *Father*, but through the *Son* ;” that is to say: No *God* will take his seat in the interior temple of Man, except through the power of the *Word*, — in other words, by the concentration of thought and good-will upon the divine germ which rests in the innermost centre of every human being. If we concentrate our *Love* upon that centre of *Good*, the divine germ will begin its active *Life*, and the interior world will gradually become illuminated by the *Light* of the spirit. As this principle grows it will penetrate the soul and through the soul all the lower principles, even the physical body, throwing off the impurities of soul and body, and the more such impurities are present, the greater will be the suffering typically represented by Jesus, until finally the *baptism of blood* is completed, the soul purified, the animal *ego* dead and the man has become a “Christ” or an *Adept*, — that is to say, one in whom the (6th) *Christ* principle has taken form.

It would seem from the above that (planetary) spirits are the *Logos* descended into human form, and are, infe-

rentially, cyclic germ centres, or souls which would explain Jesus' words, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you," and again, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." Now we have here one who is full of the germs of immortality, and yet we are told in the concluding paragraph of the article under review, that, "the man Jesus, having died, can only be a Saviour to us at present if we study his character and imitate his example." That the earth life of a (planetary) spirit should have historical and exemplar value no one would presume to dispute; but are we to accept that a planetary spirit, a "Son of Man," relapses on the dissolution or translation of the natural body into its alleged original "unconscious germs"? Would he not necessarily remain a conscious, intelligent, active force in the affairs of the planet of which he was the central spirit,—at

least for his own allotted cycle of time? When there is to be a new church on earth "below," there must of necessity be a new church in heaven "above," according to the writer's own premises. And we are told his disciples are to do greater things because of his ascent unto the Father. His lifting up is to the end of drawing all men unto him. Then again, as there is a visible sun in the natural heavens, to preserve the correspondence there must be a spiritual sun in the spiritual heavens, and a planetary spirit would of necessity be in some way closely related thereto. Now, the idea that Jesus, being dead, could no more be a Saviour would be exoteric rather than esoteric. If he is a planetary spirit, then must he have planetary power in the inner and higher degrees of the planet, and be the intelligent conscious source of the "spiritual germs" already discussed, with power to give spiritual life unto whomsoever is ready and willing to receive it.

IMAGINATION AS A FACTOR IN LIFE.

THE thought of to-day, the ideals of the present generation, become the flesh and blood of the next. All things first have existence as thought-forms ere they find expression in the objective realm. The chair in which I sit, the desk at which I write, first had their form in the maker's or designer's brain. They were thought-forms ere they became substantial, convenient, useful facts; and, when we look around us, how many evidences do we behold of the inventive planning brain, and the deft, industrious hand! Mind is everywhere outworking its ideals, externalizing its conceptions, and the progress

and wonders of civilized life have their fountain-head in the realm of the ideal; from their invisible home in the brain, how swiftly, how wonderfully they materialize! Is it not true that all the works of man are but his expressed or materialized thoughts?

Then again, when we look abroad on nature, and behold the velvet grass, the leaving tree, the budding flower, the joyous singing-birds, may we not ask, whose thoughts are these? For we have seen that all things are born of thought. How wondrous, then, the life that rules the realm of cause, whose thoughts materialize in bush and flower,

in tree and fruit, in waving grain, in bubbling spring, and leaping brook, "the cattle of a thousand hills," and last, not least, the husbandman and keeper, the crown of all, an upright man,—the final fullest thought to stand on earth in place of God, a fitting link between the great First Cause and his created works.

Next, by the rushing tide of thought and the vast ideal domain which stands revealed to quickened minds, we must perceive that God has merely wrought what could not be achieved by man, supplied the material, the opportunity, and left the rest to him, having therein a representative, a son, to carry out the details of the great plan. And so from time to time the grand ideals, the lofty plans and patterns, are revealed, — for

some of the race in every age have been privileged to commune with the Divine and see and learn much of the plan regarding earth and man. But there are also special seasons, which are likened unto the time when the sun-quickened earth bursts into bloom and fruitage. Such time is now; such time is ours, when the cycling energies of a realm invisible begin anew to course through mortal life with a new wealth of thought and purpose. Nor doth the poet's dream or the prophet's vision transcend what we may do and be; for of a truth doth the Heavenly Kingdom, ever the apocryphal city of gold, descend into the thought and life of man to be by him out-wrought on these terrestrial shores, where wash the tidal-waves of spiritual infinitude.

A HAPPY THOUGHT.

BY JOHN LATHAM.

ART thou a spark of star or sun,
Or heart-impulse of loving one,
With joy thus fraught?
Winged mystery of starry power,
That so doth brim the flying hour, —
A happy thought!

The world is sad, the world is gay, —
December drear or blooming May, —
'Tis all! 'tis naught!
But yet the blackest night may gleam
If in and o'er our life doth beam
A happy thought!

Glad thoughts then let us sow like seeds,
To ripen into noble deeds,
As action ought;
Thus angels win the crowns they wear,
As unto earthly lives they bear
A happy thought!

Thou, Venus! queenly star of light,
And thou, too, silvery orb of night,
Let us be taught!
Let sunlit centres, high enshrined,
And planets tell how best to find
A happy thought!

The universe doth hear our cry,
And mighty messengers draw nigh,
When fitly sought!
An inner realm is shining fair
With wealth of life for us to share
Of happy thought!

New life! new life! to all the race!
Let this thought glow upon each face,
Heaven's sunlight caught!
That steadfast, loving friends we find,
To share with us this joy of mind, —
A happy thought!

CORRESPONDENCE.

LOCKPORT, ILL., Feb. 16, 1887.

H. E. BUTLER:—

MY DEAR SIR AND BROTHER,—Thanks for your lecture, "THE IDEA OF GOD," and your kind offer. I have read it closely, and consider it a good exposition of our *science*, so far as you handle the subject and can bring it to the comprehension of a *mixed* audience.

I would be well pleased to suggest a few additional explanations to some that you make, and particularly in regard to Matter. As I understand the latest instructions of our *occult leaders*, and also the writings of ancient mystics, matter *itself* is not understood to be a spirit creation, but it is a cotemporary of spirit.

I can make this understood in no better way than to begin with the following extract from the writings of the Greek philosopher Plotinus, as translated by Taylor in his introduction to *Timeus*.

"Since matter is neither soul, nor intellect, nor life, nor form, nor bound, — but a certain indefiniteness, — nor yet capacity, — for what can it produce? Since it is foreign from all these, it cannot merit the appellation of being, but is deservedly nonentity. Nor yet is it nonentity in the same manner as *motion* and *abiding* are non-beings, considered as different from being; but it is true nonentity, the mere shadow and imagination of bulk, and of the desire of subsistence, — remaining fixed without abiding, of itself invisible, and avoiding the desire of him who is anxious to perceive its nature. Hence, when no one perceives it, it is then in

a manner present, but cannot be viewed by him who strives intently to behold it. Again, in itself contraries always appear, — the small and the great, the less and the more, deficiency and excess. So that it is a phantom, neither abiding, nor yet able to fly away; capable of no one denomination, and possessing no power from intellect; but it is constituted in the defect and shade, as it were, of real being. Hence, too, in each of its vanishing appellations, it eludes our search; for if we think of it as something great, it is, in the meantime, small; if as something more, it becomes less; and the apparent being which we meet with in its image, is non-being, and, as it were, a flying mockery. So that the forms which appear in matter are merely ludicrous, — shadows falling upon shadow, as in a mirror, where the position of the apparent is different from that of the real object, and which, though apparently full of forms, possesses nothing real and true. But the things which enter into and depart from matter are nothing but imitations of being and semblances flowing about a formless semblance. They seem indeed to affect something in the subject-matter, but in reality produce nothing, from their debile and flowing nature being endowed with no solidity and no rebounding power. And since matter likewise has no solidity, they penetrate it without division, like images in water, or as if any one should fill a vacuum with forms."

In order more fully to comprehend this, let us first recognize the fact that there is a wide difference in the meaning of the two terms *Eternity* (termless time) and *Infinity* (boundless space), and that this difference is extended to that which fills Eternity

and Infinity. In other words, the *substance* which necessarily fills the measures of Eternity, is not the same as that which fills the measures of the Infinite.

I will only "present the case in this article and await the invitation to bring in my evidence." That which fills Eternity must be of the substance and nature of *supreme affirmation*, and that which fills Infinity must be of utter *Passivity*, or entirely void of both *negation* and *affirmation*.

It is not difficult to locate the Divine Unity as native to one of these; for such unity does not recognize the three dimensions of measurement when considered separate and by itself. The mystic ONE, fountain of all mind, power, and being, can be considered as only a *point* or *centre* of that whose circumference is nowhere, and a point is without length, breadth, or thickness. Therefore, at least three of the seven dimensions are not properties of the Eternal.

Supreme affirmation must be eternal; but it is not necessarily infinite; it need only possess the possibilities of the infinite. In that which is purely supreme there can be no element of negation; therefore, in pure, divine, unity, there can only be the *positive* and the *passive*, and that which is positive must be of an eternal substantial nature, and eternally different from that which is passive.

Matter *itself* fills infinity as an utter

diffusion in which there is a total absence of unity. With respect to itself it is immovable, but with respect to the substance of affirmation it is as *nothing*, being void of life, — void even of negation. It is the supine substance, *illus* or "mud" of the infinite.

As matter belongs to space, and as space means the extension of the three known dimensions, so they must all go together. But there must be a line of demarcation between that which is positive and its passive servant; and the fourth dimension may lie in the vicinity of this line, while the remaining three are properties of the substance of affirmation. What the real nature of the unknown four are, let those explain who are done wallowing in the *mud* that fills infinity.

As every existing *thing* that is attached to, or covered by, this mud is subject to the first three dimensions, it cannot pass that *point* where they are absent; and, if it be an essence of the incorporeal, it must free itself of this incumbrance before it can return to its normal condition. Therefore, every *thing* of life must seek the *centre* of its being, wherein is the *door* through which runs the *line* of the fourth dimension, and which is the only *way* for it to return.

May the *gods* assist us in finding this *door!* for it is an easy thing for us to know who, or what *THAT* is that abides eternally in the open day across this threshold. Stryx.

IMMORTALITY FROM A PHILOSOPHIC POINT OF VIEW.

DR. NICHOLS, in his work on "Mind Cure; its Truths and Fallacies," furnishes a good argument, from a material or scientific point of view, in support of man's continued existence after death. He says, "The materialist takes the discovered elements and says, 'Here is all there is in existence; here is all there is in man. We have dissected him, and analyzed him, and

subjected him to our most powerful microscope, and this is all we find; therefore this life is the end of man. He has no such thing as actual mind or spirit. It is simply the result of the activities of these few elements.' He challenges the Deist to prove what mind or spirit is, and what God is. He answers that he knows that they do exist, but cannot satisfactorily explain

the why or wherefore. So that, measured from the stand-point of the demonstrable, the materialist seems to have the best of the argument. But from the stand-point of philosophy he has a less easy task. He is here confronted with questions which he finds difficult to answer.

“For instance, we ask him, What is light? what is heat? what is electricity? They are not composed of your vaunted elements. Well, no, says he; but then they must be some other elements. Aha! sir, this is where we wanted you; so then you admit there may be in existence some elements that are too fine and too rapid in their movements for you to grasp and hold under the object-glass of your microscope, do you? Well yes, I must admit that such seems to be the case. And now, sir, if you have good evidence that there are some other elements in existence whose nature you cannot determine, what right have you to say how many there are, or to what degree

of fineness they may attain, or what degree of power the finer ones are capable of manifesting? We have evidence that the finer they are the greater their power and the more rapid their movements, as is manifested in light and electricity. And now, sir, further, if, as you admit, the elements you can analyze can by a power inherent within themselves organize a form, — a physical body, — reasoning from analogy, by what authority can you assert that the finer elements cannot organize by a power inherent within themselves and also form a body, either within or without a physical organism, so fine that you can neither see nor analyze it?

“In an argument with a well known materialist a short time ago we presented the matter in a manner similar to this. It completely staggered him. A new light seemed to dawn upon him, and he frankly admitted that he had never before thought of it in that light.”

WHAT NEXT?

THE progress of mankind has been characterized by a continual coming out from old conditions. Abraham was called out from among his kindred and people to establish a new and higher social and religious basis for his descendants and posterity. In due order the children of Israel had their exodus from the land of Egypt. The hives of civilization in ancient times were constantly swarming and overflowing, sending forth the more advanced and enterprising of its sons and daughters. Wave after wave of colonization swept

over Europe from the older civilizations of the East. Egypt, Phoenicia, Greece, successively colonized the shores of the Mediterranean. If the soil was disencumbered, — well! If not, — the sword of the more virile people cleared the way for the advancing tide. At the appointed time the genius of Columbus opened out to the dammed up population of Europe a New World. A broader enterprise seized upon the maritime nations until the surface of the globe was explored. Enterprise and colonization set in with a heretofore unknown vigor. The

North American continent proved an especially inviting field. The stream has rolled steadily forward until the new civilization presses the shores of the Pacific, and confronts the civilization of ancient times on the borders and confines of Asia. The wave has swept around the globe with added momentum as it approached the culmination of a natural cycle of progress. What next? The spirit and genius of a new cycle is still crying "Come out from among them! Cut loose from old conditions and come up higher!" But when, whither, how? The present is always the accepted time, and there is "always," as Daniel Webster said, "plenty of room at the top;" but ere we consider *how* this thing is to be done, it will be well to take a brief survey of the field. Humanity no longer has an unoccupied continent at their disposal. The work of subduing and developing the domain has already well advanced, and the work now before us is rather to subdue and develop ourselves. We substantially possess the continent, and the thing now needed is that the truth should possess us, and that the world's affairs be administered in accord therewith. The problem of human life and higher unfoldment is to be met and solved in the spirit and measures not only of a new world, but a new age; we have to do with great issues, — the future of this continent, even with the future of humanity upon this planet; for the time has arrived when we must "come out from among them," must "come up higher;" when we must possess and exercise every talent and power of heart and soul, of head and hand, as a *trust* from the majestic One who rules our solar system from centre to circumference, — even the infinite Spirit of Life, whose

legions of light are filling the internal spaces of mind and matter, who is moving upon the waters of human life, and calling forth from the depths of man's nature the prototype of the "Kingdom of Heaven on earth." These things are no longer confined to the secret closet, to the recluse's secluded meditations, but are being observed and published upon the "house top." The conservative press is waking up to the fact that something better than old-world and old-time methods and measures are necessary; even the staid Church of England is discovering that they have not yet grasped the underlying principles of Christianity. As an illustration of the discontent which is abroad, and of the feeling of interest, and even of alarm, which is being aroused we give below a recent editorial from the columns of the *Boston Herald*: —

"SOCIAL DISCONTENT.

"There has probably never been a time in the history of the world when what may be termed the great social problems have awakened more interest or received more attention than has been exhibited in them in all civilized countries during the last few years. For a generation or more prior to the French revolution the social and political rights of man were theorized upon by a number of distinguished writers, and were discussed in polite assemblies. But the agitation of a century ago was a local one, confined chiefly to France; and although it had later on a profound influence upon the political thought of the world, the excesses of the subsequent French revolution occasioned a popular reaction which nearly neutralized the effect of the theoretical teaching.

"But at the present time the movement is not confined to a select few; neither is it localized in one country. In England, France, Germany, Austria, Russia, Italy, and the United States,

not to speak of smaller nationalities, an agitation has set in, based on the belief that the social conditions of the present day are wrong, in that they accord too much to some men and not enough to others; that the prizes in the lottery of existence are drawn by a favored few, and that the great mass of mankind is, in consequence of the fickleness or the injustice of the distribution, obliged to content itself with blanks. Nor is this all. The complaint is made that, in consequence of the absorption of vast wealth in the hands of a few, these are permitted to indulge in every whim or fancy of luxurious taste, while the great mass of the people find it all but impossible to procure the bare necessities of life.

“An indication of the spread of the belief that this is not a fair allotment is shown in a circular recently sent out by certain members of the English Episcopal church to their fellow-clergymen in each of the parishes of the metropolis of London. This circular was anonymous, for the reason that its publishers did not wish to have any personal feeling aroused by it. Its authors assert that they cannot bring themselves to believe that their well-to-do and wealthy countrymen, who are the chief supporters, by their presence at church services, of religious institutions, have yet grasped the underlying principles of the Christian religion; that, while want and misery are to be found on every side, it is not in accordance with the teachings of the New Testament that men should live in the enjoyment of all of the ease and pleasure which abundant riches can bring to them. They are also of the opinion that the ostentatious enjoyment of wealth is of itself a curse to the community, inspiring, as it does and must, envy, hatred, malice, and all uncharitableness, thus leading many who do not possess it, in their desire to possess the pleasures which the rich enjoy, to sacrifice those virtues which are essential to honorable manhood and womanhood.

“It can, of course, be pointed out

that the authors of this document are not disposed to pay a close regard to the conclusions which a study of political economy would enjoin. There are, undoubtedly, weak points in their argument; but their protest or appeal, whichever it may be called, is merely given as a symptom of the times. The result, a hundred years ago, of the teaching of doctrines not altogether dissimilar to these was a hatred of those who were then considered the aristocracy, which led to the outbreak of the French revolution, and to the horrors of the Reign of Terror. It may, of course, be said that we are wiser in our day and generation, and that the bloodthirsty characteristics of those who directed the policy of France in 1793 could have no counterpart at the present day. This may be so; we certainly trust that it is. But it is not out of place to remember that a certain attorney of Arras, France, in 1785, refused the appointment of judge in the local tribunal, because it would be necessary for him in that position to pronounce a capital sentence against prisoners who had been found guilty of murder; and hence, although he greatly desired the position, his strong conscientious scruples against taking human life, even by legal means, prevented him from taking it. The name of this humanitarian was Robespierre, and his career from first to last is evidence of how a man's acts may be controlled by the force of circumstances. We ought, certainly, to profit by experience, both in preventing social discontent by needed concessions, and in not permitting social discontent to assume some of the terrible shapes that it has taken upon more than one occasion in the past.”

Without attempting anything like an exhaustive consideration of this question at the present time, we invite attention to the suggestions of our collaborator, Hiram E. Butler, regarding the possibilities and advantages that are still to be had in the line of colonization.

HOW CAN COLONIZATION BE MADE A SUCCESS?

MAN'S natural and healthful position is on the soil. The ideal and true church is that of a "Husband-man," — a keeper of "The vineyard of the Lord." While cities have their advantages and civilizing tendencies, they are also centres of artificial life, of enervation, disease, of overcrowding, of sharp dealing and crime. There is great need that our attention be directed to first principles, — to nature, where we may realize, as it were, the presence of "God walking in the garden in the cool of the day." There is a new, intelligent, and higher relation that we must sustain to our mother earth. The burdened people need a change, their spirits need purer surroundings, opportunities for interior unfoldment and physical renewal which are not afforded in the compact and artificial crystallizations of city life. We are on the eve of a great exodus from old conditions; the germ of a new and higher civilization needs soil and opportunity for planting and growth; but this enterprise involves difficulties, necessitates much wisdom and patience, and also preliminary work of selection, organization, and preparation; for the refined and sensitive persons who most require this change and new planting are largely unfit for hard physical labor.

During the past two hundred years we have been passing through a refining process. The intellect has been developed, the fine arts cultivated; homes with modern improvements have become a necessity; comforts that were unrealized and unknown to our fathers have become indispensable to us, — and why? Both because of our greater development in brain-structure and or-

ganic quality. Take the portraits of even the foremost men of the revolutionary period, — a little more than a hundred years ago, — and we find the hair and texture of the skin generally coarse, with the ear about midway from front to back of the head, showing that they were better endowed in the physical, and had strength and endurance; but to-day we find the majority of persons have fine hair, and, in many cases two-thirds or three-fourths of the brain is in front of the ears; they are, consequently, not fitted for hard labor, yet these are the very people who need a change. Then again, machinery of all kinds has been invented to lighten toil, but still they have need of the saying of Isaiah, "The son of the stranger shall be your plowman and vine-dresser." For, as the Bible truly says, we have been "growing weaker," and, may we not also hope, "wiser." And should we not use this wisdom for our own good, and the direction of the many who, while they are well calculated to be hands and feet, are at present ill adapted for self-employment and advance? And here it is well to state that humanity embraces the functions of a grand man, and "that we are each members in particular;" and what Paul said in this respect is not a mere figure of speech, but has a literal and specific application, as set forth in our recently published science of Solar Biology, which affords a most valuable key to the harmonious, social, and industrial grouping of the diversified natures and characters of mankind. This science thus becomes an important guide in life and matters of reor-

ganization, revealing the part of the grand body to which each individual belongs, and the consequent mental tendencies, physical fitness, natural sphere, and highest and fitting use in the world. Efforts at colonization have usually been made with but an indefinite idea of what was wanted or how to do it; neither have the parties been able to answer the all-important question as to the cause of the trouble among the people, and why it is that hardly two persons can live together with any degree of harmony, no matter what plain of life they may occupy. When this question is answered, and the remedy found, then colonization on a higher and more Godlike basis can be had, founded on natural law.

At this point Solar Biology offers most invaluable aid, for one of the main causes of inharmony arises from the fact that people do not understand each other; but this science aids them out of this difficulty, and is now ready to be put in the hands of every man and woman. It reveals a knowledge of one's self and gives a ready means of understanding others, simply from having their date of birth. Parents will find that it shows the real nature of their children far better than they could know them by any other method. It also aids every man and woman to know their true sphere of use in life, and sets forth the laws of organization after the pattern of the heavens.

Again, many in the world have come into the knowledge of the Society of Masters, or purified souls who have attained their place and function in the Grand Solar Man of the heavens, and to which reference is made in Hebrews XII. 22-24. These it is who are instrumental in controlling and leading, educating and preparing people to come into the order of the heavens; and, when this is accomplished, the higher faculties, the sixth sense, will be fully opened, and we shall no longer be solely dependent on

speech and the vibrations of the natural atmosphere to communicate thought from mind to mind, but we shall understand and know each other through this inner sense, and this alone will banish misunderstandings, and promote spiritual oneness, bringing all to work in harmony like the different organs of a single brain. And thus, through chastity and the conservation of their powers, will they come to be tenfold more powerful than ordinary men; and if the number that John saw in his vision were brought together, viz., 144,000, they again would be endowed with proportionately more psychic and mind power with which to influence, change, and control the world; and, as they will be entirely in harmony with God and the angels of the Solar Circle, they will rule the earth in righteousness.

It is necessary that people should become impressed with these things, and put themselves in training to attain the requisite powers and unfoldment. Societies must be formed in different localities, and in due time the ripe fruit will be gathered at the appointed place, with every facility of knowledge, experience, machinery, and means wherewith to lay the foundation of a new social and industrial world, thus carrying into effect the ultimate indicated by the angel that gave the Revelation to John on Patmos, being that for which Jesus wrought, and of which the prophets and seers of all ages have prophesied, and which has been foreshadowed in the many partial efforts at colonization in modern times, — the great truth and necessity of which is impressed upon the interiors of every intuitive man and woman; so, while it has outwrought itself in multifarious systems and issues, it also has a great underlying truth which is yet to be realized.

I submit this hasty outline regarding what is, and is to be, as there will be a department in the ESOTERIC for the discussion and answer of all questions relative to colonization and the necessary requisites of unfoldment in this direction, and attainment of higher powers in general. HIRAM E. BUTLER.

From the many press notices of Solar Biology, we give the two following as fair representations:—

(From the RELIGIO-PHILOSOPHICAL JOURNAL, May 7, 1887.)

"Solar Biology."

BY A THEOSOPHIST.

"Solar Biology" is the newest addition to the theosophical literature, and is published in Boston. As books of a mystical character are of importance to transcendentalists, we propose to review this work as candidly as possible, in a spirit of fairness to the general public and the author.

The work may be classified in the same category with "Art Magic," "Ghostland," "Isis Unveiled," and "The Perfect Way," the author having led the life of a recluse for many years, having made his attainments, and having come forth with his mission. The inspiration is of the highest; and, if there be spiritual masters over matter, who rule our planetary system (and we reasonably believe there are), there is every indication that this book has come direct from them. There is an absence of that phenomenalism which characterizes "The Occult World" and the séance rooms of materializing media; but the interior unfolding of the author is very high, and his perceptions and deductions bear the stamp of rationality, and, what is of more importance, righteousness.

The influence of the sun upon our earth in generating and sustaining life is too well recognized to require any exposition here; but the special feature of the book before us is that it points out, in a clear and scientific way, the influence of all the planets revolving round our solar circle. The result of the author's astronomical observations is that there has been developed a complete system for discerning human character according to the position of the planets at the date of birth. The work tells what is, and why it is, but makes no pretence to foretell the future, having no relation to astrology, though employing well-defined and accepted astronomical facts. . . . Elaborate diagrams and tables are given showing the signs of the zodiac in which our planets were or will be placed at any particular date. The tables range from 1st of January, 1820, to 31st of December, 1899, and the calculations, being mathematical, are, of course, accurate. . . . The general plan of the work under review is to show that the human family, as a whole, makes up the solar man and woman. As in the *microcosm* so in the *macrocosm*, and, as intuitive perception invariably precedes scientific proof, there comes down to us as an heirloom from the ages the idea that the zodiac embraces the functions of a *man*. "God geometrized," said Plato, and the more our experience unfolds the more we learn that "law and order characterize the universe," and that there is an underlying harmony between laws governing the external nature and those which govern character. A great merit in the eyes of the reviewer is that "Solar Biology" is not an advocate of fatalism, the author having demonstrated that "tis the wise man rules the stars." In other words, the mission of man is to so control, direct, and govern as to develop and overcome. "Solar Biology" teaches the principal doctrines of evolution, but it is evolution of a healthy moral and even religious character, a special chapter being devoted to Bible history.

The work, I think, will be of special importance to physicians. The number of medical men who dabble more or less in transcendentalism is large. Indeed, so great is the weight of intelligent opinion now in favor of transcendental methods, that we need not hesitate to designate the physical materialist as "behind the times." The work before us will be prized by those M.D.'s who are possessed

of intuitive discernment, and who desire to have a certain key to the nature and character of their patients.

To lovers of the occult in nature the book is charming.

(From the BOSTON HERALD, April 27, 1887.)

"Solar Biology."

It is not easy to give a sufficient account of this book without being in some sense an astrologist. It professes to be a scientific, exact, and easy method of reading character, diagnosing disease, determining mental, physical, and business qualifications, conjugal adaptability and the like. It is one of a series of volumes which the author intends to publish, and is brought out first in the list because it meets the present needs of the people. It is here demonstrated that there is a science of mind and life which is not only occult, but within the limits of verification in human experience. The system is unfolded for those who wish to follow out its lines of inquiry, and there is unquestionably something in it. The author, Mr. Hiram E. Butler, explains the nature of astrology, the foundation on which it rests, and its applications to human life, with clearness, and with an hour's study its essential principles can be mastered. It must be conceded that the system is fascinating, to say the least, and that it is worthy of consideration by those who see in its primary facts the relation of material agencies to material conditions. The conviction of the critic is that this book must have a place in his library, and that the conditions on which the system rests, though passing strange, have substantial foundation in fact. It is not easy to set forth the reasons for one's confidence in these attempts to forecast the conditions of life for a single individual, but it will be plain to any one who masters this work that it explains much in life which can be avoided, and that there is a subtle science of man in its horoscopes which does not in the least conflict with one's duty, and may be made to throw great light upon one's life in times of doubt and perplexity as to what one ought to do. The work is to be welcomed as an apparently honest and scientific statement of what, in dishonest hands, might be the cause of great mischief to individuals. If astrology is to be studied or relied upon in any of the circumstances of life, it ought to be so set forth that it can be known for what it is worth, and no more. It would seem that Mr. Butler in this treatise has not imposed upon his readers, but given them the initiatory information by which they may themselves verify whatever may be told them in matters pertaining to occult life. Aside from all pretensions to science, the volume is rich in suggestions on the relations of the sexes in their intellectual, physical, and spiritual conditions which commend themselves to all who have had much experience of life. The trouble with this occult business is that cranks are able to use it to inculcate notions with which the science of astrology has nothing to do. If accepted as an adjunct to experience in dealing with individuals, their diseases and their weaknesses, it is capable of being of great service to physicians, parents, and others who carry the responsibilities of life.

"Solar Biology," by Hiram E. Butler. Esoteric Publishing Co., 478 Shawmut avenue, Boston, Mass. 8vo., pp. 500. Price, \$6.00

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

VOL. I.]

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JULY 22 TO AUG. 22.

[No. 2.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

THERE is no doubt but that all life is progressive, and has come up through the various forms of existence, from the elementaries,¹ of fire, air, water, and earth. The life that now animates the vegetable kingdom will sometime become the man¹ of our earth; and as we look into nature and analyze the states of intelligence, mental capabilities, and physical characteristics, it is readily perceived that there is a continued chain interlinking all life from the lowest to the highest.

No creature can transcend the highest attribute of its nature, or, in other words, no creature can have a will to act out any other nature than its own, and the dominant principle of its nature will control the general conduct of the creature. Another fact must here be recognized, viz., God is not an arbitrary monarch, who overreaches his own laws, requiring of his creatures a course of life not in accordance with their nature; but acts ever through established laws, and that which is right in one age and to one stage of unfolding is right for the same stage and condition always. God never changes; but man, as well as all pertaining to earthly existence, is constantly changing.

All life runs in cycles, like day and night, winter and summer; ages of human light or intelligence, of darkness and ignorance. But these cycles are not exact circles, but rather, like the winding of a ball, each round overlapping and enlarging the sphere of human capabilities. These cycles have their specific sphere to ultimate. Jesus and the ancient prophets often spoke of "the harvest of the world." Hindoo philosophers speak of the "Kalpa" or day of Brahma, when the fruit of the earth, having ripened, will be gathered in, and the earth returned to its original state of desolation. The Hebrew prophets, and also Jesus, looked forward to the time "when the knowledge of God should cover the earth as the waters cover the sea." This would signify a state of spiritual illumination, which is that for which we labor, a local Nirvana, as it were. The Hindoo philosophers look beyond this for their ultimate, conceiving of a time when this illuminated state shall have filled all life, producing a final nirvanic state, when all created beings will leave the earth and become one with the infinite consciousness. There are seven sevens of cycles. The first seven are those of force; second, seven cycles of discrimination; third, seven of order;

¹Thought-forms of celestial origin that have not yet found human embodiment.

fourth, of cohesion ; fifth, of fermentation ; sixth, of transmutation ; seventh, of sensation. The first seven bring matter into existence, and into the first phases of animate life. The second cycle of seven brought animate life up to the instinctive man in Eden, who obeyed the laws of the God of nature from his instincts, without having knowledge of the third cycle of seven stages, commencing in Eden, and which, when completed, will bring man into the possession of the knowledge of the laws of God, as referred to above. We are now in the fifth principle (fermentation) of the third series of cycles. This is the principle of dissolution, or the tearing down of the old, preparatory to the building of the new.¹

The work of creation is carried on through the processes of generation and development. Jesus made frequent reference to regeneration, but while one is involved in the generation of the flesh the process of regeneration cannot begin. When Jesus was discoursing on this subject his disciples said, "Well, master, then it is not good to marry?" Jesus, answering, said unto them, "All men cannot receive this saying,—He that is able to receive it let him receive it." It is not for all to receive this saying, because they have not unfolded to an extent to see its needs or to make the necessary effort.

The work of creation so often referred to in our Bible is but another term for generation ; all things came into existence through a process of generation, which process is a physiological sacrifice of the parent for the production of the offspring. We see yearly how multifarious vegetation springs into life, and hav-

ing imparted its life to its fruit or seed it dies. There are many forms of animal life that die as soon as their first offspring is brought forth. But, whether they bring forth more or less, they all die as soon as they exhaust the life or generative power ; but as long as that potency is intact the body will appropriate enough of the life element to preserve the structure.

Thus we see that in the generative function is not only the beginning of life, but also its means of perpetuation ; for it not only creates, but recreates, containing, as it does, the basic element of immortality itself. But while the law of procreation is dominant it allows the body barely enough vitality to run the machinery, and when its own force is exhausted it dies out and carries down the body with it. Therefore if we would have higher life, or even a proper measure of physical life, we must take control of this function, and not allow it to use us, exhaust itself, and carry the body down to death. To control life and its generative forces involves the reversal of the present currents of nature, and to do this requires more effort than would at first appear. Men and women are now held and bound by its fascinating sway. It is a prime factor of our present social and domestic life, and on these does the very structure of government itself rest, and to do anything that affects changes in domestic habits involves a probable change in everything else.

I called attention to the fact that there are two laws of generation, the one in the procreation of children, the other that of the regeneration of one's self ; but habit is such that this function is not content with what would be considered its natural use. And physiologists have presumed to encourage this unnatural waste, on the ground that it was necessary to the health of

¹ See work on the Seven Creative Principles just issued, and elsewhere announced.

the body. But ask the physiologist if celibate animals do not reabsorb this vital principle, and physically profit thereby? Was not that the method of all the great masters of antiquity? Was this not the secret of their greatness? Certainly it was. It has been demonstrated in all ages by the few who became masters over themselves and the forces of nature. We see this in the example and masterly powers of Jesus; he also being a celibate; so we see that it was not only possible, but necessary, before great attainments could be made.

This element is the foundation principle of life, and is constantly being generated for the higher uses in the body, and without it death would soon close our career. It is the substance of brain power, that from which all thought is formed, and its proper conservation and higher uses will be treated of, from month to month, and valuable information given, regarding the attainment of superior powers relative both to material and immortal existence.

HIRAM E. BUTLER.

THE REALITY OF MATTER.

THE ordinary scientist believes in matter but doubts and challenges the existence of spirit. Metaphysicians, Christian scientists, and mental healers, on the other hand, affect to believe in spirit but deny the reality of matter; but is it consistent to affirm that one is not as real as the other? While steam is more potential than water, it does not necessarily follow that water is not a reality. It is readily perceived and admitted that the invisible and finer forces or conditions of matter are the most active and potential, as evidenced in light, heat, electricity, and the elements of mind and spirit, which are the crowning and royal principles of life. Thus existence has many stratifications or degrees of potentiality, with gradations from coarser to finer, each of which is just as real as the other; yet it is easy to conclude that some conditions and combinations of matter may be more desirable and enjoyable than others, the same as some combinations of musical notes are more pleasing, cheering, and inspiring, yet all notes are equally real, being alike vibrations in the medium of the atmos-

phere, at different rates of velocity per second.

It has become a habit of the metaphysical schools to characterize matter as unreal because of its ever-changing phases and forms. This they designate as nonentity, unreality, a flitting shadow; but are not these very changes attributes of life, evidences of reality, rather than the reverse? for as we advance into the higher and finer forces we find conditions of activity vastly greater than those which pertain in the more ponderable forms of matter. May we not then designate inertia, or absolute rest, — were such a thing possible, — as being the best expression of nonentity, of unreality? Therefore the true Nirvana would be an adjustment of the ego to interior and higher activities, to forces whose vibrations are so great, whose particles are so fine as to make one positive and superior to the slower movements and limitations of objective nature.

All conscious existence is made up of either painful or pleasurable vibrations, and is therefore a relative matter of harmonious or inharmonious

adjustment of the organism, both physical, mental, and spiritual, to the active principles of the universe. A due amount of light, heat, and electricity produces pleasurable sensations; too much causes pain and even destruction of the physical organism. Thus we realize that there is a measure of these activities that is suited to each individual state of unfoldment, and one system cannot endure the light and motion that would be the natural equivalent of another life, while the slow vibrations to which such an organism would be adjusted, would prove the agonies and chill of death to one more highly keyed. Thus we may conceive of beings keyed or tuned to the various forces, elements, and activities of nature, — organisms that would find their native element and normal degree of motion in light, fire, electricity, etc., and ultimately in the lofty energies of

spiritual light and heat, — the deific principles of love and wisdom, which are the potential energies of creation, and yet which “are a consuming fire” to those not tempered and prepared.

Each degree and situation of life has its uses and abuses. We exist amidst complex and wonderful forces, and the problem of being is that we learn to live and act in harmony with the potential and divine currents, adjusting our lives to higher and finer forces, appreciating the use and reality of each condition in which we are placed, recognizing, however, that these are but stepping-stones to a higher estate, a preparatory school wherein to secure a requisite knowledge of the regal forces amidst which life is enthroned, — forces which rule planets and systems, and which it is our mission to understand, and ultimately administer in true sonship of the infinite God.

THE CROWN OF LIGHT.

BY JOHN LATHAM.

WHAT is it we must leave behind?
 And what, as well, must seek and find
 Ere we can win
 The needed aid, “the crown of light,”
 To mould and clothe our thought aright,
 Without, within?

To lift this spell upon the race, —
 This fiery strife for wealth and place, —
 Which burdens all?
 A few succeed — the many fail;
 One grasps the prize, while others rail.
 What them befall?

Great, then, our need of light and grace
 To do our work, to know our place,
 And be at peace.
 Nor strive to jostle mortal man,
 Perchance obstruct a heavenly plan
 For wise increase.

But labor with a willing mind,
 That each and all may likewise find
 Their true estate.
 Wide let the gates of morning swing,
 And bid the new-born sunlight bring
 A better fate.

And let us learn the lesson well,
 These rising sunbeams press to tell
 Of human weal;
 And what we have to leave behind,
 And what as well to seek and find,
 To know and feel.

For leave behind, we truly must,
 All that remains of greed and lust,
 And low-born pride.
 'Tis thus, indeed, that we shall find
 A shining presence in the mind, —
 God on our side.

THE ART OF NEVER FORGETTING.

BY JOHN LATHAM.

PUBLIC attention has been considerably arrested of late by somewhat remarkable claims and testimonials regarding the possibilities of memory, through what is set forth as being a simple, yet scientific and physiological, method of training; by virtue of which results are attained which seem incredible to the uninitiated. The method is styled: "The Art of Never Forgetting," and it is asserted that it enables one to permanently memorize the contents of a newspaper or book at a single reading, to report lectures, sermons, and law cases without notes. To enable one to deliver written lectures and sermons *extempore* with ease and confidence. To render the most complex music, without notes, even from a single reading or hearing. To accurately remember and recall the names and faces of fifty and more strangers by a single presentation. To remember professional and business details of surprising volume and intricacy.

"Happy," says the *Gentleman's Magazine*, "is the man who can carry his common-place book in the grey matter of the brain." A good memory is unquestionably a great boon. It is almost, if not quite, half the battle of life. It gives one a tremendous advantage over one's fellows in the conduct of any business, profession, or occupation. Again, systematic memory is an art, the use of which is exceedingly improving to the mind. It gives a sense of power. It enables a man to feel that he can store ideas and facts, and have them at call when he wants them again. It also greatly develops the power to concentrate and control one's thought. It helps a man to think systematically, as well as to remember systematically, and, by enabling him to keep more

facts and opinions before the mind, strengthens the judgment. A good memory equips one for many an emergency, makes one ready of resource, self-reliant, self-helpful, and also serviceable and companionable to others.

How many have seen others, and possibly themselves been necessitated to, tie a knot in their handkerchief or a string around their finger, to impress and remind of some errand or commission that had been repeatedly forgotten! How much one forgets in the course of their life of what they have learned, and of which it would have been most valuable could they have recalled the knowledge on desired occasions! If so much fades and passes from our mental control what guarantee have we that we may not ourselves fade out all together? "Memory," says John Stewart Mill, "is the continuity of consciousness." Now, if consciousness is not continuous (allowing of course for periods of sleep and rest), then what is there of us? What differentiates us from our fellows, or constitutes our entity or consciousness, but the memory of what we have thought, done, and experienced, and which thus has contributed to make us what we are to-day? What does it avail the surgeon to have studied anatomy, save in so far as he, through memory, has its knowledge at his command? We might cite hundreds of instances, but the above is sufficient to establish the principle.

We do not overlook the fact that people start in life with different capacities in this direction. The Orientals would say that this differentiation is due to experience in prior incarnations; but it is not essential to our present purpose whether it be due to prior existence or mere heredity: the point at

issue is not how we came by this capacity, but how to make the best use of what we have; for we perceive that our usefulness, our success, depends on the resources of experience and memory which are at our command. This being so, it becomes evident that memory is an important factor of being. It is, so to speak, the foundation or cornerstone of immortality itself; for we are now, and must necessarily continue to be, what our experience and memory makes us. There are memories, of course, which, from their very nature, cannot fit us for exalted spheres of existence, and which must necessarily go through the sifting and expurgations of purgatory, or "karma loca," as the Orientals style it. But then, again, there are memories — bright and luminous thoughts and experiences — which lead us up to the very gates of the Celestial City.

Memory in some degree is inseparably identified with being, and present capacity depends on the changes and experiences which the substance composing our ego has undergone. What we are to-day may in but small degree be due to our own personal experiences in this present conscious existence. Nature has wrought for millions of years, and we might fittingly say millions of ages, to endow us with the capacity we possess. A stupendous opportunity is now ours, and that we may appreciate and employ this opportunity to its fullest and best extent, we propose to consider memory, — that of which our conscious existence is composed, both philosophically and physiologically; for memory rests upon an inherent law of being, and stored-up memories of the right sort in time blossom into exalted forms of inspiration. Said a celebrated musician, "When I play from memory I am myself; when I play from the book I am some one else."

As a general rule the only road to memory of a high order in any department is through *self-reliance, determination, and practice*. But as an understanding of the field of action is highly essential to a general who would win a victory; as Napoleon lost the battle of Waterloo through what to him was an unusual occurrence, — ignorance of the ground whereon the battle was fought: so it behooves us to carefully consider the field and arena of life and memory; and especially is this true relative to many who are seeking interior and higher culture, and who can be greatly profited by a knowledge of how to render permanent the results of research, and to have constantly at their command a luminous memory and consciousness.

"Nearly all writers on mental science," says Prof. Loisele, who has evidently given this subject a great deal of careful thought, "speak of memory as an affair of the intellect, as a faculty or subdivision of the cognitive side of mind. But this is not so; for, in the first place, if it were, memory should be strongest in those whose intellects are most powerful, and weakest in those of feeble mind. Men of great intellect would have the most powerful memories in regard to all subjects whatsoever. As a matter of fact, however, great thinkers, and especially those who are habituated to highly abstract thought, have usually the worst memories; while many idiots have memories of astonishing accuracy and comprehensiveness for simple facts. In the second place, feelings are often remembered with far greater vividness than even striking cognitions. Who is there that cannot recall the feeling experienced in connection with his first pipe, or the qualms that he had in crossing the channel; the elation of his greatest success in life, the pleasure of his first love, or the pain of having a tooth drawn? Who at least cannot think of the color red, or the sound of a cannon-shot? Now, what happens in the brain when we remember? Why, there occurs precisely the same process in the same part of the brain as occurred when the thought or feeling remembered was first experienced. The process is less intense, the discharge is less powerful, but it is of the same nature and

occupies the same parts; the memory of a thought is the repetition of the thought; and the memory of a feeling is the repetition of the feeling in a fainter degree. Hence memory is as much an affair of feeling as of intellect. More than this, there is, as M. Ribot explains with admirable clearness in his work (*Maladies de la mémoire*), a form of memory which is not connected with either the intellect or feelings.

"So far, in fact, from memory being an intellectual attribute, it is in reality a fundamental quality or peculiarity of all nerve tissue. Every cell, ganglion, centre, tract, or region of nerve matter is so constituted as to preserve in its substance a record or trace of every change that takes place in it. Every act or operation or movement that takes place in nerve tissue leaves behind it a permanent molecular rearrangement, which is the organic basis of memory. Thus every tract of nerve tissue is its own autobiographer, and the record of every mental operation, whether it be an operation of the appetites, or propensities, or feelings, or emotions, or of the intellect or will, is preserved, stored up, and recorded in the tract of nerve tissue concerned in that operation. Whenever that tract of nerve tissue comes again into activity the memory of that mental state is brought again into the consciousness, and this reviving into activity of a previously recorded process is the second stage of conscious memory, the stage of revival of the first impression or the reading of the nervous record by the soul.

"Something more than mere revival is, however, required for active recollection. There must be not only spontaneous revival, but the power to recall at will. Hence in every act of memory there are three factors: 1, the reception of an impression (or the conception of a new idea); 2, the recording of this impression; and, 3, the revival of the impression. As a matter of fact, the recording power is distinct from, and anterior to, any conscious intellectual operation. It exists in the infant before intellect is developed, and is present in the lowest animals before intellect comes into existence."

We observe from the above, which we accept as a substantial statement of the facts of the case, that memory, in its first stage, is an automatic physiological process, somewhat analogous to the phenomenon of the phonograph,

which receives and records vocal and instrumental sounds, with capacity to reproduce them again under certain circumstances; or it might be compared to the photographic process. But then memory in man is vastly more wonderful than either one or both of the above processes, for it records not only sound and form, but color, quality, and sensations of an almost unlimited range.

We should keep in mind, then, that the first stage of memory is an automatic inherent and involuntary recording of what we think, hear, see, and experience, and that this, to a certain extent, goes on even without the cognition of intellect; and we might further add that it pertains in degree to every form of matter, so that the articles we wear, the rooms we inhabit, the very earth we tread, hold the memory or record of our presence and states of mind; and not only that, but bears testimony of the ages and people that have preceded us. Memory is, therefore, to some extent, an attribute of all forms of matter; to the planet as a whole and to each thing in particular; but it is in the nervous matter of the human brain and system that we find the highest capacity, for delicate, complex, and accurate registration; and the problem with which we have to deal is, how best to take intellectual cognition of this process, that the soul may be able to read the records and command the facts at will. To a certain extent we do this instinctively, and we often meet people who have a phenomenal capacity in that respect, and yet who cannot tell how they do it. On the other hand, there are many records of parties who, realizing their deficiency in the matter of memory, have devised specific measures to improve it.

ThurLOW Weed, being asked by a friend to tell what method he had adopted to strengthen this faculty of

memory, which he possessed to a marked degree, replied:—

When a young man I had to adopt a regular method for strengthening my memory, and I hit on one that was very effective. I will tell you all about it, for the benefit of other young men. I got married in 1818, when I was working in Albany as a journeyman printer. In a few months I went into business, establishing a newspaper for myself, and some of my friends thought I could succeed in politics, probably because I impressed my views strongly on those about me. But I saw at once that I had a fatal weakness, which I thought would prevent it. My memory was a sieve. I could remember nothing; dates, names, appointments, faces, everything, escaped me. I said to my wife, "Catherine, I shall never make a successful politician, for I cannot remember, and that is a prime necessity of politicians. A politician who sees a man once should remember him forever." My wife told me I must train my memory; so when I came home that night I sat down alone and spent fifteen minutes trying silently to recall with accuracy the principal events of the day. I could remember but little at first; now I remember that I could not then recall what I had for breakfast. After a few days' practice I found I could recall more. Events came back to me more minutely, more accurately, and more vividly than at first. After a fortnight or so of this, Catherine said, "Why don't you relate to me the events of the day instead of recalling them to yourself? It would be interesting, and my interest in it would be a stimulus to you." Having great respect for my wife's opinion, I began a habit of oral confession, as it were, which was continued for almost fifty years. Every night, the last thing before retiring, I told her everything I could remember that had happened to me or about me during the day. I generally recalled the very dishes I had had for breakfast, dinner, and tea; the people I had seen and what they had said; the editorials I had written for my paper, giving her a brief abstract of them. I mentioned all the letters I had sent and received, and the very language used, as nearly as possible. When I had walked or ridden I told her everything that had come within my observation. I found I could say my lessons better and better every year, and, instead of the practice growing irksome, it became a pleasure to go over again the events of the

day. I am indebted to this discipline for a memory of somewhat unusual tenacity, and I recommend the practice to all who wish to store up facts, or expect to have much to do with influencing men.

Instances of a similar nature could be multiplied with interest and profit did space permit, and further illustrations will be given ere we complete this memory series. The writer has made, what to him are invaluable discoveries in the matter of memory, or the "art of never forgetting," and will endeavor in the next issue to simplify the philosophy and physiology of this most valuable inherent function, and prove that nature is kinder to us than we dream, and show that it is not only quite easy, but also both health-promoting and highly delightful to have a good memory. Yet do not imagine that every good thing will drop into your lap of its own accord, or that it will not be necessary even so much as to stretch out your hand to secure the prize. The rewards of life are ever accompanied with action, for motion is the basic principle of existence. How prone the spontaneity of childhood is to find expression in playful activity! May we not all become children of a larger growth, and have spontaneous pleasure in the pursuit and storing of luminous truths? It is this end that we desire to promote. We do not guarantee that our discovery is identical with the one that a certain professor is charging \$25 to communicate, under solemn pledge of secrecy on the part of the pupil; but, nevertheless, you will find it worth \$25 all the same; and while the information can be had for the nominal price of the *ESOTERIC*, you will not be restricted in spreading the good news, that the faithful are to have a *New Memory* as well as a "New Name," that they may nevermore forget to do everything that it is right and fitting that they should do, so long as the world stands.

REACHING FOR THE INFINITE.

Nor long since, while listening to an eminent D.D., the assertion was made that there were a great many things which we could not understand. That we could not comprehend miracles, etc. Now is there anything impossible to explain when we have knowledge of God's laws? Nothing can be done contrary to the laws which govern everything. If we analyze a flower and reduce it to its elements, need we stop there? Why not study the elements and the laws which control them? If we do not understand God why not draw nearer to him, that we may better learn of him? The greater cannot return to the lesser; but the lesser can be drawn and expand towards the Infinite.

Why place God on some far-away throne, to ever recede as we approach? If we recognize the divine spark within us which is made in the image of God, why not, by its light, strive to explain so much that seems hidden? If one grand book, "The Pilgrim's Progress," was first dreamed out, why not dream out another? Why attempt to explain so many passages in the Bible until we have light enough to read them by? Why place heaven so far in the future? Is it impossible that heaven is within? Is it impossible that heaven and earth are one? If we are immortal then we must have lived always, as the immortal knows no death. If we accept the law of birth we must also accept the opposite, death. It would seem that the real part of us never dies; that it is pure, perfect, and sinless, but that it must realize its perfection if not be a Divine Ideal, else how would we know we were perfect? An unrealized ideal is nothing. Suppose, then, we started out as a ray of light, which contained within itself

perfection, and nothing could spring from a perfect mind but perfection; then this perfection must eventually be realized, as that is our birthright.

If, then, we are a ray of light, we must be expressed by and through the laws of light, refraction and reflection. A pure white ray contains all the prismatic colors with their infinite gradations; but for us to see what it contains it must be refracted, or bent back. Following the correspondence, then, we, as individuals, must be bent back, or toward the horizontal earth, before we can be reflected toward a perpendicular spirit.

If in our previous incarnations, from the lowest mode of organic life to our present human form, we have been going away from pure spirit, from the centre, toward matter-earth; then there must be a point where we turn, to go toward the Centre-Spirit, as there must be a subjective as well as an objective side.

If some have learned the lessons afforded by expression why can they not learn of spirit after they have made the turn and are homeward bound? If the divine marriage between Soul and Spirit has taken place, and the two are one, why cannot there be revealed to us the meaning of seemingly hidden mysteries? If we are to see God face to face, and be as he is, and if heaven is within, why can we not realize it here now? It can hardly be done by the intellect alone, as that is not the highest. Intuition is our light, by which we can learn of spiritual things. And what is intuition but experience, the perfectibility of the Soul?

As everything is dual, so the Soul is both masculine and feminine, the intellect being the masculine quality, and the intuition the feminine; it must

therefore be by a perfect union of the two that we attain knowledge of perfection. The woman in man must be the Redeemer, and higher knowledge of God—the offspring. As we approach the All-Good we are so much nearer

wisdom, and in proportion as we are drawn to the centre, we shall learn of its mighty laws.

CLEMENTINE PERKINS.

MERIDEN, CT.

RELATIONS OF MIND AND MATTER.

To the Editor of The Esoteric:—

Does Styx in his contribution to the July number mean to imply that mind has no use for matter on the spirit side of life? I think that mind must always use some form of matter, through which to act and manifest, and that so-called spiritual bodies are composed of matter, but of more refined and subtle quality, according as the soul is in harmony, or at one-ment with the All Life within, and that this refining process goes on forever; yet I would not imply that we require our present material bodies on the other side, but rather that we have the power to attract substance, and form a body suited to our needs, wherever the ego is.

Modern science has proved, what Swedenborg affirmed more than one hundred years ago, that all matter is filled with motion or life. He also said “that the infinite of truth was its divisibility;” and the same is true of matter. Now while matter *per se* is dead or impotent, yet as every atom is infilled with the potency of the All Motion, the All Life, is it not reasonable to believe that the soul itself is formed of these material atoms? The life of the serpent must be as truly a

manifestation of the All Life as is that of man; but being environed with different conditions of matter, adapted to the peculiar uses which the All Creator wills it to express, it can only be a snake.

As light coming to us through different-colored glasses makes different impressions upon our consciousness, so do the different conditions of matter, change, shade, tone, and modify the conditions and states of the human soul, or of the divine life manifested therein; this will explain why the eating of pork and other animal food affects and reacts on soul life, causing grosser and more sensual manifestations. If the mind-cure physicians and Christian scientists would look a little deeper into this phase of life they would not mix so much nonsense with truth as many of them now do.

Having made use of the power of the mind and will for nearly forty years, for self-cure, even in cases of malignant blood-poisoning, I am ready to hail all such movements with a royal welcome, and to give them all the credit they deserve.

W. M. EVANS.

ANNAPOLIS, VA.

THE universe is full of invisible energies, of which man is the appointed channel of expression. These exist for him, and he for them; and thus this is eminently a coöperative world. Hu-

manity are the hands and feet for a sublime invisible sphere, in the service of which they may accomplish and enjoy much, for service is not without its reward.

LIFE'S MYSTERY.

BY JOHN LATHAM.

LIFE is a dower of mingled care, —
A passing mystery which we share
Each with all, yet little know
Whence we come or whither go.

Oh, hand that sweeps the chords of life,
That melts in love or stirs in strife,
Whence are the echoes of the soul?
Oh, tell its import, where its goal!

Baptismal font and funeral urn
Pass in review, in changing turn;
The bridal veil, the sombre bier,
A glad'ning smile, a bitter tear.

Out from darkness into the light,
Swift receding again to night;
But yester morn earth knew us not;
To-morrow noon perchance forgot.

Oh, light and shadow, smile and tear,
For all thy changing earth is dear;
In spite of cloud and sodden ground,
Heart-stiring faith within is found,

And like a star its rays are shed
Above the living and the dead;
A beacon-light from shining shore
To guide us here and evermore.

MAN AND HIS CAPABILITIES.

A LECTURE BY HIRAM E. BUTLER.

[Delivered before the Society for Esoteric Culture, Boston, Mass., on the evening of Friday, June 3, 1887.]

THE psalmist asked the question, "What is man?" The same question has been asked by the reasoning mind from the earliest historic times. In our own age we, too, find ourselves asking this question. It is a question so deep and comprehensive that when we are perfectly able to answer it we shall be able to answer the question, What is God? From its very nature it must therefore be clear to your minds that, even were we to pursue this question throughout eternity, we could not reasonably expect to find its full solution.

The triangle, as symbolizing the trinity of being and as expressive of man's threefold nature, has been used from a very remote period. First, is symbolized the spirit, the father, or origin of being; second, the body or the nature formed by the spirit; third, the soul, that which is created by the action of the spirit on the body. Accordingly the ancient pictures representing this idea contained the father,

mother, and son, or Osiris, Isis, and the infant Horus.

Many of the ancients entertained the idea that matter and God were equally eternal; that the former was just as much without a beginning as the latter; and that these two eternal principles were parallel to one another. They believed that man's existence was caused by the descent of the spirit into the flesh, into earthly conditions, and that by passing through different earth conditions he finally gained an experience which prepared the earth element to receive the astral fluid, and that out of this fluid a soul-life was ultimately formed. Hence the astral soul or body.

But I do not profess to belong to that class of individuals who believe in the eternity of matter. There are too many evidences that matter is transient; that it may be transmuted from one state into another, until, at length, there is evolved from the coarsest matter the finest spiritual essence.

The fact that there is not a particle

of matter in existence that cannot be changed into gas, that cannot be so sublimated that it will cease to appear to the eye, is of itself evidence that it is of a gaseous nature, and that it was in the form of gas in the beginning. Of course, the finest senses are unable to trace it beyond that point. Yet it is entirely proper to assume, if such an element can be evolved from the gases, that there is a law that is capable of carrying on the work of transmutation still farther, and, in fact, to any extent.

But, however variable or susceptible to change matter may be, you should bear in mind that God is not so; that as he is spirit he is unchangeable, is the same yesterday, to-day, and forever, and is the ultimate essence of all being.

But the fact that we find every particle of matter in constant process of change is evidence that it is full of life. It makes no difference what form this or that portion of matter may be in, we always find it full of life. It is by virtue of this life that it is ever at work, changing its condition.

From this I conclude that, if God is spirit, he created everything out of himself, and therefore matter; and consequently that all that emanates from that source is like himself. All is spirit, everything that is, is spirit. The coarsest matter is his spirit, but it is a specific condition of spirit.

All matter is not in the same condition. For example we strike the solid iron. It is solid and dense, and as it possesses these qualities we cannot pass our hand through it. In other words, it is matter to us. But suppose we take that iron and cause it to pass through various stages of transmutation until finally it reaches the form of gas (which can be done), we can then pass our hand through it without feeling or seeing anything. We take food into our body to nourish it. It is solid; it is material. That food is in the laboratory of the body, and is, as it were, in a fire, where it is passing through the several chemical transformations which eliminate therefrom that which is of use and which will

strengthen and sustain the body; some of this food is thrown off, but the greater portion is retained. As the physical organism is in perpetual motion, and as not a single particle of it is ever at rest, simultaneous with every thought and movement there is an electric current going from the will, through the muscles, and brain, which current burns out some of its material, and thus finally transmutes it into thought-essence, and into the thought that is silent, or that is expressed. This thought is as dense to the thought-realm as matter is to the sense-realm. For example, I have known parties to go into the thought-realm and become utterly unconscious of everything except thought. I have been told that while they were in such a condition they met other persons, or the souls of others, who had once lived on the earth. In fact, they declared that those souls were material and as real as any one in the body, and that the ground on which they stood was as solid as our earth is to us. In other words, the realm of thought was matter to them. But if we were to try to take hold of one of those former residents of earth with our hands it would pass through them; it would completely elude our grasp. They would seem to be nothing whatever to the hand. It is, however, none the less matter, for all that; but it is in a different condition from that which comes within the observation of the five senses.

In continuation of what I have said on the thought-realm I may say that it has been known from very remote historic times that the only thing that makes us conscious entities at all is the thoughts we have entertained and which are springing up in the brain. But, as all thought is made up of experience, it follows that without experience there could be no thought whatever, as far as man himself is concerned. This consideration forces us to the further conclusion, that thought is caused by the operation of the same law or by the same transmuted potency of spirit that creates and controls the body. Thus you will see that back of everything and running through everything

is spirit, and that the latter is the substantiality of all that is.

If this be so then man in his interior consciousness is spirit. But where in the world to-day is there one individual who is really conscious of being spirit? Do you realize the significance of the term spirit? The consciousness of being spirit is equal to the consciousness of being God, and such a consciousness is infinite in its nature. It is what I might term an all-consciousness. It pervades all things, cognizes all things, and is everywhere. It annihilates space, destroys time, and causes the past and the future to become merely one eternal now.

In view of such a thought we are compelled to say that there is not one who has come to a consciousness of spirit. It is true that we have all attained to various degrees of soul-consciousness. But you may ask, what is this soul-consciousness? It is the ability to take cognizance of thought like itself.

At the present time we hear a good deal said about psychometry or the power of measuring soul, or that power by means of which one soul measures another. Now, I maintain that it is not proper to use the word psychometry in any such sense. The term that should be used to denote such a power or the action of such a power is *psycognomy*. It has reference to that refined, enlarged, mature, and exalted condition of soul which has been attained by passing through suffering and trial through the many phases of life, and especially by coming in contact with our fellow-men. Such a condition the ancient Magi and Oriental masters enjoyed, and the powers which they possessed, in consequence, are spoken of by theosophists as the ten senses. He who had the tenth sense was regarded as being in the God-condition. Accordingly, there was in this sphere the sense of sight and the sense which beholds that which transcends the sight, and which spiritualists term clairvoyance, or clear-seeing; the sense of hearing, and that which hears sounds that transcend the natural ear, which spiritualists denominate clairaudience;

the sense of feeling and that which senses objects that transcend feeling, which power spiritualists have improperly named psychometry, but which I designate by the word *psycognomy*. Again, there is the sense of taste, and that power which transcends the taste, and which has to do solely with the tasting of spiritual essences or qualities. We are also told that there is, in addition to the sense of smell, a sense which transcends everything of a material nature, and that has to do only with spiritual aroma, with sensing the pure and impure conditions of persons. These powers, they say, belong to the soul, and are even independent, to a great extent, of the senses of the physical body.

The nerves connected with the five senses respond to the physical vibrations of the atmosphere and the surrounding chemical conditions. These are the senses in which the whole animal world is living at the present day. The only difference there is between man and the rest of animate things is that his senses are finer, and of a higher quality than those of the beast. Of course man has a soul, by means of which he is able to comprehend the nature of his environment, to invent instruments, and adapt means to ends in such a manner as to gain an advantage over his competitors in the struggle for existence. For all nature is in a state of warfare, — all living things being in combat one with another. During this struggle, which has been waged from the remotest epochs down to the present time, what is called the secondary brain was formed.

It is in this secondary brain that five of the ten senses reside. One of the remaining senses is in the middle or centre of the brain. Two of the transcending senses are in the body, while two of the same kind of senses are in the brain. In the snake the only thing that can be found to represent the brain, or nerve centre, is a little gray matter which lies just back of the head. Man was once in the same undeveloped state. But by unceasing effort and struggle, and working from as well as

towards the centre of his being, he has risen out of that low state of psychic existence into what he is to-day; has formed for himself a body that will serve him in action and respond to the demands of his will.

This process of development, of rising out of the lower into the higher conditions of life, of working outwards and upwards from the centre of being, was undoubtedly the reason why the most ancient astronomy, as represented in the solar biology of the time of the sons of Jacob, began to construct the grand man with Libra, as if that was the first psychic formation.

But I would modify what I have just said. I have reasons for believing that the construction of that man commenced before the time of Jacob. It really began with Virgo, and sometime between August 22 and September 22, because at that time the calendar began with July 22.

This association of Virgo with the building of that grand man has reference to the element of pure nature; it relates to chemical qualities. It is preëminently the chemist. Consequently one who is born under Virgo is the natural chemist. It represents that element which receives the food into the stomach for purposes of nutrition, and which eliminates whatever is necessary, and then carries on the important work of building the physical organism.

This was the kind of work which they did in the golden age. The people of that time learned through inspiration what was the divine law of being, — that such was the case one has only to examine the great pyramid of Cheops. Notwithstanding the world has made so much progress in material things there is evidence in that pyramid that man in that remote and wonderful age understood the law of his being as he has not since.

It is clear, then, from what I have said thus far, that the spirit-essence resides in the function of life, in the reproductive or creative function. This fact undoubtedly suggested to the people of that age the propriety and reasonableness of commencing their

year with the sign Libra, which represented that function. Here it was where first the divine spirit took up its abode in humanity. Here in the reproductive function God first resided as the creator, the originator of man's being.

Now this function of the human organism and of the solar plexus impelled man irresistibly to strive to invent instruments by which he could supply the wants of his body. To this end he was provided with hands and a brain, with the reasoning faculty, which power relates to the five senses or to the things of this world. For this faculty has no reference to anything except method. It relates to the quality of life as a principle of action. In other words, it has to do with the quality of life-action. In either case it is the same thing. For the quality of the life is the quality of the action, and *vice versa*. When the quality of life has attained a certain degree of refinement man is able to think like his author. In proportion as he is bound to the earth and to the things with which the physical senses have to do is he forced to act like the lower animals which are devoid of spirituality.

This brings us to the question of self-culture. That we may enter upon such culture and move towards our ideal where shall we begin? We must begin to increase the quality of the life-essences. Whatever will improve that will bring us more into the interior, and thereby bring us into more intimate relations with ourselves as well as into a knowledge of what we really are. On this account I have in my previous lectures emphasized the importance of controlling the reproductive principle, of conserving the life-essences, in order that they may be transmuted into the highest spiritual energy. I have striven to impress on your minds the necessity of such conservation, because it appeared to me that in that way only could man refine the essences of his nature, move forward in the direction of his destiny and towards a perfect oneness with his God.

While this thought relating to the

essence of life is in my mind let me say one word in regard to incarnation. My view of the matter is something like this: These physical bodies of ours received their life-essence from the parental germ, and after passing through a long series of incarnations, not as persons but as essences, they finally became able to create for themselves a soul that will be immortal, and which will be ever conscious of its own identity. You will observe that I say the soul *will be* immortal, and not that it already is in that condition. For, in order to reach this desirable end, the soul must be brought into existence by a refining process of body, which must continue until the senses are capable of taking cognizance of eternal realities. Out of this consciousness of eternal things will come forth a mature consciousness. In other words, there can be no such thing as an immortal soul, an entity that will ever continue to be the conscious ego, until man, by the process active in his own body, has refined the essences of his being, has enlarged and intensified his susceptibilities to such an extent as to be able to see and feel the infinite life, the eternal thought, the potencies of spirit, with as much clearness and certainty as he beholds physical things. The great trouble with us is that the powers of the soul are so dull and unrefined that spirit is altogether too subtle for our perception or discernment. We move hither and thither in the world, and this divine essence passes through us as through a vapor, and we feel it not; have no consciousness whatever of its having touched us, or of its existence.

Now, there is a method by which we can be refined and made more capable; for the spirit of God is a consuming fire and burns on the altar of reproduction, and in this way this power may be so transmuted, its essence so directed into higher spheres of utility, and the quality of this life-power so improved, in consequence, as to supply us with the ability by which we can cognize divine realities and attain to a realization of God. This is the only way by which we can obtain immortality. We must begin with the very source of life itself.

We must change the direction and quality of the currents of our being. This was the idea which Jesus had in his mind when he said to Nicodemus, "Except ye be born again ye cannot see the Kingdom of God." Out of that declaration of Jesus sprang the idea of regeneration, or doctrine of the new birth.

Again: that germ of being which began our life was the highest essence that man could receive at that period. It was the perfect essence of paternal and maternal life. Of all things that are it was the nearest to spirit. It has undergone many changes. It has passed through first one transmutative period and then another until now it appears as fire. This fire it is that manipulates and controls the body, and is, in fact, the animating principle. Here is a principle, and nothing more. It begins to grow and expand, and in course of time it attempts to perform experiments. The fires are active in its nature, but as yet it has not experienced any such thing as development. The time for that has not yet arrived. Although the fires are active in germ, nature has so contrived as to make it impossible for them to come into being, or to manifest themselves, before a certain period.

As soon as that period is at hand solar fluid enters and dominates our bodies. This same fluid is that which forms the intelligence of brute creation. This spark of life was drawn from life itself, from the earth; in a word, from the very substance of things. It is then taken by the seven creative principles, and used in accordance with the peculiar function of each. As I have already intimated, until a certain period this spark exists merely in germ. It is in all of us at birth, but it cannot be observed.

The child comes into the world, acts out its childish nature, partakes of first one kind of food and then another, is nourished and grows. What do we mean when we speak thus? Simply this: the body extracts from the food that which it requires and causes it to pass through the different stages of transmutation, after which it ceases to

be material, assuming as it does the quality of thought-potency. As this process continues man begins to regenerate himself and, at length, stands forth in possession of all the powers and possibilities of manhood. Such a man is what he is through the transmutative process of the body and the generating of those elements which are indispensable to the support of the physical organism.

A certain philosopher has said that there is a power that comes from the astral fluid, and through the medium of the astral body which it created; and that this power sustains us and prevents anything from being lost.

Such a statement, however, can only be true in the sense that all sustenance comes through the operation of the seven creative principles, which principles are really active under each zodiacal sign.

But the truth, as far as man is concerned, is that nothing is retained beyond the period of use. This is the case with our thoughts, which are thrown off and never recalled. In like manner may we speak of our various experiences, which are forgotten. This is the law of soul-growth. Were it otherwise, the soul would be encumbered with a useless mass of material and would be unable to make any progress. In fact, we see the same law prevailing in the vegetable world. A seed is cast into the ground by the husbandman; it takes root and grows, and presently two small, delicate leaves make their appearance. Before long two more tiny leaves are discovered, shut up, as it were, between their elders, and peeping just above the parent stem. Very soon you see the first two leaves drop off. They have done their work, and must make room for the newcomers. In this way that seed keeps on growing. Two little leaves are ever springing up from the centre of the stem which it has developed, and ready to take the places of the old ones which have served their purpose and been cast one side. In a similar manner does man grow. He is dropping his surface life. This is the case with the one who grows rapidly. The same may be said of us, so far as we make any progress

at all. For the greater the celerity with which the soul throws off the old the sooner does it enter into the new conditions, and the greater is the rapidity with which it grows towards the infinite. It is the aspiring soul that is forgetful. The live man is ever forgetting the past and reaching out into the future. Like the plant, he is growing continuously from the inner; is ever casting aside the old and the useless and developing the higher and finer part of his nature.

But, notwithstanding our experiences have been forgotten, they have not been lost; for our thoughts are as literally our children as those which may have been born to us in the flesh. They come through the same process and are material beings or essences. But, although our children are also material beings or essences, they may become immortal; they may attain to that soul-growth by virtue of which one makes himself an undying entity, while the thought-children, devoid of physical body, must return to their original elements, or be reincarnated in some form of life.

There is a vast amount of difference between a progressive soul and one that is bound up in the past or in the affairs of the world. There is a great difference between the power of the soul to hold to its own conscious being and the mere power to hold from disintegration. It is true that that which is disintegrated is not lost; but it does not remain with the individual, but necessarily goes to the spheres where it belongs. It may have and has other uses elsewhere. Indeed, the astral fluid above us is filled with experiences, not only of men who once lived on this earth, but also of higher intelligences which have entered into nobler realms of soul-life. Such intelligences are like the tree that is ever rising into the heavens, ever reaching after the light, ever aspiring after and grasping the new. Such action may be said to be characteristic of one who has come to a consciousness of his own being; for this immortal element is made up of a tendency to reach ever after the infinite, and an exactly opposite ten

dency to let go one's hold on past experience. As soon as the soul ceases to manifest such tendencies disintegration and death necessarily follow.

Such a view it was which caused many of the philosophers of antiquity to liken man to a tree, the roots of which were in the heavens, while its branches were on the earth. Its growth was represented as beginning in the heavens and its blossoming as taking place on the earth. And is not the origin of the soul in the heavens, and will it not reach maturity and perfection through the material elements of earth? Does not the symbol suggest that which ought to be the tendency and ideal of the whole human family? I think so. What, then, is the course we should pursue? It is to allow nothing to prevent us from moving forward, but to keep our eyes steadily on our ideal of God, to the end that we may all become conscious parts of that tree which has its roots in the heavens and the branches of which, even though they may be widely apart at times, still form one tree, being united as they all are in the same trunk. It is the consciousness of a common origin and a common destiny which alone can bring men together.

This thought may be illustrated thus: I take six balls, which have been attached to a string, and then drop them on the floor in front of me. when I want those balls to come together all that I have to do is raise the string and they conform immediately to my desire. One instrument draws and binds them together in common. So long as they are held by the string they are not easily thrown out of posi-

tion or out of order. But suppose I should take six balls unconnected with any string, and I should drop them on the floor, though I might succeed in bringing them together, yet the least jostling would throw them apart.

So is it with men. They are flying off in a tangent, hither and thither, unless held together by the string of some grand and common idea.

Hence I regard that soul as greatest which keeps its attention fixed on its highest idea of God; which keeps its aspirations after God constantly alive and fresh. Such a soul will know no limit to its growth; it will rise higher and higher continually; will be ever throwing off the old and unfolding the new, and ever gaining deeper and higher and more comprehensive ideas.

In proportion as we enter this higher life of the soul we discover the fact that we are only a part of this spirit-essence which appears to be subject to matter, but which in reality makes the latter, through the principle of transmutation, the instrument by which it accomplishes the loftiest purposes imaginable. In fact the higher we rise in the realm of spirit the more conscious do we become, and the more able are we to enter into the mind of the infinite. Having entered into such a state we lose sight of our narrow and contracted material individuality, and arrive at that consciousness which is the consciousness of God, the consciousness of all things at the same time. Thus you see, although one's individuality may be lost in the infinite whole, his consciousness is not lost, as he has a consciousness of all conditions, of all being, of all thought, and of all spirit.

THE SUNLIGHT OF THE SOUL.

THE comparison has been frequently employed that God is to the soul what the sun is to nature. This is a most fitting comparison, for we all know that when the sun's rays fall most obliquely upon the earth it is then winter; the chill and ice of the arctic regions ad-

vance towards the equator, vegetation withers at its approach, and the icy mantle of desolation enfolds the earth. We are in the habit of thinking and speaking as though it was the sun that had departed, gone from us. Such, however, is not the case. The hemi-

sphere in which we dwell has simply been turned away; and when the earth in its revolutions begins again to turn our hemisphere toward the sun the ice melts away, the cold retreats northward, and spring advances. The same is true regarding light and darkness. It is not the sun that comes and goes, but the earth that turns from and to the sun.

There is a great deal in our speech, that is from appearances, and thus people often speak of God as being absent, or as having departed from the soul; but such is never truly the case. It is the soul that turns away, and thus brings to itself cold and darkness, and that is what distresses the soul and the world at large. We turn unto negation when we are privileged to dwell in

the presence of light, life, and divine power.

God is the luminous principle and fact of the universe, and is to the mind and soul of man far more than what the sun is to nature. When we turn to him darkness flees away. The selfish chill of the soul's winter cannot abide in his presence. The fragrance and fruitfulness of summer take the place of coldness, greed, disease, and desolation. The soul needs the presence of God as virtually as the earth requires the sun, and can only be fruitful and happy in the presence of its native element. But, being something more than a dead orb, we can, of our own choice, elect to have perpetual peace and summer in the heart.

THE RELATION OF ORIENTAL AND OCCIDENTAL RELIGIONS.

A REVISED and enlarged edition of *The Perfect Way or Finding of Christ*, by Anna B. Kingsford and Edward Maitland, has recently been issued; and all those who are desirous of a broad and comprehensive statement of the nature and tendency of the new religious forces will find this work well worth their perusal.

There are, at the present time, three great religions, which embrace and dominate the majority of mankind; and it is the habit of the average mortal to decide that those faiths that are outside the pale of his own birth are false, worthless, pernicious. It is an egotistic and narrow view of the universal Soul of Life to suppose that he is partial to any particular class of his creatures and neglectful of others. It is a more charitable view to think that he has been present in all the great religions of the world, and given to each age and branch of the human family that which

was best adapted to their time and needs. This does not imply that some of his manifestations may not have been more full and complete than others, but it is, at least, narrow and bigoted to assume that all others beside one's native faith are false and worthless.

This is a composite and combining age and people; and in all quarters of the globe we observe that, through the operations of the Spirit upon the body of humanity, a new soul is being born, and it is the manifestation of this which constitutes the new Religious Forces, and, as is usual in the culmination of a cyclic period of religious evolution, its manifestation is found largely outside of the accepted faiths, for there is a truth in the saying of Christ, that "one does not put new wine into old bottles," and thus we see that Christianity found its following outside of Judaism the same as Buddha and Zoroaster went beyond the recognized folds of Brahma.

It was a frequent saying of the early Christian fathers that Plato, Socrates, Pythagoras, and the Grecian poets and philosophers were school-masters preparing the Gentile nations for the gospel of Christ. So modern science has been doing its work in evolving new intellectual conditions, thus doing its part in preparing a body for the New Soul Forces. Christianity took the world as it found it. It did not assume to teach history, philosophy, science or political economy in its ordinary sense. These forces were already operative. But Christianity was a supreme power of the Spirit, appealing not so much to the intellect as to the heart, laying hold of the intuitions, exalting the affections, and thereby making such knowledge as the world contained of higher practical and humanitarian value. The process of evolving intellect is slow; but the work of the spirit is swift and mighty in its magic touch. The lowly and ignorant are reached, and "babes" made to confound the "wise." Nevertheless, the measure of progress is always limited and characterized by the kind and amount of intelligence in a community, and, therefore, "greater things" have not been accomplished. Still, *love* is the magnet of life, and has carried the world forward, notwithstanding it was often "blind" and misdirected. It is not enough that we should "know," but, "knowing," we should "do," and *doing* is a matter of the will and affections.

Thus Christianity, as one of the great forces of the world, demands our consideration, and we submit the following from "The Perfect Way," being the latter portion of the chapter on Redemption, wherein the Christian dispensation is treated in its relation to the other great religions of the world, with especial reference to Buddhism, with

which the Western world is being brought face to face: —

"Christianity, then, was introduced into the world with special relation to the great religions of the East, and under the same divine control. And so far from being intended as a rival and supplanter of Buddhism, it was the direct and necessary sequel to that system; and the two are but parts of one continuous, harmonious whole, whereof the latter division is but the indispensable supplement and complement of the earlier. Buddha and Jesus are, therefore, necessary the one to the other, and in the whole system thus completed, Buddha is the Mind and Jesus is the Heart; Buddha is the general, Jesus is the particular; Buddha is the brother of the universe, Jesus is the brother of men; Buddha is philosophy, Jesus is religion; Buddha is the circumference, Jesus is the within; Buddha is the system, Jesus is the point of radiation; Buddha is the manifestation, Jesus is the spirit; in a word, Buddha is the "Man," Jesus is the "Woman." But for Buddha, Jesus could not have been, nor would he have sufficed the whole man, for the man must have the Mind illuminated before the Affections can be kindled. Nor would Buddha have been complete without Jesus. Buddha completed the regeneration of the Mind, and by his doctrine and practice men are prepared for the grace which comes by Jesus. Wherefore no man can be, properly, Christian, who is not also, and first, Buddhist. Thus the two religions constitute, respectively, the exterior and interior of the same Gospel, the foundation being in Buddhism, the term including Pythagoreanism, and the illumination in Christianity. And as, without Christianity, Buddhism is incomplete, so, without Buddhism, Christianity is unintelligible. The Regenerate Man of the Gospels stands upon the foundation represented by Buddha, the earlier stages, that is, of the same process of regeneration, — so that without these he would be impossible. Hence the significance also of the Baptist's part.

"The term Buddha, moreover, signifies the *Word*. And the Buddha and the Christ represent, though on different planes, the same divine Logos or Reason, and are joint expressions of the "message" which, in preceding cycles, had been preached by "Zoroaster," the *Sun-star*, as well as by Moses, and typified in Mithras, Osiris, and Krishna. Of all

these the doctrine was one and the same, for it was the doctrine of the Man Regenerate, even the "Gospel of Christ." It was thus the treasure, beyond all other priceless, of which Israel, fleeing, "spoiled the Egyptians"; of which, that is, the soul, escaping the power of the body, retains the possession, having gained it through the experience of the body. That Buddha, great as was his "renunciation," underwent no such extremity of ordeal as that ascribed to his counterpart of the Gospels, is due to the difference of the parts enacted, and the stages attained by them. Suffering is not of the mind but of the heart. And whereas, of their joint system, Buddha represents the intellect, and Jesus represents the affections; in Jesus, as its highest typical expression of the love-element, humanity fulfils the injunction, "My son, give me thine heart."

"Since of the spiritual union in the one faith of Buddha and Christ, will be born the world's coming redemption, the relations between the two peoples through whom, on the physical plane, this union must be effected, becomes a subject of special interest and importance. Viewed from this aspect, the connection subsisting between England and India rises from the sphere political to the sphere spiritual, as typical peoples of the West and of the East, of the races light and dark. These two, as representative Man and Woman of humanity, will, in due time, constitute one Man, made in the image of God, regenerate, and having power, and so shall the "lightning of the East," after "illuminating the West," be reflected back, purified and enhanced, "a light to lighten all nations and to be the glory of the spiritual Israel." Thus, then, in Christ Jesus the holy systems of the past find their maturity and perfectionment. For, by Christ is made possible the gift of the Divine Spirit, the "Paraclete," who could not come by Pythagoras nor by Buddha, because these represent the outer elements of the Microcosm, and the nucleolus, or Spirit, can be manifest only in the inner element, or Nucleus of which Jesus is the representative. And thus, as said in Genesis, xv. 16, "in the fourth generation" shall the spiritual seed of Abraham, or Brahma, for they are one and the same word, and denote one and the same doctrine, "return" to the promised land of their inheritance; and as said by Jesus, "Many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the

kingdom of heaven"; for, as the "three, Noah, Daniel, and Job" were for the Hebrews, Types of Righteousness, so the three, "Abraham, Isaac, and Jacob" were types of Truth, ancestors of the spiritual Israel, and representatives of the several sacred mysteries of whose "kingdom" the Man Regenerate is always, and the world regenerate will be ultimately, by adoption and grace, the inheritor. The mysteries specially denoted by "Abraham" are, as just indicated, those of India. They are the mysteries of the Spirit, or Innermost, and are sacred to the Supreme Being, Brahma, who represents Deity under process of self-manifestation, and, therefore, in activity. In this process, the Original Being, *Brahm*, becomes *Brahma*. God becomes the Lord, the Manifestor, and it is in recognition of this change, that Abram becomes Abraham. The history of this personage, his flight, — always an invariable element in such histories, as witness that of Bacchus, of Israel, of the Holy Family, of Mohammed, and of others, — his adventures and wanderings, is the history of the migrations of the mysteries of India, by way of Chaldea, to that divinely selected centre and pivot of all true religions, Egypt, — a term denoting the body, which is itself the divinely appointed residence of the soul during its term of probation. The next great order of mysteries refers to the soul, and is sacred to Isis, the goddess of the intuition, and "Mother" of the Christ. These mysteries were for the Israelites, represented by *Isaac*, a name occultly connected with Isis and Jesus, as also with that of an important personage in the pedigree of this last, namely Jesse, the "father of David" and a "keeper of sheep." The third and remaining great order of mysteries that which refers to the body, and which early migrated to Greece, is sacred to Bacchus, whose mystic name *Iacchos* is identical with *Jacob*. Comprising the three great divisions of existence, and by implication the fourth division also, these three combined orders of mysteries formed, in the original conception of Christianity, a system of doctrine and life at once complete, harmonious, and sufficient for all needs and aspirations of humanity, both here and hereafter. And to this effect were the terms ascribed to Jesus in his reply to the inquiries made of him touching the resurrection of the dead. For, passing over the actual question, and coming at once to its mystic sense, he made a reply which referred, at least prima-

rily, not to the individuals themselves who had been named, but to the system implied in their names; and declaring those systems to be as full of vitality, and as essential to salvation, as when first divinely communicated to Moses in the words, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," he added that "God is not the God of the dead, but of the living." Wherefore, according to this and the concurrent prophecy quoted above, these mysteries — which are at once Hindu, Chaldean, Persian, Egyptian, Hebrew, Greek, and Christian — will, restored to their original purity, constitute the controlling doctrine of the ages to come.

"In this forecast of the now imminent future is to be found the clue to the world's politics. The "kings of the East," or magi, may, in one sense, indeed, be they who — being in the West — hold political sovereignty over the provinces of Hindustan. But, in the profounder sense, they are those everywhere — whether in the East or West — who possess the "magical" knowledge or keys of the kingdom of the Spirit. For these are always Magians. Of one of the chief depositories of this knowledge — the Bible — England has long been the foremost guardian and champion. For three centuries and a half — at once the mystic "time, times, and half a time," and "the year of years" of the solar hero Enoch — has England lovingly and faithfully, albeit ignorantly, cherished the letter which, now, by the finding of the Interpretation, is — like its prototype — "translated" to the plane of the Spirit. Becoming thus a partaker of the divine Gnosis, England will be fitted for the yet loftier sovereignty to which she is destined. For then, through the union of East and West in the same doctrine, the waters of, "the great river Euphrates" — symbol of the Spirit — will, as said of old of the Red Sea, be "dried up" so that between the two hemispheres there will no longer be any barrier of creed, but a way divinely prepared and safeguarded, whereby the "kings of the East" may freely pass on their mission of enlight-

ment to all the world. All, therefore, that tends to bind England to the Orient is of Christ, and all that tends to sever them is of Anti-Christ. They who seek to wed Buddha to Jesus are of the celestial and upper, and they who interpose to forbid the banns are of the astral and nether. Between the two hemispheres stand the domain and faith of Islam, not to divide, but as an umbilical cord, to unite them. And naught is there in Islamism to hinder its fulfilment of this high function, and keep it from being a partaker of the blessings to result therefrom. For not only is it the one really monotheistic and non-idolatrous religion now existing; but its symbolical Star and Crescent are essentially one with the Cross of Christ, in that they also typify the elements masculine and feminine of the divine existence, and the relation of the soul to God. So that Islamism has but to accomplish that other stage of its natural evolution, which will enable it to claim an equal place in the brotherhood of the elect. This is the practical recognition in "Allah" of Mother as well as Father, by the exaltation of the woman to her rightful station on all planes of man's manifold nature. This accomplished, Esau and Ishmael will be joined together with Abraham, Isaac, and Jacob, in Christ.

"In this recognition of the divine idea of humanity, and its ultimate results, will consist what are called the "second advent and millennial reign of Christ." Of that advent — although described as resembling the coming of a thief in the night — the approach will not be unheeded, for, even in the darkest of spiritual nights, there are always on the alert some who, as faithful shepherds, keep constant watch over the flocks of their own pure hearts, and who "living the life, know of the doctrine," and these "dwelling by the well of clear vision," and "discerning the signs of the times," perceive already the mustering of the heavenly hosts, and the bright streamers of dawning of the long wished-for better day."

SPiRIT — soul — by whatever name it is known, in its essential quality, is never the private property of any man; but, like the air, is the birthright of all.

WE are here living unconsciously engirt by another universe than the senses can apprehend, thinly veiled, but real, and waiting for us with hospitable invitation.

A SPRING-TIME OF SPIRITUAL POWER.

MANY books have been written to disparage the Christian dispensation and mission of Christ. A few are so reckless or blind as to deny his advent *in toto*; but the effort is more frequent to make his life and labors unimportant, on the ground that he taught nothing new, — that Confucius, Zoroaster, Buddha, Socrates, Plato, and other sages and philosophers, had uttered many, most or all of his sayings. Even granting this to have been the case, is life a mere frenzy for new things? Is a thing valuable merely on account of its newness, or because of its truth and utility?

Nature has periods of renewal and reinforcement; prophets, philosophers, Buddhas, Saviours appear at appointed epochs to restore and make alive. It is not sufficient that violets and roses bloomed a year ago. It is the present

spring that gives fragrance and life to the soul. And thus it was with the new-born Jesus, the revealed Christ. Old sayings, perennial forms of truth, were endowed with new life and potentiality, — were made actual forces. The slumbering soul was quickened and awakened, the brotherhood of man made a living verity, the kingdom of heaven on earth a near possibility. New waves of spiritual energy were sent forth to vitalize the race; a new cycle and dispensation inaugurated. But, as spirit surpasses matter, so will the spiritual cycle and spring time now dawning transcend in brilliancy and power the cycle of the material advent. Even according to Christ's own words, conditions are to prevail by which greater things than he did are to attend the spiritual sons of God.

THE ZODIAC, OR PICTURE-BIBLE.

HISTORY repeats itself only because all history is already written in "heaven."

For the signs of the Zodiac, or the "Wheel of Life," as the name signifies, are not arbitrary; they are the Words of God, traced on the planisphere by the finger of God, and first expressed in intelligible hieroglyphics by men in the "Age of Saturn," who knew the truth, and held the Key to the Mysteries. The Wheel of the Zodiac thus constituted the earliest Bible; for on it is traced the universal history of the whole Humanity. It is a mirror at once of Past, Present, and Future, for these three are but modes of the Eternal NOW, which, philosophically, is the only tense. And its twelve signs are the twelve Gates of the heavenly City of religious science, the Kingdom of God the Father.

The philosophy of the day, unable,

through its ignorance of the soul, to solve the riddle of the Zodiac, concludes that all sacred history is a mere tissue of fables, framed in accordance with the accidental forms of the constellations. But, as the initiate knows, these signs are written on the starry chart because they represent eternal verities in the experience of the soul. They are processes or acts of the soul, under individualization in Man. And so far from being ascribed to Man, because written in the Zodiac, they were written in the Zodiac because recognized as occurring in humanity. In the Divine order, pictures precede written words, as the expressions of ideas. The planisphere of the Zodiac is thus a *picture-Bible*; and the images embodied in it have controlled the expression of all written revelation.

THE PERFECT WAY.

NATURE OF PEOPLE WHOSE BIRTHDAY FALLS BETWEEN JULY 22d AND AUGUST 22d.

It is quite evident that people differ widely in character and functional adaptability; but it is not generally understood that this difference of nature has any relation to the period of the year in which they were born, and, consequently, to a specific sign of the zodiac. But observation and experience demonstrate that such is the case; and, commencing with the present number, we shall each month give the general characteristics of all persons born during the period represented by the sign in conjunction with which the number is issued. This will enable our readers to make observations among their friends and neighbors, and to ascertain to which of the twelve divisions or functions of humanity they belong, also to notice the general conformity of their nature with that given for persons born at said dates, and who are consequently expressions of the corresponding sign.

It must not be supposed, however, that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but will differ widely in polarity (as derived from the position of the moon), and also in mental characteristics due to different planetary positions. Therefore, while they will appear and act different, it will nevertheless be found that here is an underlying kindred nature, as determined and expressed by the sign in which they were born.

For fuller details and modifying causes of character, it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of twelve foundation qualities, as they will give

a large measure of insight regarding the nature of the people with whom you are brought in contact.

"Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

♌ LEO.

The department or function of the Zodiac represented by the sign ♌ (Leo) pertains to the heart, the intuitions, the love-nature, and emotions. Its period commences July 22d, and extends to (but does not include) Aug. 22d. Through the heart pass all the fountains of life; correspondingly these persons possess a great variety of inclinations and dispositions, being in conjunction with the grand heart of the solar nature, and a reciprocal centre of all the forces in humanity. They are also greatly affected by the mental and physical conditions of people to whom they stand intimately related. They can readily adapt themselves to almost any condition of life. They are naturally active and aspiring, energetic, but subject to great extremes. They are inclined to be independent thinkers, but are controlled more by their intuitions than their reasoning; but their intuitions usually take the form of reason and philosophic thoughtfulness. With a fair degree of self-control, they usually manifest superior power in whatever direction they turn their minds.

Their love-nature is their weakness, as they are easily led, and sometimes misled, by those professing friendship. Their nature is remarkably allied to the laws of creation, and as all mechanism is in conformity to the laws of nature, they consequently have fine, orderly

minds, and are usually very handy in doing anything they undertake. They seldom make high attainments except in the mercantile and intellectual spheres of life. On account of their fine, sensitive and emotional nature they are inclined to act from their feelings. Their disposition is such as to ally them to a communal or brotherhood life, where the sentiment would no longer be *mine*, but *ours*, having all things in common; they are inclined to act and speak from their unusually fine sensitive love-nature, and therefore are constantly being misunderstood, and often doing things they ought not to do, until education comes to be a sufficient guide in the right way.

They have a great disposition, while young, to imitate the life and habits of those around them, and are apt to jump at and act from conclusions too quickly. They lack natural policy, and therefore get into many difficulties. In childhood they always live in an ideal world, and have to learn the hard facts of life often from sad experience; and, unless carefully educated, or happily surrounded, are apt to become dishonest, distrustful, and tricky in business; for, when they find that life is a struggle and conflict, they look out for themselves, feeling justified by what they see others do; yet they have an innate nobility and superiority of character, but when inverted from inability to act it out on account of surrounding conditions, they are liable to go to the other extreme, and this would make of them peculiar and undesirable persons. They cannot easily be kept down, however, as they have great elasticity, and, with their active, aspiring natures, they are constantly coming to the surface in their endeavors to get above the common level of humanity. As a rule, they are law appreciating and abiding persons.

Children born in this sign should be governed by a positive law and rule of life, and parents themselves should not transgress the rules they lay down for the government of such children; as, while they love law, and will render love and obedience to those who enforce the same, yet they are very observant, and readily detect inconsistencies in this respect on the part of the parents. Their observant nature is manifest when very young, as they notice everything that transpires about them; and, because of this disposition to observe and experiment, they develop and manifest through life an inventive genius, and also display extremely brilliant attributes of nature. When the organ of conscientiousness is large, it intensifies their ideas of law and justice, and in their business relations they are apt to appeal to the law and waste money thereby, especially if they are polarized in Sagittarius. Those born in this sign often pass through life without having their true nature understood or appreciated.

In selecting a husband or wife, great care should be had. If a gentleman, he will be greatly aided in intellectual attainments by the selection of a wife born in Aries (March 21 to April 19).

Children born in Leo should have special instruction as to the importance of restraining their sex impulse, for they always live in their feelings, and should be guarded and warned of the dangers in that direction. A greater responsibility rests upon parents in the proper education and control of a child of this nature than of that of any other. The diseases that are most liable to attack them are consumption and palsy. Their weakness is in the region of the breast, lungs, and circulatory system, — everything affects that part of the body. Long-continued sadness will soon weaken the breast,

derange the digestion, and impair the lungs.

This nature springs from a deep soul-love and approximation to soul-union on the part of the parents.

The nature of persons whose birthday comes between August 22, and September 23, will be given in the next number.

SOLAR BIOLOGY *VERSUS* ASTROLOGY.

SINCE the issue of "Solar Biology," many have written us to know why the positions of the planets, as given therein, differ from those given by Raphael and other astrologers? The reason is this: Astrology has been built up from observations made at a time when a true knowledge of astronomy had become obscured, and appearances taken for realities. We understand now, as did the very ancient people, that it is the earth that revolves around the sun and not the reverse. Therefore, the sun, as the centre of our system, is the true point of observation, and "Solar Biology" deals with facts as they are, and not with them as they seem. To illustrate: by reference to the accompanying diagram it will be seen that the earth is in the sign ♄ (Capricorn). Now, standing on the earth, and looking toward the sun we see it (the sun) in a line with the sign ♋ (Cancer), and thus astrologers say the earth is in ♋ (Cancer). But, when we take the sun as our centre of observation, and look toward the earth, we quickly discover that its real position is in ♄ (Capricorn). The same holds true of all planetary positions, and the difference is summed up in the fact that astrologers take the apparent, or geocentric positions, while "Solar Biology" is based on the scientific and true astronomy, and consequently gives the heliocentric positions of the earth and planets. So, then, we are forced to reverse the signs of the sun's zodiac, but not those of the earth, as the moon

does, in reality, revolve around this orb, and hence observations made from appearances are in this case matters of fact as well.

It has often been remarked that the discoveries of Copernicus gave the death blow to astrology in that it revealed that it was the sun and not the earth that was the centre of our system; and hence the tables of the positions of the earth and planets, as given in "Solar Biology" are strictly in accordance with the facts and nature of people born at such times, as has been demonstrated in thousands of instances. Some astronomers have essayed to make this necessary change in the signs, but in doing so have reversed the zodiac of the earth also, which is obviously incorrect, as the moon does — as already stated — revolve according to appearances around the earth.

In addition to the zodiacs of the earth and sun, we should likewise bear in mind that there is a grand or stellar zodiac through which our sun and kindred systems are passing. For it should be understood that our sun is but a planet in a grander and vaster system, and has an orbit which it requires about 25,824 years to accomplish, being 2,152 years in a single stellar sign, as set forth in "A New Cycle of Progress," in *THE ESOTERIC* for July; and, as these grand or stellar signs have an important bearing on race, and especially on mental and religious evolution, it is important to get them established in the thought of our readers. Therefore,

the movement through the three zodiacs may be compared to the three hands of a watch or clock, which perform their circuit in varying periods of time. The second-hand, like the

hour-hand being least frequent of all, unless, as is sometimes the case, a monthly index is added, which would correspond to a still fourth zodiac which is supposed to exist, represent-



SOLAR SYSTEM AND ZODIAC; OR, "WHEEL OF LIFE."

movements of the moon in the earth's zodiac, being more frequent in its cycles, the minute-hand corresponding to the movements of the earth around the sun, being still less frequent, and the

ing the "Kalpa" or day of Brahma, which is variously given as being a period somewhere between two and one-half and eighteen millions of years.

SHOULD this number come before the notice of any person who has not seen the July issue, they will do well to send 15 cents for a copy of the initial

number, containing matter relative to the ultimate of the movement. Or, still better, send \$1.50 for a year's subscription, and secure the volume complete.

SELF-CONQUEST.

THE following letter from Parker Pillsbury contains so much matter of general interest, and is so highly pertinent to the times, that we give it complete.

Esoteric Publishing Co.:—

MY DEAR SIRS,— Your work, "Solar Biology," by Prof. Hiram E. Butler, like other new treatises, must bide its time. It may have to wait long. Kepler said: "God waited thousands of years for a discoverer of the true science of the heavens; and can I not afford to wait one hundred years to be understood?"

Man knows little of himself yet, in any one direction. His threefold state of body, soul, spirit, is not yet even *mystery* to scarcely one in thousands. It is easy to read or say, "We are fearfully and wonderfully made;" but how "fearfully," how "wonderfully," is beyond the comprehension of all but a favored few. And you well say in your preface, "The importance of this system (solar biology) can scarcely be appreciated without years of careful study and critical experiment;" but how very few in our short, busy, and rushing life, even if reaching threescore and ten, can thus devote so many years! But your first and second chapters, could the information they contain be had in no other way, would be worth to the world much more than the price of the work. Besides what you say in explanation and illustration of the Zodiac, your hints and suggestions on Diet, Marriage, and Parentage; on Chastity in the sexual relations; on self-abuse through any animal indulgence of any kind, if read and carefully heeded, would, in a very few generations, people the world with a much more millennial population than the

most civilized and Christian portions of it to-day contain.

Nor do I believe that any knowledge of *solar biology*, however wisely applied, would avail to redeem and save the human race without the utmost regard of, and obedience to, the rules and principles you so wisely lay down and defend in your opening chapters; and so I wish they could in some way be wholly identified with the one specialty you teach; for that you are mainly right in your system of relating the human begetting to the position and condition of the planetary system need be, and to me is, no matter of doubt; and not only thus early, but all through life, does the mighty influence extend, as the present or just closing-perihelion period proves.

The royal psalmist had a strain running thus: "All the foundations of the earth are out of course." The same seems true to-day. Earthquake, cyclone, and flood are doing their fearful work on every hand. Disasters on sea and land are more frequent and more frightful than ever before. No war ever so cheapened human life as the present and recent occurrences in their varied descriptions. Murders, double and treble, and sometimes of whole families, are so numerous as to be soon forgotten. Suicides, too, keep pace; both sexes and all ages, from seventeen to seventy, included in their number. Insanity also pays its terrible tribute, crowding all the many asylums and demanding more.

In the commercial world frauds and defalcations, as well as other felonies, immense in their number, unparalleled in the amounts plundered, and utterly irrespective of persons concerned; from government officials and millionaires to tramps, beggars, and sneak-thieves,—

all these have utterly revolutionized, as well as augmented the size of the criminal calendar of a generation ago. Who does not see it? And to this hour there is no abatement of such dire phenomena.

Now, the business of man on this earth is to subdue it, to put all inferior things under his feet; and his first conquest should be over himself, not his neighbor, not his brother, but over the animal, the *matter* element in himself. Hence the ancient Greeks were right when they said to man,—to every individual man,—“Know Thyself;” for till man knows himself in his threefold sense, as matter, mind, and spirit, where or how shall he begin the conquest of himself? And till he has conquered that little realm, *himself*, why should he, like Alexander, weep for other worlds to conquer or rule? Until he can govern himself what has he to do with governing, still less producing, a family?

Solar Biology does well to go back to the sources of birth in the ultimate; the universe is but matter and spirit. To-day matter is in the ascendant. It controls in conception and birth, nor does its reign end then and there.

The celebrated Dr. Drummond has published a large and most valuable work, entitled “Natural Law in the Spiritual World.” Solar biology is, in some sense, working in the same field. You are illustrating a spiritual astronomy which the ancients knew better than most of the wise men of to-day. Wendell Phillips told in a lecture of many “Lost Arts;” but all in the material world. A vastly greater work is that of restoring some of the spiritual lost arts, some unseen, and to this materialistic age and generation invisible and incomprehensible, forces, on a true knowledge and observance of which must greatly depend the better development and surer progress of the so-called Human race,—not yet Divine. As now appears, or as to me appears, the author of “Solar Biology” has a mighty work committed to his hands, and, wishing him a God-speed in executing his commission, I subscribe myself, dear sirs,

Most humbly yours for every good thought, word, and work.

PARKER PILLSBURY.

CONCORD, N. H.

MENTAL HEALING CONVENTION.

THE Mental Healers of Boston and vicinity fell into line this season, with the society custom of this section, of holding a convention during the latter week in May. The morning and afternoon sessions were held at No. 5 Park street, and the crowded condition of the rooms gave evidence of the interest felt, and of the foothold in popular appreciation which the cause has gained, and it was found necessary to secure a larger hall for the evening session. The public press gave the occasion its due share of attention in the way of reports and editorial notice.

Rev. J. W. Winkley, as chairman, made an introductory address, stating that the convention was the first of its kind in the country. He referred to the recent birth of the mental healing idea, and its marvellous growth, and thought there were abundant grounds for congratulation. Dr. C. A. Bartol characterized the new school of thought as devout and spiritually minded, and in the line of true improvement. He thought that, though disease blossomed in the flesh, it had an interior or spiritual origin. Mrs. Abby Morton Diaz said that the movement stood on the

general basis of there being but One Life, and that Christian science took for granted what the pulpit has so long declared, that God is spirit, and, instead of formulating theologies, put this truth into practice. She thought disease to be a belief or condition of the lower mind, the result of sin and error, much of which was inherited, often remaining latent for generations ere its effects were ultimated.

Rev. W. I. Gill presided at the afternoon session, at which Dr. A. T. Bushnell spoke on "Human Leadership in Heavenly Work." Mrs. F. J. Miller gave an earnest address relative to trust in the Infinite as a means of restoring sinning and diseased humanity to its primeval birthright of health, and said that each individual had the responsibility of conforming their thought and life to the infinite thought;

she said the material universe was an expression and outbirth of spirit; that thought ruled and shaped one's life. Mrs. E. P. Burpee spoke on "Prayer," Mrs. Dinsmore told how she had been cured by the great truth, after physicians had given her up. Dr. George E. Whipple spoke of the progress of the work in New York. Addresses were also made by Mrs. Barrows and Dr. J. A. Dresser.

The evening session, in Horticultural Hall, was opened with prayer by Rev. W. I. Gill, and was an interesting and profitable occasion; addresses being made by Rev. O. P. Gifford, E. M. Chesley, Mrs. E. H. Cobb, and others. The hope was expressed by Dr. J. A. Dresser, who made the closing address, that another convention might be held this fall.

AN IMPENDING TIDAL WAVE.

THE great Chicago wheat deal, which is alleged to have been the largest on record, collapsed on the 16th of June, to the grief and confusion of the clique, and the relief of sober-minded citizens. There is a steadily increasing sentiment against the enormity and iniquity of corners in the staples of life, and against stock-gambling and speculative monopolies in general. Ordinary business is getting to be regarded as tame and old-fogy, besides the exciting possibilities of the stock-exchange, and the desire for money and power at any, and all hazards, is rapidly sapping the integrity of the business world and planting a false ideal in the minds of the people at large.

It may not be possible to remedy this all at once; but it is a rapidly augmenting evil, the boldness and enormity of

which will sooner or later work its own overthrow, and no opportunity should be lost to arouse and strengthen the "tidal wave" of moral and business indignation which is setting its face to wipe out all such pernicious methods, and stamp these systems of popular and semi-respectable gambling with the odium they so justly merit. Let each one make a mental resolve—if they have not done so already—to have no part or lot in any such illusive and tempting schemes whereby money is hoped to be made by a gambling trick or deal.

[Since writing the above we notice an effective and warning editorial in *The Boston Herald* in regard to the "gambling craze" in New York and its alarming spread among the young men in every branch of industry, even to involving the boys of that city.]

ALL business communications and orders for THE ESOTERIC or other publications should be addressed to the Esoteric Publishing Co., and not to individual members of the firm, as

delays have been caused by the latter course, on account of temporary absence of members, whereas some of the firm are daily at the office to attend to all company letters.

THE WORLD TYPE-WRITER.

THIS is the age of machinery, there are now mechanical contrivances to assist in every department of life, and at last writing is also made a pastime, but most of the type-writers are complex, cumbersome, and expensive. Such, however, is not the case with the World Type-Writer, which is a marvel of simplicity and cheapness. It does all that the expensive machine can do; and, though it is not quite as fast, this is fully made up by its other advantages, as anyone can use it from the very start, and, with slight practice, can write faster than by the ordinary method, and with superior clearness and precision. It is light and portable; can be put in an ordinary traveling bag, and used perfectly in the lap while jolting along in the cars, under circumstances where ordinary writing would be illegible.

It brings other faculties and muscles into play, and prevents the nervous exhaustion which affects many writers from the continued use of the pen. It is an invaluable aid, promoting care and accuracy in spelling, as the eye

quickly detects an error in print, and is, consequently, a great education incentive and aid to children, young people, — in short, for people of all ages and conditions. We have made use of one of these \$8.00 World Type-Writers for office and editorial work for several weeks, and find it both a convenience and pleasure, and that the slight mechanical effort of working it is an incentive to thought, rather than otherwise.

Its very moderate cost certainly places it within the reach of all, and it will elsewhere be seen that we send one of these type-writers, prepaid, as a present to anyone sending us \$24.00 for a club of sixteen subscribers to THE ESOTERIC, so here is, at one and the same time, an opportunity to do both THE ESOTERIC and yourself a good turn. And in addition to the above, to the ones sending the first two clubs of sixteen we will give a copy of "Solar Biology," the price of which is \$5.00. And now we shall be on the look-out for the ones who send the first clubs of sixteen.

EDITORIAL AND BUSINESS NOTES.

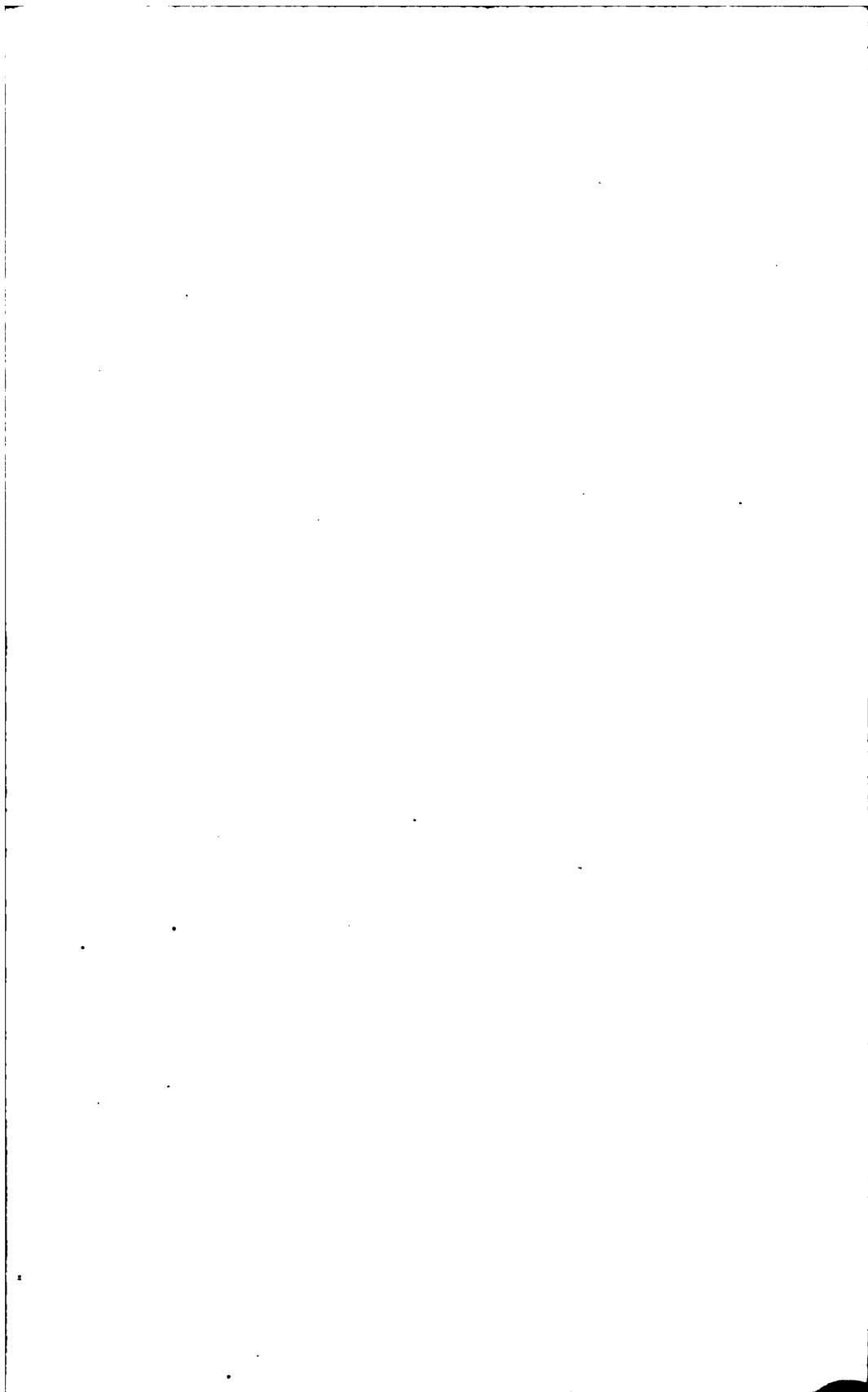
WE extend a general acknowledgement and thanks for exchanges sent us, and shall notice them more particularly in subsequent numbers.

WE are indebted to E. S. Pendleton, M.D., of Louisa C.H., Va., for a statement and verification of the facts regarding the remarkable spontaneous photograph of Mrs. Eaton, imprinted upon a folded handkerchief that was placed over her face after death. The communication came too late for insertion in this number, but will be given in our next.

THE "Watseka Wonder," a pamphlet of fifty four pages, has reached our table, and contains a remarkable narrative of double personality, in the case of Mary Lurancy Vennum, furnishing a highly interesting physiological study. It also gives the

case of Mary Reynolds, with facts connected with this peculiar case of double consciousness. The "Watseka Wonder" by Rev. William S. Plummer D.D.; Religio-Philosophical Publishing Co. Chicago, Ill. Price 15c.

MANY complimentary and appreciative notices have reached us, as well as one that affects to be facetious at Boston's proclivities for metaphysical thought. Yes, light is a somewhat transcendental element; but, when analyzed, reveals rather remarkable properties, and is found, withal, to be both salubrious and necessary. In the beginning it was said; "Let there be light," and still later Gutenberg reinforced this declaration with the facilities of movable type, and in this art of arts the "modern Athens" has always been proficient.





H. E. Butler

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

VOL. I.]

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AUG. 22 TO SEPT. 23.

[No. 3.]

THE LUMINOUS PRESENCE.

THE mind has much to do with the health and comfort of the body. It is not only a sustaining force in states of bodily disease, but is likewise a wonderful factor in repelling and overcoming the same. I think, if we look carefully into the subject, we will find that disease is very largely, if not, as some claim, wholly, referable to mental causes and conditions. The brain is an electric or nervous battery controlling all the functions of the body, and is endowed with a luminous principle of intelligence, and may and should come to know the use and abuse of all its bodily functions. A plant or tree is anchored to the earth, and is broad in the extension of its roots into the soil from which it derives its support and nutriment. Man is, so to speak, broad at the top. He is free to move about; but a small portion of his structure rests upon the earth. He is composed, it is true, in his outward nature, of earthly substance; but his look, his action, his achievements imply that he is something more than matter; his limbs, his physical organs, his entire structure are but the mechanism or tools through which his spirit works; they are to the real man what the hammer, the saw, the compass and plane are to the mechanic. The spirit, the

intelligent principle, is the true man, while the body is but its vehicle or medium of communicating its wishes and asserting its dominion over the outward world. We have said that man is broad at the top. What the earth is to the plant such is the atmosphere to the man. It has been repeatedly demonstrated that a human being can live several weeks without food, but he cannot live many days without water, and only a *few minutes without air*; consequently that which would seem to be the least is in reality the most important.

I will not dwell upon the sanitary point this thought introduces, — of the necessity and importance that the air we breathe should be pure and free from the contaminations of filthy streets, sewers, and cesspools; my purpose is more important even than that. There is something even more essential than pure air. I refer to an interior atmosphere or element without which earth, water, and air are of no avail to the structure; I refer to that force which causes the heart to beat and the lungs to inspire, and which has its seat in certain cells and fibres of the *brain*, which is, so to speak, the engine-house or electric-plant of the system. So, then, in the brain we find the fountain-

head of all bodily conditions, and from this stand-point we must consider the philosophy of life and health.

The measure of a man is the measure of his brain-power. By this we do not mean simply the intellect or the vital brain alone, but the two combined. Now, if the brain-cells are feeble, the action of the heart and lungs will be feeble, the stomach will be weak, and digestion imperfect, — the entire structure will lack force and endurance, and fall an easy prey to the vicissitudes of heat, cold, disease, and trials of life. But numerous contingencies are to be taken into consideration, and it often happens that one of feeble brain and deficient physical powers will outlive those of robust force but careless or vicious habit. Again, there may be abundance of power, but lack of balance. The intellect may unduly burn up and exhaust the vital substance, or the vital powers may become absorbed and wasted in sensual pleasures. Vital power can be converted into thought; likewise may the substance of thought be transmuted into vital power. We know now from the electric current we may produce either light or heat, but we must have the supervision of the wise and skilled electrician. So, too, in the case of man.

While we have shown that the brain is the supreme substance of the body, — and the brain, in its general sense, includes the entire nervous matter of the spine and physical structure, — we must not fall into the mistake of believing this to be the Man. It is simply the central or first substance by which man is allied to and incarnated in the ultimates of matter.

The real man, then, is that Presence which pervades the brain, and, through the nervous system, the entire body.

Plato is by some accorded the distinction of being the first to recognize

this luminous principle which is above and behind life, and which men call the "Ideal," and which to him seemed a supreme reality. To his thinking, a house, a chair, a table were but material representations of the true objects which had their ideal existence in the mind of the carpenter. A block of marble became a thing of beauty because there existed a form of beauty in the mind of the sculptor. So, too, a man is a man in all his bodily parts and conformation because of a Divine "Ideal" at the centre of life, which, truly speaking, is the very Man, the real force and Luminous Presence which finds expression in life and nature in the degree in which the various faculties and powers of the brain accept and acknowledge its supreme right, and cooperate to pervade and subordinate the entire bodily structure with the benign influence of this potent and lofty Presence.

I have endeavored to show that above, behind and at the centre of man's life is a lofty ideal, a supreme Presence, a True Man. We must observe, however, that the faculties are more or less alienated; and, though still sustained and aided, they are not in the main cooperating with and accepting law from this supreme Presence.

The various faculties of the brain are like the denizens of a populous city, with their many trades, pursuits, callings, tastes, and inclinations, who have fallen into a state of revolt and confusion through the abuse of the wide liberty allowed them by one we will call the governor of the city.

With fruitful fields and loaded vineyards, why should man be abstemious and temperate? Surrounded on every hand by seductive pleasures, why should he be virtuous? Now, this is the manner of reasoning from the out-

ward senses, which do not at first realize that there can be greater joys and loftier pleasures in self-restraint and discipline. Now, should the governor of the city attempt to force this knowledge upon them, they would consider it a violent invasion of their rights, an attempt at tyranny, and would, consequently, plunge to a greater depth in anarchy and confusion. The governor, however, knows that the construction of the universe, and likewise the constitution of man, is such that their rebellious career will, in time, be arrested by the pains and penalties of violated law; he even suffers indignities and violence in his own person because his steadfastness and virtue are a standing rebuke to the people; but, after a time, the better portion of the citizens begin to listen to his counsils. It becomes clear to them that destruction must come upon the whole city unless something is done to check the mad career of crime and violence and rid the city of its vice and pestilence.

It is no easy matter, however, to change a people from a perverse or inverted state. A small nucleus, however, of convinced and well-disposed citizens is formed about the governor; and, as they have come now to truly appreciate the beneficent and supreme Presence behind life, they become earnest to win over others to the true wisdom of existence. It is not to be wondered at that they sometimes, in their zeal and indignation at the defiant boldness of vice, institute harsh measures; but, on the whole, progress is made, and often those from the depths of iniquity are won over to the side of order and virtue. And so the work goes on; and ultimately the whole city will be restored to the vision of the "good and beautiful."

Now, individually, we are in a con-

dition corresponding to the city described. A few of our faculties accept the supreme Presence and coöperate with what we have called the governor of the city; but the rest are in revolt and given over to indolence, gluttony, intemperance, or vice; but darkness, ignorance, disease and all forms of vicious life are relatively negative conditions. They may, for a time, appear dominant and supreme; but spiritual light and heat are positive and regal forces. They give true thought and vital force to the brain; they are supreme and lofty educators.

To these divine attributes belong "the right of way" and "right of rule," and, as a consequence, they must ultimately prevail.

I have shown that we can live many days without food, that we can live a much less time without water, and only a few minutes without air; but without the elements of spiritual light and heat, that luminous and beneficent Presence at the centres of life, we could not live an instant. They are the breath and seal of life itself, and were the faculties of the brain and functions of the body fully coöperating with these forces, we should have that state of which it is said, "that one shall chase a thousand and that two shall put ten thousand to flight."

While this is a sublime truth, yet all are not prone to admit it. We reason from externals, and give most importance to that which I have endeavored to show is least; but there are seasons in the life of humanity as there are changes and seasons of the year; day succeeds night, summer succeeds winter, and we have evidences that we are mentally approaching a vernal period, that a season of higher fruitfulness is possible. Let us don, then, garments of light, vestments of life and power; bid the sluggish intellect awake; shake the

ice and chill of winter from its frame ; come forth into the light and knowledge of a new estate ; inspire the balmy Life of this innermost atmosphere, that our blood may tingle as with mountain air, and that we may find the balm in Gilead from which all ailments flee.

As water is even more important to human existence than earth, as air is more immediately essential than water, so is this spiritual atmosphere, or luminous Presence, the Crown of all.

HELIOS.

THE SCIENCE OF UNDERSTANDING.

BY A. W. MOORE.

First Paper.

MR. WILLIAM COX of Rochester, N.Y., has either made the greatest discovery of modern times, or he has invented a system of thought that is destined to revolutionize the mental world.

That it is a discovery, and *not* an invention, seems certain, from the fact that its chief function is to unfold the hidden meaning of the writings of the ancients, which it does in a manner so symmetrical and complete as to leave little room for doubt that Hesiod, Homer, Pythagoras, and their contemporaries and followers, were acquainted with and practised it.

The discovery is the result of over thirty years' study of the ancient classics on the part of Mr. Cox.

During the past five years the writer has been his pupil, and privileged to watch the final development of a mental science that has been lost to the world for ages, the scope of which is so vast and far-reaching in its operations as to be almost beyond the power of description. There is not a phase of human energy that it does not affect, not an art or science that it does not guide, control, and beautify. It opens up new and glorious fields of thought, enables man to penetrate into the hidden mysteries of the universe, and to behold its marvellous workings with the eye of understanding.

It teaches that knowledge without understanding is valueless, and proves that the foundations of all human thought, for ages past, have been built upon the sands of Error, — that the seeds of truth were abundantly planted in ancient times, the fruition of which gives weight to the old saying : —

“ There were (mental) giants in those days.”

And these intellectual giants left for posterity, under different veils, the only system of thought that enables mankind to properly comprehend the law that governs the universe.

Mr. Cox calls his discovery “ The Science of Understanding.”

It is based upon ten eternal, unchangeable principles or factors, the mention of which occurs in the literature of all ages and nations, under different symbols, not understood by the moderns.

These principles are operated upon by the influences, good and evil ; and he proves that influences, acting upon principles, govern or control matter.

No true solution of any intellectual problem can be obtained without the application of these principles and influences.

In order to assist the reader to better comprehend the nature of the discovery, it will be expedient to make some explanations in the course of these

papers that may, perhaps, appear irrelevant. In the first place, the reader should be able to appreciate the difference between what is called knowledge and what is called understanding. They are often thought to be synonymous. Knowledge is simply an accumulation of facts. Many people become so stuffed with knowledge as to leave little room for understanding. As an example, we can now point to multitudes of so-called eminent scholars who are familiar with Homer's Iliad and Odyssey. Their knowledge of these poems is almost perfect; but understanding is not present with them in the smallest degree, for the reason that there never has yet been published a translation of the Iliad and Odyssey that conveyed the lessons which Homer wished to impart to mankind.

The Science of Understanding applied to the writings of Homer reveals the fact that, in producing his Iliad and Odyssey, he taught a science under the veil of poetry. He represented the Forces of Nature by personifications. These were Homer's warriors, which he brought into conflict on the Phrygian Plains, which means the dry and barren plains of the human mind. According to the Science of Understanding there is not a single character or locality in Homer's Iliad or Odyssey that ever had a material existence. As well might we search in English Bedford for Bunyan's City of Destruction as for Homer's City of Troy.

Now, when it is considered that so great a man as William E. Gladstone has been engaged in writing a preface to the works of Dr. Schliemann the archæologist, who claims to have discovered Mycenæ, the reputed home of Agamemnon, and many relics of the Trojan war, an idea may be formed of the magnitude of the errors that prevail in regard to Grecian history.

The Science of Understanding proves indisputably that, out of the many thousands of graduates from ancient and venerable colleges, there never has been one who properly understood the meaning of the Greek language; consequently, all their translations, on account of this error of defect, are valueless.

No intelligent understanding can obtain in the minds of men of the present day. With all the boasted splendor of the Roman Augustan age, not a single man, including the ripest and most cultivated minds,—such apparently brilliant examples as Brutus, Cicero, Tacitus, Sallust, Mæcenas, or the poets, Virgil, Horace, or the philosopher Seneca himself,—could comprehend the perfected beauties of the cultivated intellects of the giant minds produced by the Greek race that preceded them. The intelligence of the ancient Greeks, who possessed the Science of Understanding, has been filtered through the fibre of the Roman mind for us of the moderns to taste the flavor of its spirit.

The shadowings and glimmerings of intelligence we possess concerning the transcendent mysteries of *intellect developed* have come to us through the brutish mental organization of the semi-barbarous.

The Science of Understanding was lost in the remote ages, and there came upon the world the blackness and the intellectual gloom of what we call the "Dark Ages," when not a solitary sign of true intelligence, by which is meant Understanding, was visible upon the weird waste of the human mind.

The question may be asked: If men of Homer's time enjoyed the beauties of this intelligent culture, how is it that we moderns know nothing of it?

The answer is, because intellect, as a germ, thrives in the same manner as the vegetable and animal products. A

new-born mind is the seed from the fruit of the Tree of Life. This new-born mind is primitive, hence ignorant in its undeveloped simplicity. Yet, is it not clear that within it are the latent possibilities which, under right influences, can be developed a mighty and bright intellect from which nothing can be hidden? As intellect grows it buds, blossoms, and bears fruit. The fruit of intellect is Understanding. Like all other fruit, Understanding goes to seed, and that seed becomes again the germ of intellect. In Homer's time, or that "Golden Age" which poets write of, Understanding fruited and went to seed, and that seed is now about to blossom once again. Intellect is slow in growth; it is the product of ages. One hundred years for the aloes to flower, but thousands for the intellect! This is exemplified by the fact that, since Homer's time, with all the integrating of intellectuality, no such colossal mentality has been reproduced.

Some will indignantly deny that intelligence has ever gone to seed; but there are sufficient proofs, not only among the monumental and architectural remains of the East, but in the relics and parchments of the museums of the world, to establish the fact of the existence of an Egyptian and Persian civilization of a very high order long before the dawn of Greek intelligence brightened the world with its beauty, wisdom, and light. By the inevitable and inexorable process in the order of Time, which limits the continuance and determines the fate of all nations, the civilization of Egypt and Persia went their prescribed rounds, passed from height to height, from glory to glory, entered the shadowy paths of decline, and finally fell into decay and became mere fragmentary remnants of a former splendor

shrouded in the mists of impending night! It was a time of twilight, — the twilight after sunset, and not the twilight of the dawn. Intelligence had budded, blossomed, borne fruit, and gone again to seed. The people of the time, with but few exceptions, were dull of comprehension, lacking in subtlety of thought, and in no mental condition to receive anything of logic, philosophy or science.

Fables, parables, tales of enchantment, allegorical pictures, and all manner of stories, which, through vivid illustration, might render the simplest thoughts clear and plain, alone impressed the sluggish mentality of the time. Opinion, however senseless, from constant repetition, obtained an acceptance among men as truths, while truth itself, even with a warrant, gained no credence.

Truth, therefore, had no place among men; it exerted no influence, and purified not their hearts and consciences by its infinite and divine presence.

Opinion was the grim ghost of the time, and men, in sad enslavements, lingered in its shadow.

We know how often to-day the presence of opinion, especially when it be unrighteous and untrue, and still more especially when it is given an utterance in the name of religion or law, wrongs the right, subverts good order, enslaves the soul, or fills the chalice of the human heart to the brim with bitter tears. All this condition of things held rampant sway during the twilight preceding the dawn of Greek civilization.

Some great mind, colossal and alone in the midst of the heedless, thoughtless rabble, saw that the divine secret of human happiness, the very elixir of life, — UNDERSTANDING, — would be lost forever, and the minds and souls of men go out in utter darkness unless

some plan of thought could be preserved, if necessary, for ages, or till such time as the world might be ready, with sufficient civilization, to receive it.

Availing himself of the only method of enlisting attention, this colossal one constructed a story, — a tale tinged with the color of enchantment, fraught with the marvellous, filled with disaster by sea, with dangers to be passed, and fabulous prizes to be won at the end. He called it the "Story of the Argonauts," and men were fascinated by its repetition, and they learned in turn to tell it as children listen to, and tell again, the story of Aladdin. Men were charmed by the substance of its construction; but he, the colossal one, alone knew of the spirit within it, of the lessons it contained, and the happiness the world might have from a true understanding of its hidden meaning

He knew the story would live, and that, some day, it would have an interpreter. He taught it as history; men accepted it as such. It comes to us through the aisles of time, clad in historic garments of ancient fashion, and from its preservation and constant repetition, it still holds among men a historic place. This story of the Argonauts is older than the sacred writings of the Zend-a-vesta, the Shastra, the Talmud, and the Bible; it is the oldest history of time.

The heroes of this traditional Argonautic expedition who went on the famous voyage in the good ship Argo in search of the Golden Fleece of Colchis, afterwards figured as the sires of the mightiest kings of earth, and appeared in the war against Troy, forming the central and illustrious figures, and making up the action of the argument given to the world through the inspired mediumship of Homer in the books called "Iliad" and "Odyssey."

That an actual, physical expedition, in fact, ever took place, cannot be proven. The seas across which the good ship Argo voyaged were unknown seas. Hesiod, Mimnermus, and Pindar all relate the story differently. The incidents of the voyage, if viewed in the light of actual occurrences, are utterly irreconcilable with either truth or possibility. No geographical records can determine whether the ship Argo sailed east, west, north, south, or anywhere, so far as physical locality is concerned.

The statements of the ancient Apollodorus avail nothing. For thousands of years the scholars of the world have speculated about this expedition. Many blindly accept and teach it as it reads, while others pronounce it a myth. Some suggest that the voyage was for a commercial purpose, some say it was a piratical expedition, and others, a journey of adventure, carried out by young and restless spirits, ambitious to secure fame and fortune.

In this phantasmal guise of mysticism and stamped with all the surroundings of improbability and impossibility, however, the teachers of four thousand years have retailed the story, seemingly unconscious of any spirit of thought within it; and have been utterly unable to interpret from its cabalistic character anything for the instruction and advancement of the hearts, the brains, and the consciences of men.¹

The Greek scholars, fearing the hue and cry of the rabble, concealed their wisdom under a system of symbols and words which conveyed thoughts only understood by themselves. In proof of this we have only to turn to Plato. He says, in his Protagoras (his work

¹ Mr. Cox's discovery — the Science of Understanding — reveals the wisdom and instruction contained in this ancient story, and will be presented to our readers at the proper time.

defining sophistry—which in his day meant wisdom itself, but now is used to imply subtleness and craftiness of thought):—

“For my part, I say the art of a sophist is ancient; but the men who professed it in ancient times, fearing the odium attached to it by the multitude, sought to conceal it over; some under the garb of poetry, as Homer, Hesiod, and Simonides, and others under that of the mysteries and prophecies, as Orpheus and Museus and their followers; and some, I perceive, have veiled it under the gymnastic art, as Icus of Tarentum; and one of the present day, who but your own Agathocles (who was a sophist), concealed it under the garb of music as did Pythocles and many others. All these, I say, through fear of jealousies, employed these as veils.”

This same Plato, in his book, “*Theætetus*” (which means science sublimated), says:—

“For, in respect to these Heraclitian, or, as you say, Homeric, or even older doctrines, it is no more possible to converse about them with the people of Ephesus, who pretended to be acquainted with them, than with persons who are raving mad.”

Thus spoke Plato, one of the most resplendent of Greek minds, to his pupils.

The great German philosopher, Kant, must have been conscious of

the existence of truth somewhere; for, before his death, “he entertained the hope that, through the critical enquiry into the nature of the human mind, it might be possible to reconcile empiricism and rationalism, sensualism, spiritualism, and other philosophical opposites, and discover a series of comprehensive principles, to which all philosophical disputes might be referred in the last resort.”

As already remarked, the Science of Understanding teaches that there are ten unchangeable eternal principles which are ever coexistent with intellectual life. They are the same yesterday, to-day, and forever, and are acted upon as germs, by influences which aid their growth, the same as moisture, air, heat, and earth, aid the growth of plants and animals.

These principles, rightly used, will solve all mental problems, and are as indispensable and infallible in their action as are the factors in mathematics. There is, indeed, a remarkable resemblance between the working out of a problem in mathematics, and the solving of a social, political or judicial problem by the Science of Understanding. They both arrive at results that are positive, undeniable, incontrovertible.

In the next paper the ten principles will be given, together with their analysis.

MAN'S CYCLIC UNFOLDMENT AND NEW BIRTH.

To the Editor of the *Esoteric*:—

Some good friend has done me the kindness to send me a copy of “*The Esoteric*,” which I have carefully perused with interest and pleasure. And I cannot refrain from expressing the wish, aye, the prayer, that God will be with and prosper you in its manage-

ment. It seems to me to be a manifold messenger of important tidings which none but the slumbering can fail to heed.

The key-note of religion, pure and simple, is God in Man—Man in God. All there is of *Living Man* is God. The carnality is but a product, a con-

dition, a convenience, of the INDWELLING DIVINITY, which is the offspring of God, the Father and Mother, the Life of all lives. The Son of God, which is the Son of Man, everywhere proclaims that "I *am* in the Father, and the Father in me," and "at that day" in which "ye shall live" "ye shall know that I *am* in the Father, and ye in me, and I in you."

The incarnate soul of this slumbering age lives, as it were, somewhat as the germ in the acorn or grain of wheat lives. It is dormant, — a potential life. But, in the fulness of spiritual evolution through carnal generation, slumbering man shall awaken into life, the Son of God manifest in man. Such is the promise. And astronomy, properly understood, verifies that promise.

"The Fall of Man" from spiritual exaltation into the general benightment which has overshadowed the earth since the last Sabbatic age, was the natural sequence of cyclical or stellar progress, as natural as are the diurnal semi-cycles of night and day. In due course of sidereal progress and unfoldment all this will be naturally changed, as naturally as day follows night. This age of benightment is only for a period. In the fulness of that period it must give place to the dawning of the next seventh cyclical or Sabbatic day, wherein "the sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."

The earth, of course, had its beginning. Its material form is but a product, a condition, a convenience, of the INDWELLING DIVINITY, even the generic Life of lives, the God in and of the planet. It, like all active entities of the Great Entirety, was, and is, an

offshoot of the Life of all lives, the Source of all sources, the Cause of all causes. It originally came from God. It is of God; it *is* God, in so far as it has eternal generic life and power to generate, evolve, individualize, and maintain the myriads of lives of its generic life. It began as a generic germ of germs, an entirety of countless entities, abundantly endowed with inherent power to evolve, individualize, and maintain its myriads of latent lives. It began as a microcosm, and thence unfolded and rounded out into the macrocosm, and thence became an important function of the solar system, and thence a minor function of the sidereal world.

Man who is evolved *through* the life of our mother earth, and spiritually fashioned in the similitude of the Father and Mother God, the two Holy of Holies, constituting the all-saving union of Light and Life conjoined in Love, had beginning as latent entities in and of the generic life of the planet from the instant of its evolvment out of the Life of all lives, the Source of all sources, the Cause of all causes. Therefore, the indwelling Life, even the Divinity in and of Man, can truly say "Before Adam was, I am. I came forth as a constituent member of the generic life of the planet direct from God before the formation and materialization of the earth. I am of God. I *am* God in so far as God is the All-in-all of the Living Man. I and the Father and the Mother are one; the Father and Mother being in me, and I in the Father and the Mother, — the two perfected in one."

"The Kingdom of God cometh not with observation," said Jesus of Nazareth. "For, behold the Kingdom of God is within you," within me, within every child of God. Hence the significance of that prophetic prayer, "Our

Father which art in Heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in Earth as it is in Heaven." Jesus the Christ, who taught man thus to pray, also taught man that the Kingdom of God is in man. How then shall this Kingdom come, except by, in, and through the latent Godhood, the inborn son of God becoming manifest in men throughout the entire human family of families? That could occur only in the fulness of the time set for it. It can occur only in the Sabbatic age, the seventh cyclical day, in which "the Lord shall be thy light, and thy God thy glory."

When shall this great cyclical Sabbatic day or age dawn? We observe that, in our own world, the night must pass away before the day can dawn. So also the winter must fulfil its mission ere the succeeding season can become manifest and effectual. All these seasons and times and cycles are ordained by God, and must come forth in their preordained order.

The entire stellar world moves in cycles and cycles of cycles. Our own planet and its satellites have not only their seasons, but their half cycles, cycles, and cycles of cycles. We have the diurnal semi-cycles of night and day, and the lunar cycle of a fraction over 27 days, and also the cycles of cycles in which the moon repeats her phases in the same day of the year as they occurred 19 years previously. We have also the annular semi-cycles of winter and summer, comprising the four seasons of the year. The sun, like the moon, repeats its phenomena on corresponding days of its cycle of cycles, and so on, cycle upon cycle, marks the events of the world's progress.

Our solar system is only one of many corresponding systems. And there are greater systems composed of systems

(like our solar system) which respectively revolve around greater central suns. And these greater systems are but component parts of still greater systems alike revolving around greater central suns. All such systems of systems composing the one universal system of systems which revolves around the greater grand Central Sun, the ineffable THRONE of Thrones of THE GOD of Gods. All these systems and systems of systems have their half-times, times, and times of times, or half cycles, cycles, and cycles of cycles, and great grand cycles.

At the "Fall of Man," which occurred thousands of years ago, our solar system, or at least, our part thereof, passed into what I would call, for want of a better term, the winter of its grand cyclical year, or the period of its benightment, corresponding to our annual or semi-cycle of winter, or diurnal semi-cycle of night. I believe in the so-called Fall of Man; but I read the allegory to suit myself. The Fall was the natural sequence of astronomical changes, all occurring in the divine order of sidereal progress. Throughout the great Sabbatic age (which preceded the Fall of Man), man was perfected male and female, a dual being in the likeness of God the Father and Mother, conjoined in one, and like unto the angels in heaven, where there is no marrying nor giving in marriage. But, in the course of evolutionary progress, those conditions became inadequate to the unfolding purposes of the Creator. It becoming necessary for the earth to pass into what I would term a gestative state, it was found that man, commonly known as Adam, was without an adequate help-mate. Therefore, the Lord God caused a deep sleep to fall upon Adam, and he slept, lay dormant throughout a great cyclical season, during which God, who had

created man, male and female, so re-developed man as to have the one come forth anew suitable for a help-mate for the other. The one externally developing *his* masculinity, and the other *her* femininity, commensurate with spiritual evolution through carnal generation. All this occurred while man slept throughout some great transition period. When he awoke he was no longer (externally) an angel in the likeness of God, but a mortal reconstituted and developed commensurate with perpetuating his generic Life of lives, by propagating his species throughout the age or ages of mortality incident to the gestative period and consequent spiritual evolution through carnal generation. But this period or age, like all other cycles or semi-cycles, has its limit, and must, in its order, come to its end. And so surely as the phases of the moon will, as they appeared thus nineteen years ago, be repeated to-day, so surely will the phenomena of our solar system, which characterized or ushered in and sustained the last great Sabbatic cyclical age, be repeated on the approaching completion of the great grand cycle of our solar system, whereby our planet will be brought directly within the ineffable effulgence of the Great Central Sun around which our solar system is, with other like systems, and systems of systems, revolving.

When that glorious point is reached, and we are rapidly approaching it, according to the astronomical prophecies of the Grand Pyramid of Cheops, as well as certain other unmistakable evidences made manifest to divers prophetic minds of the present age, then "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people shall be all righteous; they shall inherit the

land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I, the Lord, will hasten it in *his* time."

In order to realize these glorious promises, let us, for a moment, withdraw, as it were, from the outer darkness that overshadows all mankind, and thence enter into the inner sanctuary of the soul, even our own soul, where we may stand before the past and the present, and thence, with the eye of God, clearly view the future, and spirito-mentally bring it with the past and the present into one eternal NOW, and thence behold all life and lives, from Alpha to Omega of our planet, as she, the earth, stands in the SUBLIME EXISTENCE of existences. All this is possible to you, to me, and to all the children of God; for each carries within the inner sanctuary of his or her eternal being the Ark of the Covenant, even the *Sanctum Sanctorum*, where God will, at any and all times, and under any and all conditions and circumstances, meet and commune with the Children of Life Eternal. Let us, therefore, awaken to a knowledge of the Life and Light that is within us. For, however latent it may now seem to be, it is, ere long, to be quickened and enflamed by the vivifying presence of the ANCIENT OF DAYS. Let us take courage, therefore, even under the shadow of our receding benightment. There is nothing hidden from nor lost to the Divinity which abides and reigns from within the Inner Sanctuary of the microcosmic Soul of Man. He is the heir and joint-heir to all things within and appertaining to the kingdom of the Father and Mother God. He, the Divinity in and of Man, comprehends the past, the present, and the future. for he is directly from God; is of God;

is God miniaturized in man, and is ordained to become manifestly the reigning All-in-all in the fulness of spiritual evolution through carnal generation. And then our eclipse, which now shuts us out from the all-vivifying effulgence of the great grand Central Sun, even THE THRONE OF GOD, will be dispelled, and we shall all be requickenened and made alive. Our eclipse, and consequent benighting, will have passed away, and "we shall be changed," so as to appear in all the glory of the sons and daughters of God in the new earth and the new heavens, when the Glorious Mother of man shall appear, as it were, clothed in the sun, for the Lord shall be our everlasting light, and our God our glory. Amen.

In the new earth and the new heavens, man will again appear, two as one (or two in one), and that which is without as that which is within, being neither male nor female, but perfected even as our Father and Mother which is in heaven is perfect, and thence to go forth like unto and commingle with the angels, archangels, and seraphic beings of the universal spheres, among whom there is neither marrying nor giving in marriage.

We originally came out from the

angelic hosts of our Father and Mother God, being chosen (doubtless because of our preordained suitableness) to go forth and traffic with the elements, and thence, through matter and its concomitants, to gestate, generate, unfold, evolve, round-out, and perfect kingdoms unto ourselves like unto the kingdom of the Father and Mother God. This has been our mission from before the consolidation of the earth. The covenant was divinely made, and has been and is being faithfully carried out. *All has been done through the secrecy of Divine Masonry*, and faithfully carried out in accordance with God's ordinations. The work is nearing its completion; and eventually the new order of life will gradually open to all who are able to receive and enjoy it. But as all on the mundane plane do not awaken and arise at the dawn, and some slumber on till the sun has ascended into the mid-heavens, so will it be in the dawn of THE NEW LIFE. But God rules, and all will be well, even though *the last be first and the first be last*.

In the love of God and the Christ of humanity, I am faithfully your friend and divinely your brother.

ANDREW J. ROGERS,

229 Broadway, New York.

THE LADDER OF PROGRESS.

WERE this existence all, we could say with him of old, "Vanity of vanities, all is vanity." But this life is not all. This existence is but one step on the ladder whose topmost round rests in God. Every phase of life is but a round in this ladder, and we must all climb from the very bottom to the top. If, in this existence, our lot seems lowly, our opportunities few, our life-plans thwarted, remember that those whose elevation seems greater than ours have been where we are now; that the same path is marked out for all from the

beginning; and remember also that our elevation upon the ladder in our next existence depends largely upon the manner in which we make use of our present opportunities, however humble they may be. Deformities of body, dwarfed intellect, clouded minds, are ours, not as a heritage, but by the law of cause and effect. In some previous stage of existence, some law was broken, or some lesson not fully learned.

The windows of the soul will not only be barred in our present existence, but also in our next, if we do not by right

endeavor use the strength we have to break our bonds and let the sunlight of Truth enter; but, if we do, strength sufficient to remove all barriers between God and us will be given. Then these limbs will no longer tremble in the presence of the unknown, because knowledge will be given sufficient to guide us through the manifestation of our existence. Then will the full harmony of heaven ring down in mighty chorus, and our life, attuned, will respond in notes of joy. No longer will the brain weary in searching for knowledge, as it will absorb Truth as the flower absorbs the light, and duty's paths will be paths of peace. Then shall we be numbered

among another host, who, even now, are chanting songs of victory over self; with them we shall enjoy an existence in another sphere upon another round infinitely higher than now attained.

Viewed, then, by the light of Truth, existence is not a mockery. Life is a reality. The years may pass, leaving only memories; but they may be memories of sweet experiences and of associations made purer from the fact of our having been. The ambitions of youth, will not be lost in disappointment, because our striving will be only toward spiritual progression and perfection.

CLEMENTINE PERKINS.

THE IDEAL CITY.

FROM THE REPUBLIC OF PLATO.

In what point of view, then, and on what ground, shall a man be profited by injustice, or intemperance, or baseness, even though he acquire money or power?

What shall he profit if his injustice be undetected? For he who is undetected only gets worse, whereas he who is detected and punished has the brutal part of his nature silenced and humanized; the gentler element in him is liberated, and his whole soul is perfected and ennobled by the acquirement of justice, and temperance, and wisdom, more than the body ever is by receiving gifts of beauty, strength, and health, in proportion as the soul is more honorable than the body.

The man of understanding will concentrate himself on this as the work of life. And, in the first place, he will honor studies which impress these qualities on his soul, and will disregard others. In the next place, he will keep under his body, and so far will he be from yielding to brutal and irrational pleasures, that he will regard even health as quite a secondary matter. His first object will be not that he may be fair or strong or well, unless he is likely thereby to gain temperance, but he will be always desirous of preserving the harmony of the body for the sake of the concord of the soul.

And there is a principle of order and harmony in the acquisition of wealth.

This also will he observe, and not allow himself to be dazzled by the opinion of the world, and heap up riches to his own infinite harm. He will look at the city which is within him, and take care to avoid any change of his own institutions, such as may arise either from abundance or want, and he will duly regulate his acquisition and expense.

And, for the same reason, he will accept such honors as he deems likely to make him a better man; but those which are likely to disorder his constitution, whether private or public honors, he will avoid.

"Then, if this be his chief care," said Glaucon, "he will not be a politician."

He will in the city which is his own, though, in his native country, perhaps not.

"I understand," said Glaucon, "you speak of that city which exists in ideal only; for I do not think there is such a one anywhere on earth."

"In heaven," I replied, "there is laid up a pattern of such a city, and he who desires may behold this, and beholding, govern himself accordingly. But whether there really is or ever will be such a city on earth, is of less importance to him; for he will act according to the laws of that city and no other."

"True," said Glaucon.

LIFE'S MOTIVE.

BY JOHN LATHAM.

LIFE's motive should mount
 On the wings of the morn,
 Like a sunbeam let loose
 At the breaking of dawn ;
 Piercing the gloom
 That shrouds the way,
 Lending to life
 An added ray.

For stars, and suns,
 They are but earth,
 While man's estate —
 Immortal birth !
 Endowed to shine
 With lustre bright ;
 In regal rule,
 O'er mental night !

Who lights the sun
 Lights also man,
 More truly — and
 With higher plan
 Maps his career,
 To rise, and shine
 Than suns more bright,
 With power divine.

Be man's estate
 Whate'er it may,
 Earth's night gives place
 To heavenly day,
 When we accept
 And heed the plan
 Of Him who said,
 " Let us make man."

WHO SHOULD STUDY ESOTERIC SCIENCE.

A Lecture delivered before the Society for Esoteric Culture, by HIRAM E. BUTLER.

WE have in all the history of the world had enthusiasts on the varied subjects of thought that interested the people of their time. To-day the subject of esoteric culture in its varied phases and under the various names, is in almost every one's mouth — words both for and against. No doubt we have many who are enthusiastic by virtue of the realization that they have of the importance of this interior subject of self-culture.

I often think of the words of the wise man Solomon ; after he had investigated the whole realm of scientific and esoteric knowledge, he declared that he believed there was nothing better under the sun than that a man should be satisfied with the works of his own hands, for that is his portion. This I have often realized in my own experience. It is not a pleasant theme to pursue, in many respects, from the fact that, as we dive into the cause-world, through the development of the soul-power, which alone can reach out into that realm, we become conscious

of the conditions of this world being hard to bear. We become dissatisfied with surroundings ; the conditions, that otherwise would be those of pleasure and happiness, become conditions of dissatisfaction and displeasure. Therefore there should be a careful discrimination made to-day, as much as there was in antiquity, and I suppose there is discrimination being made by the masters of the Orient, not to force upon any one thoughts that lead out of the realm of this world's existence into another, unless there is some end to be attained.

But some of our friends may ask : " Is it not wise that all should develop the highest and best powers of their natures ? " Certainly it is wise that each should do so ; but all have not grown to a condition where they will pursue this study far enough to be of use, thus doing themselves and the cause more harm than good. If we induce a person who has not reason above the plane of the ordinary society life, to look into this science, by

holding out to him the beauties, the ideal pleasures that lie beyond, it only appeals to the material nature, and perhaps we might as well say the animal inclination that controls the world very largely to seek after pleasure in new and varied forms, which pleasure they seek to find through the senses. Thus if we lead persons merely through the senses in pursuit of esoteric culture, we lead them into the realms of knowledge which become to them instrumentalities of evil, for they have not pursued it far enough to see why it fails to bring the beauty, or pleasure that they expected. Therefore, we should be careful and present these thoughts only to those who are dissatisfied already with their present conditions in life. These words are found in one of the prophets, who warns us: "I charge you by the roes and by the hinds of the field that ye stir not up, nor awaken my beloved till he please." Of course this language is figurative, and those represented as "his beloved," were those who are ready to reach out toward that divine source. Again, the "beloved" of God is the interior spiritual nature in man, and that we should not stir up nor awaken it until he please, is the thought.

Every creature will act out its own nature. Every man's and every woman's will is the quintessence of all that they are. That is to say, our will is the highest faculty of our natures; is the absolute monarch and dominator over all that we are. Now that will, through the reasoning faculties, may be changed hither and thither, but such changes are not good unless there is, already active enough in the mind of the person, a dissatisfaction with the present conditions of life, and a reaching out towards something higher. When we find such dissatisfaction in the minds of persons we can very readily discover what cause is producing it; and then such persons as have unfolded in their interior life sufficient to be able to take proper cognizance, or to have a proper understanding of this interior, or spiritual principles, readily lay hold upon them and desire the knowledge.

Doubtless the Masonic order was once the storehouse of spiritual knowledge; and I am informed that even to-day no man must be asked to join that society by one of its members. Such is also true of esoteric teaching. No man or woman should be asked to investigate this teaching until they have manifested in themselves the inclination to reach out after something beyond the ordinary sphere of life; and whenever they come to that point in their experience that they begin to desire that knowledge, because of their spiritual unfoldment and the conditions of the working world, relations become dissatisfactory and repellent to them, and there begins to grow a controlling aspiration toward the spiritual world. In such minds then, the pursuit of esoteric thought will be advantageous, because it will be instrumental in producing happiness and satisfaction in their lives, whilst of course it may react on the lower plane of life and create greater dissatisfaction there; but yet when predominance has already obtained in the mind to create an active dissatisfaction, then they should have, and there always is, provision made that they may have this higher knowledge.

I presume there has never been a time when there was so much dissatisfaction as exists to-day, and I presume that seven-eighths of the people that are thus uneasy and dissatisfied with their present conditions and surroundings, are entirely unconscious of the real underlying cause of their dissatisfaction. But we see, as this wave—for it is like a tidal wave of spiritual and soul aspiration towards these higher truths—sweeps over the land, it affects all life. It is in the life-essences of the ether; and as man inspires from that divine life-essence according to his quality, this dissatisfaction is produced upon different persons according to their degree of spiritual unfoldment.

In my first lecture to this society I made an effort to present my idea of God, and have frequently recurred to it because I deem it a very important thought, as it is that which underlies and overarches every other thought

that the human mind is capable of taking cognizance of. On that occasion I called attention to the fact that all we recognize as space is filled more densely than the densest matter with that very essence of life which, for the lack of a better name, a more comprehensive word, we call God. This life-essence that pervades the universe is as varied in its qualities, in its nature, as anything that we have any cognizance of in the physical world. In order that a person may have the true unfoldment and soul growth, it is absolutely necessary that he should contemplate, meditate in quiet musings, upon the idea of God, that infinite, ever present and all pervading life-essence. As we muse upon this subject our own inner consciousness will be prepared to become the receptacle of that essence. But not unless we first rid ourselves of a certain repellent polarity that has been established in the human ego by virtue of the predominance of the law of self-preservation. This law has entered into every department of our being more thoroughly than we have any idea of. There is in every man's nature a weakness which subjects him to the psychological influences of his fellows so that every man and every woman is under a constant struggle to maintain their own selfhood, to carry out their own designs and to be themselves and not be lost in the great whole.

This struggle that is going on in the external world is also going on in the mental realm, so that it is difficult for all persons that are thinking new and advanced thoughts to maintain their own definite conclusions without being interfered with, led off in this or that direction, by the thoughts and conclusions of others. This is brought out in the minds of the people by the idiosyncrasies and eccentricities of their natures. In our mother church where there is a united body, where they have agreed to concentrate upon certain thoughts that are accepted as foundation principles, which they have no idea of going beyond, they live each in the other's magnetic aura, and thus form a common magnetic body so

that they do not struggle much and are safer and more at rest than any other people in the land. They can really enjoy life better than other people, simply because there is nothing to struggle for, save in their ordinary avocations. Whereas, if a man or woman starts out alone, to think for themselves, they find it as they would if they stepped out of a protected house into the prairie where the storm could sweep against them without anything to break its power. In such cases if persons have any idiosyncrasies they always come to the front; therefore, among the advanced thinkers of to-day we find the word "Crank," quite freely employed. Well, there are many of them, all one-sided, because, owing to the tendency to extremes, their arguments embrace the radical extreme of all subjects. Now the radical extreme of any truth is just as much an error as any other position that a man or woman can occupy. For instance if I were arguing with you on some great truth. You would present your side of the subject, perchance one extreme, and I would be standing in the mean between the two. As soon as I began to argue with you I would be forced by virtue of the power of words to go to the other extreme and bring thoughts from there to counterbalance yours that were brought from your extreme. Thus before I was aware of it, I would be thrown into the extreme opposite, and so argue more radical than I believed. Thus arguments become instrumentalities of evil to those who are striving for the truth. None can realize to what extent this is true until he has experience in that direction and watched carefully his mental conditions prior to the argument and after the debate is over, because then he will see what change has taken place in his own mind. Although one may have arguments sufficiently strong to completely silence his antagonist, that very fact serves to intensify and lead him into more radical views than are consistent or true. Therefore, in everything that pertains to the struggle, to the combat man with man, thought

with thought, there is an inevitable tendency toward extremes.

The wise Brahmin said, "I came not to teach men that which they do not know, but to teach them those things which they do know." This is the wisdom of a teacher of the esoteric science. Every man or woman that has come in any degree, into the consciousness of the Soul Universal, reaches out for a higher order or plane of life. But the life principle that I began to speak of a few moments ago, is only obtainable when all these barriers, thrown up by the peculiarities and idiosyncrasies of one's nature, are broken down by the only way that has ever existed or will exist to free ourselves from them, namely, by a Covenant with God. We have heard old people, when we were children, talking about witches selling themselves to the devil. I know I used to hear old people talking about these things when I was a boy. There is truth in this thought. A person has to virtually sell himself, soul, body and spirit, to whatever sphere of life he desires to become eminent in. While a man or woman stand in their own ego, and through their own will-power manifest their selfhood, they will find that they are in a constant struggle, a struggle that it is impossible for any man or any woman that ever lived or will live, probably, to maintain themselves in, and remain consistent with their own highest reason. Such struggles put up barriers against the unfoldment of the divine life that would otherwise flow in and take possession of them.

When a man or woman has meditated upon Life, has seen the great truth that it has mind, consciousness, all that has been attributed to God, and that our ideas of a personal Deity are absolutely true, that there is an independent thinking, conscious intelligence that takes cognizance of, and reciprocates with every sympathy, every motion, and with all human intelligence as well as with life everywhere; therefore when man enters into a covenant with that divine intelligence, he at once rests in

that covenant. He says, "I desire more now than all else in the world to be an instrument under the controlling power of that divine Mind." This Mind will be according to your own highest thought, let it be what it may, for every man makes to himself a God, whose nature and character are according to his own highest quality, by virtue of which he will when he lives up to his ideal, inspire constantly from that just a little above himself. And when he has entered into the covenant and feels like resting in it, he sells himself and belongs to God, and then will come the consciousness that that divine Being does take control of his life. It will lead him, will instruct him, illuminate his intelligence and he has only to perform the duties that are laid before him day by day.

In that attitude we are polarized, all our barriers are virtually taken down and we, through that confident faith in that infinite source, have around us a protection that others do not possess. There is an illustration of this before the people of Boston as before no other people in the land. The ideal of Christian Science, Mental Healing, etc., is wholly based upon that as the foundation idea. Now when we have entered into that covenant with the infinite soul and rest in the confidence of that covenant, we shall be guided and led in the way of truth, and shall realize that it becomes a truth to us.

I have often heard the quotation, "As a man thinketh, so is he." That is true. Whatever a man thinks, that he is, providing he believes it with all his heart, for whatever we believe without a doubt, we are. Now this belief that has no doubt in it may lead us to wonderful extremes. We have no idea and cannot have until we investigate the world of mind, to what extent that may lead us. I have seen persons, under the influence of another, psychologized so that he would say it was snowing and was very cold, when in fact it was very warm in the room, but while he believed it, it was true to him. Now if we can believe in this higher ideal of human intelligence, rest in it, confide in it, it becomes the essence of

our natures, controls, guides and governs our lives, and we become it to the extent that we believe and rest in it without a doubt.

In my early experience there was always active in me a desire to know more of the cause world. As a child when I went to school I had no interest in books, and, in place of going to school, I often played truant, went to the woods, wandered by the creeks, and spent my time in the fields. I delighted in the study of nature, in all its forms and especially in insect and animal life. I grew up without education; yet, my delight was constantly to know the laws of nature, to know the producing cause in everything. After I had arrived at about the age of thirty, my mind was then called out of the old channels of the Church, and I first saw that the Bible prophecies were not all yet fulfilled. I began to study, and, with that simple childlike desire active in me, ever desired knowledge for its use. For some reason, from the time that I was a little boy with my mother, I remember well often saying to her, "I believe that I have a special work to do in the world." Now, whatever truth there may have been in that, this much it has done for me. It has kept my highest desire to that one object that I might be prepared with knowledge, with understanding of the laws of nature and the laws that govern human life, and the causes of the evils and sufferings that exist in humanity, the ways and methods by which each human mind could rise out of those conditions of suffering and evil, and attain the condition of happiness, health, and higher life.

As I went on studying and thinking, my attention one day was called to the words of Jesus, where he says: "Unless ye eat my flesh and drink my blood, ye have no life in you." I had always had an ideal in the Church of what that meant; but it came over me forcibly that morning there was still a meaning there I did not know. I desired earnestly to get to know that meaning. That afternoon I was sitting in a little hall, in a meeting carried on after the Quaker plan; and

while sitting in silence, suddenly I was conscious of there coming into the very centre of my being a new life that permeated all my veins. It seemed to me as if an electrical fire went to the ends of my fingers, and every part of my whole body was filled with a new life. I was led to say, with the greatest emphasis, — "I have immortality; this body can never die." As I look over the pages of the Bible — for I always loved them, and do yet — I find these words (Ezekiel xvi. 6): "When I passed by thee and saw thee polluted in thine own blood, I said unto thee, In thy blood live; yea, I said unto thee, In thy blood live." I realized that a thought, formed from the Soul of the universe, out of the very essence, of Divine Life, had been sent into the centre of my being, and from that time to this I have been enabled to reach out and gather of the knowledge that belongs to that cause world. Now there is a great body of people throughout this land that have had similar experiences to this, whenever their need and use was made manifest.

From that time forward, whenever I could isolate myself from surroundings, and sit quietly looking out in musings upon God, I have been conscious, more conscious of that divine life than I am of this world and all that we call material. This experience is not mine alone. Many others have become conscious of this divine life acting upon them. These persons are scattered over our land; we associate with them daily. In 1878 I had then been living for some time the life of a recluse, waiting until I could see a door opening before me to go out in search of the people that had received this interior life, — that had awakened to the consciousness of the infinite soul. But no way opened before me. All seemed dark. One evening I felt oppressed, sad, and discouraged, and, from the depth of my soul, said, — "O my God, where are the people that we are looking for?" Suddenly everything changed around me. I seemed to be somewhere overlooking the world. I saw the natural sunlight shining upon the people. They were all busy with their own af-

fairs of life ; but here and there was a dark place, where this natural sunlight did not appear to penetrate ; and I was impressed to peer into these dark places, and, as I did so, I saw, first vaguely, the outlines of persons ; and, as I looked more intently. I saw other persons, though right in the midst of the people, running hither and thither in the natural world, yet they were in darkness and obscurity, relatively, as to the affairs of the outer world ; and the spirit said to me : " These are the people." These are the people who, though they are in the world, are not of the world ; though they do their duties, walk like those around them, yet they are not of the world. To these people comes this new light. To these alone ; not to those that are satisfied with the affairs of this world.

The ultimate to which we are calling your attention, towards which we are laboring, is to bring about a new world where the people will be prepared to live under the controlling influences of the Infinite Mind, having conquered selfishness, hate and passion. When these are conquered every cause of inharmony and combat man with man, every struggle in life, will have been destroyed. This ultimate will be a people of whom we may say, in order to bring it to the comprehension of the ordinary mind, that they will be as it were " psychologized " by the Infinite Mind. That is, their whole thought, their whole desire, and all that they are or hope to be, will be so linked to the Will of the universe that their wills and the Will of God will be absolutely one.

Now to whom could we go to find any hope of such a condition ? To none but those who have awakened to the consciousness of this divine life in themselves. Now this consciousness has come, as I said, in varied forms to each one different, but one general tendency obtains always, namely, these persons have with them the Spirit of Truth. This, as Jesus said, " will lead them into all truth." Error they are ever ready to repel. Truth they are ever open to. They perceive and know it when they hear it.

We have no need of fear about listen-

ing to this, that or the other, about going and investigating this phenomenon or that. We can go where we will, can see all things, can know all there is to know ; and as we go around about the world we can see everything, be ever ready, like the discriminative magnet, to gather the very essence that we need and repel all else. Therefore we have no cause to be anxious. If we allow anxiety to enter our minds, that anxiety brings evil results, and breaks down the protective barriers. There is no motor power in the Universe but the Infinite Will. The storms that sweep the heavens are controlled by that Will, as is my hand as I move it to and fro. All worlds, centres, and systems, are held without a wavering or deviation, by the irresistible power of that Infinite Will, and when our will is one with that of the Infinite, then all power in heaven and earth is within us, and we can say with the Nazarene, " All power is delivered into my hands in Heaven and Earth."

QUESTIONS.

The following questions were asked and answered at the close of the lecture : —

Q. Is there any power in the spirit to ward off what is called death ?

A. Certainly. This is a subject that has been agitating the minds of a large body of people for many years. I refer particularly to those people known as Adventists, who have many names and many different branches. Among them the idea has been prominent that there was a time coming when they, as to their bodies, would no more see death. Now, my position in regard to that is the same as it is in regard to every thought that obtains credence in the minds of the people. There is a truth in it. We read in the Bible that Elijah was taken up to heaven in a chariot of fire. Josephus tells us that Moses was taken away in the same manner. The apostles tell us that Jesus, after his crucifixion, was raised from the dead. Now, I believe that those people who receive the spirit have in them immortal life. I do not

say all of them have it in sufficient degree to overcome the death of the body; but many of them will come into the order of the heavens where they will be free from the struggles of the astral world, where they can live in harmony with this divine essence that they possess; and to these persons no such thing as dissolution of the body by death will come. But some will say, will they always remain so? No; but life is fire; God is a consuming fire. As these people live more in harmony with God their bodies will constantly get more and more under the control of the spirit. They will go on refining the body until it is so spiritualized that they can stay on earth if they will,

or they can dissolve the body and go to the other planets if they desire, or ascend into the heavens; so that which we call death will be overcome in such persons.

Q. Can a person in this life have an idea of previous existence?

A. I have met numerous persons who claimed a remembrance of prior existence, being able to state where and when they lived, who they were, etc. I can say for myself that I have, in a few instances, been as conscious of having lived before as I am of living now. therefore I have great reason to give credit to those who claim a memory of prior existence.

THOUGHT SPLENDORS OF THE INFINITE.

WHEN Nature blossomed, man was her ripe fruit.

All Nature grew intelligent in man;
Her merry seasons piped upon his lips;
Her suns shone radiant through his deathless eyes;

And all her stars gleamed through their burning rays.

Great Heaven itself is but the mind of man

Walking in light and music through the spheres;

And God himself reposes in the will,
And works forever in the immortal mind.

The source of all sensation is his joy,
The source of consciousness God's introspect,

Whereby he sees himself divinely fair,
All-great, all-good, all-perfect, and all-wise.

From mind, in mind, and unto mind
all things

Proceed, move, tend, eventuate. The dust

Is thought discreted from the thinker's mind,

And man is thought incarnate. All men see,

Hear, feed upon, from God proceeds
as beams

From one Eternal Intellectual Sun.

Nothing but shares the impulse of his Will:

Nothing but ripens in his perfect Love;
Nature is blazing with the light of thought

And mind effulgent with Divinity;
For God alike through mind and matter wills,

Works, ultimates himself forevermore.

Creation sprang from God's necessity.
God never woke because he never slept.

The universe is ancient as himself,
Without beginning and without an end.

Because thought ultimates itself in worlds,

Because thought had its origin in God,
Because God always thought, because the stream

Of his effulgent wisdom is his own,
Working from infinite resource within,
Therefore God never lived without some form

Of manifested loveliness, whose beams
Were the intense reflection of himself.

Here my thought ends. My finite wisdom fails.

Why should not suns in one continuous chain

Circle through being's boundlessness,
and be

Without, beyond all finite flights of thought?

Who shall put bounds to God's omnipotence?

Who knows but that beyond the cosmic sphere,
 Beyond celestial heavens themselves,
 beyond
 Time and its ages, space and all its worlds,
 And all the spirit-spheres that grow from space,
 And all the minds that fill those spheres, expand
 Unknown thought-splendors of the Infinite
 Systems diverse from suns and stars and heavens,
 Powers diverse from angels and from men?

All theories are thought-forms that the mind
 Creates from its own knowledge or its guess.
 God never yet revealed himself in full,
 And never will. No intellectual form

Is able to receive the Deity
 Save as a crystal draws the solar light.
 This is my faith, that God reveals himself
 To every man according to his state,
 Higher to highest minds, so lessening down
 To the dim verge of reason. I believe
 That there are faculties in man that are
 Mind-organs for the Infinite to fill,
 And that these may unfold without an end,
 And multiply without an end, and all,
 Inter-pervaded by one common life,
 Inform the soul forever. This I know,
 Or, knowing not, believe in as in God;
 But still my thought is circumscribed;
 my faith
 Being the sum of all my added thoughts,
 And these the measure of the active mind.

— *Lyric of the Golden Age.*

OCCULT GLEANINGS.

Matter exists in other states besides those which are cognizable by the five senses.

I long not for death, I long not for life; I wait till mine hour comes, like a servant who awaiteth his reward.

The Tibetan Brotherhood is said to be incomparably the highest, and is so regarded by all other theosophical associations.

Occult science regards force and matter as identical, and contemplates no principle in nature as wholly immaterial.

Do the good thing which you can do, and not stand and do nothing because there is some other good thing you can't do.

Above all things be not careless; for carelessness is the chief foe of virtue; if a man avoid this fault he may be born where Sakra-raga dwells.

The tomb from which the Saviour

will arise is the heart of men and women; if the good in them awakens to self-consciousness, then will it appear to them as a sun, shedding its light upon a better and a happier generation.

The man who has a positive will in him will rise in spite of adverse circumstances, will recognize and seize upon the tide of thought, which is his natural food, and will stand as a giant at last in the place he willed to reach.

“Believe nothing which is unreasonable, and reject nothing as unreasonable without proper examination.” — *Gautama Buddha.*

We here are certainly readier now than we were a generation ago to recognize the possibility of acquiring real knowledge of spirit, spiritual science, and are more generally impressed with the necessity of such acquisitions.

THE ART OF NEVER FORGETTING.

Second Paper.

BY JOHN LATHAM.

SOME of my friends having expressed surprise at the feature and idea of a series of articles on memory-culture, as being rather the opposite of what is usually regarded as methods "esoteric," I am impressed with the propriety of giving this phase of the subject some consideration, and shall accordingly devote a portion of this instalment to that end.

I would say, then, that this view of the subject undoubtedly springs from a misconception or prejudice arising from the fact that memory has come to be regarded as a mere external accomplishment, something pertaining to the outward mind and nature, but having little in common with the soul; and still further, from the too prevalent custom of forcing education, and crowding children and students in general with the literal committal to memory of matter relative to subjects regarding which a due amount of interest and appreciation had not first been inspired. It is easy to learn and remember those things in which one's interest can be elicited, for then the student lays hold of the spirit of the subject, without which the letter is of little account, and the text itself soon forgotten; for it should be borne in mind that it is the "spirit that maketh alive" in matters educational, as well as in matters biblical and individual; consequently, memory has an *esoteric* as well as an *exoteric* significance, and, aside from its convenience and usefulness in connection with this earthly existence and career, it is also a most important agent or factor where-with to store the nature with luminous thought-forms, and potencies, which, to say the least, are necessary bases to spiritual unfoldment, even if they did not in themselves to a goodly degree partake of and subsist from substance truly spiritual and luminous.

Human progress is a matter of steps and stages. We do not mount a flight of stairs at a single bound; men or

dwelling on stilts cut but a sorry figure; they are the exception and not the rule. We provide foundations of stone for our houses, for we are all familiar with the parable of "the house that was founded upon the sands," and do not wish to repeat the losing experiment. The thought-forms with which the mind and nature are stored are correspondingly the foundation-stones upon which we are building our immortal structure. We have, consequently, to do with their quantity and kind, and we know of a certainty that some adequate foundation must be provided. We also often hear it stated "that man is, at birth, the most ignorant and helpless of creatures." With capacities above all others, yet the very delicacy and complexity of his organism, upon which those superior qualities and powers rest, would seem to make him the more helpless and dependent at the start and necessitate an amount of care and culture vastly exceeding that of any other creature. The need, then, of education and training is too self-evident to require any elaborate argument, and the steadily increasing interest and effort in this direction are good; but that better methods might be employed in many or most instances is undoubtedly true; and also that greater discrimination should be exercised in assigning tasks and adapting the kind and amount of studies to the nature and capacity of the student, both vitally and mentally. Unquestionably, some children and some people will bear more mental forcing than others, for the vital powers are the final measure of capacity and endurance, and this in particular should be understood and taken into account in all matters of education or *memory-culture*.

Much time and vitality are now wasted from a lack of adequate knowledge regarding the phenomena of mental and soul unfoldment. And as this problem of unfoldment is one that does not end with our school-days, or

even with this earth career, it becomes, then, the theme of interest above all others; and "the art of never forgetting," when duly understood and consistently practised, becomes an important factor, not only as to what we shall be and enjoy during the future of this earth-life, but throughout the immortality of another. For the cerebellum, or permanent brain, in which the results of our experiences and voluntary efforts and acquirements are finally stored, constitutes the basis of character, the real potency of being. The intellect is, so to speak, the door and window of knowledge of things both material and spiritual; but the appropriation of this knowledge by the cerebellum or permanent vital brain, is what constitutes the man proper, and the celestial presence abides with him in volume and power according to the kind and amount of knowledge he has incorporated.

Assimilated and vitalized knowledge is what constitutes wisdom. The intellect perceives, but it is the marriage of knowledge to vital and spiritual substance which creates a temple for the Divine indwelling. Thought-forms are the vehicles of Spirit, and through the exalted intellect one may and does have sublime consciousness of inner and higher realms; but these are like photographic exposures, which require *other* processes to render them *permanent*, else they soon fade, and though one may have intellectual susceptibilities enabling him to cognize the great macrocosm of existence, these impressions must be vitally incorporated in the cerebellum or true personal microcosm, ere they become a permanent part of one's Ego or Being. Thus, life is a pursuit of the Divine Atma, and through the processes of memory ultimately in the cerebellum, the Ego or Microcosm is enabled not only to comprehend but to permanently enjoy and express the Macrocosm.

Therefore, the "Art of Never Forgetting" is the path to sublime attainments, and is truly a fitting "esoteric" study. It is true, however, that excesses in any direction tend to produce opposite extremes of thought, the

same as a pendulum, if swung to the right vibrates proportionately far to the left. Therefore, excessive and exclusive external methods of education and memory have caused reaction to extreme metaphysical views, which are largely at variance with practicality and common-sense, and are hence not perfect embodiments of wisdom; and, consequently, not the true pattern of life.

We have no desire to underrate the importance and uses of the concentrative and meditative methods that are regarded by some as the particular and essential "esoteric" way, or of the knowledge of the within and beyond that may be thus inspirationally acquired; but, rather, through judicious and systematic preparation and graduated approach, to render these methods intelligently available, adequately comprehensive, and reasonably reliable.

Even the ordinary balloon, as we all know, requires its "sand-bags" and "drag-rope," and not only that but its "rip-cord" and "safety-valve," and the ascents and flights of man's intellectual and inner nature can no more be safely made without corresponding preparations and safeguards. And have we not recently been hearing much about the necessity in the matter of our champion yachts and "cup-defenders," that they be well ballasted at the keel or centre-board? Then, again, have not the princes among the Mystics and Magi of all ages, as well as the angels in Jacob's vision, found the earth necessary whereon to rest their ladder? And is not the earth even said to be God's "footstool?" Verily matter is the domain of knowledge, and has its substantial lessons and uses to man, as the path and way through which he is to attain the ultimate of knowledge, which is Wisdom. Therefore knowledge should not only be diligently but systematically sought, and, being found, "Memory" is the "Recording Angel" who keepeth these "jewels" of life.

A trained memory has its uses, and they are important ones. It develops the habit of attention, of concentration to a given end. It is an admirable tonic to both mind and body; it inten-

sifies and strengthens the circulation; enlarges the consciousness, powers and resources of the individual, and equips one to navigate, so to speak, the higher realms of mind and imagination with safety and profit.

The great thing of consequence, then, is that we should *will* to be proficient in some phase of useful knowledge. This is the important mental and moral factor, — the true “gymnastics.” Not that we should expect a sudden transition, yet we may realize from the start that we are laying hold of a LUMINOUS CONSCIOUSNESS, and that, in time, we shall possess a LUMINOUS PERSONALITY from head to foot. We are in the habit of thinking that memory is a quite limited function, and that the natural effect of acquiring additional knowledge eventuates in obliterating or displacing the old. This, in a certain sense, is true; but not in the sense that is ordinarily understood. Memory

has its laws and methods, as we shall explain, and, in accordance therewith, it would be presumptuous to set bounds to its possible acquisitions. We are told that a single brain contains over 300,000,000 brain-cells; and how little we know of the capacities of a single cell! Such are the wonders of Being. that, for instance, a single molecule or atom even in the foot of man has capacity for conscious intelligence surpassing that cognized by the average brain of to-day. Think, then, of the vastness and profundity of intelligence that may be possessed by the feet alone; what, then, shall we say of the fully illuminated man?

Having exhausted our space in this somewhat necessary review of the objections raised, we shall proceed with the methods and processes of acquiring this greatly to be desired MEMORY or LUMINOUS PERSONALITY in our next paper.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENTS.

No. 2.

In the previous number I called attention to the necessity of conserving the life potency in order to make attainments. When I say “attainments” I intend to cover all that the higher and better thoughts of the world now hold up as worthy to be sought for; and more, far more, than the ordinary mind contemplates, or can at present comprehend. For every person possesses latent powers, which are the germ of possibilities so high and godlike that only those who attain them can form any adequate idea of their beauty; but, from knowing the laws of creation, and applying them, these grand attainments may be reached.

Many centuries ago, in an age when language was far more perfect and comprehensive than at present, — being based on spiritual perception, — each and every attribute of law was personified as gods and goddesses, and these names, being symbols of God’s laws, had a volume of meaning, and

much could be expressed in a few words. These laws and their symbolical words were studied and understood in all their creative methods and workings; so, whenever a god or goddess was mentioned the student at once had in mind the entire history and phenomena implied, both as to the intrinsic nature and manifestations.

Among these deified principles was the beautiful goddess Hygeia, the daughter of Esculapius. She was the symbol of health, fully developed, and rounded out in feature and form, and represented holding in her right hand a rod, around which were coiled two serpents, thus expressing the idea of the dual sex principle, and being held in the right hand it signified intellectual uses, as the right hand is the main server of the mind. This principle was represented as woman, because it is the maternal principle that preserves, nourishes, and protects her children and the physical body in general. She

was the daughter of Esculapius, who was a perfect expression of noble manhood, so far as the idea could be pictorially expressed. He was represented as holding a monstrous serpent firmly by the head, thus expressing the idea of holding the serpent, or sex-principle under perfect surveillance. The sex-principle has always been personified as a monster serpent, who, if allowed the dominion over man, will work his destruction. The serpent was also employed as an expression of wisdom and psychic or soul power, for through its control these powers are attained. Thus was symbolized the grand truth that "the old serpent, the devil," when we conquer him and take away his dominion over us, will become the greatest and best of all servants.

Esculapius was represented as father to Hygeia, because man is the expression of reason, knowledge, and understanding, through which is imaged forth the most perfect and therefore most beautiful of earth's inhabitants — Woman, in a state of perfect health.

The laws of Hygeia are the laws of life and health, and must be studied. We must, like Æsculapius, study these divine laws of our own life until we have built in our understanding, and in every part and particle of our nature, the perfect image of the Goddess Hygeia.

Now, as to practical suggestions as to how to do this: —

1st. We need to consider the fact that the real self is spirit, and in place of thinking and speaking of self, as the majority of people do, that "I have a spirit," or, "I have a soul," we need to reverse it and think and realize "I am spirit, and part of God; therefore, immortal, and as such am not susceptible to sickness, sorrow, pain, or death.

2d. "I have a soul which I, the spirit, have made from the thoughts and experiences of my earthly existence, and which can only become immortal through a knowledge of the truth as it is in God's nature, which is all Nature.

3d. "I have an animal body that I must subdue and control in perfect harmony with the laws of its pure nature." Remember you are spirit, and you made the body to suit your own use, viz., as an instrument through which to obtain experience, and experience is knowledge. It is also a chemical laboratory, of which you are or should be the master-workman. The generative function is the chemical centre, or furnace, where all your work receives the final test, whether it be dross or pure gold. The products of your laboratory can be used in the generation of offspring, wasted in sensual gratification, or you can transmute that vital element to the "Water of Life, clear as crystal," and reabsorb it into your system, which will increase and intensify any and all of the faculties that are kept active, no matter what they are.

The thing to be done, then, is to keep every function of the body in good working order. The above thought of what you really are, carried into a realization, will obviate the liability to disease by simply dealing with the body, and giving it the same care as to eating, drinking, and sleeping that you would to a good horse, or some other delicate animal that was very important for your use. Then keep ever active within your mind the thought of the highest goal for which you are laboring, and your powers will constantly increase so long as you may remain in the body, and that will be as long as you wish; for death ensues from the predominance of the exhaust over the supply in the life function, which, when taken control of, will give life the ascendancy over death; then whatever our minds dwell upon will be expressed in our external bodies, so that all things are possible to the God that dwells in us, for God is Spirit, and we are his Son; therefore, all things that (you) "the Son seeth the Father do, that he doeth also."

HIRAM E. BUTLER.

LONG LIFE AND NATURAL DEATH.

INTEREST has recently been revived in the remarkable life and experience of Lodovico Cornaro, by a contribution of Richard A. Proctor to the *Cosmopolitan Magazine*. This remarkable man was a Venetian nobleman, born in 1467, and, as his life furnishes a highly important and useful lesson and example, both from an esoteric and exoteric stand-point, we give the more important particulars from the article referred to.

It must be observed that Cornaro was a man of weak constitution. Moreover, from the age of 18 to that of 35 he pursued courses that would have seriously taxed the strongest constitution. Life at 35 was a burden to him because of the disorders brought on by riotous living and indulgence in every kind of excess. The next five years were passed in almost unremitting suffering. He was told by his physicians, when 40 years old, that nothing could prolong his life for more than two or three years, but that such life as remained to him might be less painful than the years he had recently lived if he would adopt more temperate habits. If ever there was a case where inherited constitution and an intemperate life threatened an early death this was one. But, as events befell, it turned out that, if ever there was a case where the life-preserving influence of wise regimen and abstemious habits was demonstrated, Cornaro's must be cited as especially significant.

At the age of 40 Cornaro began gradually to reduce the quantity of food, both liquid and solid, which he took each day, till at length he only took what nature absolutely required. He tells us that at first he found this severe regimen very disagreeable, and confesses that "he relapsed from time to time to the flesh-pots of Egypt." But by resuming his efforts after each failure he succeeded in less than a year in adopting permanently a spare and moderate system. By this time he was already restored to perfect health. But thus far he had only followed the counsels of the physicians somewhat

more steadily than they expected, or than is usual in such cases, and therefore with unexpected good results. It was after he had recovered his health that he went on to those experiments by which he seemed to show how life may be extended far beyond the Psalmist's allowance.

From temperance he proceeded to abstemiousness. Undeterred by the doubts of his physicians as to the wisdom of such a course, he diminished his daily allowance of food until at last the yolk of an egg sufficed him for a meal! Throughout the time when he was thus reducing his allowance of food his health and spirits kept improving. Nay, he tells us that even his enjoyment in eating had increased; for he says he could now get more pleasure from a small meal of dry bread than he had ever obtained in the days of his excesses from the most exquisite dainties of the table. As regards regimen, Cornaro simply "avoided extremes of heat and cold, over-fatigue, late hours, sexual excesses and all violent passions of the mind;" he took moderate exercise in the open air, and his chief pleasures were those obtained from literary and artistic study, from the contemplation of fine scenery, noble buildings, beautiful combinations of color, and sweet music.

When Cornaro was within two years of fourscore his diet was regulated in quality and quantity as follows. In four meals he took each day 12 ounces in all of solid food, consisting of stale bread, light meat, yolk of egg, and soup; of liquid food other than pure water he took 14 ounces of light wine. Thus his solid food, equally divided among four meals, amounted only to 3 ounces per meal, while he took per meal about $3\frac{1}{2}$ ounces, or as nearly as possible $\frac{1}{2}$ of a tumblerful of claret or some other wine of the kind.

It must be noted, however, that this extreme abstemiousness, as well as the special nature of the food, solid and liquid, consumed by Cornaro, must not be regarded as absolutely essential parts of his experience, so far as

longevity is concerned. We may reasonably attribute his exceeding sensitiveness in regard to food to peculiarities of constitution. He tells us that his medical friends deeming his allowance too small, urged him to add two ounces daily to his solid, and as many to his liquid food,—a change which he adopted for a while but had presently to discontinue, because his vivacity was destroyed and he was becoming peevish and melancholy. But this, while it shows that Cornaro was exceptionally sensitive, and had probably a very weak constitution, only strengthens the evidence which his case supplies as to the advantage of temperance and even abstemiousness. If one so weak could live the life of a very strong and hearty man merely by reducing his food to what many would call "starvation point," what resources there must be in an abstemious life for those of strong constitution who shorten their lives by what most men call simply full and generous living!

At the age of 83 Cornaro wrote his treatise on "The Advantage of a Temperate Life," adding later three other discourses on the same subject. His fourth and last discourse, which appeared in a letter addressed to Barbaro, patriarch of Aquileja, was written at the age of 95. In this he says "he finds himself still in possession of health and vigor, and in perfect command of all his faculties." According to some accounts Cornaro lived to the age of 104. But comparing Cornaro's remarks in his discourses with the best information we have up to the time of his death, which appears to have occurred in 1566, it would seem that he was either in his ninety-ninth or one hundredth year when he died.

How much Cornaro's abstemious and ascetic ways must have had to do with his remarkable vitality may be inferred from the fact that having, when 70 years old, met with a terrible accident, by which his head and body were battered and a leg and an arm dislocated, he recovered — though the physicians had pronounced his injuries fatal — almost without medical treatment, and without any feverish symptom.

In passing I may mention the case of Thomas Wood, known as "the abstemious miller," who, though he did not attain to remarkable old age, yet illustrated the advantage of such a system as Cornaro's for persons whose vitality has been reduced by gross living. Wood had grown excessively corpulent, and was suffering from a number of ailments, including violent rheumatism and frequent attacks of gout, when he read Cornaro's treatise, "A Sure Way of Prolonging Life." Gradually adopting the system there recommended, he soon found "his health established, his spirits lively, his sleep no longer disturbed by frightful dreams, and his strength of muscles so far improved that he could carry a weight of a quarter of a ton at the age of 50, whereas at 30 he had not been able even to move so much." He lost about 150 pounds of his weight; but the exact amount is not known, as he was superstitiously unwilling to be weighed. Unfortunately he was not content to follow Cornaro's experience, but tried absurd extremes of abstinence, absolutely going without liquid food altogether during the last 16 years of his life.

His case, then, only shows what a burden is taken from the system when the quantity of food is reduced even far below what is commonly regarded as a moderate amount.

Underlying the old proverb, "Every man is a fool or a physician at 40," there is an important truth that it is in every man's power, if he is wise, to recognize early in life (like Cornaro) the requirements of his own constitution, and the means by which all such stores of vitality as it may possess may be utilized. An able physician said to me a short time ago: "In all my experience I have never known but one man who really died a natural death;" and he went on to explain that a man can only be said to die a natural death when he dies all at once, when the organs on which circulation, respiration, and nutrition all depend, all fail at about the same time; whereas, one man dies because circulation fails, another because the respiratory organs

give out, and yet another because stomach, liver, kidneys, or bowels become unequal to their work. In fine, the secret of longevity lies in the attainment of a natural life to be brought to an end by a natural death; and nearly every man, did he but give his

vital powers fair chances, would find that, like

“ The wonderful one-hoss shay,
He was built in such a logical way
[As to run] a hundred years to a day,
And then of a sudden [to pass away.] ”

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAY OCCURS BETWEEN AUGUST 22 AND SEPTEMBER 23.¹

♍ (VIRGO).

THIS sign rules from August 22 to September 23. Persons born between these dates belong to the solar plexus of the grand body. The solar plexus is that function which controls the digestive forces and is the great chemist of the human organism. The minds of these persons are very fine and discriminating in all departments of their life. As children, they are apt to be peculiar about their diet, and often seem notional to those who do not understand this nature, as they instinctively discriminate, having likes and dislikes; they ought not to be restrained or opposed as to their peculiar choice in eating, save in the matter of quantity. Their appetites are naturally in harmony with the laws of hygiene, except as the partaking of high-seasoned food creates an abnormal desire.

They are natural students of the laws of health,—anatomy, chemistry, and physiology,—being true children of Nature, which they love in all its departments. They have great endurance and aptitude in the acquisition of

an education; their eyes are keen and discriminating, oftentimes taking in the contents of a whole page at a glance. As literary men and women, they have marked power; they make the most rapid proof-readers of any of the twelve signs, and wherever a keen, accurate, discriminating eye is needed, they excel. Their judgment and love of color are excellent, and they are fond of the artistic and beautiful. They act from the interior, or solar plexus, through the external and reasoning faculties, which gives them rather a materialistic tendency and desire to live in and enjoy the externalities of life; yet in this they combine the intuitions with the reasoning faculties. They are great lovers of music and harmonious combinations; any discord or inharmony affects them very much, even destroying their appetite; they cannot eat when there is disorder or inharmony about them. They want things tasty, nice, and elegant. The sense of feeling is also acute; they cannot bear the least pain or hurt; even their skin is fine and sensitive to the touch, and children will often from this cause cry out even from the combing of their hair.

These persons have an extremely strong love-nature, but have great power of self-control; yet a compliance with the spontaneous impulses of their being has much power over them in all departments of their life; therefore, those born in this sign are frequently misled by their love-nature. Their love, especially when females, is

¹ It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But, while they will appear and act different, it will nevertheless be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character, it will be necessary to consult “Solar Biology.” But it will be found both interesting and instructive to follow this series of twelve manner of people, as they will give a large measure of insight regarding the nature of the people with whom you are brought in contact.

“Solar Biology” is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

so natural, pure, and devoted that it amounts almost to worship; and as a rule, there are no women so truly devoted as those born in this sign, which is a natural conservator of vital energy in its native purity; but because of their strong will they are disposed to control.

These persons are capable of making great attainments in whatever line they undertake. They are not apt to be originators, but, to such extent as these traits are manifested, it will always have some direct relation to pure nature, as physiology or chemistry, because they are natural chemists, and as such excel. They have great rallying power, and it is very hard to get or keep them in a low grade or condition of life; no matter how low down they may be forced, it will be quickly observed, by a discriminating mind, that they still retain much of their peculiar mental and physical power; being very like a piece of pure gold trodden in the mud, their purity will always shine through so long as any of their real nature remains.

These persons ought never to take a

strong dose of emetic or cathartic medicine, and should avoid all exciting scenes and conditions. The finely organized of this type impart a feeling of harmony and rest to those with whom they are associated. As to health, they need to take great care of their digestion: worry, anxiety, or in-harmony will disturb the digestive forces immediately. In such cases little if any medicine is needed — only quiet, harmony, and rest. Pure love to these persons is a great necessity and potent medicine. They are sometimes in danger of getting too fleshy, and thereby bringing on different forms of gout. They have a strong tendency toward selfishness, and a disposition to control others is a characteristic running through this nature.

Children of this sign are the product of a mutual love and appreciation of each other on the part of the parents, which is due to a large measure of physical and soul harmony.

The nature of people whose birthday occurs between Sept. 23 and Oct. 23 will be given in the October number.

OUR ILLUSTRATION.

THE photographic art, in conjunction with the illustrated press, is doing a great deal in the way of making the general public familiar with prominent men and current events. We are incorporating the primitive picture language with that other "art preservative," only with vastly improved facilities. As man unfolds and civilization advances, more and more has to be compressed into the span of a single life, and, therefore, every art, invention, and appliance has to be called into requisition to bring the great Macrocosmic World within the cognizance and comprehension of Microcosmic Man.

These arts all have their esoteric as well as exoteric value and uses; and, therefore, in conformity with the spirit

of the age, and for the benefit and greater enlightenment of our readers, we shall, to a certain extent, make use of the illustrative arts. We have thus far given one illustration in each number, and, should the encouragement THE ESOTERIC is receiving be continued (and we will endeavor to merit its continuance), we shall extend this feature, and also increase the number of pages, without extra cost, that the illustrations may not trench upon the reading-matter; as we intend that THE ESOTERIC shall be second to none in intrinsic value, interest, and usefulness.

HIRAM ERASTUS BUTLER.

Among the men of this generation who are destined to leave their mark

upon the age is the subject of our September illustration, the author of "Solar Biology" and the "Seven Creative Principles." As one of Mr. Butler's lectures before the Society for Esoteric Culture, of Boston, is given in each month's issue, and as, in the capacity of contributing editor, he is also giving each month "Practical Instructions for Reaching the Highest Goal of Human Attainment," it is but natural that our readers should be desirous of making his personal acquaintance, in accordance with the illustrative methods of the age. We therefore give with this number a very natural and life-like portrait, executed by the photo-engraving process.

In this connection it is but proper to state that Mr. Butler, being absent on his summer vacation, is not aware of the liberty we are taking with his photograph, and we are therefore saved the liability which his innate modesty would suggest of vetoing our justifiable intentions. Its appearance will be a greater surprise to him than to any of our readers. But this is an age of enterprise, and editors and reporters plan and execute all manner of surprises on public men in the way of interviews, and often cause them to say

many things they never thought of; but we in this instance have not exaggerated or prevaricated, but given the literal "expression" as transcribed on the spot by the "camera" that recently secured a personal "interview."

Mr. Butler was born July 29, 1841, at Rome, N.Y. He is what in ordinary language is styled a self-made man, and, consequently, it would not be just to judge his writings by the technical standards of the schools. His source of power seems to lie in fresh and original springs of thought, inspiration, and discovery. He is a very magnetic and pleasing speaker, and there is a charm in his oral discourses which cannot be fully preserved in the printed reports. His originality and natural force of character more than compensate for such deficiencies as are referable to limited technical schooling. His mind is ever reaching after the hidden cause of things; accepting the invisible and spiritual as the real, and striving to give it embodiment in this every-day world. His attainments have been made mainly by observation, and concentrative, meditative and intuitive methods. The illustration is pronounced by his friends and acquaintances to be a very correct likeness.

EDITORIAL NOTES

For the list of club premiums see August number.

NUMEROUS contributions and answers to questions stand over for insertion in our next issue.

WE are grateful for the many kind and appreciative letters that have been sent us since we issued the August number, and also for the substantial encouragement in the way of subscriptions. THE ESOTERIC is already an established and assured fact; but our readers can do much to enlarge its

sphere of usefulness, and we earnestly invite their coöperation to that end, that others may participate in the good things which are in store.

WE would thank our readers for the names and addresses of all such persons as they think will appreciate THE ESOTERIC, that we may send a prospectus or sample number.

THE second instalment of the Art of Never Forgetting is devoted mainly to clearing up the ground and outlining the general object of the series, which

will be found very serviceable as they advance, in aiding our readers into a state of conscious mental power and luminous personality.

SOME of our three months' trial-subscribers' term will expire with the present number. We cordially invite their continuance, and, if they have not already had time to become fully and favorably assured, we are confident they will be abundantly so ere the completion of our first volume. Send in your subscriptions, and encourage your friends to subscribe also, and without doubt, in many instances, it would be a happy idea to make some of them a present of a year's subscription.

To those receiving this as a sample number we would say, that the practical, ethical, and spiritual value of THE ESOTERIC will be realized more and more as the successive numbers develop the plan and purpose of the publishers. THE ESOTERIC will be found invaluable to all those who desire self-knowledge and higher unfoldment. Do not put aside the grand feast that is in store, but forward your subscription while the subject is fresh in mind. Terms one year, \$1.50; six months, 75 cts.; 4 months, 50 cts. Esoteric Publishing Co., 478 Shawmut Ave., Boston, Mass.

THE series of articles on the redis-

covered Science of Understanding, commenced in the present number, give promise of unusual interest and importance. Light is breaking from a new quarter, furnishing the key to important ancient books and mysteries, and many startling and wonderful things are in store for our readers. In our next number the *ten* factors of the Science will be given, illustrated by a diagram of the sacred Tetractys by which all accepted candidates were initiated into the Eleusinian Mysteries.

WE would call attention to the unusually able and comprehensive article on Man's Cyclic Unfoldment and New Birth, by Andrew J. Rogers, President of the Brunswick, Ga., Land Co., — a movement of financial and philanthropic promise, that we had hoped time and space would have warranted our giving a more extended notice in this issue. Full particulars can be had by addressing him at No. 229 Broadway, New York.

So many letters have been received from parties desirous of becoming associated members of The Society for Esoteric Culture that we have given, on page 96, the conditions of membership, both resident and corresponding. Membership will prove a great incentive, and aid in Theosophical studies and attainments.

EXCHANGE NOTICES.

WE welcome *The Phrenological Journal* to our exchange list. Phrenology is one of the sciences that has done and is still doing a good work in the matter of aiding people to understand themselves and make attainments in life. The Journal is ably edited, and its contents are not only varied but highly entertaining and instructive. Published by Fowler & Wells Co., New York. Price, \$2.00 per year.

Hall's Journal of Health is an old-time acquaintance. It has received a new dress since we last had its reading, but is truth-seeking, progressive, and enterprising as of yore, and is filled with advanced topics of thought to suit the times. We are glad to renew its acquaintance. It is issued monthly

from 206 Broadway, New York. Price, \$1.00 per year.

THE *Platonist* embodies and expresses a characteristic of the age in its manifest tendency to revive the philosophy of ancient times, and it makes one feel quite humble in comparison to see how wise those old-time sages were. The *Platonist* is printed in large type, and is, therefore, not so hard to read as the reports of the Concord School of Philosophy, though as to the nature of its thought there is a close resemblance with a flavor of Oriental theosophy added. Published by Thos. M. Johnson, Osceola, Mo. Price, \$3.00 per annum.

Mental Healing Monthly is a well-edited and neat appearing magazine, published in

the interest of the Mind Cure, Metaphysical and Christian Science movements and bears evidence of being an able and useful journal. Mental Healing Pub. Co., 130 Chandler street, Boston. Price, \$1.00 per annum.

The World's Advance Thought, published at Salem, Ore., is full of the spirit of "the brotherhood of man," and earnest in its efforts, and belief in a higher life as being now in process of rapid unfoldment. It has a large number of able contributors and bears evidence of being an earnest and able exponent of the truth of a higher life. Issued monthly by The Progressive Pub. Co. Terms, \$1.00 per year.

The Journal of Hygieo-Therapy, devoted to a correct method of living and a system of treatment without the use of drugs. Edited and published by Dr. S. V. Gifford & Co., Kokomo, Ind. Price, \$1.00 per year.

Notices of many exchanges stand over for mention in next issue.

Subscriptions received at this office for any of the above.

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478 Shawmut Avenue, Boston, Mass.**

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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Vol. I.]

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SEPT. 23 TO OCT. 22.

[No. 4.]

THE ETHICS OF REPOSE.

REPOSE is readjustment. Repose is the freedom of the individual to gather to itself, from universal relations, what the ego needs. Separateness, retirement, some opportunity each day to take one's self wholly to one's self, — this is indispensable to soul health and mental harmony.

In the ultimate, repose is reaching the higher consciousness. Each individual is a psychical force of a distinct quality. In social relations of all kinds, in domestic, business, intellectual, or religious life, these forces blend or jar, and react upon the individual with the disturbing effect of friction, or the commingling result of unison vibration.

In either case the individual needs a restoration to the full and separate consciousness of distinct personality, a complete readjustment on the basis of the special idiosyncrasy of the ego. No soul can grow through the consciousness of another soul. It may receive stimulus, impulse, knowledge, direction, in some degree; but, before these can essentially aid growth, can be assimilated, the soul must find itself in repose, must reach its higher consciousness.

The secret of temperance is repose. This conserving restorative power removes the necessity or desire for artifi-

cial stimulants. Habits of moderation are comparatively easy, when repose has brought the individual into tune with the key-note of the ego, completely separated from the distracting, exciting, or agitating vibrations of other individualities.

The genius of our civilization, and the operation of social forces in every direction, are intemperate. Nothing is so contemptible to the "wide awake" American as slowness.

There is but one class of people in our country whose habits embrace the indispensable necessity of repose. It might be instructive to have the statistics of that class, and to know whether a proportionate number of insane persons, of idiotic or imbecile children, are found among the "Friends," to those of the general community. It is a fact that there is no proportion of drunkards, or drinkers of alcoholic beverages among them, or among the descendants of these people who have separated from the religious body, and are only "Friends" by "birthright."

The higher life, which alone can gain for the individual triumph over the burdens, vexations, anxieties, and hardships that are inevitable in mortal existence, cannot be attained without repose. The overworked, overworn mother or housewife, the overburdened

father and business man, the heavily laden toiler, may find refreshment in the congregated assembly, in the intensified atmosphere of religious service, even when this becomes, in addition to daily duties, a dissipation of vital force. But the strength that wins the victory in and for the individual over all trying conditions, enabling him to rise above them in majesty of soul, can only come with the observance and aid of repose.

Amusement, genial companionship, these become recreation, re-creation, when resorted to wisely and in moderation. But the "Soul bowed down" needs more than these. It needs to find its native air, its native strength, its source of peace, of hope, of faith, in the "Oversoul." Repose alone can secure to the individual this state of blessedness.

LUCINDA B. CHANDLER.

THE SCIENCE OF UNDERSTANDING.

Second Paper.

BY A. W. MOORE.

It was stated in the first paper that a new-born child is a seed from the tree of intellectual life, and, like all seeds, it is acted upon by influences until it fruits; and in the fruit is contained the germ which continues the process of intellectual life throughout the cycles of time.

The germ of intellectual life grows as all other germs do; first, the chit, then the stalk or stem, then the branches, and from the branches the buds, blossoms, and fruit.

The germ of intellect in its growth, acted upon by proper influences, eventually branches out into Principles, which are as follows: **POWER, KNOWLEDGE, EXPERIENCE, REASON, STRENGTH, MOTION, ZEAL, VIRTUE, JUSTICE, and MERCY.**

The definitions of these Principles will now be given.

By the Principle of Power is meant force, authority, doing, or influence.

Knowledge is the intellectual perception of facts.

Experience is instruction by practice.

Reason is conclusions from facts, intelligently harmonized.

Strength is intellectual force or vigor.

Motion is the changing action of thought.

Zeal is ardor, earnestness, impulsiveness to do.

Virtue is strength of moral goodness (what the fragrance is to the flavor, so is virtue to moral goodness).

Justice is due measure, value, or weight awarded righteously.

Mercy is tenderness towards those offending or in affliction.

These are the Principles that never change; they are the same yesterday, to-day, and forever.

They are spoken of as the ten Gods in the Tetractys of Pythagoras, of which we give an illustration below.

They are also spoken of by the author of Revelation as being the Beast (meaning mankind) with ten horns, that had no Kingdom in that day, nor have as yet.

They are the ten categories of Aristotle.

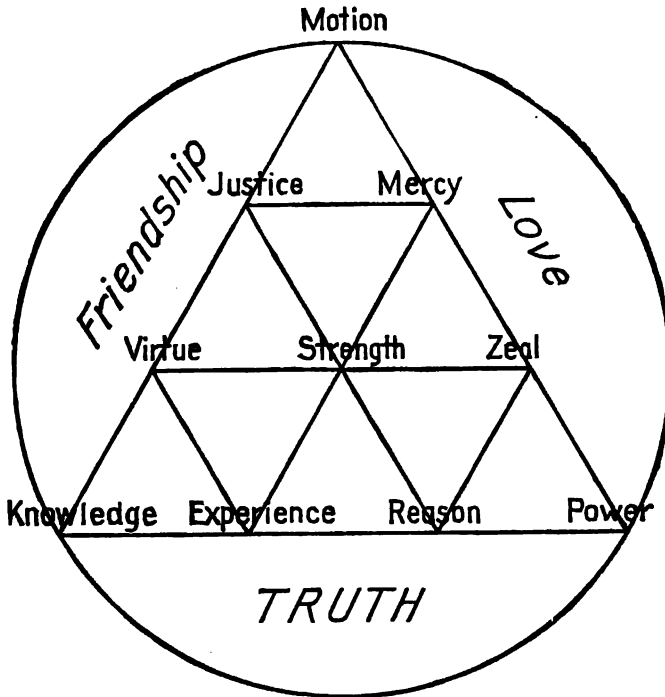
They are the ten pillars that supported the golden sea within the portico of Solomon's Temple. The sea that contained three thousand baths, in

which those who bathed came forth intellectually refreshed, breathing forth a perfume of heaven.

They are the ten children of Neptune (which means Harmony¹), — the ten kings who ruled in the subdivisions of the Atlantic Isle, mentioned by Plato in his books, *Timeus*, *Critias*, who, for

the beauty of their bodies and general virtue of their souls, were the admiration of the noted and renowned.

These Principles were the ten heaven-born kings spoken of by Homer, who led their forces upon the Phrygian plains, to the final overthrow and utter destruction of Evil. The pres-



THE SACRED TETRACTYS BY WHICH ALL WERE INITIATED INTO THE EMBUSINIAN MYSTERIES.

ence of the ten Principles is again noticed as the offspring of Krishna of the Hindoos, which corresponds with the Kronos of the Greeks. They were his wonderful offspring, that worked out the good results from evil exemplified in the great poem of the Hindoos called *Mahabaratta*, which is the *Iliad* of the Hindoos. The Principles are the sublime council of ten.

As already mentioned, earth, air,

¹ Each of the classical names used by ancient authors has its meaning, which will be revealed in the course of the publication of these papers.

heat, and moisture are the influences which aid the germs of all vegetation to the fulness of their growth. In the process of growth, if air be withdrawn, the plant stops growing; or if moisture, or heat, or earth be withdrawn, there will be the same result. If there is an insufficient supply of any of these influences the plant becomes correspondingly stunted or dwarfed. It is precisely the same with the germ mind. If the influences which aid in its growth are absent or

insufficient in quantity the mind will become necessarily stunted, dwarfed, or undeveloped.

For instance, a mind may be partially developed. It may be developed fully in the Principles of Knowledge, Justice, Experience, etc., and still not be developed to anything of value in the Principle of Reason. A mind may be developed to completeness in Knowledge, Reason, Experience, etc., and still be undeveloped in Justice. But a mind fully developed in all the ten Principles is in possession of the ten factors which are of the same character in mental science as the ten figures or factors in arithmetic, which, within themselves, contain the solution of all mental or arithmetical problems.

The Influences that act upon the germ mind in developing the mental Principles will now be given. They are five in number, namely:—

1st. **ATTENTION**, which means regardful heeding, or careful observation.

2d. **CONSTRUCTION**, which means making, framing, joining, or putting together.

3d. **WISDOM**, which is a proper administration of rules regulated by Prudence.

4th. **HARMONY**, which is agreeing, concord, or a blending of parts symmetrical.

5th. **ORDER**, which, on account of its beauty, is called queen of heaven, is regular method according to rule.

No mind can *receive* anything whatever of instruction until it is first acted upon by the Influence Attention.

No mind can *produce* anything until it is acted upon by the Influence Construction.

No mind can *act* prudently without being *regulated* by the Influence Wisdom.

No mind can be *symmetrical* without the Influence of Harmony.

No mind can *regulate* its thought without the Influence of Order.

Any person familiar with vegetation knows that at times influences blight the growth of plants. The influence may be a frost, a hot wind, or a drought, etc. The same rule applies to mind. A full-developed and fruiting mind has been acted upon by good influences. A dwarfed, stunted, or undeveloped mind has been blighted by evil influences.

Now the evil influences are as follows:—

1st. **ANGER**, which destroys pure thought by improper words.

2d. **TROUBLE**, which is disturbance, affliction, disorder, etc.

3d. **BEAUTY** (earthly), which comprises delights pleasing to sight. Trouble and beauty go hand in hand together.

4th. **DIVISIONS**, which means separation, or dividing part by part; dissensions.

5th. **DEATH**, which is stillness, life parting from matter; malice.

We have now given the definitions of the ten Principles and the good and evil Influences which act upon the growth or decay of the mind. It must now be explained that there are three Attributes which dwell, as it were, within the domain of the ten Principles. They are called **FRIENDSHIP**, **LOVE**, and **TRUTH**. These are the binders which keep in cohesion the ten Principles. The Attributes are, upon occasions, present with all the Principles, but at other times only with a few. For instance, they may be present with Knowledge and Power under one condition or state of things, but absent under another. The Attributes are ever ready to aid each or any of the Principles in obtaining **UNDERSTANDING**.

It must be borne in mind that **ALL THINGS** are governed by **LAW**.

Influences aid in developing Principles.

Principles guide and direct Matter, and all are governed by Law.

Each and everything in nature, matter, or mind have their parental forces, positive and negative, — father and mother.

Even Law itself, which governs all things, is a product. It is the offspring of Time and Thought. Time is the Father of Law, and Thought is its Mother.

The simplest rule or regulation to govern the affairs of a household, the ordinances of cities and towns, the legislative enactments of States, the government of nations, the great Law that governs the Universal All, is the product of Time and Thought.

The same parentage that produces Law also produces Order, which is the negation of Law. Law and Order rule above. They are King and Queen of Heaven.¹

As an illustration, in which an Influence operates upon a Principle, the following story is given:—

A fair young girl one day entered a store and purchased a piece of white dress goods of some soft, fleecy material.

After she left the store a woman who had witnessed the purchase re-

marked to another: "Was not that the daughter of Judge C—?"

"Yes," replied the other; "she purchased a wedding-dress; she is to be married next week. Let me whisper confidentially in your ear—they say that it is necessary to hurry the wedding."

The slanderous word uttered by the woman was carried from lip to lip, from ear to ear, until it grew to hideous proportions.

It reached the mother of the fair girl, robbed her mind of peace and joy, and shook her feeble frame with convulsions.

It maddened the heart of the maiden's father, and incited him to deeds of passion. It smote the sweet victim to the heart: she pined, took to her bed, sickened, turned her face to the wall, as though to shut out the world and all its foul injustice, and died. The bell that was to ring out the glad song of her wedding tolled her funeral knell; lips trembled and eyes moistened for the death of the loveliest flower of the village.

[The September number, containing the first instalment of the Science of Understanding, can be had of the publishers by sending 15 cents.]

IMMORTALITY FROM A SCIENTIFIC POINT OF VIEW.

Those who desire a scientific proof of immortality will never be contented with a purely philosophical one. Philosophy, in its very nature, implies such belief, for it recognizes wisdom

¹ The question now will naturally arise, Who are the progenitors of Time and Thought?

This question can be answered by the discoverer of the Science of Understanding. It is one of the hitherto undiscovered problems in the world of thought. This and the higher and profounder questions that arise will be given to the world in due time.

as in itself eternal, and the students of philosophy in all ages have acted upon the presumptive possibility of immortality. The scientist, on the other hand, desires, not assumptive probability, but actual proof; and even proof that to a philosopher would be conclusive evidence of continued existence after death would not be, in itself, definite proof of *universal* immortality. Here-

in, in fact, lies the true difficulty of any satisfactory evidence of individual personal immortality. Were it even proved beyond possibility of question that immortality is the *right* of every human being, that, in itself, would not make individual immortality a certainty.

Man, as man, has many rights which he never enjoys. A scientific proof of the fact of immortality would not establish necessarily the certainty of *my* individual enjoyment of it. It would, at most, furnish one with a definite hope. It is a scientific fact in natural history that a caterpillar becomes a butterfly; nevertheless there are many caterpillars which ought to become butterflies, yet do not. It appears to me that immortality, as a *fact*, can be scientifically demonstrated, while the certainty of the individual enjoyment of immortality cannot. I conceive the proof first to lie in the fact that *thought* in man recognizes the possibility of the infinite and embraces the eternal, and is in so doing itself eternal.

Thus, *I* can conceive the eternal, and am, therefore, myself capable of eternal existence; not because I conceive it, but because it existed before I conceived it, and in conceiving it my thought was necessarily eternal. But, though my conception of the existence

of an eternal implies my capacity for the eternal, it does not prove that I shall benefit by my capacity. It is here that, in my opinion, the whole value of religious aspiration comes in. Every intelligent human being, as possessing thought which can conceive the eternal, has the capacity for immortal existence; but the exercise of this capacity must depend upon individual use of it.

Immortal existence means, if it means anything, immortal activity of thought, and this conception of immortality involves individual effort, without which there could be no activity.

The highest activity of thought is love, and God, as self-activity, is love; that which partakes of this activity must be, in its nature, immortality, while, how is immortality possible to that which in itself has not activity, *i.e.*, selfishness? What I would insist upon is this: A scientific proof of the fact of immortality will not, in itself, be a proof of the individual immortality of every soul, but will only emphasize the esoteric teaching of all religions, which make the enjoyment of individual immortality dependent upon the capacity and disposition of the individual to receive it.

JANET E. RUNTZ-REES.

A SIGNIFICANT FACT.

CANNON FARRAR is made authority for the statement "that Cruikshank, the celebrated artist, offered one hundred pounds sterling for proof of a violent crime committed by a total abstainer, and that the money is still unclaimed;" and also "that a temperance society in England offered a large reward for

proof of a single instance where property accumulated by liquor-selling has descended to the third generation, which reward likewise has never been claimed." It is said "that riches take to themselves wings," and it would seem that this is especially the case with ill-gotten wealth.

THE STARRY DIAMONDS OF NIGHT.

Written for THE ESOTERIC.

ANCIENT censevs, ages burning
Incense lights of God to man,
Circling through the blue etherian
Outposts of a wondrous plan.

Tell us why upon thy journey
Ever self-same is thy way?
Why the spheres are onward moving;
Whose the will to keep and sway?

Through vast cycles down the ages,
Deep'ning night and dawning day
Mark the ever onward progress
Of the might ye all obey.

Power Omnipotent e'er holding
In his hand the guiding rein,
Lighting onward, leading upward,
Till the goal we all attain.

Circling onward, circling ever,
Incense pure thy course attend,
Through the countless ages burning
Fainting mortals to befriend.

Lending rays to souls arising
From the darkness of earth's night,
Chanting amens to their soaring
To the realm where God is light.

“IN HIM WAS LIFE, AND THE LIFE WAS THE LIGHT
OF MAN.”

A Lecture delivered before the Society for Esoteric Culture, of Boston, by HIRAM E. BUTLER.

THE subject announced for this afternoon is one of greater interest to the world than all other subjects. In the first chapter of John's gospel we have these words: “In him was life, and the life was the light of man.” The peculiar characteristics of John's teachings, and the history that we have, are such that they have led all the philosophers of modern times to unite in saying that John, the beloved disciple, was a great mystic, and many have allied him to the cabalistic school of philosophers. Let this be as it may, one thing is certain, that the subject of “Life” has been the corner-stone of all religious beliefs and teachings. One of the leading principles in the Buddhistic doctrines is, “All life is precious.” We have all of us recognized that all life emanated from the one great central source. That central source has been brought before the different nations under different names, every name expressing the idea of the nation that worshipped before that unknown principle—Life. In the further teachings of John in his gospel we find “God is Love,” love being the phenomenon of pure life on the feminine side.

Of all the teachers in the New Testament no one has so fully as he chosen the theme of Love; that seemed to be the centre round which all his thought gathered. We recognize in the studies of Life and its phenomena that Love is the leading characteristic, the main feature or leading phenomenon of Life. It is that principle that preserves, that sustains, that cares for and nourishes all its objects. Life is the primate and the gatherer of the material essences and elements that form bodies, of whatever nature or kind. The kind of Life, and the quality of that Life, always determines the kind of material and quality of the material that is gathered to form for itself a body, to be allied to the uses of this physical world.

John's declaration, referring to Jesus of Nazareth, “In him was Life, and the Life was the light of man,” only voiced the central thought in our Bible from Genesis down to Revelation. We begin our biblical history with the account of the first man and the first woman capable of receiving this higher Life,—not the first in the world, for immediately on tracing this history we

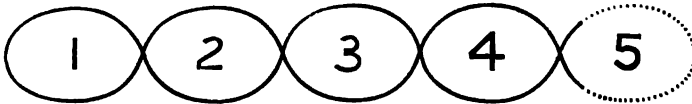
find that the first offspring of that man and woman went out from them and married and raised children from other peoples, and soon after we find a denunciation made in that history against those children of Adam, who were called the "Sons of God" that married the "daughters of men."

There seems to have arisen at that time the ideal of a higher and purer order of Life than was in the world before. It is a law in Nature that nothing can act or think above its nature. Persons cannot attract or inspire thought that is not in harmony with the highest principles of their organism. There is not a principle in the world that has not had its expression in some living form. Everything that lives gathers to itself the elements from the sunlight, from the atmosphere, and from the earth, according to its need for the occasion, let it be what it will. So in the progress of unfoldment of human life, as fast as men unfolded in their experiences to a point where there was something in them that reached out and produced a desire for a condition above that which they at the time possessed, the desire in itself was the first principle that led to revelation. For aspiration, which reaches out, gathers in the desired thought, which then acts upon the life forces, and the life forces react upon the brain, then the imagining power of the brain puts it in its form, and thus, from being taken cognizance of by the perceptions, it becomes a revelation to the intellect.

We find that Life has been ensphered by men in direct accordance with planetary conditions, and that the positions of the several planets have always expressed the nature and stage of unfold-

ment of the inhabitants upon our earth. Therefore in the history of the past in every cycle there has come to the world some representative of new thought and light, being a revelation of new and grander religious views than those of preceding ages; yet some cycles have apparently been of a descending nature.

We have but little of the real history of Adam, neither is it necessary that we should have more; but there is a history of him as a man in direct communication with the Spirit of God; and we find that he began to impress his life and experience upon the world, and through his posterity his nature was multiplied. The history in Genesis bears evidence of recedence from the Divine Nature. We observe him in the light and communion of the heavenly kingdom, but polarized in the senses, bent on experiment and personal experience, which culminates in the deluge or Noachian Cycle, which was the counterpart or complement of the Adamic Cycle. There is a threefold law that controls the evolution of the faculties of the mind and the cycles of race unfoldment. The first and second are counterparts, or express the law of duality. The third is an interregnum or transition. The three together constitute a grand unit or cycle. The fourth begins a new cycle, and has for its base the three preceding. The mathematical plan of the human brain is that of an ellipse (an elongated circle), with two focal points or centres, one for the back brain, the other for the intellectual hemisphere. The same law governs the evolution of historic cycles. The accompanying diagram represents the cycles from Adam to the present time:—



No. 1 represents the ellipse of Adam; No. 2 expresses that of Noah, and is the complement of the previous; No. 3 is the Abramic or Mosaic, and is an interregnum or transition to a new grand cycle, which culminated in

the Christian dispensation, which is represented by No. 4. This ellipse was completed about the year 1881. We are now in the commencement of the fifth or Messianic ellipse, which is the complement or fruit of the previous;

and, as the fourth marked a departure on the ascending scale, its duality brings light, peace, order, and spiritual triumph, which will be manifest with the expansion and ultimatum of the present or fifth ellipse.

The law of the faculties of the brain, their evolution, magnetic current, and relation to the cycles of human unfoldment, cannot well be dwelt on here, but will be set forth at a subsequent time.

Thus we find the first historic period commenced with Adam and spread out through his descendants until the first ellipse was completed, which was simply the elaboration of the thought and polarity that was active in his mind. We know, and have proof beyond question, and I believe it is largely accepted, that children are always the incarnation of the active thought of the parents' minds prior to conception. So true is this in our experience in delineating character that, knowing the dates of birth of a family of children, we can tell the parents what general mental conditions controlled them during those periods; so that if the parents remained in one general routine of life it will be manifest in the marked similarity between all the children, whilst if the life is one of diversity the children will have diverse characters.

The leading characteristic or the leading thought of the people is the thought that grows and expands. Most of the revelations that were made to Adam in Eden were simply an inspiration of the thoughts of God, the Creator. Having developed up to the point where man was able to inspire and take cognizance of the thoughts of the Creator, he lived to a certain degree in harmony with them, and enjoyed the benefits of the law of the Infinite; and though he fell, his posterity ever kept before them the active idea of what they might have been.

Thus that thought, which was the seed planted in their nature, became the active principle in them, creating its kind in their posterity, and it was ever before them as the ultimate towards which they aspired. But always in the history of the world, as nations

and peoples increase in number their interests become multifarious, and through their struggles, combats, anxieties, and worriments their minds are diverted from the central thought and life-giving principle on which they first started, and through which they first obtained their prestige above other people. Yet that condition obtained, and the few continued to reach out for and incorporate this principle of divine revelation or spiritual knowledge which was repelled and thrown off by the others. As Jesus said, "To him that hath shall be given and he shall have more abundant; but from him that hath not shall be taken even that which he hath." And thus the seed was kept alive, and it began to focalize again towards the centre, the same as it had spread out in the circumference, thus giving us the first ellipse of the world's history.

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At the time of Christ's advent he found the world in a state lower, darker, than it had been before or has been since. The priests were thoroughly selfish, had left the law of God, had ignored revelation, were seeking only their own selfish ends. In the midst of that total darkness there was no man with spiritual unfoldment; as the Prophet said, "When I spoke, there was no man to say, Here am I."

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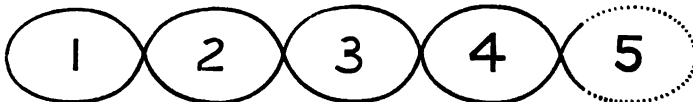
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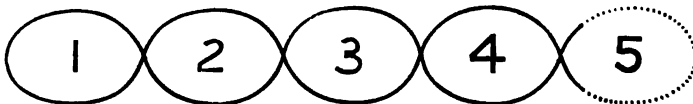
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We find that Life has been ensphered by men in direct accordance with planetary conditions, and that the positions of the several planets have always expressed the nature and stage of unfold-

ment of the inhabitants upon our earth. Therefore in the history of the past in every cycle there has come to the world some representative of new thought and light, being a revelation of new and grander religious views than those of preceding ages; yet some cycles have apparently been of a descending nature.

We have but little of the real history of Adam, neither is it necessary that we should have more; but there is a history of him as a man in direct communication with the Spirit of God; and we find that he began to impress his life and experience upon the world, and through his posterity his nature was multiplied. The history in Genesis bears evidence of recedence from the Divine Nature. We observe him in the light and communion of the heavenly kingdom, but polarized in the senses, bent on experiment and personal experience, which culminates in the deluge or Noachian Cycle, which was the counterpart or complement of the Adamic Cycle. There is a threefold law that controls the evolution of the faculties of the mind and the cycles of race unfoldment. The first and second are counterparts, or express the law of duality. The third is an interregnum or transition. The three together constitute a grand unit or cycle. The fourth begins a new cycle, and has for its base the three preceding. The mathematical plan of the human brain is that of an ellipse (an elongated circle), with two focal points or centres, one for the back brain, the other for the intellectual hemisphere. The same law governs the evolution of historic cycles. The accompanying diagram represents the cycles from Adam to the present time:—



No. 1 represents the ellipse of Adam; No. 2 expresses that of Noah, and is the complement of the previous; No. 3 is the Abramic or Mosaic, and is an interregnum or transition to a new grand cycle, which culminated in

the Christian dispensation, which is represented by No. 4. This ellipse was completed about the year 1881. We are now in the commencement of the fifth or Messianic ellipse, which is the complement or fruit of the previous;

and, as the fourth marked a departure on the ascending scale, its duality brings light, peace, order, and spiritual triumph, which will be manifest with the expansion and ultimatum of the present or fifth ellipse.

The law of the faculties of the brain, their evolution, magnetic current, and relation to the cycles of human unfoldment, cannot well be dwelt on here, but will be set forth at a subsequent time.

Thus we find the first historic period commenced with Adam and spread out through his descendants until the first ellipse was completed, which was simply the elaboration of the thought and polarity that was active in his mind. We know, and have proof beyond question, and I believe it is largely accepted, that children are always the incarnation of the active thought of the parents' minds prior to conception. So true is this in our experience in delineating character that, knowing the dates of birth of a family of children, we can tell the parents what general mental conditions controlled them during those periods; so that if the parents remained in one general routine of life it will be manifest in the marked similarity between all the children, whilst if the life is one of diversity the children will have diverse characters.

The leading characteristic or the leading thought of the people is the thought that grows and expands. Most of the revelations that were made to Adam in Eden were simply an inspiration of the thoughts of God, the Creator. Having developed up to the point where man was able to inspire and take cognizance of the thoughts of the Creator, he lived to a certain degree in harmony with them, and enjoyed the benefits of the law of the Infinite; and though he fell, his posterity ever kept before them the active idea of what they might have been.

Thus that thought, which was the seed planted in their nature, became the active principle in them, creating its kind in their posterity, and it was ever before them as the ultimate towards which they aspired. But always in the history of the world, as nations

and peoples increase in number their interests become multifarious, and through their struggles, combats, anxieties, and worriments their minds are diverted from the central thought and life-giving principle on which they first started, and through which they first obtained their prestige above other people. Yet that condition obtained, and the few continued to reach out for and incorporate this principle of divine revelation or spiritual knowledge which was repelled and thrown off by the others. As Jesus said, "To him that hath shall be given and he shall have more abundant; but from him that hath not shall be taken even that which he hath." And thus the seed was kept alive, and it began to focalize again towards the centre, the same as it had spread out in the circumference, thus giving us the first ellipse of the world's history.

At the end of this ellipse we come to the time of Noah, and see the desolation and destruction which came upon those who had departed from the light. The symbolical figure of this period is that of a great flood. Then followed the ellipse of Abraham and Moses, — a transition period, when the world was being prepared for new and greater light, which ultimatum itself in the Christian dispensation, thus commencing the first ellipse of a new triune cycle.

At the time of Christ's advent he found the world in a state lower, darker, than it had been before or has been since. The priests were thoroughly selfish, had left the law of God, had ignored revelation, were seeking only their own selfish ends. In the midst of that total darkness there was no man with spiritual unfoldment; as the Prophet said, "When I spoke, there was no man to say, Here am I."

At this point we have the manifestation of John the Baptist. Perhaps it needs a little explanation here. In the beginning everything originated in thought; *that* thought was the Life primate and the Life ultimate as the actor, but it was the Life primate in spirit form, the Life ultimate as the physical form. Therefore, when we

speak of Life, we speak of thought in its active agency, in organic form. Now at this period John came under the law, or as a concentration of all that had been generated of the true principles of divine thought wrought out in man's nature during the former ellipse. Next came Jesus the Nazarene. (See Numbers, Chap. VI.) And, mark you, this Christ could not begin his mission until he came to John and was baptized; and when he was baptized, then we read that the "Holy Ghost, or the spirit in the form of a dove, rested upon him and abode with him." From that time John said, "I must decrease, but he must increase." Because that true divine thought that had been generated in the world, and whose vocal centre he had become, was transferred from him (John), as a representative and end of the old cycle, to Jesus, the representative and beginning of the new. Thus he became the Adam, as Paul said, of the Christian dispensation.

There are many people to-day who question if such a person as Jesus ever lived. We may, on some future occasion, take up a line of thought in which we shall prove, beyond question, that whether such a historic personage as Jesus, the Nazarene, lived or not, one thing is certain, — there was some one who did live, and embody in his own person the principles that we have held out to us to-day as the expression of the Christ. Otherwise they could not exist, for mankind cannot have a thought that never had form and expression. Remember that, for it is worth your while to think about it.

Now, at that point of time there was the end of an age; the conditions existing in the astral world that made it possible, yes, made it necessary, by the law of systems, that there should come into the world a representative of a new and grander thought than had preceded it. The wise men, the astronomers and astrologers of the East, saw this in the stars, and went and bowed before that new representative of the era that was to come. To-day we find that the Christian religion has been branching out in every direction.

It is spreading out grander and greater than any religion before it, extending its branches in every direction until the world is now nearly filled with the idea of Christianity. But what is that idea? It is as yet only the vague and uncertain realization of that life that was, so to speak, planted in humanity at that time. But in Jesus it had full expression, and was the true light come into the world. Now, what is light? If you had no eyes to see you would have no idea of light, no idea of form, save what you would realize through the other senses. If you should come into this hall when it was totally dark, you would not know whether any one was in the room or not, at least so far as the sight of the eyes was concerned. Open the windows and the light would stream in and reveal the faces of the persons present. This is the effect of light; it enables us to see and know.

Now, in him was life, and true life is light as well, for the kind of life determines its form of manifestation. Therefore he said: "Believe me, and if you do not believe me, believe the works that I do, for they are they that testify of me." Again, he said: "The words I speak unto you are Spirit and are Life." Thus his teachings showed us the way to obtain the power and dominion, that his works demonstrated could be ours by following his example; for life, light, or truth are something real, and consequently we are told that if we know the truth "it will make us free."

I have been many times surprised, and again was this morning, as I listened to one of the eminent ministers of our city, while he referred to truth as if it were some abstract object that was away off somewhere beyond the bounds of time or space. Truth is the fact of the things that are; that is all; in contradistinction to the things that we may imagine. If I say to you there is no person in this hall, that is false. If I say there *are* persons here, that is truth. There are two principles in truth, the facts of things that are and that which recognizes them, i.e., the spirit. The physical sense is often deceived; but "that which transcends the physical sense is the spiritual, which

is never deceived." Jesus had developed that sense which always knows and discriminates between fact and mere seeming. "In him was Life, and the Life was the light of the world." To get light is to come to the knowledge of the laws, principles, and methods of the world in their workings, and the relation we bear to them, so that we, as intellectual and willing powers incarnate, made by the processes and powers that we have active within ourselves, having come to the understanding of these laws, will lay hold upon them, appropriate, and cause them to serve us, in place of our serving them. For the true light is that which pertains to the knowledge of facts and causes.

What do scientists know of causes? There are men that will point the telescope to the planets and to the stars, and tell us how many miles they are from us, their orbit, etc.; men, also, that will take a plant, and tell us all its chemical properties; but, after all that has been done, what do they know about cause?

In the spring of the year the trees put forth their leaves, the grass comes forth, and all nature springs into life. By what law? None of the natural philosophers can answer. In them is life, and that life has power to gather to itself the elements of nature and form for itself a body; that it may gather through that body the essences from the sun-ray, the atmosphere, and the earth, and materialize them to form and bring it forth for the use of the work of creation in nature. Here is life, but life is not yet light, but dependent on light for existence. That life is only a material phenomenon. The life that we are laboring to obtain is that life that enables man through aspiration to reach out into the realms of thought, beyond the common uses of the physical body and its necessities of food and clothing, and gather those thoughts that will illuminate the mind, will give it power to control the forces of nature that now control us, that we may no longer be subject to the law of sin and death.

The Bible thought from beginning to

end is that man should be "saved." The saving from the law of sin and death is done by virtue of knowledge and practice of the truth. That truth, then, relates to the laws of life and its relations to nature and to matter in all its forms and phases. The Nazarene came as an expression of that, and so was Light embodied. The diseased of every character, those possessed of demons, and the insane, were cured by his word. Again, by his word the winds and the waves of the sea were calmed, and a fish caused to bring the tribute-money.

Here, indeed, was a new Adam, a true man, causing the winds and waves to obey him, and even the fish of the sea to pay tribute. The wild and unchained forces of nature had found a lord and master in whom there was a life and light that gave knowledge and power over nature and man. The same thing, to an extent, has been claimed for all the mystics. We read that Elisha called fire from the heavens; that he commanded the clouds not to rain upon the earth, and they obeyed; and again he commanded the clouds to rain, and the rain came and watered the soil. The same thing is accredited to the Hindoo masters to-day. There has not been a time in the history of the world, with the exception of a few dark periods, when there were not representative characters who possessed a measure of such power.

When Jesus came into the world he found it in a most benighted state, and restored the departed spiritual light and power. The apostles for a time had this power to heal the sick, to raise the dead, and do the wonders that he did by virtue of having "learned of him;" but as they went on they began to neglect these principles, and seek control. We will illustrate the idea as a ball, upon the apex of which the highest order of mind exists; as we go out from this, branching out in all directions are the lines of life in their evolutionary process. In the outermost lines we have merely the animal life, whose material essences are subservient to those of the higher order in the innermost; so that at this point, and by

the action of these higher minds reaching out and inspiring from the divine, they bring down this higher thought, clothe it with their own magnetic life, and it goes on and on down the line, until it gets where it finds no expression save in negation. The Christian church of that day received the divine thought of the Master in its purity. Each branch has had some sacred truth that it has nourished and cherished. Some have claimed that this divine life that was in Jesus and made him the Christ, pertained by inheritance, and was transmitted from the father and mother to their children, and therefore there was a right of inheritance to the church. This was true, for they had the true principle of life active in their intelligence at that time. But they have gathered round that truth a multiplicity of errors that made that truth suitable to their conditions. Just as the farmer plants the seed in the ground, which germinates and grows from the decomposing and corrupt matter with which it is surrounded, just so these divine principles were planted by the Nazarene in the nature of earth's children, which was his material church, covered by all the errors and filth of their animal natures; yet these germs have grown. Now, in the churches we find that multitudes of people are talking about the love of Christ; but just picture in your own mind the Nazarene, that man of sorrows, one acquainted with grief; that meek, humble personage, that was not admitted only as he went in by a dominant will into the temple where the people worshipped; that despised man who gathered around him fishermen for his disciples,—imagine that man to-day coming here and going into one of our fashionable churches. How many there would say, "Hail, Master"? How many there would not say, "Here is a tramp; let us put him out, we do not want him here;" and especially if he attempted to teach those divine laws of magic. If he were to come to them and teach them those higher and grander truths to bring them back to the true principles, how long would they tolerate him? Not very long, I fear.

There are people in the world that have these divine truths in their hearts and in their lives, and can develop up to this life that was in the Nazarene. The life that is to be the light of the world is the life that we want to see gathered together; and we want to see men unite their thoughts and their efforts, and get an understanding of its laws, and their relation to the planet earth, to all the planets of the system, and to the creative forces that are acting upon our lives. And, as we come to understand these, the next important step is for them to get control of their bodies, so that they may stand out in that mystic name,—that name that was hidden by the priests in the time of Jesus, and put into the ark where no man could see it; and the priests themselves had a saying, that any one who pronounced that name in its proper letters his name should be taken out of the Book of Life. Why? Because that was the key-note in the Book of Life, namely, that name given in mystic language, Yahveh.

Some years ago I was in Springfield, and there met a Jew, a very learned man, who said, "There is one thing I do not understand. In my own language we have always been taught to call this word יהוה, answering to $\Upsilon\text{H}\text{V}\text{H}$, Adonai and Elohim; but it does not spell that." There are few Jews to-day that do understand it, because they have been taught by their priests not to pronounce it, because its meaning expressed more than they wished to assert; for to express that name is to say, "I WILL BE WHAT I WILL TO BE." For a man to express that name, and mean what he says, is to "take the name of God;" and to step out and say to the laws of Generation, "Though I have been subject to you all this time, by you I came into existence, by you I am, now I know you, now I am your master; therefore you shall no longer drag me down, destroy my humanity, for 'I WILL BE WHAT I WILL TO BE.'" Who dares to take that position? Who dares to step out into this rushing tide of waters of generative life, that is rushing down toward the great ocean of forgetfulness,—step out in the midst

of that rushing cataract, and say, "I will go no further; I will no longer be driven down into the great ocean of nonentity, but I will be the master of these forces"!

In thus doing we come into the control of the forces of dominion. Now, if there is any one object for which Jesus came into the world, it was to teach men that in them was this divine power, this divine right, like that One Moses said "the Lord thy God would raise up," that should go before his people as their leader; as the One referred to that had "the name of God in him," that could stand in the power of that name and say, "I will be what I will to be." That divine right is also ours.

John writes, "In the beginning God said, Let us make man in our image and like us, and let them have dominion over the fish of the sea, the fowls of the air, and over all the earth." We are now under the dominion of those laws and forces that are and have been carrying us down from generation to generation, from father to son, and from mother to daughter. Death has been in the world, and we have been subject to it. But I know this is a large subject. Death is in the world to-day; but will it always be? I think not. Jesus says, "If you follow my teachings, do as I bid you; you shall not die." The Jews at that time did not believe it any more than people do at this day. But it is just as true in the natural sense as it is in any other, and I state here, by the right of Divine Sonship, by virtue of that power that exists in you and me, and by the light that is in you, in connection with the knowledge now accessible, of the law and forces that act upon and control your own physical bodies and mental conditions,—that by ruling them you may produce in yourselves that perfection of Life, that no matter what comes, though this body might be crushed into atoms instantly, there would not be one instant of unconsciousness. You can, without difficulty, get to that point by standing out in your humanity and saying, "I will be what I will to be."

It is for this that we are talking to the people, and have organized here that you may learn and understand those methods, and apply them, to enable you with others to stand in your right as the sons of God and be **WHATEVER YOU WILL TO BE.**

The following questions were asked, and answered at the close of the lecture:—

Q. I would like to inquire if you think there is power enough in every individual to be what he wills to be?

A. There is not power enough in the individual in the ordinary sphere of life; but, if he knows how to get the power, that power is in his reach so that he can be whatever he wills to be. That power is attainable. Those of you who have read our first lecture on the idea of God know that we are among those that see God everywhere; that in my hand there is enough of God, the Infinite, to create a world, even within the limits of my fingers, give it time enough; and when we have taken of the substance of the world and by the processes that operate in our own bodies transmute and etherealize the essences until they have become a vessel to gather and hold the divine essence that passes through us now as though we were but a shadow, then we will begin to have that dominion and power that will not only rule this body, but the forces of nature, so that you can by those processes be whatever you will to be.

Q. Do circumstances alter or change the effect?

A. We can, if we will, have dominion over circumstances. But here is just the point. If you have the *will*,—there is where it all hinges. To have the will to apply the law, to proceed in the methods and accomplish the results, to have enough of that divine principle and to lay hold on it and let go everything else, and pursue that one thing until it is accomplished. The man or woman who has enough of that tenacious holding quality in him or her can accomplish it.

Q. Are we not like the fruit tree, requiring a certain condition for the

growth of the spirit and divine life in us to have those attributes, and divine light to perceive and use them, in order to be what we will to be?

A. Yes, but there are a few scattered over the world who have developed up to that state.

Q. Does it require a certain fulness of time?

A. We are just what we are, and have had just what time we have had, and those among us who have come to that point where we see these things see that the power is in our hands.

Q. Is not the requisite a perfect trust in God?

A. It is a perfect confidence arising from knowledge. I think I should rather call it faith, from the definition of faith by Paul, who said, "Faith is the *substance* of things hoped for and the *evidence* of things not seen." By a properly cultured life we obtain certain evidences, and from results which follow we derive unbounded confidence from within, which is faith; so, then, if

we proceed further, certain other results will be accomplished, which are further evidences; thus faith will grow and strengthen with every attainment. Now, we may, by the proper appliance of the laws that we have been teaching here from time to time, get the substance that will give us the faith that will enable us to lay hold upon that unbounded will, and incorporate within ourselves the power of that name, "I will be what I will to be."

Q. Have we got to obtain this substance, or is it already within our reach?

A. The powers are already within us to reach that substance, by application of the energies that we have. The only thing is this: We have now certain faculties; they are limited by virtue of the limitations of our knowledge; in beginning, with what knowledge we have to study these laws, we must begin at the very beginning, as the child begins with his A B C's.

THE DUALITY OF MAN.

BY REV. WM. TUCKER, D.D.

MAN is a dual being, and has a dual nature. He is constituted of matter and spirit, and formed by the union of body and soul. He is constitutionally an inhabitant of two worlds,—the world of matter and the world of mind, or the world of forms and the world of thoughts and feelings. He lives under material and spiritual laws, and is operated on by material and spiritual forces.

By his physical and animal organism he is material. He is organized of material elements, built of material forces, and is a part of the cosmical universe. He has form, weight, extension, color, odor, flavor; can be seen, handled, touched, measured, weighed. He is cognized by the senses. He has sense-organs, by the use of which he comes to know material things and to be impressed by material forces. I think matter has a real substantial existence, is a real

entity, and is the ground or basis of all our sensations. If it did not exist, sensation would be improbable.

It is not probable that Astronomy, Mechanics, Physics, Chemistry, Geology, Anatomy, and Physiology deal with a nonentity, are based on nothing, and founded on that which has no existence.

Force revealed in or through matter constitutes the basis of the whole series of inductive sciences, and matter must exist or scientific truth is a misnomer and physical science is impossible. But matter is not the only substance in existence. There is spiritual substance. This is known by its attributes to consciousness. It is never cognized by the senses. Its attributes are intelligence, emotion, and will. It is active in thought, feeling, and volition. It knows, believes, thinks, reasons, judges, remembers, hopes, loves, sympathizes, aspires, obeys, and worships. All this

we know by consciousness, and not by our senses. We know these facts, or we do not know anything; we know them, or there is no such thing as knowledge.

The sciences of metaphysics, psychology, mental philosophy, ethics, mathematics, logic, law, and religion certainly deal with real things, qualities, and relations. These great universal spiritual sciences certainly are founded in truth, or there is no truth. These two substances constitute the mysterious dualism we call man. Hence we have a dual life, a dual experience, a dual education, a dual character, — have dual enjoyments and pleasures, and perform dual works. We find these two facts in all language, literature, law, philosophy, science, art, theology, religion, and history. Everything that man creates and makes visible or audible takes on his own dualism. History and life, science and art, law and religion alike have their material and spiritual side. Materialism that claims that matter is all is not true; idealism that claims that thought is all is not true. But a dual realism is true. There are not only thoughts, but things. There are real

things that answer to the thoughts, and our ideas clothe themselves in words, become vocalized in song, poetry, and eloquence; work themselves into marble, and we have sculpture; build themselves into temples, and we have architecture; spread themselves on canvas, and we have painting. They bring about a new combination of forces, and we have invention. We learn a new truth, find a new world, or a new substance, and we have a discovery. Here we have the dualism again.

Matter is not a self-existent, but a created substance. It was created by spirit, and for the use of spirit. It is not an infinite, but a finite substance. It is not here to control, but to be controlled. It is not the creator, but the material out of which the worlds were made. It is not the builder, but the stuff out of which organisms are builded. It is not force so much as it is the vehicle of force. It is not spirit, but it is the material used by spirit, — the servant and instrument of spirit. It is not life, but is used by life in building organisms.

SELF-KNOWLEDGE AND ABNEGATION,

To the Editor of the Esoteric: —

I received a copy of your magazine, and am gratified to see in it an awakening to the fact that self-culture as a science should and has become a living necessity. Of course, the outside world denominates all branches of science, all modes of teaching, everything instructive, as conducive to self-culture; but it acknowledges, as yet, no science specifically devoted to the study of self spiritually considered. "Know thyself" has been adopted as an anatomical or physiological precept; has been materialized, as it were, while it could be devoted to a far higher purpose in esoteric culture.

All causes are spiritual, including diseases of the body. Had man not

perverted his interior nature, there never would have been such a thing as physical disease in existence. Of course, misuse affects the physical organs, but it takes an intelligent impetus to adduce it. The animal never goes beyond the bounds of nature, and this because the necessary inventive powers are lacking. Man possesses this intelligent or so-called spiritual qualification, and therein lies the power and cause for this effect. But this is not all. He implants a seed, which bears its fruits. Disease is inheritable, and for every specific human disorder that exists in the world some brother mortal is responsible, and if labelled right it should be named after the one who implanted the seed of the same.

Now, had physical purity or morality governed mankind in the past the foundation for these many ailments would not have been laid, and we would have remained ignorant of their possible existence and penalties. But, as it is, there is a necessity of this new science, in order to keep us in ignorance of others that may be yet in embryo, and also to eradicate those which already exist.

The fact is, that worldliness, love for pleasure, late hours, and other indulgences only possible to an inventive mind or spirit, produce enervation, nervousness, headaches, and all effects which have a detrimental influence on the liver. As this organ is the magnetic generation of the human system — producing the vital fluid necessary to give stability and action to the material appendage of God's highest creation — its operations are interfered with, and often greatly obstructed for a period of time, in consequence of the derangement of the channel through which the body is supplied with magnetic impetus. An enervated nervous system is as hurtful to the human body as a clogging of the blood in the arteries, both blockading the passage-way through which the necessities of material life have to flow. Nervousness produces headache, because we are most sensitively conscious to existence in that function of the material body. We suffer almost the same pain in other portions, but, being so diverse in its effects, we only feel languid, — pain being usually a result of extreme exhaustion in those parts where the same is experienced, although inflammation is accredited as the real cause. But inflammation itself is an effect, and must therefore have a prior cause.

Debility always accompanies pain, and in proportion to the activity of the same. Pain denotes motion, and as no

motion can exist without a life principle in connection with it, or which constitutes the motion, pain cannot exist disconnected from an inherent motive-power, which can be no other than life itself, — intelligence, so called. Without intelligence, — the motive power and soul-nature of our being, — we would not be conscious of any sensations, whether of a pleasing or disagreeable nature; for it is the intelligent life principle within acting in concert with the sensation that causes it to vibrate for a specific effect, — sensuousness being but a compromise condition of life between absolute intelligence as it exists in divine nature and the soul of man, and absolute inanition as it exists in matter; and the body of man is the sensorium or medium for this compromise condition of life to manifest itself through.

After the death of the body the spirit, or spirit-body, so called, takes the place of the latter, and becomes the sensorium, and accounts for the reason why undeveloped spirits still feel all their mortal tendencies craving for indulgence. It is only through a superior soul-condition that the same can be tempered or allayed entirely, and which, when accomplished, constitutes so-called soul-perfection. But how to reach this superior condition of soul is a subject for esoteric science to deal with.

Controlling the animal desires or physical cravings not in accord with life's mission requires a resolute will, and what else is the exercise of will power but a purely soul action, which by practice must increase its activity, its motion, its force or potency as a mortal power; and when superior in force to that of the sensuous nature must produce dormancy in the same, *i. e.*, cause a natural surrender of the animal to the intellectual portion of the being, — a surrender of the material or sensuous

to the divine or intelligent soul-condition? Under these circumstances man may reach a purely intellectual state of being, and not only enjoy perfect health through his natural moderation, but contentment in consequence of having no further cravings or sensual appetites beyond the nourishment which the system requires to maintain its structure, and which diminishes in quantity and grossness as he approaches this condition, — grain and fruit becoming the principle of all diets, and only to be interchanged by vegetables of the very finest and lightest order. Meat becomes so weighty finally that the stomach rejects it altogether, and even soups have this effect when any way rich with the substance of the latter. Some may say this is due to habit, but we say it is not; it comes naturally so, and, besides personal experience to that effect, we can cite many cases in our immediate circle of attraction. Whether this is due to our good fortune of having been ushered into existence with the advent of the new

spiritual era, or in the month of May following, and thus enveloped by a good influence, or whether due to observation, experience, and suffering, is indifferent. At all events, we have succeeded in freeing ourselves from ailments and pains which were obstinately incurable through any material agency, and have gained a degree of contentment which we never before possessed; and only through the exercise of soul or will-power in not gratifying our physical tastes, habits, or desires. Abnegation is not only the best curative agent that man may resort to, but the only preventive of disease; and the sooner science finds universal application, the sooner mankind will be blessed with universal health, strength, and contentment. Hoping I have not wearied you with my communication, although enabled to make this an inexhaustible subject, I remain respectfully, yours for truth and esoteric culture,

A. F. MELCHERS.

CHARLESTON, S.C., Aug. 28, 1887.

MAN THE MICROCOSM.

BY ANDREW J. ROGERS.

THERE is no more beautiful and instructive allegory than that with which the BIBLE opens, namely:—

“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. . . . And God divided the light from the darkness. And God called the light day, and the darkness he called night. . . . And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the

waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament heaven.”

The allegory is full of wisdom, replete with food for thought. Moses clearly regarded the earth as the primary materialization of all creation, the first formation of God's planetary handiwork, the central base of the universe. The error, if it be error, was a very natural one at that stage of the world's progress and man's spiritual and mental unfoldment.

Viewed from the stand-point of the allegorist the idea was correct. Evolution being the divine order of life, the unfolding finite mind, however prophetic, naturally thought that all the planets were created after and specially for the earth, as the central beginning of material formation. And doubtless the earth *was* the first grand materialization, the first great stellar handiwork of the earth's Creator, even the God, the Son, who, in the stead and name of the ALL-FATHER, caused and evolved into planetary being. Be not startled. There are many Gods, all the sons, the direct descendants, of the ALL FATHER AND MOTHER GOD. They are the founders, the vitalizers, ay, the lives of the stellar entities of the great sidereal world, all primarily evolved from the great grand Central Sun, the SANCTUM SANCTORUM of the Universe.

The Mosaic account of the *beginning* is a *multum in parvo*, a grand allegorical truth, whether applied to the first planetary evolvment or specially to the evolutionary creation of the earth. It is an inspiring idea of how the Universe primarily began its unfoldment, and thence how, in due course, God evolved, and so far perfected, the sidereal world, of which our planet and its entire solar system is but a minor department. We can reasonably infer that our own planet began and unfolded into stellar being somewhat as did the first planetary evolvment of the great grand Central Sun manifest its material existence. The generic life of each solar central planet is, doubtless, a direct evolvment of the great grand CENTRAL EXISTENCE, even the SUN of Suns, the GOD of Gods, the ALL SUPREME. Every solar centre is likewise, doubtless, ever and anon evolving incipient stellar entities, which severally for a time, or for an age or ages,

traverse space, till, in due course, each finds its local orbit around its preordained solar centre, and thence unfolds its firmament, and becomes a generating world.

GOD is SPIRIT, the primary self-existent life of all lives, innately comprising all power, all knowledge, all wisdom, all intelligence, — ay, the source of all sources, the cause of all causes, the creator of all creations, the evolver of all evolutions. All there is of tangible, perishable, or *changeable* matter is the product of intelligent spirit. God Omnipotent reigns in and from the CENTRAL THRONE of thrones, throughout the entirety of his boundless domain, having within every soul-bound entity a vicegerent, even a Son of God, who reigns in his name and stead.

Every living entity of God's infinite entirety, whether it be planet, man, or infinitesimal creature, is directly or indirectly an offspring, an evolvment of and from the life of all lives, the source of all sources, — the God Supreme. The ever self-existent PRIMARY SPIRIT, embodying all life and lives, may evolve, formulate, and constitute entitical or individual life when and wherever God wills to formulate and quicken an entity. In like manner God may at will recall all such life or lives, and remand them all back to the Primary Source from whence all emanated. Ay, God may dissolve all material entities, however great or small, and thence, as it were, roll up the universal outspreading entirety of life and lives as a scroll, thence *again* becoming himself ALL-IN-ONE ENTITY. "I am Alpha and Omega, the Beginning and the Ending," saith the LORD GOD of Gods. Ay, —

"I am the *Sux* of my own great Soul,
Comprising All in the One Great Whole."

In the beginning God, the Son, in

the stead and name of the ALL FATHER and MOTHER GOD, caused and evolved the earth, and circumvented it with the essential firmament, — a function of his own great Soul, — dividing the waters from the waters; thence formulating, constituting, vitalizing, and establishing the planet in which we live, move, and have our being as entities of the Divine Life of our Evolutionary Creator, even the Divine Life of our great Mother Earth, in whose firmamental Soul we all abide throughout the period of our gestation and primary unfoldment.

After the evolvment and due formation of the generic Earth, and the consequent evolutionary generation there through all of the minor or non-microcosmic living entities, the Divine Man, even the Son of God (who, as already stated, evolved, constituted, and vitalized the planet with his own great generic Life, and upheld it with his great Soul as a firmament), proceeded to reëvolve himself in the form, nature, and characters of microcosmic generic Man.

“And God” (even the Lord God, who it is said walked in the Garden of Eden in the cool of the day) “said, Let us make man in our image, after our likeness.” . . . “So God created man in his own image; in the image of God created he him; male and female created he them.” The allegory goes on to show that in the process of his creation “The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.” Thus we find that the divine order of God’s evolvment of all soul-endowed entities is *Spirit; Form; Soul*, — the triune elements of individuality; that is to say, *1st, the Divine Ego*, evolved of God; *2d, its own materialization*; *3d, its Supernal Circumference*, the

outspreading functions of the enveloping soul, which corresponds to the Earth’s firmament, even the planet’s great soul.

Man, therefore, is an evolvment from the All-vivifying Spirit of God in and through the Divine Life, even the God of the planet. Ay, man, like the planet, is of God, evolved in spirit, and formulated in and of the essences and atmospherics of the earth, and thence constituted a living soul in and through breathing the all-saving elements of the firmamental soul of the planet. All there is of *Living Man is God in Man*. For Man hath no real abiding life except the innate germ of *Eternal Life*, the *Divine Ego*, which verily constitutes Divine Man an infant God, inherently, though latently, possessing in some degree all the attributes and possibilities of the Father and Mother God.

Man, the child of God, has his own Sun
’Stablished in his soul when first begun.

The order of unfolding life in organic carnal man is that it begins and forms the primary nervous centre, even the triune ganglionic centre, which fundamentally constitutes the basis of the unfolding soul wherein the latent central sun, even the Divinity, the Son of God, ultimately enthrones himself in organic microcosmic man. When this primary nervous central formation is securely laid, the next more important move is to extend the spinal column, and thence formulate the next greatest ganglionic or nervous centre, viz., the brain, which constitutes the ostensible throne in the microcosm, but *which is ever subject and amenable to the Primary Centre, where reigns the power behind the Throne greater than the Throne itself*.

When the brain centre is formed the two great centres work together, as it were, in unfolding, formulating, and

perfecting the entire organization of the fetus, which during the period of gestation is chiefly sustained by, and nurtured on, the generic *Life-food* of the gestating mother. Thus is microcosmic man being continually carnally formed of the dust of the ground. All this is the work of intelligent Spirit. That Spirit, however latent it may be in the formulating child, is Godlike and divinely generic in nature. It is the *Alpha* of life in the carnal man.

The fetus matures into the child, and in due course is brought forth an *infant man*, divinely quickened with the spirit of Eternal Life, which constitutes it a child of God, and ultimately unfolds the man a microcosmic entirety of countless latent entities — a world germ — a potential universe. But let us return to and follow the destiny of the divinely quickened carnal child, who, in due course, unfolds a man, and, as such, lives, moves, and has his being, until he succumbs to age, and finally dissolves in and through the ordeal of death.

Now let us note the reverse of the previous unfolding of the life which formulated and constituted the microcosmic man. Death approaches and closes in upon the carnality, first deadening all the extremities, — *the last formed dies first*, — and thence, in due course, closes in upon and deadens the entire brain centre, and finally forces all the microcosmic generic life of lives back to the PRIMARY CENTRE, where it began its unfoldment in the first formation of the fetus. Here, now, behold the manifestation of the *Omega* of incarnate life! The divinity, the infant God, in and of the man, *ingathers* all the living ichor, all the holy essences, all the divine living entities of the microcosmic entirety, to within the *inner sanctuary* of the soul,

where dwells the *inborn* child of God clothed in the latent CENTRAL SUN in and of the microcosmic man, and from *these, he*, the *infant God*, even the Christ, takes HIS departure from the dissolving carnality, and passes out into the heavens with all the holy angels of the microcosmic entirety with HIM, but invisible to the finite vision. Thus the full generic soul of divine man, comprising *many in one*, goes forth all intact, his kingdom *secure*, if, indeed, he has made his calling and election sure. Otherwise the soul may be dissolved as well as the carnal body, and the living entities thereof assigned to such as shall have achieved the victory and won the commendation, "Well done, thou good and faithful servant," etc. "Many are called, but few are chosen," for so great exaltation. Be not astounded. The prophet ISAIAH twenty-five hundred years ago foreshadowed that "A little one shall become a thousand, and a small one, a strong nation. I, the Lord, will hasten it in *his* time."

The origin of Divine Man was anterior to the creation of the earth, that is to say, Divine Man, the Son of God, the Christ of Humanity, lived, moved, and had his being long anterior to the formation of his planet. All nature declares this grand truth. And Man, even mortal Man, bears unmistakable evidences within his own soul that

The Son of God, the Father of Man,
Lived with God before this earth began.

Ay, it was he, as we have shown, who, in the name and stead of the ALL-FATHER, evolved and created the earth, and circumvented it, as it were, with the functions of his own great soul as a firmament dividing the waters from the waters, and thence establishing himself a kingdom, as it were, in the watery wilderness of space, yet within the domain of his kindred solar centre

for the holy purposes of divinely evolving and generating the myriad lives in and of his own generic being in the similitude of the ALL FATHER AND MOTHER GOD, who, as we have shown, primarily evolved all life and established the sources and courses of universal vivific evolution throughout the ages of material and carnal generations. Yes, be not amazed: the

Son of God, the Father of Man, is the founder, the vitalizer, ay, *the very Life* of the planet which (materially considered) is the nucleus, *the materialization*, in and through which he, the God of the planet, is unfolding, generating, rounding out, and perfecting his Life of lives, inherited from the ALL FATHER AND MOTHER GOD SUPREME.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

No. 8.

In the effort to make attainments perfect health is the next to be considered, and must be obtained in order to secure a perfect working of the mind. The diet, then, should necessarily be carefully studied, avoiding stimulating and highly seasoned articles of food; a plain and simple diet will aid the spirit to take complete control of the appetite. All the condiments in food tend toward distorting the normal working of the system, causing more to be taken into the stomach than can be properly digested. It is admitted by all of our most thorough physiologists that partaking of too much food is the cause of a very large proportion of the diseases with which people are afflicted. The appetite is an animal instinct that should be controlled; a perfect normal appetite would be a true guide as to the kind of food required, but not as to quantity. The farmer understands this law, and consequently controls the quality and amount given to each of his domestic animals; he is well aware that if he allowed his cows to be turned into a cornfield they would be liable to eat enough to kill themselves. It should be observed that uncultivated nature rarely produces more than ani-

mals in the same condition can utilize healthfully.

We, as a people, are in the habit of cultivating and preparing rich, concentrated food, in every conceivable form, to tempt the appetite to take more than the body requires, until there is scarcely a healthy normal appetite to be found, and without this a perfectly healthy body is not to be expected; and it is found equally impossible to maintain a normal condition of the mind. Some may question how the digestion can affect the mind. We have only to observe the effects of dyspepsia and of the influence manifested in various ways during our sleep, and especially in the nature of our dreams, to prove that derangement of the stomach does affect the mind. The gases rush to the brain, and produce an effect similar to fermenting liquors and like decomposing elements.

Man has two brain centres, — that of the cranium, whose use is mainly to relate him to his physical surroundings, and that deals with analogous effects, that is, the ordinary reasoning and intellectual processes; the other is located beside the spinal column in the rear of the stomach. This latter brain matter is related to the discrimination

of the chemical qualities of the food, and to the primary and more subtle elements of nature; it is the organ that takes cognizance of the astral influences, that is, the natural intuitions; or, in other words, it relates directly to qualities and causes allying man to the finer forces of nature and the astral world. It is through this function that bird and beast, as well as man, have learned what to eat and how to live. When this organ is disordered both mind and body are in disorder. By virtue of this function we foresee events, and have perceptions regarding the results of our actions. We cannot better illustrate our meaning than to quote from "Solar Biology" the following extract:—

"The animal world has in these functions only two active principles, viz., physical strength and instinct; the latter leads them to act as a delicate electro-vital instrument or machine that is responsive to the creative forces acting through it.

"Man has the third principle developed into what we call intuition, which faculty instructs the brain or intelligent principle of his mind, and not only impels him to act in harmony with nature, but brings into activity the spirit of wisdom, and frequently enables him to understand why he thus acts. Wisdom is the point of unity between the reasoning faculty, in the cranium, and the intuitive, in the solar plexus; and the more perfect harmony we find between those two principles the more perfect will be the unfolding of the person, and the more certain their success in whatever pursuit their intuition leads them to embrace."

Then it is necessary that we keep this function in a healthy condition, in order to have a clear mind, using care not to have it preoccupied or overworked, for this function has all the

care of the operations of the body, viz., in rebuilding and carrying off waste matter, repelling and throwing off poisons from the system, etc.

It will be readily observed by all who get complete control over the sex nature, and stop all waste in that direction, that at least seven-eighths of all the food consumed by the body previously was wasted by that function, from the fact that not more than one-eighth as much will be needed to fully supply all needs of the organism; thus it becomes obvious that, in order to get that control, and not overwork and burden it with more material than it actually demands, we should govern the amount of food taken by the weight of the body, — if increasing, less; if decreasing, more, — so as to keep the house in which we live, or the animal, so to speak, which we are to keep in proper order. Many persons in the ordinary walks of life have overstimulated that function by eating too much, and caused a diseased condition, so that it is difficult to supply the body with its actual vital requirements regardless of the usual quantity, or even an added amount of nourishment.

Now, in consideration of these facts, we recognize the necessity of beginning with the food supply, to bring body and mind into healthy condition and harmonious coöperation with each other. The mental condition during the time of eating and digesting the food governs the quality of the elements received into the body, for the chemistry in nature and thought-producing principle are one, viz., certain chemicals will always produce certain thoughts when in a proper relation to the blood, and certain thoughts will attract like chemicals into the body. For illustration: in France a criminal was sentenced to death, but not informed how, physicians having secured

the privilege of making an experiment, which was that the condemned should die by poisoning, on a set day and hour. When the time arrived, the doctors entered and informed him that they had come to administer the poison, but instead gave him colored water. The man believed he had taken poison, therefore the digestive function, through mental impression, appropriated poison enough from the food that was already in the body to cause his death. There is always enough poison in our food to destroy the body if the mind is in a condition to admit of it. This is one among many like evidences that go to substantiate this fact as a law of our nature; therefore we need to consider and make conditions at the time of eating, as well as to look to the kind and quantity of food taken. Never allow business cares and home worriments to disturb you, or any thought that tends to divert the mind from the spiritual aims towards which you are aspiring, at the time of eating. Bright, cheerful conversation, and aspiration towards the attainments in view at meal-time, will quicken the action of that function to work out the kind of essence that will be like unto your highest ideals. That was the scientific principle that Jesus inculcated, — aspiration toward the spiritual to incorporate within one's self that life-giving spiritual aura, that has since been continued as a form of asking a blessing at the table.

Our flesh, and all flesh, is the element

of thought crystallized. Then, when we eat the flesh of animals we partake of their nature; therefore animal flesh is numbing and stupefying to the mind; but it is useful to those who are engaged in physical labor, and have not an active desire to think outside of their general sphere of duties; but to those who wish to make intellectual attainments we would recommend abstinence from meat, unless in cases of persons who are by nature so much in the mental that they have not a proper development of the body. The body being weak, there is not a perfect equilibrium between it and the mind. It will be found that root vegetables supply mainly the body, while top or seed vegetables and grains more directly feed the brain; yet every person must judge for himself as to what is best for him, studying cause and effect, keeping the mind well poised to interior and logical reasoning, learning lessons from nature's laws, carefully observing the cause of every sensation, and watching the results which aid and tend towards that desired ultimate. Keep the one thought in view, and make everything bend to that which will enable you to become superior to all environments, and live in the real thought realm. Then the interior and real man, and ultimately the physical man, will have a realization of the higher life which flows from the source of true knowledge and power.

HIRAM E. BUTLER.

THE sun never ceases to shine, though earth and clouds may hide its face.

GOD supplies the wind, but man sets up the sail and holds the rudder.

It is important to realize that an omniscient, luminous spirit rules the universe, — that individual mind is a ganglionic centre wherein its image is

reflected and its potencies made available in human life.

THE house in which you dwell, the hall or church in which you assemble, first had form in the mind of the architect. Thus the ideas you entertain, the thoughts you think, are the architects of your future bodily conditions.

THE WAYSIDE SPRING.

BY JOHN LATHAM.

Who hath not known and prized a
spring,
And quaffed the life its waters bring;
And felt its charm — to bid them
pause —

In gladness at its hidden cause?

By meadow, cliff, and mountain-side
Springs greet the sight, and are the pride,
The living joy of hill and plain, —
There's magic in their very name.

For great their hidden source of power,
To give relief in trial's hour,
By keeping hillside meadows green
With bursts of water sweet and clean.

And when the earth for rain doth cry,
They keep the brooks from running dry,
That "cattle of a thousand hills"
May slake their thirst from their pure
rills.

When rivers shrink and feebly run,
And earth lays parching in the sun,
Then springs, as by Divine command,
Keep famine from a thirsty land.

With summer drought and burning sky,
Woe! woe! to man if springs should
die!

What comfort sweet their waters give,
Refreshing thought, "the spring doth
live!"

Let them remain a living charm
To guard the earth from sterile harm,
And even in the desert give
An oasis green, where man may live.

Nor is this charm alone with earth, —
For mystic springs within have birth,
And heavenly waters gushing flow
To fertilize all hearts below.

THE ART OF NEVER FORGETTING.

Third Paper.

BY JOHN LATHAM.

MEMORY is not merely a physiological process, but one partaking in a special sense of psychic, or soul force. In short, all mental processes are the result of a blending and coöperation of psychic force with the essences of physical being. To understand and control these forces and essences in an eminent degree is to possess the "philosopher's stone," and have access to the "elixir of life" itself. This knowledge, *when applied*, — for it is a law that "faith without works is dead," — not only leads one into the possession of a good memory, but serves to potentialize and illuminate all the faculties

of the mind, and not only that, but the organs and functions of the physical system as well.

It may be a matter of surprise to many to learn that the process of improving and restoring the memory is accredited with a potential and healing influence on the body, and that the restoration or improvement of the one works a corresponding restoration and improvement of the other. This statement may be challenged on the score of the oft-observed impaired health of students. In reply we would say this is more frequently due to causes which are overlooked or misunderstood, and, so

far as it is really referable to mental or memory exercises, it is mainly or wholly on account of unphysiological methods. Mental and memory exercises are as necessary and useful for the growth and health of the mind, and embodiment of spirit and psychic life, as is exercise and gymnastics for the health and strength of the body.

Memory, in the sense in which we propose to treat it, is no merely mechanical or superficial faculty, but the registration and concretion of experiences, subjective as well as objective, and is to be considered in connection with the laws and methods of mental and physical attainment, which will aid in enlarging the powers and exalting the consciousness of the individual ego. And in this connection we would state, for the benefit of the numerous parties that have recently written us for information as to specific methods of making mental, psychometric, and other psychic attainments, that the same general plan and exercises that we shall present for memory-culture are also, with slight modifications, applicable to the development of clairvoyance, clairordiance, psychometry, thought-transference, mental healing, and all phenomena dependent upon a concentrated psychic force, or a clarified and receptive intellect.

The first stage or essential of any work is to arrest attention, to awaken interest, then to map out a course and systematically and perseveringly adhere to the same. The ordinary gymnast understands and appreciates the value of systematic and regular drill, from its effects in increasing not only the size and strength of the muscles brought into play, but also in its reaction on the circulation in general, promoting health, self-reliance, increased individual consciousness and power.

A variety of motives and considerations may influence the gymnast in the prosecution of rowing, batting, or other athletic "sports." We call them *sports*, and yet most participants would consider themselves greatly abused if they were required to exercise as hard at regular avocations, even though well paid for so doing; whereas when entered upon as "sports" they ordinarily and willingly pay for the privilege, thus showing that even extreme, and often excessive, exercise has elements and conditions of attraction; so that Fourier's idea of "attractive industry" is by no means a misnomer or impossibility. But this line of thought, though full of interest and use, is not germane to our present topic, save incidentally as a matter of illustration.

As already intimated, various motives and considerations influence the gymnast, — imitation, emulation, the desire of excelling, the love of approbation; but underlying it all is a sense of its having certain usefulness and conferring definite benefits in the way of a positive and quickened circulation. It is the *idea*, however, that in the main causes it to be considered a "sport." We have known people whose habit it was to attack their day's work somewhat in the same spirit; they had trained themselves to so regard it, and to an extent made pastime of that which was drudgery to others, going to their work with an elastic step and cheerful frame of mind. Such are truly practical philosophers, and, could all take this view of the subject, the allegorical "curse" of "earning one's bread by the sweat of the brow" would be well-nigh banished. It evidently does little, if any, good to be out of harmony with one's sphere and occupation in life, uncongenial though it often seems. It is the prerogative and

province of man to dignify his calling and overcome the obstacles which beset his career. And it is well that we should come to contemplate necessary labor and attainment, whether physical or mental, in the spirit of the gymnast, which is by far the shortest and surest way to realize our hopes.

MEMORY ATTAINMENTS, EASY AND ATTRACTIVE.

It was our intention to have proceeded more directly with the *modus operandi* and discipline requisite to securing a bright and retentive memory; but, if we have not made the subject clear so soon as some may have expected, we hope to sufficiently compensate them speedily, and to cause them to realize that the importance of the subject has warranted these extended preparatory considerations, for there are important factors in memory culture that are not ordinarily taken into account, and in our examination of the literature relative thereto we have thus far failed to find a fully consistent or adequate system, though we have met many fragmentary thoughts and valuable suggestions; but we have nowhere found an explicit or vivid statement of the full foundation facts, and cerebro-physiological process and requisites of memory, and, consequently, we have deemed it necessary to get at the bed-rock principles, and lay our foundations thereon. But in doing this we shall avoid technicalities of anatomy, chemistry, the arts, mechanics, and physiology, though all of these, and more, are involved in the process. We shall endeavor, by the most simple language and means possible, to make grand attainments in this and other psycho-physiological processes both possible, easy, and attractive.

THE FACTORS OF MEMORY.

In the first place, then, the acquisition of a comprehensive, quick, and retentive memory, as well as the attainment of marked success in any department or avocation of life, depends largely on a good nervous and vital circulation; therein is to be found, so to speak, the "motive-power," while good digestion and the control of the generative forces furnish the "raw material." Our system is, therefore, one that — as previously stated — while restoring or creating a *new* memory, at the same time induces in one a high state of health, mental power, and psychic endowment.

BRAIN AND NERVE AURA.

It is, undoubtedly, owing to the recognition of the effects of a brisk circulation on memory that some have advised walking up and down or about the room as greatly facilitating the act of memorizing. This is sound physiological advice, as it promotes circulation, insuring the brain a larger measure or supply of blood, which is essential for mental nutrition, vigorous thought elaboration, and vivid and permanent registration. Again, this quickened circulation increases the vibrations of the brain, which consequently attracts to itself a larger volume of brain *aura* from the "Astral Light," as the Orientals term it, which is a most important factor of all brain processes, as we shall ultimately show, for all nervo-vital vibration as substantially and truly collects, concentrates, and employs the brain *aura* as does the dynamo of the electric plant collect and render available the electricity of our earth and atmosphere to the end of supplying us with a scientific light and motive-power.

As the lungs participate in all the operations of the heart and brain the

necessity of an abundant supply of pure air becomes at once obvious. Therefore, lung life and pure air should be held in consideration for the attainment of high mental psychic and physical endowments.

CAUSES OF SUCCESS AND DISAPPOINTMENT.

The next important consideration is that of diet and healthy digestion, as it is readily perceived that satisfactory mental operations cannot be performed with a dyspeptic or overloaded stomach; and, again, the system should not be overworked or greatly wearied. Many an orator and public man has disappointed both himself and audience by appearing in an exhausted physical condition, or from the impediment of an overloaded stomach; therefore, make a note of these facts. We are aware, however, that we have to deal with the average mortal, who in matters of diet is not always duly considerate, or sufficiently self-restrained, and cannot always control the circumstances, and finds himself exhausted at a time when he has need of especial vigor and clearness. Our system, however, provides for such contingencies, and helps one out of many difficulties of that kind, and we shall give valuable points and suggestions for all such; but, at the same time, it is necessary to understand what constitutes the *best* conditions, that we may intelligently cooperate to command them by bending or controlling circumstances to meet our needs.

HOW TO COMMENCE.

Under the head of "Exercises for developing mental power, psychic force, and brain aura" we have elsewhere in the present number given a tension word-drill, which the memory student should carefully read and

thoroughly practise; we will, however, now give another method of accomplishing similar results, which will be even more advantageous to many temperaments, and which is universally applicable and wonderfully beneficial.

Seat yourself in an easy-chair with your feet upon a stool, or better still for most persons, put your limbs in a second chair, and if it has a cushion or soft bottom all the better; join your hands, interlocking the fingers and thumbs in a natural manner, letting the palms of the hands rest upon the abdomen; cross your legs, letting the right ankle rest upon the left, and the magnetic circles of the physical system are complete. Breathe deeply, but quietly, that there may be a marked rising and falling of the abdomen where your palms rest.

THE ELIXIR OF LIFE.

The deep and long breath having been well established, let the aspirations of your whole being quietly ascend for conjunction with the universal spirit of life. Remember the object is not to promote thought, but the reverse. Your first need is to gather of the Astral, Cosmic, and Celestial Aura; to thereby restore and strengthen your inner nature. Aspire from the depths of your being, rather than from the surface faculties. There are few, if any, natures but what can thus soon experience the *innermost* and *lofty*. It is like the soft flowing, and often like the gushing, of refreshing *cosmic waters*. Drink of this fountain until you are filled with a deep, pulsing life. It will renew you from the innermost, which is the only true renewal. It will lubricate and refresh the entire being. When you have made this attainment you have access to the "elixir of life"; and thirty, fifteen, and after a time even ten, minutes of this exercise will

refresh you more than a night's sleep. It gives a deep, true respiration; a rich, restful circulation; a strengthened and natural digestion, and fits you for whatever duties are awaiting. It renews the brain centres, and clothes it with its own true aura. It restores you to yourself, and puts you at your best.

CONTROLLING THE FORCES.

If you have overeaten, or are drowsy and heavy from other causes, you are liable to fall into a heavy, and often an unrestful, nap. If you perceive such indications place your right and left thumbs on the corresponding temples, in the hollow just above and back of the eyebrows, letting your index and middle finger press firmly upon the centre of the forehead, at "individuality," which faculty is just above the root of the nose, and is called by some "observation," and may truly be regarded as the "eye of the mind." Should you then fall asleep this keeps the mind polarized, and you will wake up refreshed. But this polarizing action of the thumbs and fingers should not be employed at that stage unless the brain is heavy and needs this adjusting and clearing action. Should you have mental labors to perform, make use of this process at the close of your sitting, and it will focalize the brain and vital powers, and enable you to perform them with an ease and clearness that would not have been possible before. In most cases the employment of the right hand only will be sufficient for effecting polarization.

APPLYING THE ART.

The same process of strengthening and polarization can be employed frequently during the day; for instance, place your elbows on your writing-desk or table, rest your head upon your hands, in the manner already indicated,

viz., your thumbs against your temples, your first and second fingers pressed against the centre of the forehead, and you will find often, even in a minute's time, that your head is rested and prepared for work or memorizing. If you first walk briskly about the room, before employing the polarizing process, you will find that you have generated more force, and that there is a stronger and more efficient current when polarized. To secure the highest degree of intensity, use the thumb and *index* finger only; but for a fuller general current of magnetism press the middle finger also on the forehead.

These hints must suffice for this number, and they are sufficient, if you heed them, to fairly launch you on the river of "Mental Magic." We will, therefore, close by extemporizing you a short memory exercise:—

MEMORY EXERCISE.

Awake! Arise! your powers unfold,—
Grand attributes of mind!
This sluggard chill upon the frame,
Oh! bid it now unbind!

From Cosmic Light to Morning Star
The circles gladsome run;
And softly echo down to earth
Through our near Central Sun.

Then bid your inmost thought arise,
Breathe still, and deep, and long,
To thrill your heart with Solar Life,
And breath of earth's new song.

Let golden auras crown the brow
With their true magic power;
And Cosmic Ether shed its Light,
Immortal memory's dower!

Hence, swift to learn and sure to keep,
Grand Microcosmic mind!
Grow rich in treasures of bright lore,
'Tis thine to seek and find.

EXERCISES FOR THE DEVELOPMENT OF WILL POWER, PSYCHIC FORCE AND SOUL AURA.

An Oriental Secret reduced to a Scientific and Physiological Formula.

It is generally conceded that *will* power is the basic principle of life and character. It was will power which gave potency to the "Word" that was sent forth on creative mission, crystalizing worlds and systems by a condensation of the "Akasa," or Cosmic Ether, and finally ultimating in Microcosmic Man, a being destined ultimately to be "higher than the angels."

Happy and peaceful are they who escape the vibrations of matter, attaining "nirvana"; but thrice blessed and potent are they who *transmute* matter and triumph in the *ultimate* domain or kingdom of Microcosmic Man. We will not elaborate this thought here, for few as yet are able to comprehend anything like its full significance; but to those few these words will bring life and power, and for their further aid we will present a few exercises in the way of a preliminary drill, to enable them to evolve or unfold their will and psychic powers more rapidly, and at the same time in a safe and systematic manner endow themselves with *soul aura*, which is the plastic and potential principle of the "Astral and Cosmic Light."

A VIBRATORY LAW.

It is the experience and testimony of Eastern adepts that there is great efficacy in certain word *vibrations*, when systematically and physiologically cultivated or exercised; but unfortunately the law and method of these word vibrations have not been divulged, though it is presumable that they are understood by them, and yet there are evidences that Chelas who have practised for years on their — as accredited — golden and mystic word "Om" have, as reported, made

little or no attainments thereby. It is possible that the adepts have not reduced their formula to a rationale that can readily be grasped by minds who in many respects are both earnest and capable; but that *such* is possible we have ample inward assurance, but perceive that certain intermediate or "missing links," as it were, are necessary. These we shall attempt to supply, but first we wish to present a few generalizations, that our readers may be better prepared to intelligently judge and test our exercises and method.

PSYCHIC POWERS HAVE A GERMINAL BASE.

It is well known that our occidental possessors of psychic and other occult and superior powers in the category of thought-transference, mind-reading, clairaudience, clairvoyance, psychometry, etc., can rarely give any satisfactory explanation of how they do it, other than that it seems to be an innate gift or faculty with them, and that they can sometimes communicate or superinduce the state in others.

The same may hold true in the case of Eastern adepts, which would explain why they also have not presented any sufficient system of discipline or practice by which to attain these superior mental attributes and powers, especially as there seems latterly to be a disposition on their part so to do; and yet they, to a large extent, like our own psychics, appear to leave this important matter to chance or the sagacity of their pupils, and while they maintain that these mystic soul powers can be unfolded and strengthened they fail to give an explicit rationale, as the master gymnast is able to

do in the work of developing and strengthening the muscular system; yet these powers are as certainly related to physiological laws, and as truly have a germinal base in the nature of man.

THE EVOLUTION OF NERVE AND BRAIN AURA.

The secret of these powers undoubtedly rests in the law of vibrations, and is consequently susceptible of analysis, explanation, and scientific formula, as virtually as the vibrations of sound and musical tones, or of the waves and shades of color. We would also remind our readers that the marvels of the telegraph, phonograph, and telephone are in accordance with the law of vibrations, and shall consequently invite them to push a series of psychic experiments on this line. We shall first teach how to *produce* the mental vibrations, and then show you how to *polarize* them to secure any desired psychic result or attainment, and this in time will introduce the student to a realm of wonders, or true "magic," as marvellous as the tales of the Arabian Nights. The law of psychic-germ unfoldment is as certain and definite as that of the physical and mental powers, and is, consequently, susceptible of intelligent and systematic culture, the accomplishment of which opens up the psychic powers, which evolve their corresponding nerve and brain aura as surely as does the opening flower surround itself and fill the adjacent atmosphere with its characteristic aroma.

AURIC CONSCIOUSNESS AND "VRIL" POWER.

The "Masters" of the Orient practise and experiment for the projection of their astral bodies. It is not practicable or safe for most persons to project

themselves into the astral light, but it is both safe and practicable to evolve a measure of this world aura for the strengthening and perfecting of one's own astral or auric sphere. The genius of the Occident is somewhat more substantial and practical than that of the East, and we shall endeavor to introduce you to the true or physiological law of levitation and auric consciousness. Bulwer Lytton, in his book, "Vril, or the Coming Race," describes a people who have this unfoldment. The bird soars aloft in conformity with the law of *vibrations*. But it may be said that birds have wings. True, that is their method of producing vibrations on the natural atmosphere, but there is a higher manifestation of vibrations than that. Worlds and systems are sustained and impelled at inconceivable velocities by this same law operating in the universal ether.

Artists have, by a natural intuition, been accustomed to picture angels as having wings. Spirits, in the communications of modern times, are prone to ridicule the idea that they should be supposed to have such appendages. Undoubtedly they have not; yet these same spirits may yet discover, if they do not now know it, that the soul of man has an analogous power of producing vibrations on the "Akasa," and this same power is capable of extension to the natural atmosphere; hence the power of levitation is an attribute of the "Coming Race." The timid need not take alarm; only those who have the "supreme desire" will be able to develop adequate vibrations, and give them the requisite polarity to bodily visit Venus, Jupiter, or the Sun. Only a small per cent. of the present denizens of earth have the desire or the polarity to visit central Africa or the North Pole; some are

even content with the horizon of their native hamlet. Nevertheless, this power has a germinal existence in the soul, and was, to an extent, unfolded in Christ; otherwise he could not have "walked upon the water." Home, the reputed medium, frequently floated about the room above the heads of his spectators. The writer has seen objects of furniture, with several persons on top of them, lifted without visible agency; has himself been thus borne aloft on top of a heavy cherry table, in accordance with this law of vibration; but we must refrain from further comment in this direction.

VIBRATORY POWER ILLUSTRATED.

The Indian band that can utter the most intense war-whoop scores a victory from the start. Armies are frequently panic-stricken and put to rout by a sound, and often by a mere silent vibration, resulting from the superior intensity of their opponents. Less than ten thousand Athenians drove over twenty times their number of trained Persian men-of-war into the sea at Marathon, — a matter of superior intensity and invisible vibration. The vibratory power of a single man is tremendous, when fully brought forth. The united vibration of a thousand men can be made simply overwhelming. The vibratory power of a planetary or Solar Spirit is said to sustain and control worlds and systems. Swedenborg tells us that the vibratory power of a single celestial angel is adequate to rout and disperse a legion of spirits from the lower spheres.

Biblical history states that the walls of Jericho were overthrown by the vibration of trumpets. It is generally admitted that the mental vibration of a leader or great general is felt throughout his entire following or camp. An orator moves his audience to rapture or

tears simply by the vibrations of his mental sphere projected through the voice. Who has not seen an audience convulsed by a humorist even before he uttered a word? They felt or anticipated the vibrations that were coming. Mental healers who have supreme confidence in lofty, silent vibrations have been far more successful than the old-style magnetizers who relied on ceremony and passes. Thus we realize the "golden" power of "silent" vibrations.

PRELIMINARY DISCIPLINE.

But of general principles this must suffice. We will now give attention to the preliminary discipline. Who is ready to mount the ladder? The exercises are so simple that few will credit that they can have any relation to such results; nevertheless the symbol of the "Kingdom of heaven" is, and ever will be, that of a little "child"; therefore we must creep before we can walk.

The cerebellum, or small brain, is the seat and citadel of the will. We have endeavored to show the importance of *will*, — that it underlies all life and character; that it underlies the universe. The importance of the cerebellum is not generally understood. It is intellectually underrated. Our exercises will commence here. We shall give you three words, and tell you how to employ them to create *will* vibrations. We shall elsewhere show you how to polarize their force.

WILL AND PSYCHIC EXERCISE.

The words are simply these, — *will*, *drill*, *still*. They are modifications of the same sound in ascending scale. There are three changes because there are three degrees to the cerebellum. Each word has to be vibrated twice because there is a positive and negative pole to each

degree. The first vibration is positive, the second negative; at the start you may not perceive any difference, but there is, and you will ultimately come to appreciate its physiological importance. These words are an important key; we could dwell on them with profit, but must leave that for a future time. They are to be vibrated in the following sequence, *will will, drill drill, still still*. Repeat them in this order ten, twenty, or fifty times if need be, vibrating them silently in the centre of the back brain so far as you can guide or control the issue. When the will is sufficiently aroused the vibratory power is to be converted into psychic force by three other words vibrated in the cerebral brain. This is the regal or governing lobe, the seat of wisdom, intellect, and perception. The exercise is the same as the previous, only using the following words, *tone tone, throne throne, stone stone*. Observe and you will soon perceive the portion of the cerebrum to which the word "tone" belongs, and how the word "throne" proceeds therefrom to the region phrenologically called benevolence, or in the new craniology, wisdom. The word "stone" extends in its vibrations, embracing the perceptive faculties, where is located the functions or ultimate mechanism of observation, attention, memory, individuality, form, size, weight, color, order, mathematics, etc. These faculties are, so to speak, the *granite foundations, metallic sinews, and basic crystalline principles* of mental processes; this is the "observatory" on which reason is dependent for its facts, the "work-shop" wherein memory forms are ultimated. It is the base of the mental "pyramid." We merely give the general idea now; we shall show later how to utilize this psychic force for any or all of these functions, and for many higher ones beside.

THE ALTAR OF BEING.

Between the cerebellum and the ganglionic region we have called the Throne is another of great importance, that we will designate as the Altar of Being. It rules the home, family, and marriage relations, and culminates at the top of the head in the religious sensibilities. Its suitable psychic words are, *attend, amend, befriend, ascend*. These should be vibrated singly in succession, and not in the dual manner of the previous, as the movement of this portion of the brain is different, to a large extent looking beyond self for duality. Having gone through this third exercise until an equilibrium is attained, the vibrations leave the brain polarized upward, or, so to speak, towards "Nirvana," which obviates the dangers of less physiological methods of brain vibrations. After having enjoyed the rest and reward of "Devachan" in due time commence again at *will* and repeat the exercise. It is better, however, not to push too far or fast at first, but repeat the exercise daily once, twice, or three times, and watch the result. It may also be combined or alternated with the method outlined for strengthening and restoring the memory, as prescribed in "The Art of Never Forgetting," in this month's *ESOTERIC*. Some persons may find it advisable to dwell longer on the *will*, others on the *tone* exercise, and still others on that of the religious faculties.

We give below a rhythmic summary of the above practice, which is also suited as a memory exercise: —

Majestic is the power of *will*,
And when we give it fitting *drill*
It holds the baser nature *still*.

Employing *will* in wisdom's *tone*
Will make of man a heavenly *throne*,
Transmuting even hearts of *stone*.

Attend, amend, befriend, ascend,
That "self" with Cosmic Life may blend,
And every discord have an end.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAY OCCURS BETWEEN SEPT. 23 AND OCT. 22.¹

♎ (LIBRA.)

THESE persons belong to that part of the body called the reins, which is the head of the trinity of the reproductives; therefore it is a conservatory of the reproductive fluid, from which is evolved the psychic principle. In ancient mythology a serpent was employed as the symbol of this function, but this expresses only the most external powers of the soul, physiologically bearing relation to the spine.

The leading characteristic of all persons born between these dates is centered in their foresight. They are very positive and decisive in everything they do; they are not prone to reason except from the stand-point of intuition and observation. It is advisable that they carry out their first decisions in all matters they undertake, unless they are acting for, or under the control of, another. They are very susceptible to the psychological influence of other minds, who act mainly upon their principle of intelligence; they thus take on the mental conditions and nature of others, and feel and act like them. Many of this class are found among the spiritualists, because of their great susceptibility to the psychic control, and

their natural spiritual intuitions. As children they need a positive control by the parents; and in early life they should have a special drill in every department of their nature.

There are three different types born within this period: the first has large perceptives and a receding forehead, and usually large organs of conscientiousness (according to phrenology); such persons are best adapted for speculators. If they will cultivate a moral habit of life they need never be short of money; they should speculate in horses and cattle, or in any articles that can be bought and sold again quickly, and where there is not much stock kept on hand. These persons are guided very perfectly by their intuitions; for instance, in trading horses, if there is anything wrong in the horse, no matter what it may be, or how obscure, they can point it out instantly. So long as they follow their own intuitions they will rarely be deceived or cheated. They love excitement, which seems to be their natural sphere. These persons are apt, however, to be led into gambling instead of speculation, where they soon weaken their powers, and die a premature death, through drink, bad company, etc. This class is most liable to Bright's disease. They are not governed by reason; but act on the spur of the moment, from their intuitive perceptions.

In the second class the forehead is comparatively straight and narrow. These persons are best adapted for mercantile pursuits, buying and selling goods; they have a keen intuition as to what they can and cannot dispose of successfully. They are apt to choose, in marriage, persons who are born in

¹ It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But, while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of twelve manner of people, as it will give a large measure of insight regarding the nature of the people with whom you are brought in contact.

"Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

Pisces, whose nature is reason, and hence there is sure to be inharmony, from misunderstanding of each other's motives: for Pisces always *wants* a reason, and is capable of giving one. Libra can never give a reason for anything; they know they are right from intuition, but they cannot tell *how* they know; and nothing excites or annoys them more than to be required to give reasons for their decisions and actions. They are frequently quick and high-tempered, which tends greatly to deplete and impair their health.

In the third class the forehead is round, and broader through the temples. These persons are well fitted for book-keepers, and also possess great intuitional aptitude for the languages. They are enthusiastic lovers of scientific knowledge, always ready to take hold of and examine any new thing; are great students of books, and love to collect works relating to scientific and mystical subjects. They have finer *natural* mechanical abilities than any of the twelve signs. They are best adapted to the higher branches of mathematics. Frequently they are found as public speakers and writers. Many of them are also good actors.

All persons belonging to Libra have great imitateness; they are originators and inventors in mechanical matters, but imitators in other departments of life. They are naturally inclined to be religious, but have many sceptical and materialistic tendencies to overcome. They are affectionate and demonstrative in their love, active, industrious, and social, but must carefully guard themselves from licentious influences. It is seldom that any great height is attained by persons of this sign, except in the sphere of science and literature. Being students rather than originators, they frequently spend

a lifetime in study and research for knowledge, examining every new thing that comes up, carefully studying and weighing it in the balance of their intuitions; and, if they can adapt it to the fine interior nature which they possess, they are apt to accept it *verbatim et literatim*.

They have very fine sensibilities, and are just and honest in their dealings. They have in their innermost selves a fine ideal world of love, order, harmony, and equity; and, as they do not find this in the outer world, they are inclined to frequent periods of melancholy. They seldom like to push their way out in the combat of life, but rather seek a sphere of quiet, where they can act from their soul or intuitional nature. They are frequently writers and professional men, and their great imitateness gives them fine mechanical, and sometimes artistic, abilities.

Their liability to disease lies in their excessive activity in all the departments of life, and especially an excessive use of the perceptive faculties. They are apt to exhaust the vital forces from the reins, and therefore bring on pains across the small of the back and kidney difficulties. When the pain begins to be felt across the small of the back the sex nature should be restrained, and quiet and rest secured, with plenty of wholesome food as their fitting medicine.

The parental conditions which produce a child in this sign are a strong, devoted love on the part of the positive parent, but frequently the opposite, or aversion and deception, on the part of the negative one; so that persons thus born are like grand souls that have been confined in darkness, and are searching with the spiritual eyes for light; and therefore the frequent seasons of melancholy to which they are subject. The nature of those born between Oct. 23 and Nov. 22 will be given next month.

EDITORIAL NOTES.

WE are pleased to welcome several new contributors to the present number.

WILL the author of "The Starry Diamonds of Night" kindly send address? The name, being on a separate paper, got mislaid, and consequently we are not able to give due credit.

CLASSES are about being formed for health and memory instruction and exercise, also for the development of will, psychometric, and clairvoyant powers. For particulars address editor of *ESOTERIC*.

FOR three new subscribers' names, accompanied with the price, \$4.50, we will send *The Seven Creative Principles*, post-paid, to the one securing the club. For further club premiums see page 136.

AN important announcement of the Brunswick, Ga., Lands Improvement and Colonization Co. is in type, and will appear in our next. Andrew J. Rogers, with whose communications our readers are familiar, is president of this company.

OUR readers will find a second instalment of "The Science of Understanding" in this month's *ESOTERIC*. The interest increases as the series advance. We shall shortly give a translation of Homer's "Iliad" in accordance with this discovery.

THE Society for Esoteric Culture resumed their Sunday afternoon meetings, Sept. 18, with a lecture by Hiram E. Butler. Mr. Butler will answer a limited number of applications for lectures in the New England and Middle States. He can be addressed at this office.

THE vacation period being now over, our editorial staff is prepared to settle down to substantial and continuous work, which will be made apparent in

the continued improvement of *THE ESOTERIC*, and its publication somewhat earlier in the month, that it may reach our Pacific coast subscribers on or before its date of issue.

PSYCHOMETRY, thought-transference, magnetism, and kindred sciences are receiving an added measure of attention. Numerous good works on these subjects will be found on pages 133, 134. There was such an unexpected demand for the pamphlet on Psychometry and Thought-transference as to quickly exhaust the stock, and render a new edition necessary; the same, with valuable additions, being now ready, we are consequently prepared to fill all orders. The price is but 80 cents, while the information furnished will be found highly explicit and valuable.

THREE MONTHS' TRIAL SUBSCRIBERS.

THE term of subscription for many of the above expires with this issue; we trust we have sufficiently enlisted their attention, and secured their interest, to cause prompt renewals, that their names may be placed right on our books ere the mailing of the November *ESOTERIC*, which will occur some days earlier in the month than that of this number. We feel a special interest in every reader, and shall regret to drop a single name, and trust they may all be enlisted with us for the grand life and New Age work that is ahead.

SPECIAL INSTRUCTIONS.

QUITE a number of our readers have availed themselves of the opportunity of becoming corresponding members of The Society for Esoteric Culture, the conditions of which were announced in the September number, and which also appear in this issue. Special informa-

tion will be forwarded to all such that they may participate in the particular readings, drill, and instructions of the local society, and thereby secure the aid, sympathy, and assistance which invariably attend united and judicious coöperative effort. Those desirous of participating in this season's classes should make early application.

A RICH AND IMPORTANT NUMBER.

The present number will be found exceptionally freighted with food for those desirous of making mental, psychic, and spiritual attainments. Hiram E. Butler continues his "Practical instructions for reaching the highest goal of human attainment." We also give another of his highly interesting and instructive lectures before the Society for Esoteric Culture. The third paper on "The Art of Never Forgetting" gives a most invaluable method for the maintenance and increase of health and growth through the natural and physiological quickening and unfoldment of the interior powers of the mind and soul, thereby not only strengthening and restoring the memory, but renewing and improving the entire nature. The system is a physiological rationale of the famous Yoga practice, by which the Eastern adepts have made such great attainments. Prof. K. W. sends us a valuable contribution on the Eastern method of Yoga practice, which will appear in our next issue.

The vibratory law of creation, life, and final triumph of mind and spirit in and over matter is set forth under the head of "Exercises for the development of will power, psychic force, and brain aura," and is suggestive of a vast range of possibilities, through simple but persistent psychic drill. Andrew J. Rogers contributes some highly ex-

pansive and instructive thoughts on "Man the Microcosm." In short, the contents of the present number will be found not only rich and rare, but highly important.

A WORD TO SUBSCRIBERS.

THE September number has brought us many encouraging letters and words of approval, as well as a large accession to our subscription-list, for all of which we are duly grateful, and shall earnestly strive to merit a continuance of the same. We would earnestly request that our readers aid us in bringing a knowledge of THE ESOTERIC to their friends; in short, to all those who are likely to appreciate and benefit by the same. We are more than pleased at the rapid growth of our subscription-list, as it enables and warrants our giving our readers eight additional pages in this issue, and with your continued generous assistance the same will be maintained and other additions and improvements made; consequently the prosperity of THE ESOTERIC becomes a matter of mutual interest and advantage. Let each one do what they can to secure new subscribers; nor do we ask this without a willingness to substantially reward such service. In addition to the improvements that it will warrant our making in the magazine, for each new subscriber sent us we will give you as a compensation for your service any one of the 50-cent books advertised in this number, or any \$1.00 book for two names, and so on in proportion. \$1.50 should accompany each name, or two six months' subscriptions will count the same as one for a full year. We are anxious to place THE ESOTERIC in the hands of all seekers after higher light and unfoldment, and will freely and gladly send a sample copy to any friend or acquaintance whom you think will appreciate the same; therefore, in addition to what subscribers you are able to secure, kindly send us the address of all who are seeking for the light.

PRACTICAL OCCULTISM.

As some of the letters in the *CORRESPONDENCE* of this month show, there are many people who are looking for practical instruction in Occultism. It becomes necessary, therefore, to state once for all:—

(a.) The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other, and:—

(b.) The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

Moreover, there is one important fact with which the student should be made acquainted. Namely, the enormous, almost limitless, responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East who teach openly or secretly, down to the few Kabalists in Western lands who undertake to teach the rudiments of the Sacred Science to their disciples—those western Hieropphants being often themselves ignorant of the danger they incur—one and all of these “Teachers” are subject to the same inviolable law. From the moment they begin *really* to teach, or confer *any* power—whether psychic, mental or physical—

on their pupils, they take upon themselves *all* the sins of that pupil in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master and responsible in his turn. There is a weird and mystic religious law, greatly revered and acted upon in the Greek, half-forgotten in the Roman Catholic, and absolutely extinct in the Protestant Church. It dates from the earliest days of Christianity and has its basis in the law just stated, of which it was a symbol and an expression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child.* These tacitly take upon themselves all the sins of the newly baptised child—(anointed, as at the initiation, a mystery truly!)—until the day when the child becomes a responsible unit; knowing good and evil. Thus it is clear why the “Teachers” are so reticent, and why “Chelas” are required to serve a seven years probation to prove their fitness, and develop the qualities necessary to the security of both Master and pupil.

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic—*Sorcery*. For it is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge

* So holy is the connection thus formed deemed in the Greek Church, that a marriage between god-parents of the same child is regarded as the worst kind of incest, is considered illegal, and is dissolved by law; and this absolute prohibition extends even to the children of one of the sponsors as regards those of the other.

of selfishness remaining in the operation. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can as well be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart — and that is DIVINE MAGIC.

What are then the conditions required to become a student of the "Divina Sapientia?" For let it be known that no such instruction can possibly be given unless these certain conditions are complied with, and rigorously carried out during the years of study. This is a *sine qua non*. No man can swim unless he enters deep water. No bird can fly unless its wings are grown, and it has space before it and courage to trust itself to the air. A man who will wield a two-edged sword, must be a thorough master of the blunt weapon, if he would not injure himself or — what is worse — others, at the first attempt.

To give an approximate idea of the conditions under which alone the study of Divine Wisdom can be pursued with safety, that is without danger that Divine will give place to Black Magic, a page is given from the "private rules," with which every instructor in the East is furnished. The few passages which follow are chosen from a great number and explained in brackets.

1. The place selected for receiving instruction must be a spot calculated not to distract the mind, and filled with "influence-evolving" (magnetic) objects. The five sacred colors gathered in a circle must be there among other things. The place must be free from any malignant influences hanging about in the air.

[The place must be set apart, and used for no other purpose. The five "sacred colors" are the prismatic hues arranged in a certain way, as these colours are very magnetic. By "malignant

influences" are meant any disturbances through strifes, quarrels, bad feelings, etc., as these are said to impress themselves immediately on the astral light, i. e., in the atmosphere of the place, and to hang "about in the air." The first condition seems easy enough to accomplish, yet — on further consideration, it is one of the most difficult ones to obtain.]

2. Before the disciple shall be permitted to study "face to face," he has to acquire preliminary understanding in a select company of other lay *upasakas* (disciples), the number of whom must be odd.

["Face to face," means in this instance a study independent or apart from others, when the disciple gets his instruction *face to face* either with himself (his higher, Divine Self) or — his guru. It is then only that each receives *his due* of information, according to the use he has made of his knowledge. This can happen only toward the end of the cycle of instruction.]

3. Before thou (the teacher) shalt impart to thy *Lanoo* (disciple) the good (holy) words of LAMBIN, or shalt permit him "to make ready" for *Dubjed*, thou shalt take care that his mind is thoroughly purified and at peace with all, especially *with his other Selves*. Otherwise the words of Wisdom and of the good Law shall scatter and be picked up by the winds.

["Lamrin" is a work of practical instructions by Tsou-kha-pa, in two portions, one for ecclesiastical and exoteric purposes, the other for esoteric use. "To make ready" for *Dubjed*, is to prepare the vessels used for seership, such as mirrors and crystals. The "other selves," refers to the fellow students. Unless the greatest harmony reigns among the learners, no success is possible. It is the teacher who makes the selections according to the magnetic and electric natures of the students, bringing together and adjusting most carefully the positive and the negative elements.]

4. The *upasaka* while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

[This can hardly happen if the preliminary choice made was consistent with the magnetic requirements. It is known that chelas otherwise promising and fit for the reception of truth, had to wait for years on account of their temper and the impossibility they felt to put themselves in tune with their companions. For—]

5. The co-disciples must be tuned by the guru as the strings of a lute (*vina*), each different from the others, yet each emitting sounds in harmony with all. Collectively they must form a key-board answering in all its parts to thy lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding gods (tutelary or patron-angels) and useful to the Lanoo. So shall Wisdom be impressed for ever on their hearts and the harmony of the law shall never be broken.

6. Those who desire to acquire the knowledge leading to the *Siddhis* (occult powers) have to renounce all the vanities of life and of the world (here follows enumeration of the *Siddhis*).

7. None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc.,—and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

8. A *Lanoo* (disciple) has to dread external living influence alone (magnetic emanations from living creatures). For this reason, while at one with all in his *inner nature*, he must take care to separate his outer (external) body from every foreign influence: none must drink out of, or eat in his cup but himself, He must avoid bodily contact (*i. e.*, being touched or touch) with human, as with animal being.

[No pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere, in order to individualize it for occult purposes,]

9. The mind must remain blunt to all but the universal truths in nature, lest the "Doctrine of the Heart" should become

only the "Doctrine of the Eye," (*i. e.* empty exoteric ritualism).

10. No animal food of whatever kind, nothing that has life in it, should be taken by the disciple. No wine, no spirits, or opium should be used; for these are like the *Lhamayin* (evil spirits), who fasten upon the unwary, they devour the understanding.

[Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.]

11. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12. It is only by virtue of a strict observance of the foregoing rules that a Lanoo can hope to acquire in good time the *Siddhis* of the Arhats, the growth which makes him become gradually One with the UNIVERSAL ALL.

These 12 extracts are taken from among some 73 rules, to enumerate which would be useless as they would be meaningless in Europe. But even these few are enough to show the immensity of the difficulties which beset the path of the would-be "Upasaka," who has been born and bred in Western lands.*

All western, and especially English, education is instinct with the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions, and to surpass them in every possible way. What is mis-called "friendly rivalry" is assiduously cultivated, and the same spirit is fostered and strengthened in every detail of life.

With such ideas "educated into" him from his childhood, how can a Western bring himself to feel towards his co-students "as the fingers on one hand?" Those co-students, too, are not of his *own selection*, or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other grounds, and he who would be a student

* Be it remembered that all "Chelas," even lay disciples, are called Upasaka until after their first initiation, when they become lanoo-Upasaka. To that day, even those who belong to Lamaserics and are *set apart*, are considered as "laymen."

must *first* be strong enough to kill out in his heart all feelings of dislike and antipathy to others. How many Westerns are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one's nearest and dearest. How contrary to Western notions of affection and good feeling! How cold and hard it seems. Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one's own development. Well, let those who think so defer till another lifetime the attempt to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearances which they allow to deceive them, the conventional notions, based on emotionalism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.

But even putting aside these difficulties, which may be considered "external," though their importance is none the less great, how are students in the West to "attune themselves" to harmony as here required of them? So strong has personality grown in Europe and America, that there is no school of artists even whose members do not hate and are not jealous of each other. "Professional" hatred and envy have become proverbial; men seek each to benefit himself at all costs, and even the so-called courtesies of life

It is as lamentable as repugnant, to hear ignorant teachers speak of the heavenly Father as endowed with qualities for which every reasonable person would disdain his neighbor.

Spurzheim.

FAITH is the firm adhesion of the soul to its reasonable and necessary hypotheses, and this faith may itself be called reason. The obstinate adherence of the mind to impossible and unreasonable hypotheses is superstition, fanaticism, folly.

Mysteries of Magic.

THE body grows old like a garment, but not the soul, because this is a spiritual substance, which has nothing in common with the changes of nature, which advance from a commencement to an end and are periodically terminated. *Swedenborg.*

"THERE are not two worlds, — a world of Nature and a world of human nature,

are but a hollow mask covering these demons of hatred and jealousy.

In the East the spirit of "non-separateness" is inculcated as steadily from childhood up, as in the West the spirit of rivalry. Personal ambition, personal feelings and desires, are not encouraged to grow so rampant there. When the soil is naturally good, it is cultivated in the right way, and the child grows into a man in whom the habit of subordination of one's lower to one's higher Self is strong and powerful. In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others.

Let those who complain that they have learned little in the Theosophical Society lay to heart the words written in an article in the *Path* for last February: — "The key in each degree is the *aspirant himself.*" It is not "the fear of God" which is "the beginning of Wisdom," but the knowledge of SELF which is WISDOM ITSELF.

How grand and true appears, thus, to the student of Occultism who has commenced to realize some of the foregoing truths, the answer given by the Delphic Oracle to all who came seeking after Occult Wisdom, — words repeated and enforced again and again by the wise Socrates: — MAN KNOW THYSELF.

— standing over against one another, in a sort of antagonism, but one world of Nature, in the orderly evolution of which human nature has its subordinate part. Disease, hallucinations, idiosyncrasies of whatever sort, are the product of disobedience to law, — discordant notes in the Divine harmony, which result from an unskilled or careless touch. It should, then, be every man's steadfast aim, as a part of Nature, his patient work, to cultivate such entire sincerity of relations with it, so to think, feel, and act, always in intimate unison with it, that when the summons comes to surrender his mortal part to absorption into it, he does so, not fearfully, as to an enemy who has vanquished him, but trustfully, as to a mother who, when the day's task is done, bids him lie down to sleep." *Prof. Maudsley.*



THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. I.]

{ **M** }
Oct. 23 to Nov. 22.

[No. 5.

INTRODUCTION TO THE PRACTICE OF YOGA.

WHEN we witness or hear of cases of mind and thought-reading, clairvoyance and clairaudience, psychometry and thought-transference, inspirational speech, prophecy, magnetic and mental healing, and other magical feats, the desire arises in us to possess such powers ourselves, and we inquire whether it is not possible for us to obtain them. Again, we hear or read that those who possess them by nature can improve them by use and culture. This fact conveys the thought that to a certain degree, or in germ-form at least, every one should possess them, and therefore should be able to unfold them. And this is a correct inference; the very desire to possess those gifts implies the possibility of obtaining them. We then readily accept the idea that all internal, as well as external, light, knowledge, and power has its source in the light and power of the Universe, and that it is there we have to go to get them.

But with spiritual gifts there is no such getting as that of mere money-grasping. It is necessary to bring ourselves into relation with the elementary powers, to open our organism to their agency, to unite ourselves with the Universe of which, in fact, we already form a part. We must give up that feeling of separateness, and,

on the contrary, identify ourselves with the Universal Soul. How is this done?—We give up our self and listen to the “still small voice” within us. To hear this “voice” we establish a profound silence, by calming our sensations and desires, and stopping our earthly thoughts. Then our interior will become a clear crystal, to reflect the divine Light and Knowledge in us.

A person who trusts his own interior mind, as we always should, would, sooner or later, reach the desired knowledge and power by such internal reasoning and resultant action without any outside teaching. But it is neither wise nor necessary that every one should invent anew what is already patent. On the contrary, our task is to invent the improvements on the old, and therefore it is a wise course to learn first what others have discovered and practised, and to build upon that.

The most ancient school in this branch of knowledge is found in India, where the divine art has been in practice for hundreds, nay, thousands, of years, and has been unfolded into an elaborate science, under the Sanscrit name “Yoga,” which means “Union” (of the human soul with the spiritual soul). The “Aphorisms” of Patanjali, whom we might call the school-master of Yoga, were written about five hundred

years before Christ. Volumes could be filled on the sublime subject, and it will be seen that, once begun, it might with advantage appear again and again in the pages of *THE ESOTERIC*. In this paper we shall present only so much of it as will aid those readers who desire to commence the practice of Yoga.

To establish the calmness and clearness of the "internal organ," mentioned in the beginning, we sit down in our room, when we are sure of not being disturbed, in an easy position, which we should purpose to maintain for a long time. — "long" means as long as we can stand it; fifteen minutes, half an hour, an hour, two hours, four hours, a day. We keep our mind concentrated on one object or subject. The subject most to the purpose and safest in every regard is the Universal Soul itself. To fix our attention we give it a name. The Indians call it "Aum," the Hebrews, "Yahvah." In these words the letters m, y, v, are no definite consonants; they merely mean the stop between one respiration and the other. The word as such is, in both cases, nothing but the silently breathed sound Ah, which corresponds to the vibration of the creative "Word" in the primitive cosmic matter, with which it is the task of the Yogi to bring his mind into harmonious vibration. The disciple identifies himself with the Universal Soul whom he is contemplating in that name; for God not only is everywhere and pervades everything, but is everything, and therefore is also you, and "you are He."

We fix our attention more closely, and thereby are more successful in awakening the internal life, by placing this "divine" consciousness into some organ in our body. The most proper one at the beginning is the "heart," or, really, the Solar Plexus; for, as we have hitherto lived too much in the

"cupola" (the brain), we should now kindle the fire on the "altar." (This image is taken from the German Freemason and mystic Krebs, who published a series of small but highly valuable books on the subject we are treating, under the pseudonym Kernning (about 1840); this master, after some preliminary practice with words specially adapted to the condition of the disciple, instructs him to learn how "to speak through all the parts of his body.")

If any one should tell you that all this sounds somewhat "peculiar," don't argue with him. The very best for you to do would be not to talk of it at all. You would only weaken your will by talk; and you need your will for other uses. There is not, indeed, a work to be done, but an attitude to be held,—the attitude of the flower that grows toward the sun. This attitude is easy for the flower, but it takes the whole will power of a man or woman to keep themselves passive and calm, and yet awake the while.

But mind this: Yoga cannot be trifled with unpunished. Before you enter this path weigh your forces carefully; consider well if you have faith, courage, and perseverance enough. For, as soon as you begin to throw the rays of the divine light into your soul, the powers of darkness, that your forefathers, parents, and yourself have grown and nursed in it, are aroused; they become apprehensive of their comfort, and will resist and fight you; and if you should tire, and become impatient, they would be sure to show you who is the master. They would plunge you into their own element, the mire of doubt, sensuality, and ignorance, deeper than you ever were before; and only after years of wandering and hard suffering would you find yourself at the very same place where you unfortunately left the right path.

Be not anxious for results and phenomena! "No sign shall be given" to the sensational clamor of your animal nature. Go on earnestly, patiently, methodically. You will discover very soon what a legion of enemies you have been nursing in your own soul. You cannot come victorious out of the drill course of Yoga, without having, as a hero, conquered all your weaknesses and bad habits, in thought, word, and action, and cultivated, on the other hand, every virtue, to a degree far above the ordinary "goodness." Thus, the practice of the divine art of Yoga is

nothing short of a school for thorough perfection. "Be perfect as your Father in Heaven is perfect."

During the several stages of your progress you will realize that you have acquired not only those spiritual powers which you started to attain, but still higher and more valuable ones, that will drop into your lap unsought, like the gifts of Fortune. But you no longer cherish them as the things so much longed for. Your nature is changed, and your ambition has taken a higher flight.

K. W.

THE TRANSMUTATION OF MATTER.

MR. W. M. EVANS thinks that Mr. Butler, in his lecture "Man and his Capabilities," published in the August number, makes some statements regarding matter which are not in strict accordance with scientific facts. We might first inquire whether recognized science has attained that perfection which enables it to determine all the higher and finer problems and states of matter, or that would constitute it an umpire from which there could be no appeal. But then Mr. Butler does not say, as Mr. Evans infers, "that when matter is changed into gas it ceases as gas to be matter." He merely gives this as presumptive evidence that matter originally existed in gaseous form, and, as we know that all solid and liquid matter can be readily converted into gas, it is obvious that matter is not necessarily eternal in its present condensed form; yet condensation, of some kind, seems necessary as a base, in which not only the individual life, but the *All Life*, may find expression.

"Creation," says T. L. Harris, "sprang from God's necessity;" also that "dust is thought discreted from

the thinker's mind." All material existence would seem to be a phase of life under condensation. The idea is not new, of a *one substance*, a "cosmic ether," from which all worlds and systems were formed, and it would seem that creation was a series of condensations, "thought discretions." We know that physical life on the surface of our globe is adjusted to an atmospheric pressure of fifteen pounds to the square inch, which represents an enormous force when computed by the surface measure of the organism. Experience proves that in ascending a high mountain blood oozes from the eyes, nose, and mouth,—the normal pressure is removed; continue the ascent, and a total collapse of the vital powers is the result. We thus realize that earth existence is adjusted to a degree of pressure; we live in a state of condensation. We are also told that the powers of the mind exist under a corresponding pressure of a higher and distinctive mental atmosphere, and that a still inner, finer, and higher atmosphere compacts the forces of the spirit. So this threefold life of ours is

under threefold pressure and condensation. This, so to speak, is the earth covering under which the sons of God are undergoing gestation. These enveloping spheres are the all-protecting Mother, referred to in the seven creative principles, and wondrous powers and possibilities are thus germinally condensed.

We understand the expansive force of a drop of water; thus, correspondingly, each atom of our being contains latent power. The sun of the All-Father is penetrating, warming, and expanding these germs, that we may unfold and arise from this womb of Nature, returning in time, perchance, to the cosmic ether; but by this process the formless has become endowed with personality. Spirit is reinforced with the attributes of form, and thus comes into possession of the magic keys of its Father's Kingdom, — that which was but an image has become a likeness as well.

Returning to our first thought, we would ask, if solid matter can be converted into gas, may not gas also be transmuted into its original cosmic ether? There is a well-known tendency of things returning to their original source. The waters of the earth ascend into the heavens, returning again for redistribution and fruitfulness. The principle of the electric motor is said to be based on the tendency of the electric current to return to its point of departure. Truly all things in man and nature aspire towards some primal source. We find ourselves here by virtue of a process of creation or condensation; we are overcoming and escaping the limitations of matter by the expansive fires of life. We are finding the true philosopher's stone, and transmuting the basic substances into higher and golden forces; and this process must continue until we attain the crown of all being.

THE LAW OF PERSISTENT DESIRE, OR PRAYER.

A Philadelphia correspondent sends us the following clipping without being able to state its original source. It embodies so much true philosophy regarding "desire," presented withal in a novel and forcible manner, that we give it place, and should be pleased to make the author's acquaintance: —

The world generally will regard as absurd the assertion that anything desired of humanity can be had by persistently demanding it in mind, persistently insisting in mind on having it, and keeping always the mind fixed on such desire without wavering or indecision.

It matters not what the thing desired may be, whether clothes, money, houses, lands, things material or things spiritual, keeping the mind fixed on this demand for them draws them to you and you to them.

This, in substance, is prayer. Prayer is desire, or demand. The principle involved in any of these terms is the same. In that principle is involved the fact that whatever human will fixes itself upon it draws to itself, and does so with but relatively little external effort.

Perhaps it is asked: "Do you mean that by simply desiring or demanding any temporal good that I shall bring or draw it toward me?"

That is precisely what is meant.

Mind, that we dwell with the utmost force on our words — "persistent desire." Not desire fixed on this object to-day, and whiffing over to that to-morrow; not desire strong, hopeful, enthusiastic, to-day, and discouraged, despondent, hopeless, to-morrow; but the desire, demand, prayer, ever impelled by the word "must."

Say, "I must have what I have set

my wish upon, and I will not (in mind) accept of anything inferior," and keep on ever saying it.

Before rejecting this as an impossibility, regard for a moment the lack of persistent determination, the weak will, the general "shiftlessness" of a large proportion of humanity. How many fix their minds on any single aim or object for a week at a time? How many have much thought or demand beyond the next meal? How many are the mere creatures of circumstance or condition, and whether in affluence or poverty, simply accepting with open mouths, like robins, whatever is dropped into them? If they work for a living, do not a large proportion stay just where they are dropped, or accept the first position they find, never keeping up within an unflagging resolve to better themselves; never keeping ever before their internal vision the words, "I *must* and *will*" do better than this?

Because "must" and "will" so used are not words merely, or sounds, but thoughts. Thoughts are things, powers, substances, and of these *must* and *will* are the greatest of such powers, and of efficacy to each individual in proportion to his power of persistency and determination.

Your persistent, secret demand in thought shapes your external act. Your persistent resolution to do some one specific thing will continually present to your mind new methods of working to that end, new plans, new avenues for approaching the thing desired. Your persistent resolution is also ever strengthening itself, no matter how often you fail, no matter how often you are unsuccessful in some move, still keeping in thought the resolution fixed, and you find, after a little, that your powers are refreshed, and that if you have seemingly fallen back it is only on a stronger position, and that something has been learned from the last defeat to prevent another.

If you vary and mix this thought-power of "must" with periods of "I can't," "I shall fail," "It is no use trying," "I'm born to ill-luck," you are putting out destructive thought;

you are by so much destroying the thought-structure which has commenced drawing to you the thing desired.

The thoughts of "I can't," "I shall fail," are just as much things and powers as are "will" and "must." They, too, are demands, desires, prayers.

Prayer may be unconsciously offered for evil to self as well as for good or supposed good. Prayer, desire, demand, is the working of a great law or force in Nature, and this force may be used with evil result as well as good.

Does this law apply to the getting of riches dishonestly, or to unjust usurpation of power? Can a man pray for a tyrant's place, and does this prayer help him to do it?

So we hold; for the laws of the universe do not vary, be the intent of using them for good or ill. In setting fire to a building the incendiary intelligently uses his knowledge of a certain law to produce combustion, with diabolical motive. A child may open a railway switch and cause a horrible catastrophe to an approaching train, yet in the mental and physical effort in opening that switch the child works under law, using that law for a childish gratification and in utter ignorance of the fearful consequences involved. Many are the woes inflicted by grown-up children on others, done in similar ignorance.

The hard, grasping miser never in mind lets go his desire for accumulation. He will not allow such desire to be weakened by any feeling of sympathy or benevolent impulse. He prays for money alone. Were such demand weakened in mind through a benevolent impulse, some external act lessening his horde would soon follow.

"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you," said the Christ. Theology to this saying has given and enclosed an application within its own narrow limits. We hold that such application is general; that it can be applied, and with success, to every human want, and that it involves in every working the divine law emanating from the divine centre.

But to ask, demand, desire, pray, wisely, so that the thing brought by "must and will" prove not a curse instead of a blessing,—that is quite another affair. Nineteen-twentieths of humanity may need, first, to demand wisdom in order to know what to draw to them by the use of persistent will-power. The asking process will draw qualities of mind and character as well as material things. If you feel lacking in courage, confidence, patience, cheerfulness, decision, in ability to control temper or appetite, you may also draw to you more and more addition of these and other qualities by the same law of persistent demand.

Wisdom clearly sees that the only true wealth, greatest power, and greatest happiness lie in the possession of qualities. A million of dollars cannot give courage to a coward or decision to the wavering, or cure a hasty temper. A coward or a waverer, stripped of the wealth he never earned, left

him by others, will fall to beggary and never rise above it.

Qualities are a divine and an immortal possession. The richer stocked you are in these the greater your power over material things. The time is coming when, through knowledge of this law, the control of this world's money will be taken from the hands of the miserly and dishonest; when the best people will have, as their just due, the best things of this earth, not to enjoy selfishly, but as a means most essential to contribute to others' enjoyment.

"Seek ye first the Kingdom of God, and all these things shall be added unto you." The Kingdom of God implies the building up of the kingdom within, the possession of all desirable qualities, and the proper balance and adjustment of such qualities. To such a character all things desirable and needful will gravitate as naturally and lawfully as does the needle to the pole. Demand for yourself this kingdom, and it will come.

THE SCIENCE OF UNDERSTANDING.

Third Paper.

BY A. W. MOORE.

The Birth, Development, and Marriage of Understanding.

AN ALLEGORY.

SOMEWHERE, in a time so far distant in the past as to almost antedate human records, in a house of beauty, which, since nothing is more beautiful, shall be called the House of Intelligence, lived an earnest, positive, just old man, whose real name no one knew, but, because of his exactness and promptness in every transaction, people always used to speak of him as old Mr. Law. Like a good many other old men, even in this age of Time's history, he admired young women, and his spouse, at the period when this allegory commences, was a young, bright creature, who was especially characterized by great curiosity, much

common-sense, and a remarkable degree of persistence in following out any mental impression; her name was also shrouded in mystery, but, by common consent, she was called Investigation. This unique couple, old Mr. Law and young Investigation, in course of time were blessed with a daughter, fair, blue-eyed, golden-haired, and of surpassing gentleness and equanimity of disposition.

A short time prior to the birth of the beautiful child her old father entered into rest, and, to add to the little one's misfortune, her mother lost her life in giving birth to the lovely daughter.

Parentless and helpless, the babe, alone in the house of Intelligence, cried for some loving hand to care for and caress her.

The lonely and destitute condition of the little orphan touched the generous heart of a bachelor who lived in the neighborhood, — a well-informed, observing gentleman, who commonly went by the name of Bachelor Knowledge.

The kindly bachelor adopted the child, and in every way did what he could to provide for and develop the **babe into womanhood.**

His love for his beautiful ward grew in strength and depth year by year because of her many graces of mind and heart.

She was no ordinary child.

Her powers of observation, comprehension, and perception were marvelous. As if by some gift of supernatural intuition or inspiration she grasped the meaning and intent of all things.

She loved to wander away alone into the fields and woods, and would spend hours in gathering curious flowers, mosses, herbs, which she always carried home, and explained to her foster-father.

She would tell him of their place in nature, of the uses of such bark, and of the medicinal properties of the leaves and roots of the herbs she gathered.

She told him of the birds and their haunts and habits, and even of the stars that shone in the firmament above her. Nothing baffled her, nothing escaped her, nothing was beyond the grasp of her marvellous powers of mind. She became, even as a child, an oracle in the neighborhood, and many came and begged of Bachelor Knowledge the privilege of putting questions and propounding problems to

her, all of which she readily and accurately answered.

Her foster-father oftentimes, as he sat rocking and singing in the twilight, or telling the tales he had learned to her, said within himself, "What shall I name her? She is not like any child the world ever knew. She must have a name as unusual as she herself, — a name with a meaning, and one which will be worthy of her."

Girlhood had almost passed away when he determined to call her "Under." This was because of her power to get **beneath** all things, to go below them, and see, as it were, through them into the light which fell upon and around them.

Then, too, she had a habit of reclining under the trees, or the sky, beneath the flowers, and below the falls of brooks and rivers, where she would pass hours in reflection and contemplation.

"'Under' it shall be," he said, and "Under" it was. Her powers of comprehension, if possible, increased as years came upon her. No subject was too deep, no problem too abstruse, — she understood and explained them all.

Moreover, she possessed, to a nameless degree, the charm of simplicity and humility. She was like the violet, the most unassuming, yet the loveliest, of flowers. The quiet poise of her manner, and the strong, yet calm, assurance which characterized all she said and did, carried with it the conviction of truth. Her mind was the very eye of reason, and she clearly and fairly saw all things and righted all things. After an interview with her, the despondent went away light of heart, the weak became strong, the foolish were wise, and the stricken of soul departed with a blessing of hope and gladness.

These graces and gifts so moved the people to admiration and wonderment,

that they, with one accord, declared her name insufficient, and insisted that they at least would not longer call her "Under," but that she should be called "Understanding."

So, out of the house of Intelligence, born of Law and Investigation, came to the stumbling and needy world the blessed, beautiful, and bright-eyed child, "Understanding."

It was a fair country in those days, and that was a happy people; for, with UNDERSTANDING as the revered authority, happiness reigned supreme, in-somuch that old men, in an after time, used to say that life was so perfect and glad that sometimes the very stars sang together and all the people shouted for joy.

Bachelor Knowledge, the foster-father of the beautiful maiden, was especially anxious that all her future should be one of joy and peace; that she should ever retain the homage of all who admired and sought her counsel; and, above all, that she should not fall into the hands of designing and evil persons, who might use her wonderful gifts of comprehension to their own advantage and her injury.

During his life he had read and heard of many different methods of obtaining and preserving happiness; but, after reflecting upon them all, he concluded it best to call in some friends and secure their aid and counsel in the matter.

Because of their recognized ability as well as purity of character, to say nothing of their loyalty to him and his beautiful ward, through all the years of his life, he sent for the following distinguished and capable friends:—

Mr. Power,
Mr. Experience,
Mr. Reason,
Mr. Strength,
Mr. Motion,

Mr. Virtue,
Mr. Zeal,
Mr. Justice, and
Mr. Mercy.

These gentlemen, upon receipt of the invitation, promptly repaired, at the appointed hour, to the house of Intelligence, the beautiful home of Bachelor Knowledge and his ward Understanding.

First, Mr. Power, a ponderous gentleman of immense wealth and vast possession, arose, and, in a positive and weighty manner, said:—

"Whatever course these assembled friends may determine upon as the best for the maintenance, protection, and happiness of the young lady, I shall not only endorse, but assist with all the means at my command; and, brother Knowledge, you are aware that I am a man of prosperity and property, and able to give our sweet young lady all she might require in the way of creature comforts.

"This I shall do, and I know that the wisdom of these remaining friends will correctly determine the best use to be made of the gifts I bestow, so that they shall bring to her, not misery, but gladness; not perdition, but salvation."

Mr. Experience next rose and said, "I am delighted with the generosity of our friend Mr. Power, and must express my appreciation of the bounty he so richly offers.

"It is opportune, and will be a valuable aid throughout the young lady's life. The many years of my own existence have conclusively shown me the value, and the blessing, when rightly applied, of creature comforts.

"Furthermore, however, I would say, that the very best thing to do for our lovely and gifted young friend is to provide her with a suitable husband,—one as near like her in tastes and

spirit as possible, even though older than she; for happiness is determined, not by years, but by that affection and sympathy which grow out of mutual adaptation each to the other, and, above all, the capacity of mind, heart, and soul."

Mr. Strength next rose, and with a slap of his thigh, which was given with a force so tremendous that it shook the house of Intelligence to its foundation: "*Excellent! EXCELLENT! EXCELLENT!*" Scarcely had Mr. Strength delivered himself of this ejaculation, when, with a rapidity of action like to the flashing of thought, Mr. Motion rose to his feet and burst out with — "My sentiments exactly, and the sooner the better!"

Mr. Zeal, with an enthusiasm which amounted to passionate ardor, actually shouted: "Magnificent; the very thing!"

Next in order Mr. Justice slowly and deliberately arose, and with that peculiar gravity which characterized his every action, in a deep, calm voice spoke as follows: "Ejaculations, enthusiasm, and haste, at times, are things to be desired, and, even now, knowing as I do the good sense, kindness of heart, and conscientious integrity of the friends who have preceded me, I do not wish to take away one iota of the joy which animates all our friends; and yet it is ever my custom to weigh all things fairly and test everything in the crucible of impartiality, and my advice is, to do this matter decently and in order, and not without full consideration of all its conditions and possible emergencies. Full value on either side, and due appreciation of the worth to each other of our beautiful young friend, Understanding, and whoever may be chosen as her husband, should be given; and trust me, gentlemen, the result will be

all that the most exacting could demand. In this way only can happiness be assured for all time to come." So saying he seated himself with dignity and decorum.

Mr. Mercy, the nearest and most intimate friend of Mr. Justice, next arose, and, after pleasantly glancing over the distinguished assemblage, said, in tones of tender sympathy, "I am charmed with all the sentiments uttered, and I know that the proposed marriage cannot fail to be one of love and happiness, and whatsoever in my gentle way I can do to foster and preserve the kindly joy in store for our sweet young friend shall cheerfully and tenderly be done. May each succeeding year crown her and her selected lord with Time's richest blessings!"

It was now Mr. Reason's turn to speak. As he rose to his full height his majestic mien and calm, dispassionate face drew all eyes to him, and with an attention that approached reverence the guests listened to his gentle, well chosen words: —

"Honors, my friends, monuments, and all the works of vanity and ambition, however splendid, will be destroyed by time. These we should not, therefore, seek for; let us counsel in a spirit of wisdom.

"Let us provide for her whose welfare we have in view only such an one as shall justly be secured, soberly considered, cheerfully accepted, and constantly bound, — a man whose attainments shall contribute to the enrichment of Understanding.

"We should consider not that which is directly before us, but that which may come to pass. A little reflection will save all the possible misery of bitter experience hereafter.

"Many good men there are; but the one, in my opinion, fittest for a bridegroom is he who can instruct, and not

disturb, life ; and such a man is the dear old bachelor whose loving ministrations have so far successfully and blessedly led our fair Understanding to the present point in the path of life. Gentlemen, you can surely guess whom I mean, — beyond all doubt the fittest husband for the young lady is no other than our esteemed friend, dear old Bachelor Knowledge.”

At this point all rose to their feet and with united voices shouted : “Bravo ! Bravo !”

Mr. Virtue, crowned with an amaranthine wreath, held up his hand, and when silence once more prevailed, in a voice of surpassing sweetness, then said : —

“I have always believed in a just reward for fidelity. The faithfulness of our friend Knowledge deserves the rich gift of Understanding at our hands.

“The choice is not only merited, but wise. I do not pride myself upon the possession of much learning, nor would I esteem myself wise, but I think you know my heart to be true ; and I crave, gentlemen, the privilege of uniting in this most sacred union our friends, Knowledge and Understanding ; yet, before so doing, must beg your patience a moment while I step across the way and invite the presence of three well-known gentlemen, who, as you know, have ever been the leaders of the style and fashion of our community.

“I refer to Mr. Friendship, Mr. Love, and Mr. Truth. The union about to be solemnized can best be cemented by these friends, and the centuries yet unborn will but serve to show the wisdom, joy, and peace of this glad joining together.”

So saying Mr. Virtue stepped across the street, and immediately returned, accompanied by the distinguished trio of whom he had spoken.

“Without any formality, gentle-

men,” continued Mr. Virtue, “we will rise.”

The assembled guests promptly rose to their feet.

Mr. Virtue then requested Bachelor Knowledge to join hands with the beautiful, lustrous-eyed maiden Understanding, who all the while had silently and interestedly waited the result of the conference.

“As the ministering priest of this sacred alliance, in the presence of these witnesses, I unite forever these two loved friends. What is now joined together no man can put asunder, for what Virtue unites Death cannot separate.”

Mr. Friendship, with an approving smile, stepped forward, and, taking the hand of the bride, placed upon her marriage finger a ring of gold, — an emblem of continuous Time and of Friendship eternal.

Love then clasped the right hand of Understanding, imprinted a chaste kiss upon her fair white forehead, and said in tones of tenderness that thrilled all present : —

“Dear child, accept from me the sweetest joy on earth, — the kiss of Love, and with the kiss I give my soul to thee, that through all time Understanding may be filled with the spirit of Love.”

Truth swept the silver strings of his harp, and as the sweet tones filled the room with rapturous melody he lifted his voice in song, chanting in musical cadence the deeds of heroes past and the triumphs of the mighty dead, who live in endless praise. A circle of light, like a halo of flame, shone around the head of the singer, and its wonderful brightness illumined with surprising glory the faces of the assembled company. In silence, as when the moonlight sleeps upon a bank of flowers, the listeners sat entranced, while the

strains of sweet harmony crept into the inmost recesses of their souls.

The very night itself was lit with radiance, and the jewelled floor of heaven flashed with a beauty never seen before, while some stars darted merrily from their spheres as if they, too, were moved by the tender majesty of the undying music.

When the song had ended Mr. Virtue once more arose, and, filling a crystal chalice with sparkling liquid from a golden flask he carried, offered the toast:—

“A health forever to Knowledge and Understanding.”

[The September and October numbers, containing the first two papers of the “Science of Understanding,” can be had of the publishers on receipt of 30 cts.]

REALITY VERSUS IMAGINATION.

An Occidental Meditation.

THE mind-spirit of a man on earth is essentially what it will be hereafter. Separation from the body does not in itself add to or subtract therefrom. It may free the soul from its earthly limitations or the magnetic bondage of matter, affording it wider and freer scope, the same as the ascent of a mountain gives the exhilaration of purer air, and thus promotes fuller and deeper breath, and consequent exaltation of consciousness. It is obvious that a duck could swim easier in clear water than in thick mud; that a bird would use its pinions with greater ease in free air than in an atmosphere of snow or rain; yet, should we increase the volume, density, or dynamic force of mind, it might move through matter, shape, mould, and overcome the resistance on its part, the same as a steam-engine will move more ponderous machinery than did the primitive wind-mill, or as the steamship cleaves the waves and ploughs the seas with more power and speed than a sailing-vessel.

In corresponding ratio to his material conquests is the brain of man gradually evolving and attracting the subtle forces of the Universe, so that ultimately matter will become to him relatively as plastic as is ether to the spirit. Herein, to a large extent, is expressed the difference between the Occidental and Oriental branches of

the human family: the one seeks escape from the vibrations and confines of matter,—the ideal freedom of a more volatile element. Hence we hear much about the *Astral Light*, the *Astral Body*, the rest of *Nirvana*. The other makes marked outward progress and conquests through a positive self-assertion,—a condensation of astral force and substance within the confines of the physical structure. We clearly understand that steam may expand more readily from an open boiler; its vapor floats gracefully, passively, to the heavens, but to demonstrate and utilize its power the iron confines of the engine are required, and thus we see ponderous machinery manipulating the hard ores and material of nature, elaborating the utensils and fabrics of civilized progress, and bearing vast aggregations of passengers and freights over sea and land.

Thus we are coming to see that matter is the field and realm of gigantic triumphs and conquests of spirit armed with inventive and positive mind-force. Therefore “Atlas,” with the globe upon his shoulders, is a fitting symbol of Occidental genius and purpose. The twelve labors of Hercules become his every-day business, and even pastime. The imagination of the Orient becomes a reality of the Occident.

THE INNER VOICE.

BY JOHN LATHAM.

Oh! heed ye all the still, small voice
That breathes within the soul;
That quickens with true purpose,
That points to higher goal.

Oh, slumber not in idleness,
Or seek mere worldly gain,
While error boldly mounts the throne
Where right alone should reign.

Proclaim the fatherhood of God,
The brotherhood of man;
Nor leave a leaf or stone unturned
To aid the heavenly plan.

For mountains weigh upon the soul,
While darkness shrouds the mind;
Let kindling fires then brightly burn,
That man true freedom find.

The inner zone is all aglow
With recreative flame;
And earth's true angel stands empow-
ered
To breathe each mystic name.

This astral flame hath life for all
Whose souls accept its thrill;
But yet the tares it must consume;
Therefore, O heart, "be still!"

Inspire this recreative life,
The higher will unfold,
And reproduce again on earth
The prophet life of old.

What they foresaw is now at hand, —
An "Angel from the Sun"
Hath filled our sphere with glory's light,
Till heaven and earth are one.

THE POWER OF CREATIVE THOUGHT.

A LECTURE BY HIRAM E. BUTLER.

[Delivered before the Society for Esoteric Culture, of Boston.]

THIS afternoon I will take the second chapter of Genesis, 4th and 5th verses, as the basis of my discourse, wherein we find the second description of the order of creative energy. The words Day and Night have a broader significance than the revolutions of the earth upon its axis every twenty-four hours, and in the Hebrew, properly rendered, would imply "periods," not days, as we understand them. In this chapter you will observe there is a repetition of the account, with slight modifications. In the 5th verse we have these words concerning what the Lord God created: "And every plant of the field before it was in the earth and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." You notice in this text the declaration is made that the Lord God created the plant, the herb of the field

before it grew in the ground. Our friends in the church, as well as ourselves, — for we in the past were not an exception, — though we may not have been intimately associated with the church, having been thinking independently for years, we may, therefore, have grown so as to think a little more in harmony with the laws of nature than in our early lives; but at one time we thought that the Lord God was a great man, who, judging him after ourselves, had gone to work as we would have done, and made the plants out of some element, or had made elements from nothing, and thus formed the plant preparatory to setting it out in the ground, or caused it to be placed in the ground to grow there. You see, of course, this is the logical conclusion, judging the Infinite Mind by the processes and methods of our own daily avocations in life, and the habit of our daily thought;

but when we have attained a deeper and more comprehensive idea of God, have obtained knowledge of him like that which was possessed by the Cabalists or prophets of antiquity, by the authors of the Bible, who clearly taught throughout the entire book that God was everywhere present, — not beyond the limits of “time and space,” as some have chosen to sing, more than here in our immediate presence.

Moses, in order that he might put up a barrier against the children of Israel making to themselves the image of a man to represent their idea of God, and limiting his nature, principles, and methods to that image of a man, by inspiration gave them this commandment: “Thou shalt not make unto thee any graven image or likeness of anything that is in heaven above or in the earth beneath or anything that is in the waters under the earth. Thou shalt not bow down thyself to them nor serve them.” The habit of the past has been to make images of God like to ourselves, and we have thus interpreted that passage where it says, “And the Lord God created man in his own image; in the image of God created he them,” etc.

We have laid hold of this statement with great pleasure, because it enabled us to form an image of God and place it before our mind’s eye, that we might have the image of a man to bow down before. Great efforts have been made by philosophers to do away with image work, and to present to the human intelligence an idea of God as a spirit that pervades every particle of space, and that is as much in this room as in any other place in the universe, being that all-pervasive essence of life, from which, and out of which, all things came. I know this is a difficult thought for the ordinary mind to grasp, but any person who chooses, for a time, to live the life that is necessary, — that is, isolate himself from the business world, going away into the solitudes of nature to muse upon God, the Creator of all things; allowing the interior and psychometric faculty, if you please, to go from vegetation, from animation in its varied forms, to the contemplation of

God, — will find after a time that he will obtain a consciousness and power, a perception and sight that will enable him to realize clearly and distinctly this subtle essence of life, even as he does the objective things of this physical world.

When such a consciousness is obtained we will have quite a different realization of the idea of God. We will then perceive, as we move along through life, even as I move across this platform, that the divine essence of being from which I derive all my consciousness, all the attributes of my nature, all that I am and have, and all that there is in the world, is in this very element through which, as we would ordinarily say, I move backwards and forwards. But the consciousness obtains in this case that we do not move through this element any more than this element of life moves through us; and the only impingement or consciousness of this divine essence of being that we have, is that degree of spiritual essence or entity that we have obtained through the process of regeneration.

To whatever extent we have matured spiritually, to that extent we sense the touch of the divine essence of being, and are thereby conscious of the realities of the existence of God, the spirit and soul of the universe. Before obtaining this consciousness, — which no one can do save by set rules and methods through which life may be developed, spirit consciousness matured, interior consciousness refined, concentrated, and ultimated into a consciousness of God, — no man can intelligently and effectively pray to God.

Therefore, Christ taught by two distinct methods. One was the esoteric line of instruction which he gave to his disciples apart from the multitude, and the other was the line of exoteric teaching that he gave to the public. He, however, imparted much of the esoteric teaching in parables, that the common people could not understand. He said to his disciples, “To you it is given to know the mysteries of the Kingdom of Heaven and unto them it is not given.”

Why? Because they were not willing or ready to receive and practise them. It was for this reason, and not from any idea of caste or exclusion. But to them that were ready to receive and practise the esoteric doctrines Christ gave those teachings, and with the teachings he gave the endowment of the powers that he himself possessed, and with which, after his time, they were enabled to heal the sick, raise the dead, cast out devils, and do the works that he himself did in life; but the multitude who were not capable of receiving the esoteric teaching could not do these works. The same is true of the teaching of pure Christianity. It must continue to have, as it certainly always has had from its earliest period, two lines: one to the general public, and one to the chosen few. Chosen by whom? Not by another. The chosen few are those who adopt a course of life that makes such teaching practical.

I wish to present a few thoughts in connection with what I have myself experienced regarding the laws that relate the soul of man to the soul of the universe, that we have heretofore called God. We are told by the teachers of antiquity that God is unchangeable, the same yesterday, to-day, and forever. If this be true, then no prayer, no anxious restless desire on the part of mortals, can cause him to deviate from the set rules and course of his own divine will. Yet all the wise men of ancient as well as of modern times have taught us the great necessity of prayer, remembering not only its usefulness, but the necessity of praying in the words of the Nazarene, "Our Father who art in heaven, Hallowed be thy name, thy Kingdom come, thy will be done in earth as it is in heaven."

"Pray" always, "without ceasing." Now this may seem vague, impossible. But what is prayer? Prayer is the sincere desire of the heart. What is meant by the heart? We have heard these words a great many times; but what do they mean? Who can answer that question? We find physiologically, through the new method of delineating character that we have

recently published, that the heart is the source of love, zeal, and emotion; of the essences of the spontaneous higher and purer nature that brings forth the earnest desires that we meet in our daily lives. Then prayer is that interior anxious desire that springs forth, by natural volition, from a realization of a need that must be supplied. There is no other way or method; only by reaching out toward our highest ideal of God, and gathering from that source the object or essence of our desire, or the power to obtain the thing desired. What takes place at such times? It does not change the Infinite. No; but if your eyes were opened, and you could stand at a distance and see what was taking place when a truly anxious prayerful soul was reaching out in earnest desire for certain results, you would be astonished at what transpired in that person's surroundings. They would appear like a great ocean of infinite life, and as he thus stood in this ocean of God-essence, the thought-forming power of his brain reaching out, you would see forming in that ether above him the thing he was desiring. Perchance it might be that a mother was thus praying for a wayward son. If that mother were in the true soul of devotion you would see a luminous form being shaped in the divine ether. You would also see emanating from that mother's innermost and highest essence of being a luminous element, a life-essence going out from her to the object that was forming, and clothing that object with her own life, endowing it with all the functions of the child of her prayerful desire, thus making it in thought an embodiment of a God-inspired ideal. She has formed this image and clothed it with her own love-life; for I presume there are few of you here but know that when the heart is opened and your love goes out with an overflowing feeling for any person or object, that there is actually an essence of your own life that goes out from you to the person of your thought, and that beloved one will feel the warming influence of the life-essence which is flowing from that devout soul.

Thus every emotion, every feeling, that emanates from man or woman partakes of their life-essence, goes out into this ocean of life, lays it under contribution, forms it into images of their deep desire, which are clothed from their life-substance, and endowed with the potency of their wills, as illustrated in the case of the mother to which your attention has been called, who, by her own magnetic life and will, created, as it were, an angel form to pervade and strengthen the soul of her son, wherever he might be; and whatever intensity there might be in that devout mother's breast would find expression and act upon that wayward child according to the intensity of her desire.

In every case in life wherever true soul-prayer is offered its powers obtain in the invisible world. So likewise with the very thoughts that pass through the human mind. It is well known that every thought we have partakes of the essence of our being; that in connection with all thought there is an electrical current which goes from the organ of will into the brain or into the body, and wherever that electric spark comes some part of the body is burned out, transmuted into a subtle element of energy or of thought that goes out as a part of our being, having been formed by the imaging power of our brain; for you know that we cannot realize a thought unless that thought has taken form. An unformed thought is not intelligible; not a thought can exist without form. Now, by this thought-forming process of our lives we are peopling this solar fluid, this solar ether, that we are passing through, or which is passing through us, as we move along in life; we are peopling it with thought-formations from our own lives.

We are told that God created the world and all that is in it by the word of his power. These words were thought-forms, and this thought-forming process precedes the physical form; and when these thoughts have taken form they go where the will directs them, let it be where it will. For instance, we have known or heard our fathers and

mothers tell strange stories about haunted places and houses, where the image of some one that had lived and departed this life could be seen, where some person had lived and grown, as it were, into the place; his whole thought had been made up of those surroundings, the will had bound him to that house or place, and he could not or would not go from it, even when he had departed this life. Let a person that is sensitive go there, and he will see that shadowy form apparently occupied in the same vocation, and clothed the same, as it was in life. If, perchance, there was any peculiarity in the dress, it would appear. Whatever there was in life, thus it would still be seen; because this shadow-form is made up of the thought-forms of the person while alive, who was bound in that place, as the will had not allowed it to go beyond that sphere. So our thoughts are controlled by our wills as to what they are, where they go, and what they do.

Every plant has in it first a thought-formation. The thought that forms the plant gathers to itself chemical essences from the air and earth, and builds for itself a body whose essence, when elaborated by growth and concentrated in the seed, is again an epitome of the thought that first formed the plant; so that not only did the Lord God create by forming thought-essences in the beginning of the plants, the beasts, and the birds, but of man himself. And what was the thought-formation of God concerning man? Read the 26th verse of the 1st chapter of Genesis, and we have the expression of the thought that was in the mind of God, that took form, that began creation, and that is now working in all spirit, in all matter in this divine realm of the Universe, and that finds expression in the united forces and thought-creating powers of the moving body of the solar system; for the movement of the sun in its orbit and of the planets around it are producing thought-forms in the earth. And God said, "Let us make man in our image, and let them"—that is, the dual man that He created—"have dominion over all the earth."

—be master. When the Nazarene came, he was master; he demonstrated this to the world, and said to the world, "If you do not believe me, believe the works that I do;" for the works demonstrated that he was here as the representative — as the man that was to be in the image and likeness of God.

In the solar ether we have the essences of all things that appear in the physical world. All that ever will be on this side of life is first formed in the ether "above." Our minds are wholly dependent for their existence on this ether, which is their native element, just as much as the fish is dependent for its life on the water in which it moves. Could we be taken out of this fountain of divine essence, we would die as quickly as the fish dies when taken out of its natural element. Now, here is a great subject, and how can I best treat it for your comprehension? When I look out upon the stars above, I see the homes of a grand people; for the planets of our system are actually creating thought-forms of gigantic character, as recognized by the ancients, whose interior consciousness was opened enough to see and comprehend these aggregate thought-formations of moving worlds and systems. Nations of the earth are swayed like great seas hither and thither as by a mighty wind from the solar world. We look out into the world today and we find men and women starting out in some peculiar custom, and we call it a fashion. Some little simple thing is invented, and they all take it up; they follow it; some peculiar line of thought at certain times sweeps over the land like a tidal wave. There is just as much a tidal wave of human thought as there are tidal waves of cold, of heat, and of waters of the ocean. These tidal waves are caused by certain conditions of the planetary world.

Now, man is the expression of a thought, and that thought is the expression of the Infinite-Soul. Life on this earth is subject to the influences and changes of this solar and boundless essence. Is there anything that we can do that we may become masters, and not servants? Is it possible for man

to have dominion over the very elements and essences on which he is dependent for an existence? Yes, it is. But how, when we are as dependent as any creatures can be upon this divine breath, as we may call it, this divine ocean of life from which all the thoughts we think are gathered? Through that fountain we are caused to think along certain lines by virtue of the aggregate conditions of the thought-forms of the heavens, and by them we are controlled; we are but little atoms, as it were, floating in the great ocean of life. To take control of that ocean in which we are, that seems like an impossibility when we look at it casually. Yet this is our privilege, when we can come to an understanding of those seven creative principles that find expression in our life, and use the power that we possess to create and control thought. Power is the likeness and image of God; God created worlds by the thought-process, by taking of this life-essence, concentrating it, forming it, sending it out by the will, to be and do according to the will of the thinker. Every time you form a thought you gather the life-essence of the body into the brain, form it in the brain, and send it out by the will to be what you have willed that it should be. This was the process of creation. Here is the likeness that you and I bear to the Creator,—the ability to create thought-forms and send them to do our wills. By this creative process that you, and I, and every living thing possesses, we take hold, through our physical bodies, of the material essence of the world; through our intelligence, of the solar essence or fluidic ether; and through our spirit-nature we take hold of the spirit-essence, or infinitude. By the proper uniting of all these in the trinity of being we may create in our own individual selves any condition that we please, so that these bodies, this mind and spirit animating them, can control, change, and concentrate power and become as gods individualized, by partaking of this God-principle.

We can project, with this spiritual ether, an organism into being and na-

ture like to that of which we are the expression; we partake, concentrate, inspire, fill ourselves with it, bind it within the elements of our own magnetic spheres, confine it, subject it to our wills, and cause it to obey as we send it out into the ether to do our bidding, so that when we have regenerated ourselves by the presence of this God-principle, and have got control of the thought and generic process of our bodies, we will have control of the spiritual essence of our natures. We can then create out of the spirit-essence of God whatever forms we please, clothe them with our own life, as we do our children. It is a more sublimated life in this case; yet in this manner we become creators, and create thought-forms, and they are our children as literally and materially as the child that is generated of the flesh.

Thus we see that the processes of the mind are generative and creative processes, and that all things have their beginning in thought-formation. How do I know this? By giving me the date of the birth of your child I will tell you just the mental conditions that were guiding your minds as parents prior to conception, and from that I can tell you all about the thought that is incarnate, and will express itself under certain conditions in the mind of your child all through life. As a trinity of spirit, soul, and body have united as gods, and have concentrated a spark of spirit-essence, you have clothed that spark with thought, which is the soul; that thought in its proper position has gathered to itself and formed a material body, and thus come forth into life as your earthly child.

Now, when we look deeper, when we understand these interior and more potent laws of mind, we merely change the process thus: In place of creating physical, material children we conserve the potencies, transmute them to essences of thought, gather the divine essence of spirit, form and clothe it with our life-essence, make of it a spirit entity, and endow it with our will. What is our will? Our will is the God-will that we have inherited from

Infinitude. Without the consent of that will we cannot move a muscle, no matter how small. It is will-power that moves every muscle. It is absolute monarch, and you cannot do the slightest thing without its consent. You derived that will from the great fountain of thought that wills to act out its own nature. You say I can do whatever I will to do. But what can you get the will to do? Now, the will is absolute monarch. That will is the ultimate of all that you are. It is a part of the infinite, and absolutely your master. But by virtue of unfoldment and regeneration any man or woman can elevate the will and be master of these things that now rule us, that we are now subject to, such as the vicissitudes of life, and can inspire from the higher and yet higher will until they reach the great centre or cause of all their environments and by it control them. You cannot will to do this unless by virtue of a quality that you have obtained by growth. Therefore it is safe to say, whoever has the will to be a master, can be. But who is willing? Are you? If you have the will that creates an active desire within, go to work. You can accomplish it. But if you have not the will and have no active desire, no amount of talking on my part would cause you to do it; because there is that absolute monarch, ruling every thought, every desire, every feeling, every emotion, and that absolute monarch is the Infinite Soul of the Universe, and that spark of will-power possessed by each is a part of that infinite Spirit by whose creative processes the earth and everything in it was formed and projected into being. Fish exist and swim in the sea by virtue of their nature and qualities. Birds fly in the air by virtue of their kind and quality. Man plods and labors upon the earth by virtue of his; and the same will is monarch of all. This, then, being so, what is the use of teaching? It is this: you can grow and unfold the divine will that is controlling the work of creation, and has bound you in this world of bodily habit, which habits may be controlled or changed by one that is able to

gather of the thought of the Infinite Mind and increase the will. He can turn their course by applying the law, and obtain more power, thus causing or increasing an active desire to lead a more perfect life, which desire or prayer leads to the end in view.

I am this moment creating thought-forms made of this divine essence, clothing them with my life, sending them out to you by the effort of my will. They, being made of immortal essence, are themselves immortal; and though you may repel them, they will live on and on in the ages until they will find somewhere a soul that is reciprocal with them, and will receive them, and they will become an active, life-giving principle in him.

Creative will is productive of thought-forms like unto angels that have not yet become men. They descend down through man, to the animal creation, and from that to the vegetable creation. There they have expression in plant life, so that we are placed upon the apex of a pyramid, as it were, standing for the Hebrew letter Yod which represents the right hand of divine power, the active principle or will, — by virtue of the law that all life aspires to that above itself, the highest order of creation reaching out and up to the Infinite Mind. The next lower order of creation reaches out towards them, and so all creation, from water and vegetation and all animal life, from the lowest states to the highest order of humanity, is reaching out in aspiration to that above it, until we come to the highest order, which is aspiring and reaching to the very God. Thus the ascending current is flowing from the lowest order of creation up through all higher into the world of spirit; and from that creative world the divine essences descend by virtue of man's desires, which call them down, ensphere and incarnate them when they flow out to others below, and so on down, until they reach the very lowest forms of life. And thus we see the current moving from centre to circumference; and this is the pattern of the planet Earth.

In the temple at Jerusalem there were

represented four cherubs standing in its innermost centre, spreading forth their wings to either wall, symbolizing the overshadowing of the earth. Then between them was the Shekinah, or presence of God, whence the priests received words of instruction to guide the people.

Thus the Shekinah stood at the very apex of life, on the topmost point of the globe, even within the veil, and thus symbolized the throne of life and power toward which all created things, even down to the lowest forms, were aspiring. We are now standing just without this veil, ready to enter. We are on the topmost round of physical life, having within us the divine and quickened will, having it in our power to reach out and gather the very essence and substance of God's life, calling it down and giving it embodiment and expression, thence handing it down to others, and they in turn to those below them, until it reaches the lowest stratifications of existence. Thus when we take hold of the forces of our being and have dominion over the body in all its functions and powers, we shall stand where the Nazarene stood when he said, "I will take of the things of the Father and show them unto you;" and thus may we all become instruments of service for the elevation of mankind.

The following question was submitted and answered at the close of the lecture: —

Q. I would like to inquire whether you deem it absolutely necessary for a person to withdraw from the ordinary pursuits of the world in order to secure the cultured life that you have mentioned?

A. I do not deem it necessary that any person should permanently withdraw from the world in order to obtain that change I have referred to; but I do maintain and know that it is impossible for a man engaged in a business pursuit, where the mind is constantly occupied in his business, to obtain it without a period of rest. But one that wishes to possess these attainments can do so through taking control

of his body, by a constant effort in that direction, and by keeping the mind centred on the ultimate object toward which he is aspiring. He may then grow rapidly, and soon discover that he has a separate interior consciousness that is capable of an entirely distinct line of thought and activity upon the subject toward which he is laboring; and thus, whilst man is engaged in the things of the world, he may have his inner consciousness engaged in the things that appertain to the unfoldment of the spirit consciousness. But whilst he is continuously engaged in the external reasoning and business life,

though that interior desire is ever kept active, he cannot come into the consciousness of the higher intellect, and see and perceive from a true scientific standpoint until he has, perhaps, his summer's rest, when he, instead of going to some place of amusement, goes out into Nature's quiet. There, alone with his God, he will be surprised, if he has kept his interior desire active, to see how much he has gained; and thus he is encouraged, and goes back to his work, conscious of what he has obtained, and ready to go on growing from within; for we must grow as the flowers grow, — from within.

SEEING OURSELVES AS OTHERS SEE US.

VIEWS OF A NATIVE BUDDHIST.

To the Editor of the *Esoteric*: —

I AM much pleased with your new magazine. I was especially interested in the article containing extracts from the "Perfect Way, or the Finding of Christ." It is encouraging to note the growing spirit of toleration among different religious sects; and why not? It seems to me that all religions are identical in essence.

I have copied a few extracts from the private letters (written to Mrs. Dr. English) of a young man who resides in Ceylon, and who is a native Buddhist. "Truth," he writes, "is an eternal principle; Buddhists are, properly speaking, unsectarian. I am no sectarian, and always like to learn the truth from any *ism*. Christ, Buddha, Mohammed, and others have uttered many truths, and I certainly accept them; I do not care from what quarter the truth comes."

Replying to a question as to whether the "Adepts or Masters" exist, he says: "There are hidden powers in nature, and I personally desire to look into them. I am yet a student in 'Occultism,' and how can I arrive at a rash

conclusion and deny the existence of the 'Masters'? Yet I cannot answer, conscientiously, *all* of their questions in the affirmative, viz: —

"(1st.) Am I a total abstainer from all spirituous liquors?"

"(2d.) Do I live a perfectly pure and chaste life?"

"(3d.) Am I perfectly truthful, just, and honest in all my words and deeds?"

"(4th.) Is my mind perfectly and permanently in a state of serenity, *i. e.*, have I banished from it all passion, pride, hate, malice, envy, anger, greed, and craving for worldly advantages? Is my heart, in fact, at peace with itself and with all the world?"

"(5th.) Have I learned to subordinate self to others; my own pleasure to the good of my fellows? Is my heart filled with loving-kindness to all living beings, and do I watch for opportunities of doing secret kindnesses to all within my reach?"

"(6th.) Do I thoroughly realize the empty and transitory character of all earthly things, and while zealously discharging all duties falling to my lot during my brief halt in this world, can

I truly say that all my desires centre on the unseen and imperishable, and on the attainment of that higher knowledge which leads to this? I cannot, certainly, answer all these questions in the affirmative.

"Perfect conformity to all these rules is not in man until he has made considerable progress in things spiritual. The spirit of these rules should pervade the mind and guide the conduct. Until we practise these principles, or the prescription given us, have we any right to denounce the 'Masters' or 'Adepts' as impostors? No; I think not. (The first two rules are essentially requisite to the student.) Apart from this, our ancient books treat of the existence of these beings, and without a thorough and patient investigation we should not jump into rash conclusions.

"The Buddhists formerly did not touch meat, but since the advent of Europeans some of our countrymen have degraded themselves to such a low state, to the great shame of their forefathers.

"The missionary, as you very properly say, has abused his trust. He brought the brandy bottle, that the poor native might be taught the *good quality* (?) of its contents. Then, of course, roast-beef was introduced, and some accepted Christianity, regardless of the religion, manners, and customs of their own country. The case would be pardonable had the native found the missionary's habits and customs better than, and preferable to, his own.

"The religion of Buddha distinctly forbids the taking of life; but I am sorry to tell you that a great number of his followers eat meat. They do not kill, but purchase from the markets. Even thus it is wrong. If you refrain from buying meat, fewer animals will be slaughtered. I left off meat-eating

some time ago, simply obeying an instinct of my nature.

"Our forefathers must have had very good reasons for prohibiting the use of meat. It is suicidal to those, especially, who try to lead the higher life. We are naturally more or less in a state of intoxication through our passions, and when we take meat and spirits, additional intoxicants, the result, of course, is sad to think of. If our natural inclination is to anger, acts of violence will be committed.

"The European ideal of civilization amounts to this:—

"(1st.) Live beyond your means, and get into debt. (2d.) Use whiskey and tonics. (3d.) Go to church, whatever your *real* faith be. (4th.) Be a convert to Christianity, without inquiring into one's own (native) religion. (5th.) Ape the mode of dress adopted by Europeans. (6th.) Go to balls and parties, and carry on scandalous flirtations, as much as possible. (7th.) Keep a carriage and cut a dash.

"Rest assured that the Orientals have been very much misrepresented by Christian clergymen, who have always painted us in false colors, hiding our true ones. There are images of our Lord Buddha in our temples, and people near by come morn and eve to worship and meditate. This is not done superstitiously; the love we bear towards him is so great that we cherish his memory, as you would that of a dear departed friend, by a photograph, a lock of hair, or any other memento.

"We shall be glad to render all possible aid to honest and unprejudiced people who may come East, that they may gain a correct knowledge of us and our views.

"I am glad to hear of your little society for '*Psychic Investigations*;' I

congratulate you, as its founder, and wish you success. I am afraid the time has not yet come in Ceylon to make her daughters stand, shoulder to shoulder, with her sons. Some day I sincerely hope the case may be so. The larger number of her inhabitants are Buddhists, and I can assure you, my dear madam, there is not a single girl's school for their daughters; and how sad it is to think that these girls grow up to be illiterate women.

"There is a field in Ceylon for any

lady to open an institution solely for Buddhist girls, and I am inclined to think such an institution would be a noble one, and in the long run would pay. It is considered, here, a breach of etiquette for a young man to speak to a young lady, unless they are closely related." — *From letters of RAJAH PARKE.*

Possibly I may hereafter send you extracts from several other letters touching upon Occultism.

W. A. ENGLISH, M.D.

VIRLAND, N.J.

ESOTERIC GLEANINGS.

THE universe is a single intellectual realm. — *Oersted.*

A FACT is the last issue of spirit. The visible creation is the terminus of the invisible world. — *Emerson.*

WE may not say of that kingdom, Lo, here! or, Lo, there! but it is wherever God's approving presence extends, and is that not wherever the pure in heart are found? — *Chalmers.*

THOSE who found themselves on right behavior cut off the source of pain and grief; but they who by transgression destroy this mind may mourn the loss of every virtuous principle. — *Buddha.*

RELIGION divorced from science is superstition; science apart from religion is soulless; the two must work hand in hand. In Christian science and mental healing, if not a new Christ, we have at least a John the Baptist.

"To some infinitely superior Being the whole universe may be as one plain, — the distance between planet and planet being only as the pores in a grain of sand, and the spaces between system and system no greater than the intervals between one grain and the grain adjacent." — *Coleridge.*

WHEN one sees mortal man displaying tremendous capabilities, controlling the forces of nature, and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency.

A TRUE idea is a reflect of true substance. It is because religious ideas are true ideas that they are common to all ages and all peoples. Where an image is universally perceived there is certainly a reality which projects it. An idea inborn, ineradicable, constant, which sophism, ridicule, or false science has power to break only but not to dispel; — an image which, however disturbed, invariably returns on itself, and reforms, as does the image of the sky or stars on a lake, however the reflecting waters may be momentarily shaken by a stone or passing vessel, — such an image as this is necessarily the reflection of a real and true thing, and no illusion begotten of the water itself. — *Dowd.*

THE ART OF NEVER FORGETTING.

Fourth Paper.

BY JOHN LATHAM.

THE fundamental requisite for a retentive memory is vivid attention; otherwise, there is no adequate impression to recall. What we engage in should be done in earnest; careless and half-hearted work in any direction is of little or no account. Consequently each should have some well-defined object or purpose in life. To that end we endeavor as the initial step to bring each student into a realization of his own internal nature and its relatedness to the universal fountain of life. "My Father worketh," says Christ, "and hitherto I work also." Life is action, and judicious action always brings its rewards. Judicious action, then, is what each should seek. We are part of a grand humanity,—a specific function therein; and our prosperity, health, and happiness depend on our perception of that function and our fitting sphere of use and duty in life. How better can that be secured than by earnest, quiet aspirations for conjunction with the universal Mind, and for the strength and enlightenment which can only thus be fully and truly attained? We have often seen mechanics commence work with unsuited or dull tools, and attempt undertakings without duly considering or understanding what they were about. There is a great difference in workmen in this respect, and some are sure to find that haste causes waste. It may take time to put one's tools in order, but it pays. It is the only true way. Some are continually laying the blame of their bad work to their implements, but the fault is rather in themselves. They should have started right, if it did take time. Hence, in the affairs of life and in the pursuit of memory *start right*.

ATTENTION AND CONCENTRATION.

Now, we have stated that the first requisite of memory was attention, and the power of concentrated attention depends on one's interest in the subject and the amount and kind of vitality he possesses. Therefore see to it that you cultivate an interest and attention in some suitable and worthy study or occupation. You should not expect to master all things at once; but get enlisted; be in earnest, for that is one-half the battle; then keep in mind that physical health is a most invaluable stock in trade.

SYSTEMATIC UNFOLDMENT.

At this stage we cannot do better than revert to the method of quiet aspiration and inspiration set forth in our last paper. But not alone from its health-promoting influence; it also supplies the key of deep self-knowledge, imparting a lofty and interiorly vitalized consciousness, and therefore we would advise a reperusal of "How to Commence" and "The Elixir of Life," on page 123. At least one-half hour each day should be devoted to this exercise; a full hour would be better, though it may be divided into two periods of one-half hour each, if found more convenient. The time devoted will be time gained, and most especially so to those not in robust health, as it will enable them to accomplish more in the balance of the day, and that with greater ease than though their whole time were employed without these psycho-physiological periods of renewal. Man's nature is threefold, and we need to give more attention to the systematic unfoldment of the soul-powers, and to that end we would

call attention to the first article of the present number, wherein the pursuit of Yoga as practiced in the East is ably set forth.

POSITION AND METHOD.

Several have asked if it is necessary to cross the feet in the exercise given on page 123, and also why the right foot should be placed across the left.

In that particular our readers may consult their ease and comfort, and be governed somewhat by their own observation and experience. There is, however, a significance and effect produced by different positions of the body, and some of them are so marked and psycho-physiologically useful that we deem it advisable to particularize the effects of a few positions. In placing the right foot over the left the head should incline slightly forward, the hands may be clasped, the palms resting easily upon the abdomen, as already mentioned; or an excellent method is to place the thumb of the right hand in the centre of the palm of the left, while the fingers press with moderate firmness on the back of the hand opposite where the thumb is placed. A decided will-energy is exerted through the thumb, and an important magnetic current thus established. The forward inclination of the head at the same time favors the opening and exaltation of the interiors of the mind, and renders conjunction and vital absorption from the *astral light* more easy and natural, making the exercise more vitally renewing than though the feet and hands were reversed. In placing the left foot over the right a different current and effect are produced; the thumb of the left hand should then be placed in the palm of the right, the fingers pressing the back of the hand, as stated above.

In this case the head should be held more nearly upright or may incline easily backward, as this attitude favors intellectual exaltation and participation in the electric rather than the vital principle of the *astral light*. Both methods are useful and beneficial, but for interior and deep renewal the first is to be greatly preferred.

A HINT TO PUBLIC SPEAKERS.

We will also give another application and modification of the first method, which will be highly serviceable to public speakers when they find it necessary to collect and concentrate their forces before commencing a lecture or address, and which can be accomplished standing and in a comparatively brief period of time. Retire to an anteroom, place the thumb of your right hand in the palm of the left, cross your right foot over the left, bend your head forward until your chin touches the breast, and quietly inspire the *astral light*. A few minutes of this exercise is most potent and salutary, and if it does not make all the difference between success and failure, it will add greatly to the vitality, clearness, and effect of your discourse. It is stated that Eastern Chelas, seeking adeptship, stand for days in this attitude. If this report is correct, we must say that we regard it as an abuse of a good thing; it is like a mechanic spending all his time in preparing his tools, and making no arrangements for their use.

UNEXPECTED TREASURES.

We are obliged to make this paper more brief than we desire, to give place to articles that were crowded out of last month's *ESOTERIC*; but our next will be more extended and also highly important, introducing diagrams illustrative of portions of the subject that

we cannot touch upon here, but which are of vital and practical interest, and those who follow this series will find themselves not only greatly benefited in matters of memory, but also highly profited in other directions. Our readers may be familiar with fairy stories where persons, being led to the pursuit of some specific object, made discoveries and found treasures of a wholly unexpected nature, and which afforded even greater pleasure and profit than the direct object in mind. We shall endeavor to introduce our readers to similar experiences, as these papers advance; and as *THE ESOTERIC* moves forward through the respective signs of the Zodiac and Functions of

the Grand Man, those who are looking for electrifying facts and thrilling details of memory measures will be abundantly gratified. All systems of memory demand exercise of the function, and require some form of preliminary drill, of greater or less efficacy. We have invited your attention to the nourishment of the root of memory itself, which is to be found in the vital springs of inner physical existence; and those who heed and practise the exercises given on page 123, and still further elucidated in this paper, will come into possession of "unexpected treasures," which will prove to them more truly valuable than mines of gold, silver, and precious stones.

THE NATURAL PATH TO THE MOUNT OF BEATITUDE.

THESE are few persons, if any, but what at times experience the inner-breath and soul-sense, to a greater or less degree, in a spontaneous and natural way. It is consequently advisable to call attention to this fact, and also to point out how they may systematically use these natural experiences and pathways leading to the realm of higher consciousness and inner powers.

It will be necessary to briefly indicate the kind of experiences to which we refer, ere we attempt to show the relation which they sustain to the mountain of inner vision and permanent beatitude.

Exalted, peaceful, sacred, precious, and even prophetic thoughts and emotions at times touch the inner cords of every nature, leading the consciousness into lofty, sweet, and mystic revery, causing the soul to soar far above the ordinary plane of its thought and life, giving a feeling of oneness and companionship with the life-giving presence in nature and man, and perchance even

causing one to mount in aspiration and consciousness to the Cosmic Centre and Throne of Universal Life.

The causes and occasions of these experiences vary in different natures; they come and go mysteriously,—unexpected and even unsought,—yet they are governed by law, and are substantial facts or states of being. They may be evoked by a strain of music, a thrilling oration, a pathetic or feeling discourse; again, a simple look, word, or act of a friend may suffice. They may be brought into consciousness by the grandeur of the rolling deep; the sublimity of the mountain-top; by the glory of the morning, or the peace and beauty of the sunset. They may be inspired by the solemn majesty of the forest, or by the fertility and loveliness of the valley; by the fragrance of meadow and orchard, the depths of the blue overarching sky, or the magic of the bubbling spring and flowing brook. These emotions may arise from our relatedness to the visible domain

of man and realm of nature, or from the moving touch of the unseen; be the cause what it may, the fact to consider is, that these experiences stand recorded on the inner substance of being, and can therefore be *recalled*.

Select some pure, luminous, and exalting event of memory; place your mind steadily upon it; hold it there until the experience in all its substantial details is fully and vividly recalled; make the event a present fact of consciousness until you are enveloped and clothed with its corresponding aura. Then, as one mountain-top usually commands many others, as kindred experiences and associations naturally flow together and suggest each the other, you are thus in a position to gather up the natural pearls of past experience and bind them into one common sheaf, as the seed and substance for new and higher revelations, which may be established and maintained in the centre of being as the foundations of an ever-present and expanding consciousness of higher life and powers.

The lesson, to sum up, is that we should turn the electricity of continued *thought* and the sunlight of concentrated *WILL* upon the precious germs of higher being and facts of memory, treasuring them as the miser would regard his gold, caring for them as the gardener would care for and cultivate his choice bulbs, plants, and flowers, or as the shepherd would nurture and cherish the precious ones of his flock.

We thus see that there are many cords binding us all to the invisible and higher nature. That we already have treasures laid up, experiences and associations, which we should not alone "hold fast," but recall and multiply, putting the invisible gold to usury, by collecting and condensing the aura of golden moments and heavenly sunbursts, gathering up, as it were, "the fragments, that nothing be lost;" for these serve as needed soil for the nourishment of the inner and higher consciousness, or as bases for the new understanding, and the various and greatly to be desired "gifts of the Spirit."

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAY OCCURS BETWEEN OCTOBER 23 AND NOVEMBER 22.¹

♏ (SCORPIO.)

THIS sign rules from October 23 to November 22. This class belong to

¹It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But, while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of twelve manner of people, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact. "Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

the department of the sex function, and therefore to the fires of life. They have a great deal of magnetism in their system, and, if proper conditions of health exist, will not suffer much from the cold; unless organically fine, will possess strong appetites and desires, and when angry, have a very high temper. They have jealousy in their nature, also a tendency to conservatism and conventionality. They have a natural pride of person and personal ability, and great tenacity to life. They are natural overseers and govern-

ment officers, and it is not in harmony with their nature to work with their own hands, especially at menial labor. They always want to act from authority, and will usually execute that authority faithfully over those under them. They have great tenacity to uphold the accepted order of things, and are conservators and executors of the popular idea and public opinion of their times; but set too much value on external appearances, and are some inclined to be extravagant and self-gratifying, and apt to think of self first. They are good friends, especially if it pays, but are also capable of being bitter enemies. They love, and even venerate, great book-knowledge, and look up to, and have great respect for, those in high positions of life.

It is the general aspiration on the part of men of this sign to seek government positions, also to be superintendents and overseers, for which they are well adapted. They are frequently found in the government employ, for which function they have great holding power, and are persistent and determined in carrying out the measures they are intrusted to execute. Their habit is usually silent and dignified, weighing well their words to be sure they are right before speaking; they thus often impress others as being superior to what they really are, and this is a strong point of influence with Scorpio; but, when wholly relying on themselves, they are easily influenced by strong reasonings.

Their nature may be said to be one of law, as they are remarkably inclined, when in positions so to do, to make laws, and insist that others shall live by them. As a rule, this nature is exacting, and especially so in seeing that their own laws are carried out.

As husbands and wives they expect to rule, and naturally demand obedi-

ence. They are influenced largely by their sex-nature, and, consequently, liable to violent and even dangerous jealousy: on this account those born in this sign ought to be very careful not to give way to this impulse, and, above all, should discipline their minds not to yield to the mere frenzy of suspicion. Again, in all departments of life they should be equitable and considerate.

Parents, in rearing the children born in this sign, should commence in early life to instil into their minds the importance of self-control, restraining their tendencies to govern and enforce their will by arbitrary measures; keep before them the idea of doing unto others as they would have others do to them. They should be restrained in their luxurious inclinations, and given the best possible education. They frequently make very good surgeons, and, when religiously inclined, they are successful speakers and effective clergymen. As a rule, they are best adapted to sedentary occupations. They love to be praised and looked up to as superiors. Having a strong will, it gives them great psychological power over others, and they are able to make themselves felt without a word. Through the magnetism of the hands they have, in connection with their great vitality, the ability to cure disease; this is especially the case where their bodily condition has been cared for, and preserved in health and strength, under which circumstances they are inclined to be fleshy. The only disease to which this nature is constitutionally liable is heart disease.

This nativity results from the minds of the parents being to a large extent under control of the sex passion, their minds being engrossed with the thought of making a good appearance in the world.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL
OF HUMAN ATTAINMENT.

No. 4.

IN our last paper we said that "Our flesh and all flesh is the element of thought crystallized." This needs some further consideration, on account of its importance.

It is a well-known fact that every thought we think and every move we make costs the body some of its component substance; that in every muscular movement there proceeds from the will an electric spark of fire which burns out a portion of the structure of the organ or muscle employed to produce the force that accomplishes the act, and it is also readily seen that this vital fire, being the pure element of Life, creates a special demand in that part of the brain and muscle that is called into play, so that the more an organ is used the larger and stronger it becomes. Now, the food is the source of renewal for all the used-up material of the body; so the digestion is necessarily governed by the mental and physical action as to the chemical elements the body needs; for every function partakes of, or is made out of, different chemical components, so that when transmuted by the indwelling fire it will produce thoughts in accord with its own special quality; for every plant is a chemical combination, and every chemical is the element of concreted thought. This idea accords with the Bible where it says, "By the Word of God the worlds were made." We find in our own experience that the idea of the Bible, and all the old sages and seers, alchemists and mystics, with one accord, have declared the same great truth.

Our thought (in the Bible-sense) is the creator of our body and discriminator

as to its qualities. Thus, like thought builds the materials into like flesh, and the quality of flesh again reproduces itself in thought. This is further evidenced in the fact that is demonstrated in our new science of Solar Biology, through which we not only can know the nature and tendency of a person, but can know the mental condition that was most active in the parents, from the fact that the thought most active in them will endow the germ with its predominating qualities, and these will control the quality of the body in its process of building until it begins to act for itself; then its nature is formed, and the will becomes the ultimate of all we are in our nature and quality; and as we can only will to act out that nature, therefore, to change our will, which is our master and ruler, we must change our qualities by slow processes, viz., striving to live fully up to our highest self, and gathering higher thoughts from higher minds, dwelling on them until they chemically change the quality of our nature, and thus enable us to live a higher life. But this process, however, is augmented to whatever extent we are able to centralize our will on higher thoughts and cause them to become a part of our every act.

The whole material of our body is changed in seven years; so that, if we can endow every thought with real spiritual truths, at the end of that time we can be truly spiritual men and women.

No one thing is more necessary than to keep the thought active: "I am Spirit." No matter what attainments you wish to make, if it is spiritual

unfoldment, it will produce spiritual consciousness, which in its fulness opens the door to all knowledge; if it is health, it will bring the consciousness that you, the spirit, made and formed the body, and still hold control over it, — for without spirit matter is dead. Spirit being immortal is never sick, and cannot suffer pain. The nerves of sensation are only the telegraph wires to inform us of any wrong in the body, which is an appeal to us to put it right. The consciousness that you are Spirit brings with it the knowledge that you have power to put all things in order without delay, and it will be done, for that consciousness is the "Faith" Jesus referred to as being all potent.

Is it wealth, honor, or position in this world that you desire, it is Spirit that instructs the intellect, illumines the intuitions, and foretells the result of every important act of our life. It is through a natural development in this the Spirit that leads and guides all who make marked attainments in any direction; for it is the Spirit that controls the world in every department, and the development of this fact in our consciousness brings us into harmonious relations with ourselves and all nature, and thus we have power with God; for "God is Spirit," and so are we, for we are part of the infinite, more nearly and sympathetically so than the relation of a child to its parent. With it also we will have "Power with man and WILL prevail" in whatever we feel is right, for a consciousness of having right on our side is mighty, and more especially so from a spiritual standpoint.

In our first paper we called attention to the necessity of controlling and subduing the sex action in order to make the fullest possible attainments. There are many things about this that even

the most scientific have not understood. I therefore must be confined to mere statements and experience of the few of our age and country; not but what it was once well known, and is now by many in certain Oriental societies where spiritual and scientific knowledge are united, and where careful record has been kept of the private experiences of the great men of the past, which are preserved among the secrets of these societies, which facts are revealed and made demonstrable through the new science of Solar Biology; viz., it is a common doctrine drawn from the Bible that we have a triune existence, 1st, Spirit; 2d, Body; 3d, Soul. These three are derived from the thought-imaging process in Spirit Soul, and the thought-forming powers of our Solar System.

First, then, is the astral ether that belongs to the Zodiac of the Sun, the Sun being a planet revolving around a centre, carrying with it all the solar system, having twelve grand divisions called signs, answering to the twelve offices or functions of the Spiritual man.

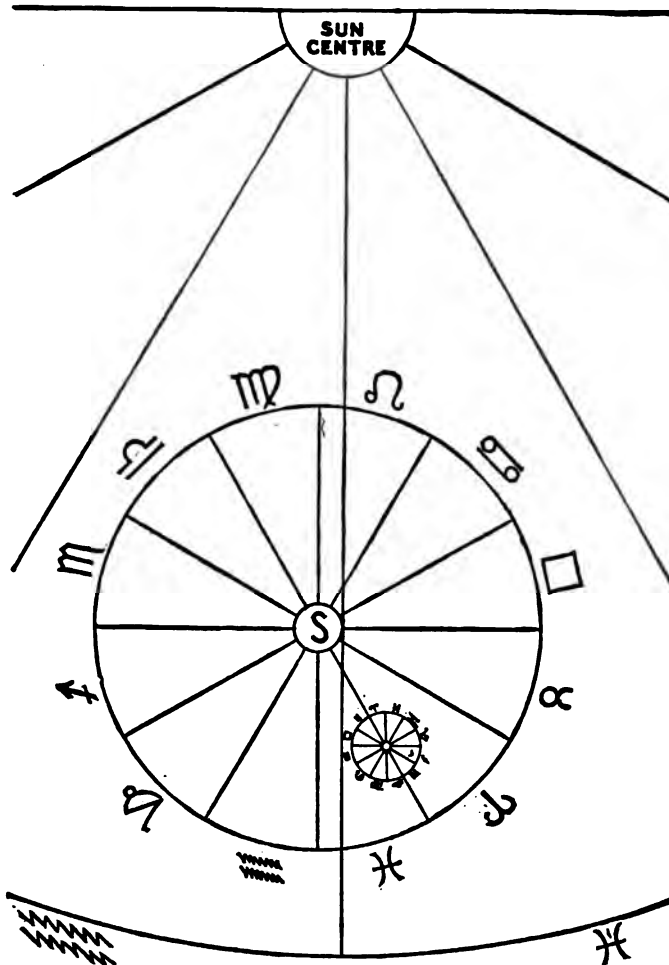
Second is the Solar Zodiac, which is the fluidic ether filling the whole sphere of our solar system. We will call it the Earth's Zodiac, because the earth passes through all the signs of this every year. This fluidic ether is thought-element, and controls the Human soul.

The third is the Lunar—or the Moon's—zodiac, another sphere of fluidic ether of yet more physical character, which surrounds the Earth, and through which the Moon passes during its circuit of about twenty-eight days. This latter controls the animal life, the blood, the sap in trees, the tides, etc., also the periods of generative life. These three zodiacs, as to function, are each an ether man with head and feet together, filling their allotted sphere,

and from these the individual man originates as to Spirit, Soul, and Body.

In the Bible, Rev. xxii., 2d verse, it says: "The tree of life, which bare twelve manner of fruits, and yielded her fruit every month" (in the Greek, month is rendered *Moon*). Every man

Esoteric), ♃ represents the nature of the individual. Every time the Moon enters that sign of its zodiac there is a psychic germ matured in his or her system, and if the person is under control of the law of generation that germ will be thrown off, and no benefit



TRIUNE ZODIAC OF THE SUN, EARTH, AND MOON.

and woman is born in one of the twelve departments of the Earth's Zodiac, and is controlled mentally and physically by its and the Moon's movements unitedly ; thus we will take a person born between Oct. 23 and Nov. 22 (that being the period of this present number of THE

derived from it, further than to carry on the work of reproducing his kind. But if any person, by his own will, controls that function and retains the germ until after the Moon leaves that sign, then that germ will be reabsorbed into the body, and be a regenerative

force, perfecting, first, the life of the body, second, vitalizing the mental, giving it superior power in any and all directions, and ultimately becoming a vessel to contain Spirit, and through it bring the individual into a consciousness of the Solar Angel that governs that twelfth part of the Solar and mental functions of the man born into that sign or function of the Solar man, which simply brings the individual into normal consciousness of his own real self.

If the person continues to hold control over these functions, when the Moon comes again into their sign — which takes place the 11th of the next December — another psychic germ is matured in the persons born between the above dates, and if retained they will be regenerated into the next sign † (Sagittarius), which again ultimates in a spiritual consciousness of the angel of that sign; and so on from Moon to Moon the year around, until, in place of the persons being simply governed by the nature and quality of Scorpio, they will become conscious that, while it will always be their leading quality, yet they can sense, act, speak, and think from all. And when this process has been kept up without any waste of the generative element for three consecutive years they will have been regenerated into the three Zodiacs, so that a triunal consciousness will be theirs, and also those Divine “Magic” powers that belong alone to such.

It was said that Jesus of Nazareth taught among the people only three years, and just at the close of that time he is reputed to have said, “All power is given into my hands in heaven and on earth,” thus indicating the fact that when one is thus regenerated (for that was his favorite theme) into this triune zodiacal creative life, he will have all things at his or her command.

The Moon travels through its Zodiac,

and so do the earth and planets, from head to feet of the “ether man,” or the “Grand-man of the heavens,” as Swedenborg called it. So all the life forces drawn in and regenerated into material elements in the body are “polarized” downward, and wasted in generation. The Sun travels reverse through its zodiac, viz., from feet to head, therefore the spiritual mind and polarity is from below upwards; thus you see that all spiritual teachers have indicated that, by referring to the “carnal” and spiritual as to antipodes. For so they are, so far as all matter began in spirit, and generation is only the work of materializing the same, and bringing it into objective form, which is referred to in our nine lectures on the Seven Creative Principles, and also by many other metaphysicians, as the law of descending involution, where the creative currents descend from spirit into matter through man, through animal into vegetable, and from thence mineral and earth, from which begins the law of ascending “Evolution:” from earth, mineral, vegetable, animal, and man, then through man’s triune nature to the solar, and from thence the spiritual, which is as far as we can trace it by experience.

Some interesting facts came under my observation, as follows:—

In 1881 I met a young man about twenty-five years old. He was a bright man, intent on enjoying the world; but finding in him a clear, logical, vigorous, daring mind, full of aspiration, and having the good fortune to be born into a “sign,” or function of the grand Solar man, that gave him great power of self-control, I determined to make an experiment through him of what might be attained from this world’s stand-point. So I talked to him of the attainments of Plato, Socrates, Demosthenes, and many others, through this

life of real chastity and self-regeneration. He grasped the idea at once, and with comparative little difficulty took control of that function and shut off all the waste.

About that time he made the acquaintance of several persons who were mutually experimenting in the phenomena of Spiritualism. Soon after the man had passed through the sign the Earth was in at the time of his birth he became conscious of being, as they thought, in spiritual, but really in mental (soul), conjunction with one of the ancient philosophers, who imparted great knowledge to the young man through mental impressions, confirmed by tipplings of the table around which they sat; also giving his name. He sat for these experiences every week with those friends, and once, privately, with me. I did not explain to him anything of these laws or of the experiment I was making, thus enabling me to watch the progress of developments from the one stand-point, viz., conservation of the germ life. The following passage of the Moon through his sign brought another one of the ancient philosophers, who became also a guide and interior preceptor to him. So we watched from one Moon to another for the advent of

additional preceptors, who came as regularly as the Moon's cycles. After the third or fourth one had come he was informed by these philosophers that he was to have twelve guides, which was fulfilled in the same order. I also watched his movements, and could distinctly recognize the new-born nature expressing itself through him. During the first year his appetite diminished to an extent that greatly worried his mother. Some days he would take nothing but a glass of milk until night; then he would merely taste the supper prepared for him by his careful and worried mother. During much of the first year there was an apparent stupor in his mental and physical activities, save at times when duty required his activity (to which demands he was always faithful), then he would manifest a brilliancy that astonished himself and those who had known him. The first part of the second year he settled down into a deep, peaceful calm, that impressed all who saw him with his having great superiority of character, which commanded the respect and confidence of all who met him; the sequel of which will be given in our next.

MYSTERY.

REV. WM. TUCKER, D.D.

MYSTERY is not ignorance, but imperfect knowledge. A being or thing of which we have no knowledge, to our intelligence has no existence, and therefore cannot be mysterious. Mystery is the result of knowing only in part. We may know a thing as a fact without knowing it as a thought. A child can know a locomotive as a fact; but he does not know it as a thought,

because he does not comprehend the science of its mechanism.

It is at this point the mystery of the locomotive comes in. We may know a thing exists, without knowing the mode of its existence. We know that a seed germinates; but we do not understand the nature and comprehend the mode of germination. Here lies the mystery. We know that a plant grows; but we

do not know how it grows. The mystery is in the how. Mystery depends upon the grade of intelligence and culture in parts; for men comprehend that which is very mysterious to children, and the learned mind understands that which is mystery to the uninformed.

No amount of learning ever takes us beyond the mysterious; for mystery is the shadow that accompanies the light of all finite knowledge. There is mystery connected with everything we know; because there is an element of infinity in everything, and the finite human mind cannot perfectly comprehend the infinite. Matter, force, life, mind, thought, feeling, will, volition, action, are all mysterious; because they have their source and cause in the infinite. Nature is full of mystery; because nature is full of God.

To reject religion or the Bible because it is mysterious is to reject it because it is divine and true. The divine is infinite, and the infinite is mysterious. There is no religion without God, and all revelation is from God, and God is infinite and incomprehensible. We know him, but we cannot comprehend him; and the shadow as well as the light of this infinite truth comes into all religion, and constitutes its mystery. God is in Nature, the Bible, and the Human Soul, and therefore all are mysteries.

Mystery in the Christian religion is evidence of its divine origin. Everything that God has made is mysterious. Atoms, molecules, minerals, liquids, grasses, plants, animals, men, thought, emotion, will, and action are all mysteries. We know, but we do not perfectly comprehend and understand them. They are revelations of the divine Infinite.

If everything God does is infinite and mysterious, we should look for mystery

in a divinely revealed religion. Whatever man can make, man can understand just as far as it is rational and intelligent. What the human mind can originate, the human mind can understand, comprehend, and explain. The fact, therefore, that man cannot comprehend the whole of Christian revelation is conclusive evidence that it did not originate with man. Mystery is the autograph of divinity; so revelation is divine.

Mystery is necessary to religion. A God unknown does not exist to our rational intelligence. A God comprehended is no God to our religious faith and affections. Worship, as the feeling of gratitude, love, resignation, submission, veneration, reverence, and awe towards the infinite Creator, Father, and Saviour, has in it an element of mystery. There is in all genuine religious worship an emotion that responds to the revelation of mystery in Nature and God.

This fact is revealed in our spiritual consciousness and religious experience. It exists in religious poetry and music, and is made manifest in religious biography and history.

Mystery has an attraction for the human intellect. It always interests us. It arrests man's attention, awakens his interest, quickens his thought, and arouses him to action. It stimulates to effort and application in the study of philosophy, science, and religion. Travel, research, discovery, and invention have resulted from its influence on man. We are conscious of its influence on us, and witness its power over others all the time. From childhood to manhood, from infancy to old age, it attracts and fascinates men. This has always been so. All nations and races of men in every age of the world have been influenced and moved by it. It has a function in life, and a work in the world. Its influence has been followed by grand and sublime results in all the fields of human investigation.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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Vol. I.]

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Nov. 22 to Dec. 21.

[No. 6.

SOUL-DEVELOPMENT.

BY A. F. MELCHERS.

WHAT external culture is to the body, internal culture is to the soul; a refinement or higher development of these respective life conditions. To cultivate the physical, man resorts to cleanliness or the art of dressing, — the latter being undoubtedly an outcome of the former; and as the latter can hardly be indulged in without the former, they may be regarded as one in their higher attained state. Secondly, to a development of the muscles through various means, as the age demands and suggests; and latterly, through the accession of grace, accompanied by politeness and amiability.

This all belongs to the external, but verges on the internal as it unfolds in the form of a science, and through amiability actually forms an alliance with the soul-nature of man, — amiability being an outward expression of sympathy, or a charitable impetus coming from the life-principle within, even if only conducted by virtue of drilled etiquette. But even as a schooled principle it lays the foundation for genuine sympathy or affection for every act of kindness or feeling of humanity arising from within, or acting in conjunction with the soul-nature of man, increases the activity of the latter, or

adds to its impetus as a life-condition. This is the beginning of soul-development, and as the physical is the agent which leads to it, it continues as such for all that is to follow.

Amiability is a centralization of humility or modesty and purity, for without the former the principle (or virtue), if once it has taken root and acts unwittingly, would be marred, which by impudence, arrogance, or false pride depends upon what form this lack of modesty takes in a being. In either event embarrassment or nervousness disturbs the harmony and betrays in what direction the link is broken, for arrogance in any form affects the brain and nervous system of the physical body, and is the cause of all troubles arising from the liver, arrogance breaking the harmonious vibration between the brain and the same; and while the magnetism which is generated by the liver cannot pass to the brain on account of the disturbed nervous condition, it not only leaves this in an enervated state, but deprives the whole body of the material energy needed for its support, and for which it depends entirely on the stability of the brain, or the consistency of its functional action. Without a steady supply of magnetism from the liver

— the magnetic generator of the human system — this is impossible, and thus a physical disorder; and as arrogance is not a physical disease, but a spiritual or mental one, its ailments, like the causes of all effects, is spiritual in nature.

This does not apply to the soul, for the original life-essence in man is a purely divine principle, and does not partake of anything impure, discordant, or animalistic, but to the spirit-body, which is the storehouse for all mental disorders, or evils, so called, as arrogance, selfishness, and sensuality, and which are created by man himself in permitting the animal passions and human weakness to control him as a living creature. On the other hand, by curbing his animal appetites or human proclivities, as self-love, vanity, conceit, etc., he adds force to the soul-nature itself, — every pure impulse coming from the soul; and where success is attained, it increases the growth or activity of the same. A superior motion of the divine principle over all the sensuous impulses of the material body and egotistical emotions of the spirit-body insures man the so-called positive condition, — the aim of life in connection with a physical body. To attain this, soul-development is necessary, and which is accomplished through the physical. The primitive step is cleanliness of body. This does not apply exclusively to the use of soap and water, but to the manner in which man contaminates the physical by licentious practices, intemperance, etc., both externally and internally, forgetting that impure physical indulgences create an impure spirit-body, and which impurities lay the foundation for future physical disorders, discordant spiritual forces neutralizing themselves through the agent which created them, only that this neutralization is painful in-

stead of enjoyable, — the sweets of physical indulgences reacting in concentrated form. By resisting these animal enjoyments, though, man develops will-power, or soul-force, one of the most important attributes of the divinity within.

Thus, physical purity is the stepping-stone to soul-culture or inner development, and, with humility or modesty as a principle or virtue, it leads to and leaves an unbroken chain to the so-called love-condition of the soul. Love, or *humanity*, so called, is that divine attribute which recognizes in every man a brother; but without *humility* this is impossible, for arrogance or false pride in man is that unfortunate evil which insists upon worldly or material distinction, and which is, therefore, nothing else than a form of self-love. Where the latter exists there can be no true love, no true humanity, no purely divine soul-impulse; and amiability, accompanied by the above, is but a shallow mockery, — a pretence.

Perfect soul-development is, therefore, based on purity, humility, and love. Purity constitutes a freedom from drowsiness, intemperance, and immorality; humility, a freedom from self-love in the form of vanity, self-righteousness, conceit, self-sufficiency, and arrogance generally; and love, a freedom from selfishness generally, or that which is known as jealousy, envy, hatred, malice, uncharitableness, and fault-finding with a brother mortal. The virtue in connection with these principles is manifested by temperance in all things; physical neatness, as far as circumstances will permit and within the bounds of reason, for unnecessary decoration is not only a defacement of beauty and harmony, but mars the human character as much as arrogance does, being a form of self-love which directs the mind to the

material instead of the spiritual or divine. Modesty is next in order, for even the greatest genius who lacks this qualification remains without recognition; man intuitively sensing a morbid craving for praise, and the nauseousness which this causes preventing him from doing justice where it is often well earned: being a form of vanity or self-love, it repels those who are sensitive, and in fact the only ones that can appreciate genius. Love crowns the whole, and constitutes a wreath of virtues in itself. The same are manifested by sympathy, affection, generosity, benevolence, kind-heartedness, liberality, forgiveness, and charity. The latter is the highest, for it overlooks human error, and its practice develops a force of soul which not only prevents it from narrowing down to earthly thoughts, but expands its vision and increases its power of penetrating into the unseen, — into causation.

Such is the ultimate of soul-development, and while man frees himself from his evils or adds of the above virtues to his being, he comes *en rapport* with the causes of things generally, and thereby is enabled to understand effects more fully, whether pertaining to matter or to man. Self-development leads to the latter, for, as he understands himself, he understands others, and as man is a microcosm of the universe, he may learn through the same much that pertains to the latter, — the two being as closely allied in material nature as man and God are allied in soul-nature. And as man progresses in soul-development, or learns the nature of his soul, he comprehends the nature of God, or first causes; for, emanating from this as a living spark,

he constitutes a part of the same, and by an increase of emotion or growth (which amounts to the same thing) the soul emerges from its surrounding material, and sees beyond that which is generally known as matter or material influences. And to have a realization of that which exists beyond the material is to sense or cognize the spiritual. To know the spiritual is to know causes, and to know this is to dwell in the light of the universe, or to exist within the influence of divine nature. The effect of this influence is peace, harmony, tranquillity of soul, and not only experienced as a beautiful quietude in one's immediate surroundings, but sensed by all who happen to be in the immediate vicinity of such a being. We have sensed this influence in the presence of those who were gifted with sufficient of the above qualifications to make their power known, although unwillingly and ignorant of the cause of their own inward peace, or soul-tranquillity, and which could be attributed to nothing else than either individual soul-culture or soul-development. By observation we found this to be due to all freedom from arrogance or false pride, etc., while those who were specially gifted with physical purity created an animating or bright effect on their surroundings, and those who had love developed caused everybody to feel buoyant or happy as they themselves were. Is this not their individual heaven? Echo answers yes, and proves that every human being is the founder of his own future happiness, and which experience teaches can only be gained by self-exertion or individual soul-development.

CHARLESTON, S. C., Oct., 1887.

MAN THE SON GOD.

A PROPHECY.

BY ANDREW J. ROGERS.

GOD IS—aye, IS-IS—Two in One—
 ISIS — Mother-Father—Life begun —
 The Great Whole in one entirety,
 Comprising all — every entity —
 All the functions of omnipotence.
 Such is God briefly comprehended,
 Who, Man his Son, alike intended
 Should be rounded out a microcosm,
 A potential world in one bosom,
 Who in his turn a world to become —
 His own Soul his firmamental home.
 God is the SUN of His own great SOUL,
 Vivifying all as one Great Whole,
 E'en the universal firmament
 Of His Sidercal establishment—
 All evolved from God's great Central
 Sun,
 Source of Life, beginning, end, in one.
 All things are parts of the one Great
 Whole,
 Divinely comprised in God's grand
 Soul.
 Countless entities God doth evolve,
 And in His good pleasure each dissolve,
 Reclaiming every Life, one and all,
 Each returning to His bosom's call.
 Man, the child of God, has his own
 Sun
 'Stablished in his Soul when first begun.
 Hence, microcosmic man, as foretold,
 Shall, of his Life of lives, worlds un-
 fold,
 Ere he shall have his Course of courses
 run
 Round through Space back to the Cen-
 tral Sun.
 But, barken : such great exaltation
 Is not due pledged by mere creation.
 'Tis only for such as shall make sure
 That his soul is wholly made secure
 In the promise of God. the Father,
 Vouchsafed to the Son through the
 Mother.

Though Spirit Man hath Life Eternal,
 Yet soul may sink to the infernal :
 Its functions is his circumference.
 Like Man's firmament, such the se-
 quence,
 Of divine growth and unfoldment
 Ultimating in self-government.
 If the Soul doth not this state attain,
 It is dissolved — Life goes back again,
 Even into darkness down beneath
 Where there's wailing and gnashing of
 teeth.
 But this pertains for *ultimate* good,
 Exalting Man unto final godhood.

The Son of God, the Father of Man,
 Lived with God before the earth
 began.
 In his Father's stead and holy name
 He called : the earth into being came.
 Yes, 'twas God, the Son, evolved the
 earth,
 Through which in time to renew his
 birth,
 Generating many from the One,
 All from God, the Father, through the
 Son.
 Yes, 'tis true, if we may use the term,
 Spirit is the microcosmic germ
 Which gave the earth its generic
 form.
 That man may there-through himself
 reform,
 And thus in turn, as the courses run,
 Unfold around his own Central Sun.
 Be not amazed : 'Tis truth, my brother :
 Stars are children of the ALL FATH-
 ER,
 Who hath sons and daughters not a
 few,
 Each divinely constituting two :
 The female being the INNER ONE
 Of God's divinely begotten son,

Who divid' th water from the waters
And foundeth worlds for sons and
daughters,

The Two-in-one, Father and Mother,
Who transmits all in dual brother.
As in Adam, the first son of God,
Who *became* incarnate on the sod ;
Or as it was in the Christian dawn,
When came Jesus, Virgin Mary's Son,
Divinely sowing new seeds of Life,
Which falling among tares brooded
strife

Between man and man of all nations
Because of priestly personations.
But fear not : This will not always be,
For Christ will appear, as you shall see,
In the approaching SABBATIC
DAWN,
Near about nineteen hundred and one.

The right royal birth of Christ our
Lord
Moves a million souls with one accord ;
Watch the coming as the cycles run —
The greatest shall be the Central Sun,
Which now of all the hosts seems the
least

As He rises in the mystic " East."
But look not for Him far, I warn you :
His rising is within, around you.
He will appear in every quarter,
In father, mother, son and daughter,
Quickening minds and expanding
lungs,
Declaring himself in many tongues.
Be not amazed, the Lord saith to thee,
Behold ! I am in you and ye in me.
I'll come quickly in next SABBATH
DAWN

Declaring the earth wholly mine own.
Therefore, trim your lamps, supply
your oil ;

I come to redeem, not to despoil.
All are mine, I will reclaim mine own
As they mature, each SABBATIC
MORN ;

Selecting only those made secure,
Leaving others that they may mature.

My cycles of harvest only run
In cycles around God's Central Sun.
I have had harvests many in the past,
And that now coming is not the last.
In the NOON of my exaltation
All who are mature have salvation.
After next harvest the world goes on ;
Darkness follows till another morn,
But to this *near* harvest look ye well ;
Thou shalt be gathered for heaven or
hell.

If for heaven give God the glory ;
If for hell, read the allegory, —
*Down into hades thou art consigned —
For the next great harvest predestined.*
Fear not, the *divine germ* is ne'er lost :
It is of God's own heavenly host, —
A child of earth who will in due course
Unfold its latent microcosmic force,
And come forth in due harvest season
All perfected in Wisdom's reason.
None are lost ; no, not even one
Whom God vouchsafed to our Mother's
Son.
Watch, therefore ; await the coming
dawn
Near about nineteen hundred and one.

ANCIENT OF DAYS comes not at
that time —

Only the dawn of a new régime,
Then soon comes the MILLENNIAL
DAY —

A million years all within the RAY
Of the great effulgent CENTRAL
SUN —

Life of all concentrating in ONE,
Even the PRIMARY SOURCE
DIVINE,

From which sprang every root, branch,
and vine,
Insect, fish, fowl, beast, and *Living
Man,*

Suns, stars — All, since the world
began —

Even to Christ, Man's Elder Brother,
SUN OF GOD, OUR FATHER
AND MOTHER.

"THE WORD WAS GOD."

BY ANDREW J. ROGERS.

THE Bibles of all ages, of whatever phase of religion, are full of allegorical truths; and I know of none more sublimely instructive than the threefold allegory with which SAINT JOHN begins his Gospel as recorded in the Christian Bible. It reads thus:—

"In the beginning was the Word, and the Word was with God, and the Word was God." (See John, C. 1, v. 1-18.)

But what is the WORD which was in the beginning, and was and ever is with God, and, according to SAINT JOHN, was God, and ultimately was made flesh?—As an *Esoteric thinker* I know that the word of man is veritably a *living thing*, an *immortal entity* sent out from within the soul of man, for a purpose or for purposes conceived in the mind of the utterer of the word. I also know that man's word is destined to either bless or curse accordingly as the utterer clothes, ordains, and commissions the word that he or she articulates. And I further know that if we evolve and utter words to the detriment of another person, other than per force of righteousness, the curse we intended for others returns in due course to the utterer, as surely as *old hens return home to roost*. We are severally the *Divine Source* of our own words. Words are simply expressed thoughts, which, when uttered, become embodied *living entities*, of the generic life of microcosmic man.

Every microcosmic soul is held, under the Divine Law *universal*, strictly accountable for every word, or emanation, or other evolvment from the Central Source of his or her generic life of lives, and accordingly will man unfold, round out and perfect, or degrade, dwarf,

and lose his spiritual self or kingdom.—Let the esoteric thinker study, learn, and comprehend the parable of the ten talents.

Truly the words of man are *Living Entities*, even though man in their utterances should clothe them in the most defiling and polluting elements of his nature. The words in themselves are emanations from the Eternal Life of God in man, and endowed with eternal, living entitical being, which must of necessity be innately pure, good, and true, for all Divine emanations sublimely comprise Light, Life, and Love, the triune essences which constitute real being.

Man is a Microcosm, and his unuttered thoughts are, as it were, unborn children, indwelling spirit entities, not yet embodied for outward life, while his uttered words are the embodied evolved children who live, move, and have their being within the supernal circumference of his microcosmic soul.

The WORD is triune, wholly generic, an entirety primarily comprised in one entity, innately endowed with the unfolding possibilities of God, the SOURCE of the WORD. SAINT JOHN avers that the Word was the Son which is in the bosom of the Father, and who was in the beginning with God; and by whom, not only this world, this planet, but all things pertaining thereunto, were made in the name and stead of the All Father and Mother God, and we all know and recognize in the bosom of our unfolded brother man and sister woman, that

The Son of God, the Father of Man,
Who lived with God ere this world began,
is to be revealed in the bosom of all
the elect of the races of man.

Let us understand ourselves : we are men. The Messianic Jesus of Nazareth, *narrowly* construed, is the typical embodiment of the Generic Life of the planet from which the various and varying lives have emanated, and are continuing to emanate. We know him, even the Christ, because of His living presence within our souls, and because we behold him in the bosom of our brother man and sister woman. I have seen him in the bosom of the Father, as it were, throughout the face of the earth, — in the lowly and in the exalted. Now that I have said this much, let me address myself to esoteric thinkers, and ask them to go with me in vision, that we may all together behold THE CHRIST BLESSING THE WORLD.

See, then, — each looking out from the *inner sanctuary* of his or her own soul, — the Generic Life of the plant, even the Son of God (dual in His divine nature as typified in the mystic Adam and Eve, blended in One, perpetually sinking and rising in the Life of lives, everywhere permeating, quickening, and lightening every entity of the microcosmic entirety, from the infinitesimal to the greatest, all inclusive). — Behold Him, the CHRIST of Christs, even the Son of God, the Father and Mother of Man, the two in ONE, in the name and stead of the All Father and Mother God, as He stands in the Centre of His Realm, and, perforce of His Omnipotence, sends forth from every part of His ineffably effulgent BEING, the Divine Life in Love which bestows ETERNAL LIFE upon all who are able to receive it and thence unfold as Sons and Daughters of God. Aye, behold the effulgent rays extending in every direction from every department of His glorious being, and entering into the *central life* of every entity or creature, animate or inanimate, great and

small! Note the response : Behold the love-inflamed insect,—fish, reptile, fowl, beast, and man, and every entity of the vegetable and mineral departments of Nature, corresponding gratefully, reciprocating the divine blessing, — their love and adoration flowing back in counter currents along the effulgent rays of divine Light, Life, and Love, which are continually flowing out from the CENTRAL LIFE, even God, the Son, the Father and Mother of Man!

Yes, behold all this. Photograph it, as it were, upon your *inner brain*, so that you may consciously carry continually with you the unerring evidences of the unwavering *divine support* of all life and lives, as well as the unmistakable signs of the early dawning of the next Millennial Day or Age of the World's spiritual exaltation, wherein, as per the divine promise, our Father and Mother God, even the dual Son of the ALL FATHER AND MOTHER, will be our "everlasting light" by virtue of their conjoined effulgence, which in due course of the World's (our planet's) *re-unfoldment* (as indicated by the approaching grand cyclical Sabbatic Morn), correspondingly quickens and lightens the innate latent DIVINITY in and of the Sons and Daughters of God who shall have received, in and through the blessing, the *Divine Word*, even the *Spirit of Truth*, empowering them severally to unfold and become manifestly the children of Light and Life conjoined in Love, the triune elements of *real being*, constituting them severally Sons and Daughters of God forever and ever.

When you shall have thus in vision beheld the God of the planet blessing all the entities thereof, withdraw yourself to within the Inner Temple of your own soul, and from there, even from that *exalted height*, behold the *indwelling Divinity*, even the Christ in Man,

correspondingly effulging the entire organic Man and thence blessing every molecule, entity, or part whatsoever of your microcosmic body. And as you gather in and comprehend these glorious visions, listen to the inner voice, even the Word as it is within the *Holy of holies* of your microcosmic soul, declaring in substance, if not literally, that "I am the Light and Life of Thy Life, even the Living Word, the Spirit of Truth, which bestows all power, knowledge, wisdom, and intelligence unto Man. Come ye, therefore, unto

me and I will give you the Spirit of Truth, even the Living Word of God, which shall make you free, and fill your whole being with divine Light, Life, and Love, perfecting you in the Trinity essential to Eternal Life." And let us, one and all, heed this *inner voice* and live unto God, that we may comprehend the allegorical truth which declares that the Word was made flesh in and through the Christ being conceived by Woman over-shadowed by God, who alone begetteth the CHRIST OF HUMANITY.

ESOTERIC GLEANINGS.

REASON from spirit to matter; from centre to circumference instead of inversely.

THE real Man is Spirit, produced and sustained by God, the eternal energy.

THE great initial step and difficulty is in fastening the mind upon that which is unseen.

MAN-SPIRIT proves God-spirit, as one drop of water proves the source from which it must have come. — *Dowl.*

WE are weak because it never entered into our mind to be strong. No one can be well until he is in his right place, doing the will of the Creator.

WE clutch at spiritual things as something apart from the body, having no relation to matter, or, if any, but remote, whereas we must realize that it is inter-dependent on matter, needs foundation, and a material realm for expression.

TELL me, my secret SOUL,

Inspired by God's own breath,
Is there no resting-place

From sorrow, sin, and death?
Is there no happier spot,

Where mortals may be blessed,

Where grief may find a balm,
And weariness a rest?

Faith, Hope, and Love, best boons to mortal given,
Start up within the breast, and answer,
"Heaven."

— *Charles Mackay.*

"WHEN the fleshly prison-walls of the mind fall, its first inheritance is a stupendous freedom. The narrow limits which caged it here are gone, and it lives in an ethereal sphere, with no impeding bounds. Even in our present state, to a true thinker, there is no ascent or descent or terminating wall in space, but equal motion illimitable in all directions; and no absolute standard of duration, only a relative and variable one, from the insect of an hour, to man, to an archangel, to that incomprehensible Being whose shortest moments are too vast to be noted by the awful nebulae of the hour-glass, although its rushing sands are systems of worlds. The soul emerges from earthly bondage, emancipated into eternity, while

"The ages sweep around him with their wings,
Like anger'd eagles cheated of their prey!"

— *Alger.*

THE SCIENCE OF UNDERSTANDING.

Fourth Paper.

BY WILLIAM COX.

The Union of Seeking and Sight, the Parentage of Truth.

[ROCHESTER, N. Y. Oct. 17, 1887.

EDITOR OF THE "ESOTERIC."

I am sure the readers of your magazine who have become interested in the "Science of Understanding" will be pleased to know that I have prevailed upon Mr. William Cox, the discoverer, from this time forth to continue the papers bearing upon that subject, and now being published in the ESOTERIC by his own hand.

The subject, so colossal in its bearings, and feebly commenced in your journal by his pupil, will now be carried on by the master himself, and I can promise all who follow Mr. Cox to the end an insight into truths, and a power of understanding that will make them "rejoice with exceeding gladness" that they are heirs of the glorious destiny that awaits every member of the human race.

Yours truly, and fraternally,

A. W. MOORE.]

ORDER, the majestic and dignified Queen of Intellect, spake thus to Wisdom:

"Whenever the Sons and daughters of men are disturbed by annoyances, or driven to and fro by complicating uncertainties—whenever, because of trouble, of no matter what character, they are hindered from obtaining the information they seek or the goal desired, duty demands that prompt and effectual aid be rendered them, not only for their own sake, but also that the health and well-being of my loved husband Law, be preserved. My heart aches when I behold the children of earth toiling without recompense, and seeking without ceasing, yet never finding the path to goodness.

"Hope, with its snowy pinions of light, still hovers in the chambers of my soul and whispers, 'Be of good cheer; darkness and error shall not always brood like a vampire bat of night over the earth. Before the united efforts of Order and Wisdom, Folly shall depart; Ignorance known no more, darkness shall flee away before the Light which shall break upon the children of men from the far-off peaks of Time!'"

"The desire and purpose of thy soul, O Queen of Heaven!" replied Wisdom, "are in accord with my own: whatever aid I can accord thee shall be freely and cheerfully rendered."

After much careful and loving consultation, Order and Wisdom decided upon what to them seemed the best plan of assistance to man in any emergency, and that was the union in holiest bonds of wedlock of the beautiful Divine Eyes, who, by the consent of many, was called Sight, to the man Seeking, whose patient endeavor endeared him to the heart of Order. It is not enough that man possess the eye physical; he must have likewise the eye spiritual, and of those who, possessing only the eye of the body, it is truly said, "Having eyes, they see not;" but to those who possess the all-seeing eye of the mind, sight indeed is given. This Sight, all-observing, all-comprehending, give I this day to Seeking that righteousness may be found in the Earth.

"From this union" continued Order, "there shall come a spotless soul, a mighty spirit, dwelling in a body pure, who shall be loved and honored of men, and who, in the fulness of his ripened manhood, shall go forth conquering and to conquer. To him, the

son of Seeking and Sight, shall all things be knowable; and without him shall no man attain to the UNDERSTANDING of anything.

“Unto Seeking and Sight shall a child be born, a son be given, and nations and governments shall be upon his shoulders. When the people see him they shall exclaim, ‘*Wonderful! All hail, Mighty Counsellor! Thrice hail, Everlasting Prince of Peace!*’”

“Let the banquet be prepared! Summon to the wedding feast all the friends of the mind. Those who in the course of time shall become the intellectual sires of Principles unchangeable; whose dwelling places shall be the earthly tenement-houses of men’s bodies, and who shall continue to guide and direct until life is no more. From out the depths of the vast and shoreless sea of thought call forth all True Ideas, the progenitors of Knowledge and Power; Grand Ideas, in whose mental womb zeal shall be concealed; Passing-Events, that beget Experience; Perseverance, the parent of Strength and Motion, Bid hither the tireless, plodding tiller of the soil in the garden of Thought, that child of intellectual fertility—whose blooming fields and ripening orchards are enriched with harvest fruit, the sire of that wonder-worker in Wisdom’s myriad pathways, great Reason—the most daring of explorers, the universal traveller. Invite Justice, the offspring of Virtue’s daughter; extend my cordial invitation to Mitigation, that pacifying King among the Influences, whose child is the sweet and smiling Mercy. Summon Men-Ought-to-Use, whose offspring is Love; call, also, and welcome to these nuptials, Attention, Construction, Inspiration, Harmony, Gravity—he of solemn, yet momentous mien—Death, the leveller, Envy, Trouble, Beauty, Dissension—the remorseless divider—Anger, whose poisonous words find easy entrance to ignoble minds. All these Influences

invite, that our intellectual banquet in honor of this union may nothing lack.

“One there is, however, whose words would only tend to fill the minds of all with evil thoughts, and spread a pall of gloom and wretchedness over all—that one, Discord—invite her not, O Wisdom!”

Promptly, upon receiving the invitation of Order at the hand of Wisdom, the guests assembled in the great hall of the Mind, beneath the overarching, boundless canopy of Thought, which shone with dazzling beauty of countless intellectual stars, whose light blazed with a radiant effulgence, to which the splendor of the noon-day sun is but a shadow. Star upon star, jewel upon jewel, gems of exhaustless mines, jasper and onyx, diamond and amethyst, opal and pearl, vied with each other in shedding resplendent glory upon all around and beneath them. The banquet table had upon it the rarest intellectual viands, while all the flowers of the mind and soul rendered the scene one of matchless and indescribable loveliness: fruit from the fruitful soil of Thought; fragrant flowers, nodding beneath the crowning zephyrs that touched every petal and leaf into song, and filled the room with melody, as if the whispering of angels were there; meat and drink; nectar and ambrosia, and Virtue’s golden bowl filled to the brim, with the true, sweet wine of life, which alone can fill the heart with fadeless and perfect joy.

Order, with slow and stately step, and presence of queenly majesty, walked to the shining altar at the head of the table, and taking the hands of Seeking, the mortal, and Sight, the divine one, she joined them together in friendship sweet—the union of the mind.

“Eat of this bread I break for you,” she said, “it is divine. Drink of this wine, for the juice of the ages is in it, and from it ye will receive life eter-

nal. Thus do I unite thee in Wisdom's ways; two souls conjoined and of one accord, forever and forever."

The Muses—beautiful daughters of Memory—who likewise had gathered to do honor to the occasion, joined hands, and with harmonious voices sang a responsive, sweet and glad Amen.

As the last echoing cadence died away, Attention spake: "Hear me! Dear friends! hither come from near and far, from regions round about, or lands remote; ye of the olden age, and ye of these new-born hours of thought—all assembled here to aid and bless this union—it is meet and proper that we should lay upon the nuptial altar of these two loved ones, Seeking, the mortal, and Sight, the divine one, our offerings of good will. I first will honor and assist by laying on the altar this, the olive branch of promise. If planted in the soil of mind and watered with refreshing dews, it will bud, blossom and fruit with the lapse of ripening and well-cultured time into a rich and golden fruitage."

Gravity—he of solemn yet expressive mien—from the summit of the sumptuous throne of intelligence whereon he sat, gazed silently, yet with joyous satisfaction upon the celebrating throng; his eyes beaming with the light from the fire of his rejoicing soul. Next, Harmony, whose subtle influence contributes concord and amiability; whose powers of blending consonance fills every mind and heart with melody, and adapts with perfect fitness each and every part to form a perfect whole, laid first about the shoulders of the groom and bride an airy-textured mantle of transparent sheen, whose light and filmy threads were woven of the ocean's spray; then gave to them a golden chariot, silver-trimmed and of most curious workmanship, complete in every part, and drawn by smooth and matchless, shining steeds, with coats of

burnished gold, gifted with the great speed of thought, and voices sweet and of immortal character that, forever through the changing sweep of time, should speak and teach.

Construction, he whose skilful hand doth fashion rarest forms of mental workmanship, limped with slow and measured step to where the wedded ones stood all expectant, and clasped about their wrists confirming bracelets of the purest gold, and hung about the ivory columns of their throats a priceless necklace starred with costliest gems. These gifts, though marvellous to behold, were nothing to the *promise* which the pencil of some inner and delightful fancy sketched upon his broad and generous face, of toys and plumes, of implements and weapons which he meant to fashion for the wondrous boy, who, bye and bye, would be born to them, and whose giant powers of mind and soul should assist the might of every principle of good, when in his ripened manhood, he should, warrior-like, go forth to battle for the priceless boon of glorious UNDERSTANDING.

Inspiration, whose ideals of life reach beyond the stars, and whose thoughts in olden time flew as on the wings of morning, even to the summit of hoary Mount Pelion, and seized with grasp of steel the mighty tree, from which, when stripped of leaf and branch, was fashioned the mighty rod of JUSTICE. This rod, converted to a giant spear, with power to penetrate into the hidden mysteries of all things, Inspiration gave to Sight and Seeking to hold in trust for the mighty offspring procreated from them. Goodwill, with light and graceful touch, swept the silent strings of his lyre, and the melody, sweet to the ear, entrancing, beguiling, soul-subduing, filled all with rapture, its subtle influence blending the fiery heat of vaulting pride and fierce ambition.

Death, at whose feet all must sac-

rifice and atone, since many a thought must die that other and more worthy thoughts may live, offered as a nuptial gift, a three-pronged barb, which, through the kindly aid of Wisdom whose acts are often stern, yet always just, should be used both as the bane of mortals and the blessing of immortals.

Dissension brought the torch, a gift-offering to Seeking and Sight, saying, "Though united, in the lapse of time you will meet with much that naught save adjustment and dividing will counteract and utilize—pleasure and pain, division and contention, yea, the sword, with fire and blood can bring reward and peace to thee in thy searchings, but thy visions, the source of these, O Seeking and Sight, thou shalt not find in me; the Torch and Link alone I give." Thus spake Dissension, the divider.

A gift from Envy at a time like this might seem to be unwelcomed and unwished; yet Envy has a mission in the evolution of the mind. It has its growth and life in pride, ambition, desires that the soul shall gain the glad and blessed things which other souls have won. In years to come, perchance, my aid may something bring to thee, hence, wedded ones, I have this word to give, in hours of need, "*Remember me!*"

Beauty, the fairest, bonnie queen of all the gathered guests, with eyes of tenderest light, that gleamed with the loveliness of a thousand bewitching fancies, looked fondly at the newly wedded ones, and in voice tuned to sweetest melody said; "My gifts to thee, loved ones, are all the joys which please the hearts of men. I give to thee the fascinating art of sweet discourse, by which ye may overcome and turn aside the purpose of the strongest minds, and if thou wilt follow in the paths through which I lead thee, thou wilt surely know a bliss delightful, sweet one; dear Sight, through me alone can thy loved off-

spring come to possess his own. Accept from me his name, TRUTH. Truth shalt thou call him, for in thine eyes he will seem as beautiful as I am, and Truth alone can come through me. TRUTH, and TRUTH thy son shall be. Upon the shoulders of Truth can governments and nations rest. Of Truth alone shall the people say, 'Wonderful! Mighty Warrior! Everlasting Prince of Peace!' Here in mine own consciousness, and in my promise to thee, in the life-giving waters of affection will I baptize thy son, that his spirit may be pure, spotless, and without reproach.

"On Earth, in the perfect period of his ripened manhood, he shall be the swiftest and mightiest of warriors. He shall become a crowned monarch over all. In the blest abodes he shall be the best beloved. In Heaven, or on Earth, he alone shall be chief. When departing to the realms of shade, the regions of the mighty dead, his mortal part shall remain on Earth, his ashes rest in the silent urn; but the immortal part, the soul which thou gave him, O Sight! shall through thine eyes, see and ascend to bliss, abiding in realms divine."

The united guests then pledged their assistance for the equipment of an expedition, having for its object the attainment of the requisite material for the construction of the garments fadeless, perfect, and of matchless beauty, in which to clothe the offspring of Seeking and Sight, Truth the beloved.

Discord, whom Order had warned Wisdom not to invite to the feast, suddenly entered the banquet hall, and tossed a golden apple upon the table. Deeply graven upon it in shining letters were the words: "*Let the fairest bear the prize away.*" On discovering the beautiful object, thus unexpectedly tossed in their midst, the assembled guests began an earnest discussion as to who of their number was entitled to its possession.

They were unanimous in deciding that it should be awarded to either Order, Wisdom or Beauty.

No sooner had the conclusion been reached, when Trouble, appearing on the scene, seized the apple, and giving to his arm unmeasured impulse, flung it into boundless space. It whirled with speed, as a flashing meteor through the air, until it struck the peak of ages, rebounding in rapid flight through the empyrean, entering again the thoughtful hall. Seeking, who had wistfully followed its course, caught it.

Then said Order, Queen of Intellect, "Seeking, give to me the prize, and over many people far and near shalt thou reign King over many Kings,—nay more, thou shalt be esteemed as an Influence powerful, the wealth of Elemental properties commanding, if thou wilt but give the prize to me."

Wisdom, next, in words of measured value, said, "Wealth, nor kingdoms of the Earth are mine to give; but sagacity, prudence, health, readiness of apprehension, courage and a bravery whose spirit endures in the hour of strife. I will bestow a light to thy reason, which with cautious and tempered step shall guide thee through the fathomless whirlpools of boisterous contention; thou shalt defy Destruction, if thou wilt give the valued prize to me.

Beauty, from out the airy textured veil, woven from the silvery spray of the ocean streams, shrouding her face of tender and melting loveliness, the smiling Queen of Love, looked

fondly in the face of Seeking and in words floating to his ears on perfumed breath, said:

"Son of man, what would POWER be to thee? Where now are the mighty monarchs of the empires of the past? Are they not shadows dwelling in the silent tomb? As the tides of the sea ebb and flow, so woe and mourning cometh; the rich, the poor, the haughty, the lowly, the coward and the brave, all from woman born, will find their resting place in the tomb. Thou also will perish—only the spirit of the just abideth. Let the prize be mine, and the Influence of Beauty shall lead thee by pathways sweetly perfumed, bordered with flowers of fascinating enchantment to the beautiful home of knowledge, where dwells his bright-eyed, lovely spouse, delightful UNDERTSANDING.

Of all beings, she is the sweetest loveliest, most enjoyable. She, O Seeking, thou shalt behold, and her voice hearing, the splendor of thy sight with brilliancy shall sparkle. As the fragrance of flowers in the garden of thought revives the careworn, wearied mind, gently, silently, yet as surely as the tiny bud unfolds into the rose, so shall the spirit of Beauty, through the purest senses, unfold to thee newer glories, and by the gateway of them, ever-receiving Sight, bring treasures untold.

O WONDER-SEEKING MAN! because of my love to thee, and thy dear Sight (spouse for generating Truth), I pray thee, therefore, *give the prize to me.*

THE human soul has a better principle, and has also a worse principle; and when the better principle controls the worse, then a man is said to be master of himself; and this is certainly a term of praise; but when,

owing to evil education or association, the better principle, which is less, is overcome by the worse principle, which is greater, this is censured. He who is in this state, is called the slave of self and unprincipled.—*Plato.*

GOD IS ONE IN ALL.

BY JOHN LATHAM.

Osiris, Yahveh, Zeus, Brahm—

It matters not what mystic name

Doth hold man's thought with holy charm,
In essence all—One and the Same.

To some God seems a formless Light,

To others, He of Virgin born ;

We yet may learn that both are right
When perfect truth shall have its morn.

For nebula that shapeless seems,

As suns and worlds are found to burn,

As many a fancy of our dreams
In time to earthly substance turn.

For light is but a gem of earth

And earth a congealed globe of light ;

The formless ever seeks for birth
E'en taking shape to mortal sight.

That which is high ; that which is low,

Exchange in one eternal round ;

Till earth itself in time will glow,
And prove indeed 'tis Spirit ground :—

With prayerful heed, then, tread its sod ;

Ye little know the might that's there ;

How greatly of the life of God
The humblest thing of earth doth share.

While God is far, he yet is near ;

While he is light, he yet is form ;

We meet him in the silent hour,
And even in the raging storm :

From centre to remote expanse,

From nebula to earth-born flower,—

In human form that doth enhance
And best reveal his endless power.

"THE MYSTERY OF SIN."

A LECTURE BY HIRAM E. BUTLER.

[Delivered before the Society for Esoteric Culture, of Boston.]

The mystery of sin? Yes; for it has been a mystery since the time man began to think reasonably and logically upon the idea that all things emanated from one common source, that source being one of all goodness, wisdom and power, and yet that we should find in our world this principle that we call "sin." How can we reconcile to our minds the mystery of its existence? We look out upon a world of disorder, of sorrow, of misery, of intrigue, of injustice, of falsity, of crime, all apparently emanating, at least permitted by, an infinite mind.

We have been told from the beginning that sin was the transgression of the law. What law? God's law; because there is no other. It is well to discriminate in our own minds between the statutes of men and the laws

of God for, if God is the Creator of all things, of all forces, of all principles, then all true law, of whatever nature or character, can but be the emanation of that divine mind. When we take a view of the world of creative energy, and form in all its variety, we think we see therein inharmony, chaos, and disorder. We see it thus because we judge of all things from our own personal consciousness, and from that point of view we condemn all things as evil,—as sin,—that are not in harmony with our own ideas and desires. Were we capable of rising to the sublime heights of the mind which rules the universe, which projected it into being, set all things in order and place, and had in its original thought use for everything that lived, we would then see and understand the great mystery Paul re-

ferred to when he said that "All things work together for good to them that are called of God, according to his purpose." From that expression we see readily that if all things work together for good to those who are living up to the infinite purpose of the Creator, then all things become good, and evil vanishes away and ceases to exist.

Good and evil are necessarily relative. We say, from our standpoint, such and such a thing is good. Why? Simply because it serves the uses that we wish to be served. We say that such and such things are evil because they oppose us in the accomplishment of our aims in life. Therefore, the terms adversary and adversity become virtually synonyms; also the words, evil and devil, become synonymous and both of these belong to the same family. Anything, whatever, that is in harmony with our purposes is considered good. Let us illustrate. We see a man become very angry with his neighbor. He forms a purpose in his own mind to injure him and he matures a plan by which to accomplish it. You, being a just man, and wishing to save the neighbor from the injury which is planned against him, step forward and endeavor to thwart the carrying out the evil design. You at once become to that man an adversary, and your efforts to thwart him seem to him evil and a sin against a law of right which he has set up in his own mind, and, in turn, your ideal of right, being superior to his, his efforts are of evil import to you.

Thus, the combination of circumstances, we may say, forms two evils, each adverse to the other; for both are evil, allowing each individual to speak from his own standpoint. If evil were absolute it would dethrone the Deity. There is such a thing as evil being vital but not absolute. That is to say, every man and every creature in the world is governed by the law of his own nature. As long

as that person or creature is so conditioned that he can act in perfect harmony with the law of his being, his body remains in perfect health, while the whole nature works together in harmony.

As soon as any nature outside of, and adverse to, that organism, is brought into the mind, and into opposition to the workings of the law of that nature, it creates therein discord; inharmonious and adverse action, which will produce disease and, if continued, will bring death. Diseased condition means, of course, just what the word implies, a dis-eased, or an uneasy condition. The one law that I have so frequently brought before you as being the prime factor in the world, and the motive of all others to keep before the mind, *i. e., use determines all qualities, whether good or evil*, entering into every department of existence. It forms the base of discrimination in your own mind in relation to your body, and of the services that you are to render to the world. When that law is applied in harmony with your own nature, relative to such services, all will become harmonious to you. Now, if we are enabled to carry out to a final ultimate the law of use in our own nature, we will then find that it will so harmonize our mental faculties, so open our interior, intuitive perceptions that we shall be enabled thereby to go out into the soul of nature which is the thought-world of Deity, and from the soul of nature we will, to an extent, and to a very great extent, be enabled to comprehend the mind of God in so far as it relates to all created things.

When we have reached that high pinnacle of attainment,—for it is truly a high pinnacle;—we can then, as from a mountain peak, overlook all the valley beneath filled, as it is, with all manner of life, and discern in every organic form, animal and vegetable, yea, mineral, a use. Why

a use? Because when we have so far harmonized our minds with the mind of the infinite so as to be able to think the thoughts of God, we then see that in that mind there is use for everything and every condition that exists in the world.

Here is mystery to those whose minds are not capable of making the ascension to this condition; but to those who are capable of ascending this mountain of attainment, and of finding within themselves a harmony with the infinite mind, there is no longer mystery in what we call evil, but all becomes plain.

We thus see, as we look out into the world of animate life that every creature that lives has its use in the world, and that that use is like that of a man when he lays out a plan of a great building. When he engages in a work of this kind he first draws the picture in his imagination of what the building is to be when completed. Then he puts that image of the brain upon paper. After he has done that, he goes to work and makes his calculations as to where all the different kinds of material are coming from, out of which this building is to be made. After he has completed these calculations he at once employs all kinds of mechanics, from the workmen that go to the quarry, who dig down the mountain sides and blast the rocks, to the men that work with their chisels, smoothing up and squaring the stone, and those that do the finest and most delicate work in the finishing of the plans.

Now, if one inexperienced in the work of the building should come along and see all the varied workmen thus engaged, some blasting holes in the solid rock, and others polishing the stone and making it beautiful, he would look at the one with, perchance, disgust, saying, "He is tearing up and defacing the earth in thus blasting the rock." But the polishing of it up might strike him as very favor-

able; but this polishing could not be accomplished without the previous, rough, laborious work.

So, surveying the different work, he could see how adverse one kind would be to another; how the tools which one used would be destructive to the work another was doing. Thus, if he takes the man who is blasting and puts him to work with the man who is polishing the stone, what would be the result? Why, the work would be spoiled, and in place of assisting he would do the opposite. But when each mechanic keeps his place, works in his own department, and does his kind of work faithfully,—the one mind governing all and knowing what he wants accomplished,—then all work together to ultimate the one, grand purpose. Thus, we find, as we look out into nature, that every life is as busy as it can be, for life is necessarily activity; inertia is death.

Thus, we have here two principles which might be carried out so far as to say the one is evil; the other is good.

We go to the vegetable world and we there find that it is taking the elements from the earth, air, and sunlight, and carrying them up into vegetable life. Then, there are animate organisms that feed upon these vegetables. First, the insect that is the product of the decomposition of vegetable substance; then, again, there are other animals whose nature it is to feed upon those insects that are the quintessence of the plant life. Here, we see one creature eating up the other, and from the law of higher use it is very good that this insect life should perpetuate itself. So the work goes on, one creature feeding upon another, the higher feeding upon the lower, from the lowest grade of existence to the highest form of manhood. Every step of the way, judging from the law of the nature below,—that which is above acts as an adversary of evil, the higher laying hold

upon the life of the lesser and incorporating it into their own being. Thus the higher makes itself responsible in superior use for the life of the lower that it displaces.

Thus we see that a world of mind is being developed through a world of matter,—that in the processes of digestion we take food into the body to nourish the mind. If you see an intellectual man, the mind is busy every day, intent on intellectual pursuits. You find it necessary to feed the body in order to supply the waste, for the food which you take into the body supplies the mind.

Now, as we look down into nature we see there our father's workshop. All the little creatures that live are intent on gathering the chemical elements that otherwise would be wasted. They are busily engaged in gathering those elements, taking them into their organisms, preparing that chemical compound, or thought-essence, if you please, for the processes of life itself, and, in turn, we see the higher is gathering and transmuting it to something still higher, and so the line of evolutionary progress is going on from the lowest to the highest. We read that in the beginning God said, "Let us make man in our image, and let them have dominion over the fish of the sea and over the fowl of the air, and over all the earth." In this was expressed the plan of the mind of the great builder of the world, and by keeping this before us, and the question "What is the use of this and that?" we may by the development of the intuitive faculties come to know for ourselves.

If we believe in progress, we need only to cast our eyes back a few years to find unquestionable proof of the progress of the human mind. We find there is abundant evidence that those who live now have greater capacity than any that have preceded us, to find knowledge for themselves. There are two faculties in man; one

is that of reason,—the other, intuition. Reason is dependent upon what it sees, hears, tastes and smells. In short, upon the experiences, and sense-thoughts. The man who lives wholly in the material reasoning faculties, takes the plant, examines its form and goes to his books to find out what somebody else has thought, and usually accepts it as final. If he attempts to go further, he only carries out the truth or error, as the case may be, of his predecessor; these errors are perpetuated as scientific facts; but if we call into use the intuitive and soul faculties,—known as psychometrical power,—by silencing the action of the external brain, quieting the restless struggling of the physical energies and begin to think from the great universal mind, greater and higher results are achieved. Now, what is it that is going on in such a case? As you begin to inquire, keep in mind the law of use. Go then to the plant, to the mineral, or wherever you please; place your eye upon that plant or stone. You do not know what it is. Is there in you anything that bears a likeness to the mind that made it; you all answer with one accord, "Yes!"

Yes; you are a spirit. You have a body, and you have a mind. You are a spirit. Therefore, as spirit, you may, by the alliance of the intellectual faculties to your spirit-nature, know the mind of the infinite spirit. Then silence the external mind as to the nature of the being or thing you are inquiring into, for it is only thus that you can exclude the clamor of the outer world. Then as you place your mental eye upon the object, allow the imagination to have play, and inquire into the cause and use of the thing. Then recognize as a fact that everything emanated from one source,—that source being of the spirit which animates my body, and all bodies and things; for all things came from the same cause-world, and were made

from the same cosmic essence. Your own spirit comes into a consciousness of the spirit essence that animates and actuates that plant as you sit silently allowing the innermost to form its own conclusions, and to thus instruct the intellect by impressing itself on the senses.

By that process you become a reader of the mind of God so that everything around you, — every plant, every animal, every stone, — will be to you a word of God, will speak to you in the language of the infinite, and tell you all about the processes which your father is carrying on in the building of that mighty temple of humanity. When the angel came to John he showed him how it would be built out of living men and women, brought into conjunction with the infinite mind, and would stand as the king of the realms beneath. When we have reached this condition we will comprehend the uses of what we now call evil.

Some will say, "What! Is there no adversary which is to be striven against? Are these adverse conditions that meet me in every effort to do right, not evil?" Yes; they are evil, relative to your higher and better, or real self. The flesh that you possess, — the physical body, — the mind that belongs to the body, — are all adverse to the spiritual, and to your efforts to ascend into a perfect consciousness of the creator. But is it evil? Let us see. We find two laws acting in all things; one emanating from God, and descending into matter; the other ascending from matter and returning to God.

Here, then, are two forces; the one, the descending currents of involution, where spirit is taking form in matter and shaping it after its own will; the other is the ultimating process of that will which is the innermost and highest principle of nature. Then, we will call these two, the one the descending currents of involution, and

the other, the ascending currents of evolution, or the spirit ascending up and working out an ultimate Son of God. How is this done? Matter has its uses in its relation to matter. Spirit has its uses in relation to spirit. Now, the spirit within you, in its uses and its relation to spirit, is that which is coming up within you into a consciousness of its kind.

God is spirit, and so are you so far as spirit is unfolded within you. The outer mind has only a consciousness of its relations to matter, to earth, and the things of the descending currents of involution wherein spirit is bound within the limitations of material substance.

Now, as a necessity, the material mind struggles to maintain itself, to hold the charge which is committed to its care, and the animating principle that is carrying on the work of its existence. Spirit, in turn, is struggling upward to obtain consciousness of divine life. In these two processes we find antagonism which arises from the reaction of matter. How shall we reconcile these two so that there is no longer antagonism in our nature, for in antagonism alone do we have the knowledge of sin?

We inquire into the use of this body — into the use of and workings of the spirit, for the spirit alone can give that understanding. No man, by words alone, can do so. Though I had the wisdom of an angel, and could command the intelligence of an archangel from heaven, — could even speak to you the words of God, I could never impart to you an understanding of them, save as you come into an openness and exercise of your spiritual faculties through which alone can you realize the true nature and soul of things.

Every plant, every form of life is a perfect word of God. You must read and understand, and if you wish to understand the words of God you must make the effort. The spirit that

is like to the Creator must interpret the action of the forces which are working within. Then, in order to accomplish this ultimate and find the harmony between matter in its processes and spirit in its processes, we find that it is absolutely necessary to hold the one in abeyance, and give the ascendancy to spirit, for you cannot serve two masters. You will hold to the one and despise the other, or despise the one and hold to the other.

When you answer the question which you love the most, mind, knowledge, understanding, wisdom, which relates to God and the spirit world, or the sensuous pleasure of this body, then you are ready to decide which way you want to go. There is no standing half way between the two.

Therein is the mystery of sin; therein is the antagonism and inharmony. How then can we find harmony in the workings of nature? The Apostle Paul said: "to be carnally minded is death, but to be spiritually minded is life" or in other words minding the things of the spirit is life and minding the things of sense is death because all that makes you a conscious entity is the thought you have of them.

If I had the power to come up before you and with a stroke of the hand drive from you all your power to think you would be as one in a state of sleep.

When we have properly developed the spiritual consciousness the dream state will be changed to a real consciousness of a spirit life and going to sleep will only be passing from the physical world into the spirit world. This can be obtained here and now. Then the two states of consciousness are very apparent. The consciousness of flesh is one we are all very familiar with. The consciousness of spirit is the one we all know very little about. For my part I have chosen the consciousness of spirit because that is superior to all

and from my nature I can find no happiness, no pleasure, in any other sphere of thought than that which relates to the spirit.

Now, if you feel you are decided in your own minds that you would prefer the enlargement of the knowledge which comes from the spirit of God or, if you are a member of the church and want to go to heaven, you want to be where God is. If you wish to be where God is you must come to a consciousness of spirit. Consequently to talk about dying and going to heaven is a fallacious hope of real life. Therefore you must decide which it is that governs, a spiritual or a physical consciousness. If you choose the spirit consciousness you must conquer all the desires for the gratification of the senses.

You must subjugate all the senses of the physical body, cultivating all those which arise in the spiritual consciousness and you will discern what senses there are in the body which are harmonious and what antagonistic to your ascension into a spiritual consciousness, and as fast as you come to the knowledge of what is inharmonious, you must sacrifice it. And as you crush them out in this direction they will awaken to a consciousness in a spiritual direction superior to that which you before had.

Thus it is true in every sense of the word what the Nazarene said: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

In coming into that spiritual consciousness you will find that every sense which you suppress will immediately come into harmony with your ultimate work and become, as I see, a hundredfold greater and grander and more useful to your higher ideal.

Thus, by going to your inner consciousness, trying constantly to be-

come acquainted with your real self, you will find that that real self is the true man, and that the natural man is held in abeyance, for death came by sin. Life comes by the spirit, and the evolutionary process. It is said by the students of occult science that there are men living in the world to-day who are several hundred years old. I have no reason to doubt it. I believe there are evidences beyond question that the power of immortality is in your own hands.

God is not an arbitrary monarch but God is the spirit which dwells in your own soul and is ever ready to serve your own will. There is no death, no sickness, no sorrow, no pain, nothing of the kind in the spirit.

When you have brought this body into perfect harmony with that one

eternal consciousness, then matter becomes as subservient to your will as it was in the beginning to your father and my father, to your God and my God. Then you will become the conscious Son of God. We are now the sons of God, but we have not awakened to a consciousness of what we are.

Now, then, the whole question depends upon yourself. The carnal sense leads to the involvement in matter and the decomposition of the same, and when the intelligence unites with the soul from within, constantly praying, "Oh! for divine wisdom, and comprehension of the mind of God!" then will you begin to realize your own inherent divinity, "A Son of God, and heir of all things."

THOUGHT AND LIFE RENEWAL.

"The letter killeth but the spirit giveth life." It is as needful for health that the brain activity should continually produce new combinations of thought that will chemicalize the nerve-system for the use of the spirit, as that the body of flesh shall be renewed by fresh food elements that will chemically rebuild its waste tissues.

It is the privilege of the human soul to reach, day by day, the source of renewing of the life, by freshly drawing from the storehouse of the universe.

Nerve-tissue is not rebuilt alone by phosphates, or by any quality of nourishment with which the stomach deals. There is an esoteric as well as an exoteric nerve-feeding and renewing. Therefore, Jesus said, "Man liveth not by bread alone."

The esoteric feeding may, and often does, disturb, retard, and prevent the exercise of thought-feeding. It can, and does, when rightly selected in quality and quantity, promote it.

Having built the nerve-tissues from

external food into a state of health, and thereby facilitated brain activity, the regulation, control and selection of thought-life become possible, and the indispensable spirit that "giveth life" is made practically available.

Grief consumes. This is a well-known, literal effect of grief. The flesh wastes. The spirit that giveth life is dispersed or congealed. It is the stereotyped thought, or harboring of grief, that wastes and consumes. The miser is shrivelled, or hardened physically, corresponding to the shrivelling and hardening of the spirit,—and it is the stereotyped thought or habit of scheming and grasping to accumulate that has absorbed his spirit, and worked the shrivelling and hardening.

All fixed formulas of service, of prayer, and the habit of considering points pertaining to the direction of our lives as once for all settled, fixed, undebatable,—tends to the mental inertia that killeth.

Principles are forever unchange-

able as well as adorable; but the judicious adaptation of them to all the varying phases and circumstances of life makes a continual evolution of thought the vital necessity for the embodiment and expression of spirit.

When once we have discussed any presentation of a subject to the utmost of our ability, we can gather no more life from its reiteration,—therefore stereotyped thinking admits of no inspiration, and without inspiration nerve-substance lacks its most essential vitalization. Stereotyped thinking mummifies the spirit.

The tendency of our environment, as well as many forms of daily duties pertaining to the provision for the bodily wants, serves to hold us to a reiteration of stereotyped thoughts, which, having no quickening germ of a new combination in them, is a condition against which we need constantly to guard. Stereotyped thinking often results from a lack of opportunity to hold converse, or exchange thoughts with minds of a different constitution, and whose views are consequently unlike our own.

Breadth and vigor of thought, and research, breed a generosity and magnanimity of soul that is energizing to the spirit, and a hospitable spirit promotes vitalizing thought.

It is contended that monotony in diet is hygienic. It may be so for overfed, paupered appetites, or, for appetites that tend to over-feeding. But monotony in act, as well as in thought, is the letter that killeth.

There is an everlasting freshness and newness of life in the Universe. This is evident from the ceaseless recurrence of the seasons and all planetary phenomena. If "there is nothing new under the sun," there is a ceaseless evolution that brings anew to every seeking mind the fresh and quickening forms of truths, "ever new" in combination, even though "ever old" in kind. The vibration of out-reaching thought becomes the tele-

pathic conductor of thought-vibration from the universal thought-realm, and what we demand fervently, persistently of that realm it will surely yield us. The universe no more compels us to ruminate on the thoughts of yesterday than it does to subsist on the bread that nourished us the day before. The thought-realm will welcome the rejuvenated elements sent out afresh from our jubilant mental activities and restore them to us with an increased capacity to be vitalizing, and thought and life promoting.

The loss of power to think, and enjoy thinking, is destructive. If lack of physical nutrition is the inducing cause, that should be carefully noted and promptly remedied as physical or mental inertia is a breeder of stereotyped thinking—and is detrimental to mental and physical health.

One who cannot attain to an ever increasing enjoyment of thinking, is but a clod.

No class of persons, possibly, are more in need of a method by which to avoid stereotyped thinking than are houseworkers, and, such women as have no need or incentive to application to active duties; unless it may be confirmed invalids who are unable to follow a steady occupation.

The housewife asks, how shall I avoid the reiteration of thought connected with my monotonous duties, or how shall I avoid its effect?

Where one's vitality is heavily taxed with onerous and ceaseless duties,—and one cannot find recreation outside, perhaps something can be done mechanically, like the mental rehearsing of sentences from favorite authors, or gems from poets, that will change their brain vibrations. Some persons have tried this successfully. This is also good for unoccupied invalids. If there is a possibility of having an entertaining story in process of reading by some member of

the household, this is an excellent method of arresting the monotony of thought-vibration connected with routine duty in the house.

It is equally important for the housewife or maid to learn to set aside all thought of daily routine as soon as the daily round of work is accomplished, as it is for the man of business. Greater simplicity of life, however, will be requisite to enable the house-worker to fully achieve this end.

The invalid, especially, needs to learn how to break up this tendency to stereotyped thinking. If one has musical knowledge and taste, it will prove an aid. The musical vibrations are peculiarly adapted to readjust the tendency to mental fixity and morbid conditions of mind. When one can sing, or play an instrument, either is invaluable to renovate the nerve-system, and mental habit. Even when this is impracticable, it is a helpful, soothing, and harmonizing exercise to *think over* a piece of music, song or tune, in careful rythm, as if singing or performing the same. Such brain-vibration, if it is persistently followed, will completely break up, for the time, the wearing sense of suffering, and

the stereotyped thinking thereupon.

It is an achievement well worth strenuous effort to be able to turn the current of unwelcome and depressing or agitating thought,—and to set one's self a-thinking on a topic, or in reverie, as one will set about any agreeable occupation of hand, or mind.

“Castle building” is not quite useless. It is even better to indulge fancies than to become a machine of stereotyped thinking.

But there is for every mind, for every organization, a better and best way or mode of exercise for development. It is of chief importance that each one should seek to find this for individual practice.

Study, is health-promoting. “Her ways are ways of pleasantness and all her paths are peace.” Untrammelled, enterprising, exploring thought in every direction, is the highway of the live soul and healthful body. Fluidity of thought, and activity of mind, except when the alternation of repose is required, are to be desired and sought out for both physical and spiritual growth and health.

LUCINDA B. CHANDLER.

AERIAL plants when burned are found to contain potassium, although that mineral is not known to exist in the air or rain; and iron occurs in a like unaccountable manner in the blood of animals. Shell-fish, the corallina, and other denizens of the sea, have a framework chiefly consisting of carbonate of lime, although there is hardly a trace of lime in sea-water, except, perhaps, at the mouth of rivers. In fact, it may safely be affirmed that the coralline product of but a few years' growth contains a greater quantity of carbonate of lime than all the lime that has ever been found or existed in the broadest or

deepest seas. The snail produces the lime that composes its shell; and the land-crab is often found casting off its covering upon the ground and then creating a new one, while wrapped in a few leaves that are entirely destitute of this substance. The egg of the bird has no lime in its yolk and albumen, and yet there is developed by incubation a framework of bone containing a larger quantity of that material than exists in the shell itself, so that the new formation is from elsewhere. Thus, we perceive, that Nature is a greater magician in her processes than any thaumaturgist on record.—*Prof. A. Wilder.*

PRACTICAL INSTRUCTIONS FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

No. 5.

ON account of lack of space our last article terminated somewhat abruptly leaving the sequel of the experiences of the young man cited to be given in this month's *ESOTERIC*. We accordingly pick up the thread where it was then cut off.

From that time he began to take hold of business, in earnest. He made inventions, and soon bought the property in which his store was located and he was wont to say, "I foresee the result of everything that I do and, of course, every move I make is a success." His health was perfect, (he could not, consistent with his feelings, eat meat); his cheeks were tinged with red, his face clear and bright, and though his eyes were full of fire; yet, he was tender, kind and considerate.

Many similar cases have come under my observation, and I have a list of the names of the personified philosophers that came to a gentleman who pursued the same course and who thought he was a spiritualist.

My attention was called a few days since, to the case of a boy, who after coming to puberty, began to have a consciousness of peculiar powers, such as, seeing the conditions of the life forces of the diseased; knowing whether the medicine given was going to kill or cure, and seeing the conditions of sick people as soon as he heard of their being ill. He also possessed great power to heal, and was conscious of a high and holy spirit presence with him, guiding and illuminating his mind.

As he advanced in years he grew in power and wisdom until in time he married. Then the consciousness of one after another of these wise and good ones left him and he was let down to the ordinary plane of life. He looks back to what he was, and to

what he feels he might have been with regrets as for something lost, but he does not know what, for he was an untutored country boy and knew nothing about any of the Divine laws or even about Spiritualism.

THE SEQUEL.

Now, the sequel of this is difficult to make plain to any but those who have had considerable experience and thought of this character. But those who are familiar with my published works will understand my meaning; at least those who are familiar with the nine lectures entitled "The Seven Creative Principles."

The Heavens are divided into twelve distinct parts—see diagram in the November number of the *ESOTERIC*—; the twelve parts may properly be called mental oceans where all thought-elements in man originate and whither they return when man dies. In the language of the Hermetic Philosophy it is "banked in the spiritual heavens," a man lives, thinks, creates thought-forms and they are all in the Solar Sphere to meet him when he leaves this earthly body. He then becomes identified with all the thoughts and deeds of this life; they become his heaven or hell.

Now, we take a man born in the sign under consideration in our last. We will say he is a just or praying man, an independent thinker and student. All his thoughts will be drawn from and characterized by the sign in which he was born and all the forgotten thoughts, as well as the ultimate of all that he is, would return to that ocean or twelfth part of the zodiac. Such would be the result of all persons' experiences during this age, and this would be called by Swedenborg, "the Heavens to which they belonged." The results of a life aggregates in the

soul of the thinker and in the soul or Solar fluid of the heavens, in the form and character of the person through whom it was outwrought.

Now, inspiration is the natural result of growth. The plant inspires its qualities by virtue of its need, from earth, air, and sunlight, and grows by virtue of the elements thus drawn in. So does man according to the quality of his life and its needs to serve his uses in the world, so will be his desires and consequent inspirations. Now, as one goes on perfecting the quantity of his life by the above law of regeneration and the quality by thinking high and ennobling thoughts, he will increase the *vividness of all his senses and mental perceptions* and the needed higher element of life and thought will be inspired. From the fact that all knowledge is the result of the experience of some personality who has passed through and personified those experiences with his own life, therefore all knowledge is personified in the Solar circle and most highly ultimated in the more perfect ones who have lived on this or other planets. The principal of order, being the one most highly developed in the human organism and in the imagining power of the brain, is the phenomenon of that principle or law. Therefore, as soon as one begins thus to unfold into higher consciousness, he begins to take cognizance of the form of the one who produced the thought. This is found in psychometry; by taking an article from another person and concentrating the mind on it, the image of the person will present itself to the mind and, if persisted in, there will be a consciousness of the personal presence, and communication can thus be established between the persons though thousands of miles apart. Thus persons may and do, through the process of clearing and strengthening the higher senses and consciousness, come into direct communion with the

most mature souls of past ages, and the peculiarities of the person's nature and sympathies will cause him to select varied personalities. For illustration, if the person were interested through reading Plato's works, Plato would be among the personalities that would begin to manifest, or, if the person were ignorant of all the ancients, the natural tendencies of his life and sympathies would attract his kind and quality on a higher plane, that is, if his aspirations are strong. So among mediums the plane of their sympathies and desires determines the character of the intelligences that communicate through them. Therefore it is obviously very important that the aspirations should be kept on the highest ideal. By so doing you will come into conscious relation with the angels of the Solar circle. The Apostle John, in his visions given in the New Testament, (book of Revelation,) saw the twelve angels which are the twelve heads of the Solar circle, and there is nothing but our own conditions to hinder us from coming into the same consciousness.

All these things will seem vague imaginings to those who have no spiritual intuitions and will be thrown aside as the work of an unhealthy brain bordering on insanity.

Thus, the truth of the Prophecy of Isaiah is made manifest, viz.: "He that departeth from iniquity is accounted mad." For it certainly does take the appearance of insanity for a person to develop into a consciousness of realities that are all unknown to others. It is well to note the mental workings of the successful business mind, and see to what extent they are led from the standpoint of the fine senses by an interior and intangible mental process. Many are guided almost entirely in all important business schemes by dreams; others by mental perceptions which they can give no reason for. The

most of them keep it to themselves and, if asked about it, will emphatically declare they are governed by their own reason; not that they are dishonest in the matter but that they have never defined in their own minds the difference between reason and intuition. If they are guided by dreams they do not want to be called weak and they think over their dreams and their reason guides them in the methods of carrying them out. So they will say the reason governs, and so it does, but they reason, not from what they know, but from what they received through their dream or intuition as to what the ultimate will be. Now this course of chastity or regeneration will perfect all these interior powers of perceiving ultimates, for the spirit rules the world, guides capitalists, decides destinies, according to the faithfulness of every person to the spirit's guidance in his sphere of *use* in the world. Therefore, we repeat here what we stated in the previous articles, viz: no matter what the aspirations are, the way to reach high results is first to control the generative forces and regenerate self; thus we can create additional power in every department of our nature.

Look at a father and mother; beside them stands their son, a man superior in body and mind to either of them. Where did that manly development come from? From the reproductive power of those parents. Had that germ been retained in those parents the youthful vigor and power would have been retained in their bodies. The food supplies the material that is transmuted by the fire of sex; if retained in the body, it is carried up into all the functions of the body and mind, and from thence into spirit.

We referred to the regenerative power of the Moon's and Earth's zodiac in our last, showing that its regenerative processes run from head

to feet; but if any one wishes high spiritual unfoldment and centralizes his mind on the name of God, viz.: "Yahveh," which is translated in our Bible only three times *Jehovah* and over *six thousand four hundred times* LORD and GOD which was the mystic name in the Caballa and was called too sacred for man to utter. Thereby its true pronunciation and meaning was nearly lost, because the taking of that name by man at once meant the overcoming of the creative power of the earth and moon in the work generation.

The meaning of this Almighty name, Yahveh, is, "I will be what I will to be." Thus you see it expresses rebellion against the order of earthly habits, viz.: "Labor in sorrow and death" through wasting the generative elements. The leading thought in this name is the WILL power; not the will of energy that moves the muscles of the animal body but the will of stillness that controls the animal body to *be still*, to stop doing, to refuse to be carried down by generation and be again involved in matter. The Ten Commandments given to Moses on Mount Sinai, to whom, also, was revealed this great name, were negative. "Thou shalt not;" not one of them was to do but all were thou shalt not do.

The power of man to be what he wills to be lies in his ability to control the senses, appetites and passions and not to be controlled by them; to stop the work of creation which is physical generation or the currents of descending involution, before referred to. Thus man enters God's Sabbath and rests from the work of creation according to the commandment. For the Sabbath day is not one out of seven revolutions of the earth on its axis, but the day (time of light) when man will be developed up high enough to be able to control the passions of his own physical nature. Jesus intimated this very strongly where he

said — when reproved by the seventh-day-keeping Jews, — “My father, — God — worketh hitherto (*i. e.*, up to now), and I work.” The sequel of these words must be that my father has been working up to the present and if the Sabbath had not been up to that time we have no reason to suppose it has yet, but there is every evidence that creation is still going on and will while the waves of the sea roll, for that is a part of the creative work.

Now, all this work is under the control of the solar and lunar influences, but that divine name means rebellion against their dominion over us. The will of energy, the will to do, is creative and belongs to the solar and lunar influences but that will of “not to do” holding still, belongs to the sun’s zodiac that moves from the feet up towards the head — see diagram in November number of the ESOTERIC of the sun’s sun or centre — which is really the source of the “astral fluid.” Now among the hidden mysteries of the Theosophist and other Occultists is the saying, “Man must begin to develop from feet to head.” It is from that course of development through the influence of the astral zodiac that we create the astral body referred to in their cult.

Now, as I said before, if any one wishes to make high spiritual attainments let him centralize his mind on

the name “Yahveh” keeping clearly defined in his mind its meaning, and ever praying to be entirely under its control; desiring to be “Psychologized” by it so that your will, and all your thought and action, will be entirely controlled by the infinite mind.

Then, the regenerative process will be changed; the moonly changes will begin to go the reverse way around the zodiac. Ladies will observe that the time of their moonly weakness will come one sign earlier or about two and a half days earlier each time, thus travelling from feet toward the head of the Solar and of the Grand Astral Man. The same is true of man, but it is not as demonstrable to the physical senses. This course will bring any one in time into conscious conjunction with the “Solar” masters referred to in my lecture in the July number of the ESOTERIC, and when one has come into conscious rapport with them they will have entered the Temple of Light where all knowledge and wisdom abounds, and “there is no darkness at all.”

No man can teach such an one; then will be fully justified the words of the Prophet and Master, Isaiah: “They shall no longer teach every man, his neighbor, saying, ‘know ye the Lord for all’; these shall know him, from the least to the greatest of them.”

HIRAM E. BUTLER.

TWELVE ANGELS.

To recreate mankind, to re-unite
 Man with his fellow and all men to God,
 To kindle up the dark material clod
 Of man’s external, to remove dull night,
 Is thine, O Immortality! Thy reign
 Is not alone in that supernal Fane,
 The Temple of the Skies. To earth below
 Thou comest. Wheresoe’er thy angels go
 Man’s body is renewed. To harmonize

Man’s form material, with swift ministries
 Of Love and Wisdom, thy perpetual toil;
 Man from his grief and bondage to as-soil
 They labor. It is theirs to purify
 Man’s inward shrine, to clear the mind’s blue sky
 From earth-born shadows, to remove the veil

That hides the Spirit-world. Where
they prevail
Body and mind alike are born anew,
As flowers that drink new life from
morning dew.

"It moves, it moves!" The sun rolls on
in Heaven,
The stars move on, and ye, too, move, ye
spheres!
Earth rises, Death departs, and unfor-
given,
Dread wrong, plunged down, forever
disappears.
As a red bombshell bursts, and then ex-
pires,
So wrong in her third age, convulsively
Shakes Earth and vanishes. Thy light
inspires
All nations now, O Immortality.

Twelve Angels rule the planetary scheme;
Each hath an orb; one Deity supreme

Is their indwelling life; they bow the
knee
To one God-man who rules immensity.
Twelve Angel nymphs in air, earth, sea
and fire
Dwell with a viewless and unnumbered
choir,
Ruling the elements; twelve oceans roll
Their light waves from the one Creative
Soul;
Twelve archetypal spheres rule time and
space;
Twelve primal splendors shine from God's
own face;
Twelve empires on the Earth are yet to
be—
America, the first is given to thee.
Twelve ages wait mankind to glorify;
Earth, at their end, shall change but
never die.
A spiritual star, O Earth, thou'lt rise
And bear the name of Christ through
all eternities.

—*Lyric of the Golden Age.*

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN NOVEMBER 22
AND DECEMBER 21.*

♄ (SAGITTARIUS.)

THIS sign rules from November 22
to December 21. These persons be-

* It must not be supposed that all persons born
in a given sign or period of the year will be alike
in all respects. They will be characterized by
the general nature of their sign, but may dif-
fer widely in polarity (as derived from the posi-
tion of the moon), and also in mental character-
istics, due to different planetary positions. But,
while they will appear and act different, it will,
nevertheless, be found that there is an underlying
kindred nature, determined by the sign in which
they were born.

For fuller details and modifying causes of char-
acter it will be necessary to consult "Solar Biol-
ogy." But it will be found both interesting and
instructive to follow this series of twelve manner
of people, as it will give a large measure of in-
sight regarding the nature of the persons with
whom you are brought in contact.

"Solar Biology" is based upon astronomical
and natural laws, and has nothing whatever to do
with astrology.

long to that part of the body represen-
ted by the thighs, which relates to the
muscular and motor nerve-systems.
Their leading characteristic is the ex-
ecutive. Those belonging to Sagitta-
rius are bold, determined, fearless, and
combative. In every thing that they
do and say they are very decisive, and
are apt to be too quick to decide, speak
and act. They are persons of one
thought and one idea at a time; and,
in order to execute that thought, they
throw into it their entire energy, with-
out properly weighing and balancing
the consequence and difficulties in the
line of their action. Their mind is
constantly running ahead, going be-
yond the present; they have a constant

tendency to peer into the future and foresee events: this extends even to small things, as announcing who is coming, when the door-bell rings, or footsteps are heard, etc. They are not, however, always correct in their prophecies yet they do not often like to give in when they are wrong. In conversation they are apt to answer before the proposition is fully stated, or the thought expressed, even while the person is yet speaking. They are consequently liable to be mistaken through the over-activity of their mind; for instance, in the case of hearing a story told, their thought runs ahead, and forms a conclusion before the end is reached; and when they come to repeat the story to another, they are almost certain to tell it from their own conclusions, whether right or wrong, and to feel very sure that they are right. Herein children, and even grown persons, born in this sign, are apt to get the name of fabricating, when such is not the intention. They are pretty apt to express the first thing that comes into their minds, and just as it strikes them, no matter what the consequences are; from this cause they are often led into combat, and make enemies, and speak harshly to friends. They hate anything hidden or secret,—even secret organizations.

No sign is intentionally more honest than this one, and none so liable to get the name of being dishonest from those who do not understand them. They are apt to go to extremes in whatever they undertake.

Being over-zealous and sanguine, as friends, they are such with all their being, and as enemies they also go to extremes; their kind heart and loving, sympathetic nature restrains them, however, from acts of violence and evil deeds. They are very quick and consequently high tempered, and from sudden impulse often do that which they are sorry for.

They have great control over their sex nature, and have a natural incli-

nation to chastity, and from this, as a prime cause, they have much physical power. It is frequently the case that men of this sign have more nervous energy, when they act under excitement than the sinews of the body are capable of sustaining. These are physically the strongest persons of the whole twelve signs. They are lovers of science, hygiene, and self-culture, but are not apt to give marked attention to such subjects unless they follow scientific pursuits as a profession. They do not incline to licentiousness or extreme indulgence. They are faithful and devoted to whatever cause they espouse, but require to be kept active, or they lose their interest, and turn to something else, where they can find active and useful employment.

The diseases to which they are most liable are sciatica, rheumatic pains, and weakness of the chest and lungs, with a tendency to consumption; to prevent which, they should avoid damp localities as much as possible. Their business, as a rule, is that of executors, where their physical energies come into play. They are frequently very finely organized and intuitive, having a great deal of the true prophetic nature, foreseeing social and national catastrophes that are pending; also, frequently, in the early morning, having visions of things that are going to occur to themselves and family, but their foresight pertains mostly to events of a national and general character. They are not what would be regarded as superstitious in their religious nature, but are largely inclined to its practical observance.

Some of the finest musicians come from this sign, as their active, energetic nature renders their music brilliant and acceptable. They are characterized by great fidelity in their love relations, and if they fail to secure the object of their choice, their entire future in life is usually embittered. They are very domestic

in their tendencies, kind, sympathetic, devoted, and loving; and desire similar expression from their companion; and failing to find this, their own demonstrative nature leads them to say harsh things to those they love. They do not take opposition kindly; but if a good reason can be given, they are easily convinced and reconciled, and banish all hard feel-

ings. This nature comes from extremely active bodily habits, with a great deal of devotion on the part of the parents to home, family, and religious interests.

If those born in this sign retire from business and cease their efforts, they become morbid, exacting, unsocial, discontented, and disposed to find fault without good cause.

A PSYCHIC CIRCLE.

THEOSOPHY has become a familiar word to the reading world of to-day, although scarcely understood, notwithstanding its occult disciples spare no pains or endeavor to interpret. To the majority it implies mystery, jugglery, — a sort of refined modern heathenism; to the few, an earnest striving after the beginning of a new science.

Efforts toward psychical development cannot fail to awaken interest. To those who accord time and attention to theosophical experimenting, much is certainly revealed that is mind-inspiring as well as startling; that familiarized, must end in being accepted as simply natural. Classes for psychic growth have been formed in various cities over the world. These exclude the general public, — as all bodies of close thinkers commonly do, — for reasons purely theosophical. For instance, the soul, accepted as something that may exist separable from the body, calls for its own "conditions," and, as far as known to the students, these are scrupulously adhered to. That these experimental classes are increasing, and are attended by persons of rare scientific learning and intelligence, goes to prove much in their favor. Theosophists look upon their unfolding science as an exact one.

I take it for granted that the uninitiated public will be interested in even a feeble description of the begin-

nings of that which promises to revolutionize the thought-methods of a world; and if my narrative sounds "of the impossible" one has but to "don" the theosophic "shoon" and walk for himself in the Path of God-Wisdom. The way is open to all who are willing and prepared to fulfill the unusual conditions.

Accepting the invitation of a prominent Theosophist, I found myself one evening, a looker-on, at one of these experimental gatherings. The room in which the class was held was furnished as a library, but I observed all volumes had been removed from the shelves, except those of the occult kind. Of these there were many. Asking an explanation of this fact, I was informed that "Thought was material," and all minds entering this class were supposed to be expurgated, so to speak, of that which would tend to distract from the subject in hand.

A row of uncushioned chairs and a couple of divans, over which lay tiger skins, stood against the walls. All rugs and draperies (which might contain, or absorb, subtle atoms of psychic material) had been removed. A fire of some sort of fragrant wood burned on the hearth. The light from its uncertain flame was all the illumination permitted.

No one spoke to me as I entered — ordinary conventionalities seemed to be done away with. I seated myself

at one end of a divan. The host and teacher stood in the centre of the room. He wore a long, loose gown, of Eastern fashion, the sleeves of which were large and flowing, leaving exposed his singularly handsome arms. Upon one was clasped a broad, metallic band, from which flashed a brilliant cluster of gems.

I had been seated but a few moments when a lady at my right hand suddenly sprang to her feet and cried out, holding the palm of her right hand toward me. It was a gesture of extreme aversion. My host spoke quickly in explanation, addressing me:

"Be so good as to remove to the opposite end of the divan. This lady is developing her magnetic *aura*. Your own is not in harmony and causes her exquisite pain." Of course I made haste to change my seat. Had I known as much as I now do I should simply have drawn, through will-power, my own atomic aura closer about my body, thereby avoiding contact. As it was my change of position gained for me a smiling little lady for a neighbor who, I felt, sympathized with me. There seemed to be no aural conflict between us.

Silence now reigned profoundly. I began to count those present and found there were nine beside myself. The class was waiting for its complement.

"Leo and Sagittarius are to come," explained the host, "the signs must be fully represented if results are to be expected. These mentioned are detained by occult persons of stronger wills desirous of interfering with our work. Virgo," turning to a man of decided countenance and heavy brow, "be so good as to go to their aid."

The person designated as Virgo (which is the will-sign of the zodiac,) bowed his head in acquiescence, and in a moment fell back in his chair like one stricken with catalepsy.

His face was that of one dead: there was not a tremor of a muscle, not a flicker of the eyelash. The host slowly waved his hands.

"The atmosphere is calm now," said he, "would you look upon a body without a soul? Let us have light." Slowly through the shadowed room a light dawned. It was a soft phosphorescent illumination that outlined everything. I could not tell from whence it came, and ventured to ask my little neighbor. "It is all a revelation to me," I humbly acknowledged. "So it is to most of us;" she returned, "you are in the company of the most occult of the theosophists of this continent. They have progressed rapidly. The light you see emanates from that fair young girl whose face is a dream of purity. She is scarcely "of us." She fasts days together, touches no meat and seems scarcely conscious of her bodily existence. Her mind dwells so constantly upon the glories of the infinite that her form is permeated with spirit light and power. Her aura is illuminated at will, as you see, that no darkness may dwell near if she so desire. Hush! Virgo is returning."

I found it almost impossible to withdraw my gaze from the young girl who remained perfectly still, her slim hands folded in her lap, her great blue eyes turned upward, as if in ecstatic worship. She seemed utterly unconscious of the presence of others.

My attention was recalled to the eager throng that was now pressing about Virgo whose soul had been sent as messenger after the theosophic delinquents. His eyes, which had been half closed, now opened and shut rapidly; he apparently found difficulty in swallowing, and his extremities remained for some time benumbed and seemingly, lifeless.

"Psychic return to the body is often a difficult matter," my neighbor explained. "I have known cases where it could not for days be effected;

where the soul remained fluttering about its human habitation like a homeless bird. This man is very highly developed in this direction. He comes and goes at will, and is one of the most serviceable members of the class. The masters of India often summon him. We think it is this ease of communication which has helped our development as a body of students. We are more directly under the care and influence of the wise men."

Virgo's psycho had now gained complete control of its bodily faculties and spoke, as ordinarily, through his lips.

"Saggitarius and Leo have in vain essayed to come. They have been held powerless. I bore the message, and they will, with the combined aid of the class, be able to join us in a few moments. Leo, who according to planetary law, we know to be highly emotional, I found moved almost to tears, under strong adverse influences."

"Let us aid them" directed our host. A silence, lasting perhaps twenty minutes, fell upon the room; it was broken by the entrance of the lady and gentleman for whom occultism waited.

It would prove too lengthy a narrative were I to attempt to detail the half that followed; suffice it to say a circle was formed according to the zodiacal signs. Saggitarius (who was fierce and war-like enough in appearance to overcome any occult adversary,) sat next to my smiling little neighbor, thus cutting off further explanations from that source. I became once more, simply a looker-on.

"The magnetic currents are now restored to our circle," said the host. "Let us strive to secure perfect psychic equilibrium." Silence again reigned. Now and then a soft illumination from the radiant aura of the young girl dawned upon us, and once I was startled by the appearance of a star, six-pointed, which rose higher

and higher above our heads until it disappeared as in a mighty vault of blackness.

It was certainly true that a great peace fell upon the silent room. The outer world of matter, with its petty cares and turmoils, seemed as far away as Jupiter, and curious sensations of pleasure took possession of me. They were indescribable to the world at large, and, perhaps, were purely of the soul, the transmutation of bodily joys.

"Our resources are endless," I was aroused to hear our host say; "Our latent powers infinite. We are destroyers, projectors, creators. Now most of us are like new-born babes existing through what we have been taught is mystical, striving hard with the embryo function, termed brain. Meantime, we ignorantly struggle through an hundred processes of Psychic knowledge which is not of time nor space — but of eternity.

The spider fresh from the fount of wisdom, brainlessly accomplishes a work we wonder at.

It is our inheritance, to expand a thousand fold, if we but develop and utilize innate powers. On the contrary, man insists upon advancing in his so-called mental fashion, slowly, stupidly, (doing a good mechanic's work in reconstructing and polishing the brain-instrument) when he might grow to a god in one short life-time through the *consciousness* of his soul-powers. To become conscious of the soul existence is the first step from beast to man."

At this instant the soft silvery sound of a bell was heard. It was as if rung in space at an immeasurable distance. All arose and stood with bowed heads.

"It is a call from our master!" said my neighbor under her breath "Look! Listen!"

The aura of the young girl again flooded the room, and in its light I saw a dense cloud, like that of ascending incense from a censer. It

slowly shaped itself, in the centre of the apartment, to an oblong formation seemingly rimmed with yellow light, more radiant even than that from the young girl's aura. Then it elongated itself until it presented the appearance of a slender, hollow tube. It was slowly lowered at the end nearest the group of students now standing at one side of the room. The silvery bell rang again, and our host, shading his eyes with his hands, reverently advanced and looked through the opening at the smaller end of the tube. He drew back after a few moments of silence, and gravely motioned to the rest of us.

"It is the Master," said he. One by one the members of the class stepped forward and peered into the singular cloud-formation, I among the rest. What I saw was the figure of an Oriental, an aged, noble man, standing in the midst of a tropical scene. His long gown was girded about his body by a denuded vine branch; his full, copper-colored head was partially bald, a fringe of snow-white hair lying upon his shoulders; his thin, tapering hands were calmly folded upon his breast. It was a majestic, awe-inspiring figure, and, although viewed from an immense distance, one could discern the intense expression of his dark, deep-set eyes and the wondrous sweetness of his refined physiognomy. As I looked he bent his head slowly and retired among the palm trees. I could see a camel in the back-ground. As I drew back the bell once more sounded.

"He is going," said our host.

The luminous tube resolved itself

rapidly into its former cloud-shape and soon disappeared. The aura of the young girl was withdrawn. All was dark and silent.

"Our host is exhausted," whispered my neighbor, "and Virgo is evidently preparing for a long, psychic journey. It must be an important work when the Master summons him in person."

One by one the members of this occult class silently withdrew. I hardly knew of their departure until my host touched me upon the hand.

"You have born it well," said he, "few have the courage or natural development to remain through such an ordeal, and, I may add, few have the opportunity. We know with whom we consort. You will be a worthy psychic subject. Your development will be in the direction of Virgo's, and you will be able to transport yourself wherever you may desire over this planet. Virgo will soon extend his journeys to others. Our powers are endless.

You shall yet witness experiments in what the world dreams not of, such as rejuvenation of the body, enlargement of mental faculties at will and the exchange of psychic forces. But you are tired."

I was tired; my brain had borne all that it was capable of. I felt scarcely able to start upon my homeward way.

"Wait, you shall be refreshed," said my host.

He waved his hands languidly. A cool, delicious breeze swept through the room. It was a breath from Paradise. I felt new sensations; they were life, strength, and warmth.—

A Member of the Philadelphia Branch.

THE sculptor prizes the block of marble because of the noble or beautiful form that can be outwrought therefrom. The human soul is a living block in which the thought of

the Divine Artist is outworking a lofty ideal; therefore the value of a man is not to be estimated merely by what he is, but rather by what he may become.

THE ART OF NEVER FORGETTING.

Fifth Paper.

BY JOHN LATHAM.

ALL who have given attention to the subject of memory agree in attributing to this attribute of the mind an almost limitless power of expansion. Instance after instance are on record of what would seem marvellous attainments through systematic and determined effort on the part of those who at the start seemed more than ordinarily deficient in this respect, and who were in many instances stimulated to effort from a realization of inferiority to their associates.

The experience of Thurlow Weed, given in the first paper of this series, which was published in the August *ESOTERIC*, is but an example of hundreds of other instances that might be cited of persons who, from a condition of noticeable deficiency in this direction, afterwards became remarkable examples and even illustrious models for the emulation of others.

Now, memory is not, as many suppose, a single faculty of the brain, but an active and observing habit of many or all the faculties. There are few persons in any reasonable state of health but what have the power of concentration and memory in some direction, especially in matters that interest them. Now this power, as already stated, can be marvellously expanded and perfected, for it is a philosophical truth that a single molecule of matter may contain the record not alone of one's own experience but of the life and experience of the Universe—even of all being. Hence, from time to time, we hear of persons of phenomenal memories who by a process of intuition, or psychometric reading of the record of the atoms composing their nature or from the *astral light* to which all material existence is more or less consciously allied, come to have an understand-

ing and insight far beyond their own personal experience or educational opportunities; becoming, so to speak, oracles of profundity and wisdom, partaking in a high degree of the accumulated wisdom of the entire race, past as well as present. This is especially true of illuminated souls, even to the recalling of memories and experiences during what they denominate a prior existence. History furnishes many instances of this kind. It is asserted of Buddha that he distinctly remembered five hundred prior incarnations. Christ's words imply a consciousness of prior existence. This is true of many of the ancients and such claims are maintained by many persons at the present day in different portions of the globe; and such experiences are rapidly multiplying in our midst.

That a consciousness of this kind is possible, is undoubted; but that the phenomenon is correctly interpreted might be open to question; for if one may psychometrize shells, fossils and objects of antiquity, and feel and see their circumstances and surroundings thousands of years back, may he not psychometrize the substance composing his own body, which, it would not be marvellous to say, had participated in the life and experience of hundreds, yea, thousands, of persons in the career of the race. Consequently it would not be difficult for Buddha or others to have the blended consciousness and memories of many lives; as there is an heredity of spiritual as well as of natural descent. Therefore, we do not attempt to deny but what Buddha and others may have had many incarnations. Each individual can entertain his own views on that subject; it is not under discussion in these papers and is merely introduced to

illustrate a phenomenon of consciousness which undoubtedly does occur and which has an important bearing on intuitive methods of enlarging the consciousness, mental activity, and resources of psycho-physiological memory.

As this is the Sagittarius number and as that sign is highly intuitive, psychic and prophetic (as well as muscular,) it is fitting that we should treat somewhat freely of this aspect of the subject, which is, indeed, more important than is generally realized. Our next issue being under the sign of Capricorn; which being a business sign we shall then consider memory in its more direct and technical bearings on the external and practical issues of business life. But as commerce requires its locomotive head-lights, beacons and light-houses, we shall take occasion in this paper to still further consider the possibility and methods of acquiring an access of mental illumination in correspondence with the age in which we live.

For instance, within the memory of most adult persons now living, facilities for domestic and public illumination were very primitive compared to those we now enjoy.

To make the picture more vivid to the imagination we present the tallow candle of but a generation back, and which is even now resorted to in emergencies. Contrast this, if you please, with the electric light of to-day, or even with that of gas, and we have a symbolic comparison of the progress that has been going on in the external world.

Now, this correspondence should hold equally true on the mental plane. There should be a like expansion of powers and increase of the illuminating elements and auras of mental processes.

We have experimentally and scientifically learned how to collect and employ the subtle forces of nature

even to a concentration of energy equalling many thousand candle power, as evidenced in the government's electric search light, of which considerable mention has recently been made owing to the experimental night attack of torpedo boats on the iron-clad Atlanta in Newport harbor. The naval judges' award in this sham contest was unequivocally on the side of the electric search light, whose focus of illumination readily discovered the would-be assailants, placing them under the range of the iron-clad's guns with noon-day precision.

One can imagine the consternation of the Egyptian troops, at the time of the English bombardment of Alexandria, when, while they were repairing the breaches in their fortifications under cover of night, this mighty eye of science was turned broadly upon them from an iron-clad at anchor miles away, thus exposing them to the guns of the English fleet.

Those who visited the electric exposition in West Philadelphia in 1885 could not but have been strangely impressed by the wonderful effects of one of these search lights as it was thrown out over the city from the tower of the exposition building and especially as its focus played upon the new and imposing city hall. It was like enchantment to see this mighty eye-of-light turned from point to point over the city and suburbs making whatever it fell upon stand out in bold relief against its back-ground of night and darkness.

We have many evidences which go to show that the mind has an analogous power; that by certain concentrative processes it can bring the auras and energies of life to a surprisingly luminous and penetrating focus, even projecting the consciousness, clairvoyantly as it were, in a manner more remarkable than the electric search light; in that there is scarcely any limit to its accession and it may enter closed spaces and

even read sealed books, for it illuminates not alone the surface of things but more particularly their interiors.

I have endeavored in these papers to impress the fact of a cumulative mental force and luminous principle as being the indispensable requisite for all mental or memory exercises, — the light wherewith to psychotype the fact or impression and with which to read off the record when desired. Therefore, the meditative, cumulative and concentrative method we have suggested is the vital pabulum or root of mental processes, in that it collects the luminous and immortal auras combining them with the essences of being thus creating permanent memory forms with which to store the mind and enrich the life,

If I succeed in impressing this one point upon your mind, even though I fail in all others, these articles will not have been in vain, and that point is that you should cultivate the habit of regarding your internal nature as something *substantially* and *potentially* LUMINOUS. The mechanism of the human system is that which constitutes it an electro-vital dynamo of a composite and transcending kind. On the one hand, it is, so to speak, a chemical battery which is transmuting basic substances and forces into higher essences and energies; these, in turn, in their gyrations and evolutions in the brain, collect, condense and employ the "lumen" of the Universe—that Divine principle, the possession of which enabled Christ to say, "I am the light of the world;" again, "I and my Father are one," and, "All power is given into my hands."

Meditate, then, upon this priceless "lumen" which is Life; which is power as well as light. The sun which lights and energizes our world and the planets of this system, is but a visible symbol of the microcosmic spiritual sun at the centre of each life beside which suns and worlds

are but dead orbs. Think of yourself then as having an adequate microcosmic sun of energy and light, as the centre of being, that is fed by the Divine currents or will of the Universe. You must discriminate, however, between those impulses which are of the nature of a mob, and the true WILL which is like a regularly trained and invincible army.

Gather to yourself then this inner armor and SUN of light; and move upon the besetting obstacles of life with shafts of penetrating and dispelling electric WILL ENERGY. Turn its focus whither you will; psychotype each and all things you wish to remember. For you can have an eye like the instantaneous camera; penetration like the electric search light and a memory like the *Astral World* or book of the "Recording Angel."

Read and study with deliberation, intensity and purpose; aim to master what you undertake rather than to superficially cover much ground. Every faculty grows with use, and having instructed you in methods of strengthening the vital powers and augmenting the aural and electric forces of the brain, the thing now in order, is not only to grow and increase by the silent meditative processes, but to learn to apply these collected energies—to bring their intensity to bear on any given portion of the brain or body, to quicken, illuminate, or vitalize as the circumstances may require, for we have the vast electric current of the Universe at our command and may utilize it for the growth and needs of both body and mind.

We appreciate the many modern improvements in hotels, dwellings and business places in the way of elevators, gas, hot and cold water, steam heat, electric call bells &c. Now while this progress has been going forward in the outer world, it is as though the Divine Architect

had also had his invisible workmen busy in making corresponding improvements on the invisible plane of human life, and it only requires that we should, so to speak, move into this new house or inner temple of the body and enjoy untold, and hitherto unrealized advantages in the way of vital and intellectual accommodations,

for if we would but realize it we are all dwellers on the borders of a fairy-land, a realm of true enchantment or divine magic. And many wonderful and delightful experiences and acquirements are within our reach, in the way of a luminous memory and greatly reinforced and extended faculties.

WONDERS OF MIND AND MECHANISM.

WE have frequently expressed the conviction that all objective progress and inventions had their correspondence in the higher realm of mind. There is an accepted and frequently reiterated occult saying, that the "below" corresponds to the "above," and consequently, "as are the heavens so is the earth." Glimpses of the heavens of this planet through the vista of ancient mythology, gives abundant evidence that they had come into a state of division, and great confusion, hence the division, antagonism and confusion which has prevailed on the earth.

This makes clear the declaration of Christ regarding the necessity of a "new heaven;" for without this there could not be a "new earth." Therefore, all progress or triumph of mind over matter on the external or business plane of life has its prototype in the immediate heavens of the planet. Consequently the esoterically instructed can read as they run,—each material invention has for such an interior significance. It implies to them far more than it does to the externally minded.

We hear now of an instrument which has been christened the dynamograph that is considered by patent office officials one of the greatest inventions upon which patents have been issued. In appearance it somewhat resembles an ordinary mechanical typewriter. It has a key board, and the types are placed on

steel bars, which play upon a common centre, as is the case with the typewriter. The motive power used is electricity, by means of which evenness of action is assured. No matter how heavily or how lightly the keys are struck, the impression on the paper is the same. A remarkable feature of the invention used as a typewriter is that the carriage moves automatically both forward and backward. When the end of the line is reached the carriage returns to the starting point without the aid of the operator, and the paper bar moves one notch, so that all that is required of the operator is to depress the keys. The most important field for the new invention is said to be in connection with the telegraph. It is said at the patent office that the instrument can be used both as a transmitter and receiver of intelligence over a single wire, no matter how great the distance may be. The receiving instrument does not require the attendance of an operator, but prints the dispatch automatically. The instruments at both ends of the line print the dispatch sent, and so a safeguard against mistakes is provided. It is claimed that the electric typewriter will be valuable as a local aid to business and offers many advantages over the telephone. One advantage claimed for it is that, no matter whether a person called up is at his place of business or not, the message can be printed through the medium

of his typewriter, and will be there for perusal on his return. The dispatches printed are in letter form, and not an endless tape. The electricians are unstinted in their praise and are positive that the machine will greatly simplify business inter-communication.

Now this instrument simply demonstrates in the realm of matter, properties and facilities which many, occultly unfolded, already enjoy in the higher realm of mind. If ordinary matter can be made thus elec-

trically and automatically responsive, how much more true is this of the more highly organized brain substance. If the natural man can consummate these seeming wonders, what may we not expect of the man truly spiritual. We are rapidly solving the problems of matter and mysteries of mind. These things are but symbols of the realities which the "elect" are to enjoy — powers of a transcending nature in the way of "thought transference," mental projection and inter-communication.

LIGHT UPON A MYSTIC SUBJECT.

In the beginning there was one Life and one substance. We do not refer to the first beginning, for there have been many of them, but to that creation or beginning spoken of in the Hebrew Bible wherein the formation of the Universe now extant, is depicted. It matters not whether this occurred millions upon millions of years back, or came to pass about six thousand years ago. In either case the principle remains the same: though seekers after cosmic truth incline greatly to favor the idea of this event, being one of great antiquity — very far back in time.

The ripened fruit or perfected souls of a previous Day of Brahm, or Cycle of Cycles, — those who had made the attainment of Spirit, who had laid hold of the Supreme Consciousness, were all gathered in a grand consummation — a mighty Central Sun which in the order of Cosmic life became the Primal Splendor of the present universal order. This Sun was pure Spirit, the utilization of all prior life; we might analytically speak of it as many *lives*, but in an essential and real sense it was "One Life," — the Supreme Good, the Grand Man of the Universe — that One being what is known and acknowledged more or less distinctly throughout all worlds

as God, and has been variously cognized and named by the different races and nationalities of this planet. By the Eastern branch of the Aryan Race it was known as Brahm; by the western branch it was called Zeus, Chronos, and by many other minor appellations. In the Egyptian Cult it figured as Osiris and Isis. To the Semitic Race it was Yahveh — Jehovah. To the Scandinavians and people of the North it was Thor, and Odin. It was the Great Spirit of the American Indians; the Neptune of the Atlantians. While in many religious systems, the Sun itself was deemed its most expressive symbol of worship and adoration; but under whatever name or symbol it has been recognized, this One Primal Splendor has been the supreme source and inspirer, the Father and Lord over all life, the Parent, Unit, and Sum Total of Goodness, Wisdom, and Power. Beyond this "no man can know God and live."

Yet, every soul may know and realize this sublime Unity; yea, is fashioned to unfold into its own consciousness, partake of its splendrous Life, Wisdom, Power and Peace. Every soul possesses a spark or germ of this Sun of Being and it is this germ which is being specially quickened and re-enforced at the present time.

In psychometrically glancing back over the historic period of the race we discover many souls that have been specially quickened and illuminated, in accordance with a law of overshadowing which operates from specific centres. With some the result has been that of moral and intellectual exaltation of which Buddha is a conspicuous example; in others it has found legislative and judicial expression. Philosophy, art, music, and science have contributed their many illustrious names, but to the psychometric eye the crowning light and triumph has been in the illumination of the affections, and the transmutation of the basic force of the vital

or animal brain into the higher nature, and true or Divine Humanity, of which Christ is the central and towering personality; in Him the will and animal brain attained unity and conjunction with the Cosmic Sun, the Primal Splendor, the Father, God and Lord. Consequently no man has been able to say in the same sense that He did, "I and my Father are one," or that "All power in heaven and earth is given into my hands." In his person the human race began to enter into the nature of the Primal Spiritual Sun, and, therefore, in a special or central sense, did "Son of man" and "Son of God" apply to Him.

HELIOS.

CHRISTMAS CHIMES.

Over the land from pole to pole,
Bid the sweet chimes of Christmas roll,
Speeding with light around the earth,
Proclaiming heavenly babe had birth.

While many a star doth gem the night,
And circle in their orbits bright;
That which shone o'er Bethlehem's plain.
Will ever have a magic claim.

Joy for the babe; joy for the star —
Revealing heavenly gates ajar;
That even stellar orbs might bring
Their tribute to a true-born King.

For unto one of lowly birth
'Twas given to be the sun of earth;
Then, onward, let the joy-bells roll
To bear His love from soul to soul.

And as swift, speeding years shall bring
Still other birthdays of our King;—
Winged love inspire as rolls the hour
That all with Him may rise to power.

Though light in magic power shall glow
Imparting love to all below;
Yet there shall never cease to chime
That sweet old joy of Christmas time.

All thought begins with the acknowledgement of the Supreme Absolute.

Nature exists because of divinity, and will never be perfected till divinity shall be evolved.

It is not amiss to suppose that matter is incessantly moving onward in a circle, emanating all the time from spiritual essence and reverting thither again.

Creation has by no means proceeded upon the ground of naked omnipotence, or resulted from a simple *fiat* of the Almighty speaking entity out of non-entity, but from the very central source of existence. God has created the universe, not out of nothing, but out of himself. The Word or Divine Light, became flesh — the creative

energy — and tabernacled in us.

We can form no idea of an atom or nucleus apart from its inhering energy. As all plants and animals are constituted corporeally of solidified air, so by analogy of reasoning, matter is the product of solidified forces, as in the parable of the *Genesis*, woman was produced from the Adam. If we can conceive of spirit or mind as *positive energy*, and that it can in some arcane way become objective and reactive, we may form the concept of the source and originating of matter. One solitary particle would be nucleus sufficient for the objectifying of force and expansion into the infinite dimensions of the universe.

—*American Akademie.*

EDITORIAL NOTES.

WE still request our subscribers, as heretofore, to send us the names of all parties who they think will appreciate *THE ESOTERIC*, that we may send them a sample copy.

MRS. BUTLER and Mrs. Drury are creating a wide interest in their classes for healing from the standpoint of Solar Biology, and a third class is being arranged for Tuesday evenings, for the convenience of those who cannot attend Monday and Friday afternoons.

QUITE a number have recently sent us clubs of eight, and thereby secured a copy of *Solar Biology*. Are there not more who can thus make themselves a Christmas present of this valuable work? Try it, and should you not be able to secure eight subscribers you can at least earn one of the lesser premiums.

THE ESOTERIC commenced with 32 pages; latterly we have been giving 40. There will not be less than that number during the balance of its first year. The present number contains 48 pages. We would like to maintain this number of pages as the standard for the six months to come, and request our subscribers to co-operate with us in extending its circulation that we may be warranted in so doing.

DR. J. C. STREET has just completed a course of ten lectures before the Society for Esoteric Culture, which were listened to with close attention and marked satisfaction. Dr. Street's extensive travels and investigations in the East, together with his familiarity with the Egyptian cult, the methods of the Illuminati, and the exercises and attainments of the Society D'Luxor, preeminently qualifies him as a teacher of Occult Science. He explained the different methods employed in "climbing the heights" by the societies of Europe and the East. We cannot, in a brief para-

graph, do justice to the merits of his lectures but shall give abstracts of some of them in subsequent numbers of *THE ESOTERIC*.

WE are constantly asked by correspondents and subscribers, "What books they should read in order to get an insight into occult science?" Now when it comes to giving special advice in this direction we are confronted with the dilemma of finding that as a rule all the desirable books are exceedingly high in price. Therefore many we would like to recommend, and which could be widely read with mental and spiritual profit, are beyond the means of the majority of readers. It was anciently, — and well said, — "Let there be light!" Now good books to a large extent meet this need and we are consequently making arrangements to do our share in the way of fulfilling this command, by special importations when practicable, and by reprints when necessary, and we shall have something special to offer with each issue of *THE ESOTERIC*.

The present number completes the first six months of the *ESOTERIC*'s issue, and we look forward to the coming year with no slight degree of pleasure at the field of usefulness upon which we have entered. It has been demonstrated that the people desire and appreciate the kind of magazine we are giving them, and it becomes apparent that *THE ESOTERIC* should be so equipped as to make it a substantial and permanent institution. To that end we have procured the necessary materials to furnish our own composing rooms, from which the January number will be issued under our direct supervision. We have also provided our office with an outfit for book-work, that we may economically and efficiently serve our subscribers, and the inquiring public, with the "new literature" at greatly reduced prices. We are consequently,

prepared to publish any desirable works in this line that may be submitted, and anticipate having something new to announce to our readers each month.

“THE PERFECT WAY.”

So many have expressed an appreciation of this work and a sense of lofty presence from its reading, that we have arranged to bring out the revised and enlarged edition in first-class style to be ready about January 1st. Owing to duties and other causes the late edition has been held at \$4.00. We shall furnish a complete and equally desirable edition at \$2.00, just one half the above price; but to any and all subscribers to *THE ESOTERIC*, *The Perfect Way* will be sent post paid on receipt of \$1.50. This will be an admirable book with which to commence the New Year, and we will furthermore send a copy free to any one who secures us four new subscribers, for one year, — \$1.50 to accompany each name. They may all be sent at once, or they will be placed to your credit if sent singly, until the required number is secured. This is an admirable opportunity to serve us and yourself at the same time.

MOVEMENTS of the nature of the Brunswick Lands Improvement and Colonization Company, the advertisement of which appeared in our last issue, have such an important bearing on the welfare of interested parties, that we have, on mature reflection, deemed it prudent to decline its further publication until we can be fully assured that it is on a sound financial basis, and consequently a safe and judicious investment. We have a natural leaning to the advantages and benefits of associate action, and believe that much is yet to be realized through co-operative effort in colonization as well as in other directions. But experience teaches that we should move with the greatest prudence in such matters and not

get involved in unwise enterprises.

PROF. HIRAM E. BUTLER commenced his Friday night course of special instructions to the Society for Esoteric Culture on the evening of the 25th. President Latham opened the meeting with the following remarks:

“You have recently listened to a course of instruction in the methods of making mental, spiritual and other high attainments, from the standpoint of the Orient, the Illuminati, the Societies Egypt and D’Luxor. We are assembled this evening to hear the opening lecture of a course of instruction from the standpoint of the Occident or Society Esoteric; with this mention further comment would be superfluous for I perceive that your expectations are at a sufficiently high tension. The Society Esoteric, though among the youngest of illustrious societies, is already, as you all realize, a promising child. I, therefore, give place to the ‘Oracle’ of the evening.”

This course of lectures is being reported for the especial benefit of corresponding members of the Society and will, in due time, be forwarded to all enrolled members.

IN going to press we take occasion to extend our first Christmas greeting to our many new-found and valued friends, and though this will be *THE ESOTERIC*’s first Christmas with our readers, we sincerely hope and trust it is but the first of a long series. The advent of Christmas has found deep and wide recognition throughout the civilized world. It has become a pivotal season of the year, and it is well that we should have and observe such occasions; may it prove a joyous and profitable season to all in the reception of the celestial light and life which is now so abundantly flooding and illuminating the interiors of the race. May “Peace on earth and good will to men” multiply and abound even as “the waters cover the sea.”

LAWS OF HEALTH.

THE human constitution has its laws, as definite and certain as those of astronomy. Cheerfulness and good-will are of the first importance. Therefore take the generous side, and study benevolence and the welfare of others, as much for your own sake as theirs.

SUNLIGHT is as essential to animal as to vegetable life. Physicians say the number of patients cured in hospital rooms exposed to the rays of the sun is four times as great as that of those confined in darkened rooms.

FRESH AIR.—The air is the only agent which keeps the blood pure, and enables it to circulate and impart life-power to the system. It no less sustains life by imparting this wonderful property to the blood, than by expelling the impurities or worn-out matter which the veins have collected, and brought to the lungs for expulsion, and which, if left in the system but a very few moments, would cause death.

EXERCISE is best if taken in some employment for an object. *Begin and end slowly.* It is well to carry out exercise to the point of fatigue if the system soon rallies from it; but for health no greater fatigue should be incurred than a night's rest will remove. To sleep well, and gain strength, the body must be fatigued.

FOOD.—A free use of palatable fruit is essential. We must learn to distinguish between a real appetite and a mere superficial taste. The taste of sugar, for instance, may be agreeable, when there is no real need or appetite for it. Take few varieties of food at one meal. It is well, now and then, to omit by *turns* the use of every article

of food, even bread; thus preventing the system from becoming tied to any injurious routine. It would not be amiss to make an occasional meal of some palatable fruit or vegetable in its season, when best relished.

WATER.—An abundant supply and free use of pure, soft water is essential to health. Water is the only fluid capable of circulating in all the tissues of the body, and penetrating its finest vessels without irritation or injury. No other liquid than water can dissolve the various articles of food taken into the stomach. It is water alone which forms the fluid portions of the blood, and thus serves to convey the nutriment to all parts of the body for its growth and replenishment. And it is water which takes up the decaying particles, and conveys them by a most complicated and wonderful system of drainage from the body. When good, soft water cannot otherwise be obtained, a small outlay for a cistern and filter will secure an abundant supply of pure rain-water, equal to any.

BATHING.—Much cold bathing exhausts vitality. Much warm bathing produces undue relaxation and sensitiveness. Hence, to secure the best results, avoid these extremes. The *temperature* of the water and surrounding air should be such as to allow a bath to be taken deliberately. With these conditions, and a moderately coarse towel, a yard in length, to supply the water, a very thorough bath may be taken. The towel bath affords excellent exercise for those engaged in sedentary employments.

—*Hull's Journal of Health.*

OUR readers should not overlook the opportunity, elsewhere offered, of securing "The Perfect Way," as a compensation for procuring us four new subscribers. Persons sending in their own subscriptions, who at the same

time desire the above work, can have both on forwarding \$3.00, which is one dollar less than this book alone has cost heretofore. This is just the reading needed with which to commence the New Year.

A LETTER TO OUR PEOPLE.

THE clock in the steeple of time has struck the hour for a great struggle in all the civilized world. Capital and labor have declared war. The mental world is being convulsed from centre to circumference. The question arises in the minds of all: "What position shall I occupy in this matter?" for none can wholly escape its influence. There is a psychological whirlwind that lays hold on all, and what does it mean? It means simply this: we have for over six thousand years been passing through ages of experiment. Knowledge has been increased and brain power expanded so that the ordinary mind to-day is capable of more than the great leaders of a few hundred years ago. Our race has come up under the dominion of the common law of all animal life, viz.: the strongest subsisting upon the weakest. Laws have been made to transfer the struggle from the physical to the mental, and to protect the right of ownership, — by mutual consent to force a code of honorable dealing, — but the mental unfoldment of our day is such that there is no law that fully controls the people.

No lock can stop the burglar; no prison can hold the criminal, and no law control the dishonest politician. This fact is well-known, therefore certain factions of people have united to make their own laws and govern their own interests.

There are, necessarily, two parties to all disputes; and the wrong is rarely wholly on one side. Both of these factions have committed outrages either against the law of the land, or the law of human equity. Both are blamable. That fact is destined to unite and embitter each of the two contending parties. A house divided against itself cannot stand; national trouble is inevitable.

The most mature, highly refined, and spiritualized are crying out for a divine order to take the place of "brute force." These are the "Ten righteous" that must save "Sodom," but in this mature age of the world we have every reason to believe that there are many thousand in place of "Ten." These in order to be the saviours of the world must concentrate their efforts under Divine guidance to bring

into existence the God-given law which alone can save this world, viz.: "Love thy neighbor as thyself." This will reverse all the present disorder and establish the reign of righteousness on earth. This cannot be done by allowing ourselves to take side in this struggle with either of the two factions, for if we do we are thereby dragged down upon its plane of action and so bound by it that we will be unable to rise above the old conditions that must pass away.

It is said by the Masters who now live secretly in the world the same as they did in Bible times when they were called "prophets," that the earth has reached the end of its cycle of physical and intellectual development and that unless the people can now take a step higher into spiritual and Divine *order* the planet will disintegrate and return to the elements from which it came. Let this be as it may Wisdom teaches us that there is an important move to be made now, in order to save ourselves and others from great calamities and suffering that must inevitably come upon the world, on account of its selfish use of power; all intuitive persons realize this and are casting about to see what is to be done.

I am convinced that the hour has come, that was foreseen by the Hebrew prophets and set forth in symbolic language to John in the Revelation, that the old earth condition must pass away, and that a new must be established. I have spent many years in isolation from the world devoting my time in getting my body under control of the spirit that I might know the mind of the Master in this crisis, which I have for years seen coming; and I have been given a sign so that I might know when and what to expect. Now I see the time has come for us to begin to move and unless we do so now, the ability to do it will rapidly shrink out of our hands, and it will become more and more difficult.

There is a great people who have in word or in fact, dedicated their life to God and humanity by virtue of the maturity of their souls, — though they may be unconscious of it, — to such, in particular, do I address this letter.

All such, are more or less imbued with

the idea of a movement that might be called Colonization, (please read the July number of the *ESOTERIC* carefully). We believe the time has come for a move that will be wholly under the guidance and control of the Divine Master. I would like to correspond with any and all who are ready to dedicate all they have and are to such a move. Remember we are not among those fanatics who expect God to do everything for them, nor, on the other extreme, that believe that they are God or his vicegerent on earth. But simply one who knows that God has no respect to persons, and he that is faithful to the highest light he has, and honest with himself, will receive wisdom from God to guide him aright. Such a move must be conducted with a clear head, an honest heart, and an obedient spirit to the superior wisdom that has led the world all these years, until now the earth is ripe for a higher state of society. That same spirit has in the past, and certainly will now, in a more perfect way, guide every person who is child-like, honest and faithful, so that notwithstanding we are in the time when "the very elect" would be deceived "if possible," yet it would be impossible to deceive such, for the "spirit of truth" dwells in

CLUB PREMIUMS.

To any subscriber who sends us \$1.50, and one additional name, we will send the pamphlet of "Twelve Manner of People," or any fifty-cent book in our list.

For \$3.00 and two new subscribers we will send any \$1.00 book you may select.

For \$4.50 and three new subscribers we will send Prof. Butler's "Seven Creative Principles" or its equivalent in other books.

For \$6.00 and four subscribers we will send "The Perfect Way."

For \$12.00 and eight subscribers we will send *Solar Biology*.

The names can be all sent at one time, or if forwarded as secured, they will be placed to the sender's credit until the number is complete.

NOTICE.

For the benefit of those whose notice is for the first time called to *THE ESOTERIC*, we would state that it has already passed beyond its experimental stage, and is an assured success; and were this not the case the money is set

every such soul, and that spirit knows all things and as you read these words, if it is for you, you will get the witness in your own soul — in your own interior consciousness.

I ask you to be careful and follow that inner monitor for that is the only guiding light of the world now. The Christ has come into his temple, your soul, and is leading the work forward through his body — many members — 144,000, "The first ripe fruit of the earth."

Remember that no narrow sectarianism must oppress this movement. Nothing but knowledge of truth, practical and useful, will pass for gold now. We must be as wise as we are told the Israelites were when they went out of Egypt and took all the jewels of gold and precious stones with them. Our mother church has many bright jewels that we cannot do without. Every branch of thinkers has the same. We must gather the good and true from all, and build out of it the temple of God, that will stand forever, and be the light of the world.

Address all communications on this subject to H. E. BUTLER, 478 Shawmut Ave. Boston, Mass.

apart to issue it, whether or no, for two years, therefore subscriptions may be forwarded without the shadow of doubt or hesitation. THOSE who receive this sample number, will understand that we wish to make their more intimate acquaintance. In short, we desire to place their names upon our subscription books, as we are confident that we can do them many times the good in the course of the coming year that the subscription will cost them. Man's mission on earth is an important one, and self-knowledge is not only a privilege, but a duty. We want you to join us in its pursuit, and we shall conscientiously do our best to aid you in climbing the heights of mental and spiritual attainment and power. Do not neglect or postpone the important matter, but make a beginning by at once putting yourself right on our subscription books. *THE ESOTERIC* for one year will cost you but \$1.50, or it will be sent six months for 75 cents. Address Esoteric Publishing Co., 478 Shawmut avenue, Boston, Mass.

THE SOCIETY
FOR
ESOTERIC CULTURE.

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THE object of this Society is to promote Esoteric Culture and Theosophic Research, the aim being to unite the leading minds of all departments of advanced thought in a concerted, practical effort to increase light, multiply knowledge, and intensify soul-life, to the end of making the individual superior to earthly conditions and mortal environments, thus hastening the triumph of mind over matter through experimental knowledge and personal conjunction with GOD THE OMNIPOTENT AND LUMINOUS SOUL OF the Universe.

To this end regular Lectures are delivered and Classes instructed, also Systematic Reading advised and Weekly Conferences held.

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Those at a distance can become registered corresponding members on payment of a registration fee of 50 cts., with monthly dues of 10 cts., payable quarterly in advance. Corresponding members will be kept advised by circulars issued quarterly, or oftener when required, of books to be read, and studies pursued each month. Letters and queries requiring special answer should be accompanied with one or more two-cent stamps to cover expenses of return letter.

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THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. I.]

{ *W* }
DEC. 21 TO JAN. 20.

[No. 7.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NEW SERIES.—NUMBER ONE.

In our last we led up to where attainments were made so that man's instructions were of no further value to the student, he having fully reached the higher light. But, in order to prevent confusion, I have taken up only one line; though there are many branches to this line, yet the one central thought must never be lost sight of, for there are many dangers in the road of those who seek to reach so high a goal, and many labors and trials to be met in the path. In all the Occult literature, much is said about the dangers that those who have reached some of the heights have already met, and which they have called the "Elementaries," and described as of monstrous proportions as to size, strength, and subtle power. We hear of the "Monster of the Threshold," who guards the entrance to these sublime heights of attainment, and are told that none can pass until they are well equipped for the struggle that must inevitably take place before any can enter, etc., etc. The same idea runs all through the Christian Bible; a tempting devil to be met and overcome; also a flaming sword that guards the way of the tree of LIFE—the entrance to Eden.

While there are mystic meanings to the above, yet there are real and very

important ones which no one can, if they would, make fully known. We can only give direction in the true path, and sound the warning that there are adversaries to meet, and each will meet them in his own way, and that will be the way most trying to him, instead of the one most easy. The words attributed to Job where he said, "The things I feared have come upon me" is only the expression of all who undertake to fully conquer this age and order of life, and enter the spiritual Eden of rest.

"Fear," said the apostle Paul, "hath torment." That is true. Again, in Paul's letter to the Hebrews, ii, 15, he said: "Who through fear of death were all their life-time subject to bondage." Truly none can have a consciousness of freedom until fear is conquered. Fear is also a consciousness of weakness; it subjects us to thousands of trivial things which cause great suffering. Another reason for the above remarks is that whatever any one fears they think about, and the thought brings around them the conditions to produce the things that are feared. Fear also magnifies everything; it will magnify the weight of a fly to that of a crushing, unbearable load.

No spirit or mortal can have any

power over us through any other method; the fearless one is always safe in whatever pursuit he may follow. But no one can be entirely without fear unless he be in pursuit of right, having first crushed out all intuitive impulse; for that impulse is wise, and in its efforts to protect and care for the person, fear arises from it in every wrong pursuit.

To conquer fear absolutely necessitates one to conquer all love of the physical life. This can only be done by dwelling on the thought, "I am Spirit," constantly trying to realize it; also by meditating on the superiority of a spirit-life over this physical condition; then coming into a conscious relation with the masters of the Solar Circle. Their power and wisdom will enable us to enter into covenant relations with them, to be an instrument to co-work with them for the uses of humanity, which, when done from the soul, will give us complete confidence that the knowledge, wisdom and power of God is all sufficient to guide and protect from all danger and harm; also a consciousness that if it were the will that we go out of the body it would be better, as Paul said: "For me to live is Christ, but to die is gain," then resist fear in every way by going contrary to its impulses in everything, *i. e.*, if there is anything you fear that is the thing to do; for illustration:—

If, when in a dark room or cellar, you feel like hastening out, stop, stand still, and think of your divine relatedness and of the ridiculousness of your fears. By a determined persistence in that direction you will be surprised how soon fear is conquered; but it must be carried further than the ordinary timidity so common to ladies and persons born between January 21 and February 19; it must be carried into the idea of everything, even the result of every act of your life. Be careful to act under the guidance of the inner monitor, always

keeping active the desire to know the will of the Master. Always stop and passively wait a moment, to see whether you get word from within or not; and after you have matured your course of action in anything, after you have used your own reason and concluded on the wisest course, then submit it to the Master, who always answers through your own interior; then, if you get the word or even an impulse not to do, stop at once; and if some other method comes to your mind, go at once and sit down alone, and ask wisdom to guide you. But if you get no word, then watch the interior feelings, and see if the heart is free to act; and if so, then you have done the best you know how, and if you go wrong it is not your fault. If it proves altogether disastrous, then you should with boldness look to the Master in childlike simplicity, and ask where was the wrong, saying, "I did the best I knew how, why is this?" and you will be shown the cause. This has been known as a law of heaven from remote time. Isaiah, ch. xxx., 21st verse, said: "And thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." These spiritual directions come to different persons in different ways.

But any person can soon determine in what manner their guidance will come to them, by carefully observing their intuition, in all matters of uncertainty. But we must bear in mind that "The Spirit of God," or those Great and Grand masters of the Solar Circle who rule all the affairs of earth directly or indirectly will not take us in charge, and watch over and guide all our affairs, unless we first enter into the following covenant, not only in word, but in all the feelings of the soul life.

First, find a quiet place where you can concentrate your mind in loving devotion on your OWN highest ideal

of God; then from the interior feelings and emotions say: "I want to be an instrument in Thy hands to do Thy will in everything; I want to do Thy will upon earth, as perfect as it is done by the holy ones in the heavens. Wilt Thou take control of my life, and use me in whatever way I can be most useful in the world, for I know not the way, earth is dark; I am blind to these great uses for which we are here. Now, dear Father! if you will guide me in every act of my life, I **WILL BE OBEDIENT** in everything, **NO MATTER** where it leads me, nor what it takes from me. I only ask to know Thy will in all things concerning me, and I **WILL DO IT.**" Then throw off all anxiety about everything; only to be very carefully obedient, and to keep the body pure and clean, a fit temple for the high, and pure spirit of the All-Wise and all Good to dwell in.

When this is done, then ever watch for the "Still small voice" of the Spirit, that speaks to your spirit, and comes to your consciousness through the soul, *i.e.*, the thoughts that spring up within you, as if they were your own. Especially true, will this be to persons born between June 21, and September 23, of any year. But though this guidance may seem vague and uncertain, yet follow carefully, and do the **BEST** you can, and if you err it is not your fault, but you will not; for guidances will grow more and more certain according to your faithfulness, until all doubt will cease.

There will be observed by most persons that when they make this covenant, and try to feel, and realize it, that there will arise in themselves doubts and fears as to where it might lead, and what it might require of them. So much so is this the case that sometimes when you say, I will obey the thought, and feeling within, yourself will say, "No, I wont." In

such cases it is necessary to meditate constantly on the wisdom and goodness of God, spend much time in soul consecration to God, and constant resistance of that adversary within, ever trying to bring your soul into that covenant; persist and you will ultimately accomplish it, — and enter into rest. If you have taken control of the sex-nature and are trying to live the life of regeneration, and are in covenant relation with heaven itself, then you are in heaven. But many will experience great difficulty in getting that control of sex that will enable them to stop all the waste in that direction; but though you fail a thousand times still keep trying; sooner or later the victory will come. This covenant relation will help you; yet you must do the work yourself. Many times it is only accomplished by a constant watchfulness, day and night, for years, until the dreaming consciousness carries on the watchfulness while you sleep, which will come, if an unwavering mind is persisted in.

When a person reaches this point in the conquest, — when they can begin to realize the words "I am spirit," then **LET YOUR WORDS BE FEW AND WELL CHOSEN.** "Silence is power;" in silence you become conscious of the power you are by the above methods storing up within your own body.

Again, words are composed of the subtle elements of the stored energy, and if you form it into words and send it out, you are deprived of it. Undue openness of the mouth is a leak in the soul!!! We want to close all the avenues of *waste* for the life essences, the old maxim "All life is precious" is true, and I may add, there is nothing so precious as life, — life united to the active *will* gives form by the "Conceptive intellect" — which is brought about by the marriage of Love and Wisdom, which always takes place in persons who

live this life — Thoughts become our children, but if we conceive children by Folly we commit adultery. This is the harlotry so constantly referred to in the Bible. "God is love," Love is Life, and life is God; and so if you give your life to foolish talk and idle words you conceive thought forms from the evil paramour, Folly, and not from God, who said by the prophet Isaiah LIV, 5: "Thy maker *is* thy husband. Lord of hosts *is* his name; and thy redeemer is the Holy One of Israel; the God of the whole earth shall he be called." (Read the whole chapter.)

We all, or nearly all, unite in saying that all children conceived and born into flesh are immortal; that they partake of the trinity of the parental nature, viz: Body, Soul and Spirit. This method of self control is changing the course of "The River Euphrates," *i. e.*, water of fruitfulness, — the generic life, from the conception of flesh children, to the brain, where spirit children are conceived and born, therefore it is true what Isaiah said in the chapter above quoted: "More are the children of the desolate than of the married wife." Such a course enables one to create thought-forms of purity, goodness and loving pity for the needy, and send them to be angels of mercy, possessed with God-wisdom to lead them into paths of wisdom, health and happiness.

Every thought of such an one is an image of power greater or less, according to the intensity given it at the time it was uttered. Evil and malignant thoughts are conceived and born by the same process. This has always been the centre of power, and in it are all the secrets of Ancient and Oriental Magic. We are forced to continue to present this thought in multifarious ways, because it is the *central* figure around which every thought concerning the origin of worlds or animal life revolves. This

thought is further illustrated and carried out in our first lecture on "The Narrow Way," now in pamphlet form.

In our attempt to voice the mind of the spirit, we fully realize that were it not for the spirit of truth that is active in all that read these pages, we should despair in being able to be of any use to humanity. One thing is necessary that each should recognize the great difference that exists between the word formations of the spirit and those of man in the flesh.

There is going on an interior preparation for a great change in the external world, and all who are prepared for that change will be conscious of an inner understanding in these instructions. Each must work from his own interior self, and profit by what is to him useful.

Be anxious for nothing only self-cleansing, and that according to your own judgment and intuitive guidance; read and accept only as the spirit of truth within reveals that it is good and useful to you. Remember that which is useful to you may not be so to me. Every man has a different sphere of use; and, therefore, though an angel from heaven should come with practical instruction, there would only be a portion of it good for you. We should remember that God and the Solar Masters know what is necessary for all those who are being fitted for the harvest of the "First ripe fruit of the earth." It is good to read and ponder such matter as will feed the inner soul life, but be careful not to force an understanding through the external brain, as that is not the source of true spiritual knowledge, as that comes from within. Therefore, I say, trust in the Spirit, *but use all the knowledge and wisdom you have, and earnestly desire more.*

Your fellow servant,

HIRAM E. BUTLER.

KEY TO THE SPIRITUAL WORLD.

TRANSLATED FROM THE GERMAN BY PROF. C. WIELAND.

THIS story is told in "Key to the Spiritual World," or "The Science of Life," by J. Kerning, the German Mystic, published about 1835. We select from it the following fragment, which will be found very suggestive and useful to students of theosophy regarding the spiritual powers of man.

YOUNG GEOFFREY.

It is but right that we become acquainted with Geoffrey, the leading character of this story, and youngest son of the noble house of E. Although nine years younger than his brother Bernhard, he competed with him and another elder brother in knightly sports, and when they mounted their big battle-horses, he would mount a small one which, though suited to his own size, bore a great disproportion to the horses of his brothers. The men of the castle would laugh at the small rider and his little horse, but he cared not. He would swing his little spear and light sword with an eagerness as though his life were at stake. His mother, when looking at these sports, would become very apprehensive that in a few years they would be changed into scenes of bloody earnestness.

It was then she conceived the idea to educate him as a warrior that should be lifted above all danger; one who would carry his fate in his own hands and not be subjected to blind chance. She formed many plans to consummate her purpose but her hopes were constantly wrecked on being broached by the incredulity of those to whom she confided her plans. She would probably have abandoned her purpose, had not the occurrence of war and the death of her first-born given new incentive to her scheme, so that at length her purpose stood irrevocably fixed, and

to aid in its realization she applied to her chaplain.

Geoffrey was aware of the project of his mother, and would fain have acceded to it, but it was with him as with her; people would regard it as a dream and send him off in accordance. But he did not abandon the thought. The idea of becoming an invincible knight had taken root in him, and he would often meditate upon the possibility, and how to get on the right track of it. He had read and heard many stories of gnomes and fairies granting protection and supernatural powers to mortals; the stories of the biblical heroes also highly impressed him, and he often felt and half believed that it depended mainly upon man himself to appropriate all these angelic and supernatural powers.

He often talked with his mother upon the subject, but she could not suggest to him any satisfactory means by which to make such attainments. An old shield-bearer whom Geoffrey's father had particularly liked and who had been with him on all his expeditions, finally became the boy's confidant and gave him hints that confirmed him in his belief and increased his desire for the knowledge of mystic powers. He made numerous attempts to apply the rules he suggested, but he failed of results and fell into new perplexities. The idea of miraculous powers had so taken possession of his whole nature that he was mortified and disappointed not to arrive at anything certain about them. The old squire renewed his assertion that not all could utilize the "Keys," that one had to prepare themselves for their use; but in what the skill of preparation consisted he could not or did not want to indicate.

Geoffrey was going to break with

him, but an expedition in which the squire was required saved the necessity, and thus being left wholly to himself he brooded about fairies, nymphs and gnomes, and could not understand why some of these beings would not reward his faith by showing themselves to him.

He was in this condition when the new chaplain arrived at the castle. As he had been informed by his mother of the purpose for which this new teacher had been secured, he regarded him as a kind of a phenomenon and could hardly control his impatience for his arrival.

THE TUITION.

Though Geoffrey was not devoid of a sense of being a son of the house, and consequently entitled to be regarded with a certain degree of respect, he nevertheless became embarrassed, and when the chaplain addressed him he was not able to reply with his usual self-command, but awkwardly said: "Be welcome here, Chaplain."

"I salute and congratulate you, my young lord," replied the Chaplain.

G. You will stay long with us, I suppose?

Ch. That depends upon you.

G. Upon me?

Ch. I am to instruct you in the Science of Life.

G. So my mother told me.

Ch. But this science is acquired only by courage and firmness, for many obstacles are to be overcome and hard battles fought.

G. I will be persevering and give you my word that no obstacles shall daunt me, if I can only know that I shall reach the goal at last.

Ch. This being so, it would be loss of time not to begin the instruction at once; so, then, the first thing is to know yourself. You are a valiant knight's son, brought up according to your station, and the worldly way of thinking has taken deep root in you. Now, all

that must be changed; the innate man alone can attain true power, for it is from within that such power springs. Do you understand me?

G. I think I comprehend what you mean, but I beg to ask what difference is there between a man and a nobleman.

Ch. A parrot speaks what he has been taught; man speaks from an innate and higher sense.

G. Then poor people would be better off than we, for in their heart there resides no aristocratic teaching.

Ch. Yes, did not servility oppress and keep them down.

G. Then you mean there are but few real men.

Ch. Very few indeed.

G. That is very strange. I see it is true, but my heart rebels against it.

Ch. It is a good sign that you are still conscious of this feeling. It is on this sentiment that we shall have to base our instruction and develop the new man. That will do for to-day.

They parted, the chaplain going to his apartments to be alone with himself, whilst the young lord walked up and down the court-yard pondering and endeavoring to fully understand his teacher's words. The next day he went to the chaplain and said: "I have reflected on your words, and found them to be wise, but it will be difficult for me to discern one thing from the other, for I have found only that, in spite of myself, I am always thinking and acting as the son of a nobleman."

Ch. That is all right. He who has found out one thing can discover others also. Therefore go on courageously.

G. Now, if I ask why will man cling so eagerly to his dress, or why does his state appear so important to him, the natural answer is, because he is educated for it. And, according to your teaching, this seems a mistake and it would be better for

man not to have been educated at all.

Ch. It would not indeed be so very bad as people think. But, at present, we must not dwell upon this question; there will come a time when you will realize that the first man, who was without what we call education, was no worse than we are, and in many directions quite superior. But before you reach that knowledge you must exercise patience, and I will ask you, "What should a man do?"

G. He should do good.

Ch. What is good?

G. All that is right.

Ch. What is right?

G. The doing of all that should be done.

Ch. That is a good answer, but should I ask you what should be done you would be at a loss for an answer, for to do what should be done is to do what has to be done, and that is the first and last law of God and Nature.

G. Can you not give me an illustration.

Ch. A carter had heavy stones to haul to a castle loftily located. The road was bad and could hardly be used. But having agreed to haul the stones he harnessed as many horses to his wagon as he found necessary, and thus accomplished his task. The carter simply did what had to be done to fulfil his promise.

G. That appears natural, but how about the application.

Ch. It is easy, if we but consider that we also have a heavy burden to carry up a difficult height.

G. What height do you mean?

Ch. The height of life's true goal.

G. What is the burden?

Ch. The hereditary and acquired self-hood.

G. What are the horses.

Ch. Our desires.

G. What! do you mean to say that our desires should be serviceable to lift us up?

Ch. Why not? Have we any other forces to impel us? No; we

must learn to utilize what we have. What we have not, even were it the best thing, has no utility for us, and we might say does not exist for us.

G. You confound me. From my childhood I have been taught to moderate, to suppress, even to kill out my desires, and you teach me contrary. How shall I reconcile this?

Ch. You must be content to aim for some attainable and worthy goal, then look for the desires that pull in that direction, appropriate them to yourself, and you will see how easy the desired end can be reached.

G. According to that, the task of reaching a high goal is not difficult, since nature itself draws us in that direction.

Ch. So it is. The thing in itself is simply that we discriminate in regard to our desires and select those that are suited to the act, and to calm and control the others; that involves a struggle in which only the wise, thoughtful and courageous warrior is victorious.

G. I understand. Now let me also propound an example. If I intend to employ or aid a man whom I generally dislike, I have to forget his obnoxious traits, and mind only his pleasant ones; for by the latter I am attracted, and by them he may be led, and thus my purpose be accomplished with little trouble.

Ch. You have spoken well. Meditate on that now, and to-morrow we will talk of that further.

It is impossible to relate here all the conversations which transpired between the chaplain and his pupil. It will suffice to say that in two years' time Geoffrey could understand him pretty well, and realized in himself the significance of the innate or natural man.

Besides the tuition he enjoyed from the chaplain, he pursued his military practice, and all noticed with astonishment his great agility and strength.

The chaplain, however, invisibly

guided these exercises, calling the attention of his pupil to the internal powers of man; how they often slumber, but may be brought forth to give us agility, courage and sagacity.

How true it is that we often accomplish things that a short time before seemed impossible. So it is with our thoughts. We may brood for days on a subject, and then all at once it stands out plainly before your eyes. "How is it that it often takes so much time?" Geoffrey asked the chaplain one day.

Ch. Because we do not follow the straight line. If you want to talk to a person and do not know where he lives, you must first find him, must you not? The same is true of our faculties. If we knew where they resided we could readily call them forth. So, also, with our thoughts. If we knew the seat of a thought, we would have no trouble to obtain the required response, and thus be enlightened about things of which we wished to know.

G. That is so, but how can we find the seat of our faculties?

Ch. That is to the point! He who solves this question, has reached the goal. But, not to mix up one thing with another, let us first examine thought, in order to find the road.

G. I am full of expectation.

Ch. There is a law which is this: every faculty can think only of itself, or of what is in harmony with it.

G. That is strange.

Ch. It is natural. The ear cannot cognize but of the province and powers of the ear; it cannot imagine colors, nor measure a surface, in short, do anything that does not belong to its domain. When we are speaking of smell, the nose is the umpire and the palate alone can judge of the flavor of the viands.

G. It is true; for I tried it whilst you were speaking. It is true to be sure; but where will that lead us?

Ch. As far as man's power reaches;

as far as he is able to think and feel; to infinity, to the highest, to the innermost of Nature and his own being.

G. Give me another example to try.

Ch. Well, with what do you think of your mother?

G. With my heart.

Ch. But of her form?

G. With my eyes.

Ch. Of the tone of her voice?

G. With my ears.

Ch. That is right, when you think of your mother as your loving, earnest caretaker, you think of her with your heart.

G. I thank you. You have given me light that informs me about many things. I will practise this analysis of the thinking faculties and hope to find out of myself where the strength of the warrior resides, who is fighting for the oppressed, for innocence, for his fatherland, for God and honor.

Ch. Give me your hand, my young friend! I see you will climb the height.

The next day Geoffrey came to the chaplain very cheerfully and said: "I have discovered many things. I know the faculty of the horseman, of the warrior with the spear and the sword, and I feel already how the shield lifts itself. Ah, my dear chaplain, it is God that has sent you to me! Lead me on, but do not forget to teach me what is good and right, for I realize that we often do not like to do, "what has to be done."

Ch. Hail, my noble young lord. I see you are diligent and I rejoice at it. The trying of *one's self* shows zeal, which is laudable. But we must not forget that first we have to learn to STAND, before we can walk, however; do not understand that I am blaming you, I only remind you that to climb a ladder safely, we must start on the undermost round and then mount one after the other. Is it not so?

G. I think no one would deny that! Let me climb the ladder.

Ch. First we must get it in position.

G. Yes, that is certainly necessary. Let us get it out and erect it.

Ch. But I do not mean the one that is hanging in the barn-shed to which you probably refer.

G. Show me then the one you mean.

Ch. You are the ladder I have in mind.

G. Explain how that can be?

Ch. First tell me when you think where do your thoughts begin?

G. Why, in the head, of course.

Ch. Are you sure it is in your head, or would it not be more correct to say, it commenced at your head.

G. That is something that I cannot answer.

Ch. Well, then, when you can, you will have the ladder, and can put it in position. Good-bye, until tomorrow.

The next day Geoffrey became very much dissatisfied with himself. "I have been seeking," he said, "all day and nearly all night, and am unable to solve the riddle you gave me yesterday. First, you said that every faculty could think only its kind, or what belongs to its domain, and now you ask me: Where does thought start? This is a new question and cannot be answered in the above way.

Ch. Very well. First, you see, hear, feel an object or subject. But when the image begins to act, it becomes yours, and you reflect upon it. With what is this done first?

G. I don't know.

Ch. What agents do we employ in thinking?

G. Words.

Ch. Where are they formed?

G. In the mouth.

Ch. So it is. It is in the mouth that thought finds its expression. Springing from the faculty that is in harmony with it; it follows its natural course, the same as the miller takes the grain out of the sack, pours it

into the mill, when, in due time, it is returned into the sack again as flour. One of the senses receives an impression that it gives to the brain, which passes it through the body to the ground, whence it returns to the same sense as a thought.

G. The teaching is plain; but now the application.

Ch. It is subjected to some difficulties; but practice overcomes everything.

G. I thank you. I am sure I will not be lazy.

Ch. One moment. Don't forget the ladder!

G. Does this relate to it?

Ch. To be sure! When thought has begun its work, all depends upon observing the proper ascension. First, however, you put the ladder on the ground ere you begin to climb.

G. But how does that apply in this case?

Ch. Listen: It is on the feet that man stands; and if they are not firm he is likely to fall. Examine that, and then come again.

Geoffrey was in a perplexed state of mind. To learn to think in his feet, he could not make sense of it. He made all kinds of trials, until he nearly despaired. At length, however, he succeeded and after five weeks he returned and said, "Pardon me, that I have been absent so long; what you gave me to do was difficult but I found it out at last."

Ch. Then hear further: The feet are the first round; from there you ascend in thought to the knees, then to the hips, to the pit of the stomach, the neck and finally the head. The ladder is erected, now learn how to climb.

Geoffrey had to work a whole year to accomplish this task. He would, indeed, call upon the chaplain every day, but received no new task from him. They talked of the value and the powers of man generally. At length the pupil thought he had

arrived at the top of the ladder and said: "Examine me, chaplain, and see whether I have attained it."

"You have," replied the chaplain, "But a skilled climber also uses his hands, which I think, will be easy for you now. More difficult, however, is that which is to follow. What we accomplish externally, must also be done internally. The first ascension

corresponded only to the skin; now we must penetrate through the flesh, the bones, through kidneys, liver, lungs and heart; even through the marrow of our bones to come nearer the desired perfection." *

* The author gives no relation of the attainments Geoffrey made upon the chaplain's suggestions, for the reason that it is, the very marrow of the method that the reader is required to find out things for himself.

THE NEW AGE.

THE new age is now just crystalizing into form. All the elements necessary to its existence are rapidly being evolved. They must blend into a homogenous whole before we can truly say we have entered upon a "New Age."

At the present time it exists potentially as a spiritual force and power in the consciousness of individual men and women, but it is largely subjective. There is no corresponding social environment answering to the subjective condition. This environment is now in process of formation. And, as it has been with individuals in whom the new spiritual life has been made manifest, that struggle, conflict, and almost death itself, were the means of its evolution, so will it be with society.

Forces now being developed in the social system will not blend and shape themselves into the beauty of an orderly social life, save through a similar process of conflict. Crystallization is dependent upon agitation. The work of life is the adjusting of external relations to internal forces. Socially, we are beginning to enter upon the birth throes of a new order of life. These throes will continue until the adaptation between internal forces, and social relations is complete. This will constitute the New Age.

The civilization of the future will not be simply an improvement upon

that of the present,—it will be of *another kind*. Just as the animal was a distinct advance upon the vegetable,—the human upon the animal,—cause of the introduction of *new elements*, so will the new age be an advance upon the age in which we are now living. New forces will have been evolved; and just as every new form of life begins germinally and gradually unfolds, so will it be with the civilization of the future.

Its full beauty cannot now be discerned. It is faintly shadowed forth in the Scriptures, where it is described as the New Jerusalem, perfect in all its parts, the "Bride descending out of Heaven;" showing that the forces now at work for the final redemption of humanity are of Divine origin.

Closely connected with the new age is its religious or spiritual expression. If we concede the fact that the material universe had its origin in the immaterial or spiritual universe, and, that it first existed potentially as a Divine thought, and gradually through successive stages of development was externalized into form, then it necessarily follows that progress, whatever form it may assume, whether it be a new social order, or its religious equivalent, moves in accordance with the same primordial law.

The life of God, existing potentially as a divine thought within the soul

of man will be the religion of the future. And as the life or spirit of God can in no wise differ from the Spirit of Christianity, it also follows that a spritualized Christianity will result from the closer union of God and man, and that this will be the "Second Coming of Christianity" upon the earth, in newness of spirit and newness of form.

In the New Age the animatory principle of social life will be co-

operative, Man helping Man. The animating principle of social life to-day is competition, man opposing man.

"Howbeit that *was* not first which is spiritual, but that which is natural: and afterward that which is spiritual." "The first man was from the Earth—Earthy, the second man—is the Lord from Heaven."

NEITH.

Brooklyn, N. Y.

THE SCIENCE OF UNDERSTANDING.

Fifth Paper.

BY WILLIAM COX.

Wisdom the Offspring of Law and Meditation.

THE oldest sacred literary production, and exclusively the earliest written book in the world, is the book of Job. It was composed by Job himself, who lived in the land of Uz, which was situated to the east of Palestine, and either within the sandy deserts of Arabia or in the country of Idumæa, not far distant. The time of the composition of the book was long before the exodus from Egypt, and nearly sixteen centuries before Christ, which was five and one half centuries prior to the time of him who is known to men, as the poet Homer,—a thousand years before Confucius and Solon, and earlier than the earliest date assigned to the composition of the Hindoo Vedas. This historical location of the book of Job, is here definitely set forth, because in it is to be found the first recorded expression concerning Wisdom—the subject of this article. It is therefore, so far as literature is concerned, the intellectual "ancient of days."

In this ancient of books, Job voices the searching and far-reaching question—a question which startles the ear, like thunder in the silence of

night. "Where shall Wisdom be found? and where is the place of Understanding?" "Man knoweth not the place thereof, neither is it found in the land of the living. The depth saith, It is not in me, and the sea saith, it is not with me." "Whence then cometh Wisdom? and where is the place of Understanding? Seeing it is hid from the eyes of all living and kept close from the fowls of the air. Destruction and death say, "We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth and seeth under the whole heaven. To make the weight for the winds, and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder. Then did he see it, and declare it; he prepared it, yea, and searched it out."

Solomon, who flourished about the time of Homer, spake many proverbs, referring to the excellency of Wisdom. In a voice persuasive, yet commanding, he says, "Hear; for I will speak of excellent things, and

the opening of my lips shall be right things. For my mouth shall speak truth, and wickedness is an abomination to my lips." "Wisdom cannot be gotten for gold neither shall silver be weighed for the price thereof. It cannot be valued for the gold of Ophir and the precious onyx or the sapphire. The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold.

"No mention shall be made of coral, or of pearls, for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. She is more precious than rubies and all the things thou can'st desire are not to be compared unto her. Wisdom crieth without—she uttereth her voice in the streets; unto you, 'O man I call, and the voice is unto the sons of men. Get Wisdom—get Understanding.' Wisdom is the principal thing; therefore get Wisdom and with all thy getting get understanding. Say unto Wisdom thou art my sister and call understanding thy kinswoman. Happy is the man that findeth wisdom and the man that getteth understanding. Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her. Exalt her, and she shall promote thee, shall bring thee to honor when thou dost embrace her."

In this manner the wisest of mankind pays tribute to Wisdom, and beautifully and truthfully endorses the testimony of the patient and ancient Job, whose learning must have been wide-reaching and profound, for his observations led him to contemplate and discourse upon the bright star Orion, the splendors of Arcturus, the dazzling lights of the Pleiades, the neesings of the great leviathan of the

deep, and the proud pawing of the great horse of the valley.

The evidence of these ancient and erudite authorities proves that paramount and primarily the great desire in the heart of Man is to learn of Wisdom,—to ascertain its origin, its character, and to comprehend the methods of its action and the value of its right application. The purpose of this paper, is to show the working of Wisdom, which, be it remembered, is an influence. It is likewise the aim of this thesis to define what Wisdom is, and to show from whence it cometh; to declare its functions, and point out its manifestations in the mind and among the ways of men,—thus answering the earnest questioning of Job, and giving practical illustration to the proverbial philosophizings of Solomon.

It has already been shown that Understanding is the offspring of Law and Investigation. Wisdom is the offspring of Law and Meditation; it is a negative influence, is feminine in character, and therefore is individualized as the daughter of Law and Meditation. "Her ways are ways of pleasantness and all her paths are peace," says the wise man. The careful, studious, and correct observer of the growth of things discovers that everything has its parents or progenitors,—father and mother, positive and negative, male or female ancestry or causes. Everything manifest to physical or mental sight, is the offspring of parental forces; pure seed deposited in the matrix of fruitful soil will produce for harvest, a crop in keeping with the quality of the seed sown. Thoughts are bred; they are the product of intellectual seed, sown in the mind-soil.

The extremes of any species, when united in wedlock, either in animal or mental life, will produce the hybrid or mule; and at this point Law puts in its veto upon further reproduction. The impassable fiat goes forth, "Thus

far shalt thou go, but no farther." Mental seed sown in the soil of extreme negation, produces hybrid thoughts or errors, and these are evinced in their manifestations of positive, stubborn mulishness. Knowledge as a principle is positive; Understanding is negative; Understanding holds the same relation to knowledge that a wife does to her husband. Man cannot produce offspring without the aid of woman. Neither can Knowledge produce offspring without Understanding.

While Understanding is the daughter of Law and Investigation, Wisdom is the daughter or negation of Law and Meditation. Wisdom is the full-developed outcome of the seed of Law, germinated and grown in the womb of Meditation; Wisdom is the best friend of Man. The best of men advise their fellow-men to get Wisdom.

Wisdom is a tower of strength in the day of Trouble. Wisdom overcometh Trouble. Wisdom is sent from Intellect, by Order, its majestic and dignified queen, to counsel Truth, not to oppose Power. Naught save Truth can behold the wonderful and flaming spirit of Wisdom, and the sight of it is visible to Truth alone. Wisdom is ever with Reason when it speaks to men for good.

Wisdom is ever the defender of good principles, protecting them from destruction and death.

Wisdom declares Trouble to be the grave of Mortals; Wisdom permits not fear to affright goodness.

Wisdom giveth to Experience the praise of great Excellence, and commandeth it as the very best of counsellors.

Law, by its sanctioning action, enables Order to send the influence of Wisdom to the principle of Reason, that it may with words persuasive address the sons of Intelligence, and so persuade them not to permit the children of Ignorance to basely use the beautiful god-like Understanding.

Wisdom declares Law and Justice

to be unknown to the children of Ignorance.

Wisdom inspires the sons of Intelligence in their strife against Trouble, and enables them to triumph over and overcome the shameless and lawless sons of Ignorance.

Wisdom hides herself in a mantle of darkness, from Depravity and Error, so that her presence is unknown to them.

Wisdom doeth honor, and renders homage to Law, by acknowledging its invincible and unchanging might.

When Law speaks, Wisdom is silent. Truth declares the works of Wisdom to be renowned.

The blessed boon of immortality is conferred upon Truth, when, by the principle of Virtue, it is applied with Order and Wisdom.

Through Experience, Wisdom loves Reason. Wisdom adds a grace to Experience, surpassing the beauty of Knowledge.

When trouble approaches the good, Wisdom cometh quickly, and urges Experience to overcome it.

Wisdom disarms trouble, when with frantic madness, it would bring disaster to the Good.

Experience beseecheth Wisdom and Law to drive from the earth the darkness of Ignorance.

Wisdom clears the eyes of Experience, that its pathway in life may be Light. Wisdom stimulates every principle of Good, that Love may dwell with Understanding.

Wisdom imparts to Knowledge the boldness of the bravest.

Knowledge declareth unto Virtue, if the power of Wisdom were imparted to it, it would strive untiringly and without ceasing until Error, Ignorance and Depravity were overcome.

Wisdom inspires the voice of Truth, sending it abroad in the earth, instructing the children of men.

Wisdom is a Light to the soul of Truth.

Wisdom's voice is, that Truth may provide.

Wisdom in the hour of need cometh quickly to Truth.

Wisdom's weapon is the spear of Truth, and by its use Error cometh to destruction.

Wisdom declares that Truth is loved, and among the immortals, pre-eminently distinguished.

Wisdom's delight is the life of Truth.

Wisdom encircles the head of Truth with a halo of beauty, bright and dazzling, whose flaming lights flash with streaming blaze on high.

Wisdom cannot be exchanged for jewels and crowns.

Wisdom crowneth with a diadem of glory the brow of the god-like child, the beautiful—UNDERSTANDING.

ANIMA · DIVINA.

BY C. H. JACKSON.

"Of the constituent elements of the body, the unmedical profession says that there are many, and names them. But we may question their conclusions. Why? Because they may analyze a dead man, but not a live one. The moment a man dies he is in another condition. The elements change and continue to change till there is nothing left of them: and this analysis amounts to nothing" —

Rosy Cross.

We may say, however, without fear of contradiction, that the human body is an instrument for the manifestation of life, and if the spirit leaves the body, the latter begins to disintegrate, and a person in whom the spiritual principle has become entirely inactive is morally dead. To preserve the Spirit, you must become an aspirant to spiritual power; you must prepare the body, the blood must be filtered, but drugs will not do this. The body must be reached through the mind. The essentially vital organs are the heart and the lungs, and these have an immediate correspondence with the mind: the heart to the love and emotional nature, and the lungs to the intellect. Thought and feeling make the mind; or, the man.

Subjugation of all feeling, and the purification of the mind of all worldly anxieties, with bodily abstinence, will not only free you from all kinds of vice, but your body will conform to the development of Spiritual powers and faculties, — which will lead to that fulness of being, a state in which the Divine and Celestial in man comes to dominion and rule.

Thus the Augean stables of the body must be cleansed for the preservation of the Divine Spirit, and each one who undertakes the labor will find it an Herculean task indeed. Remember that for success the thoughts must be of a different character, and you must free yourself from the control of the passions, habits, and desires of the body, the subdual of which will render unto you the "Second birth."

Do you desire the "Second birth?" If so, cherish it! It is what Jesus of Nazareth told Nicodemus must take place before he could see the Kingdom of God. This is the New birth. The birth of the Spirit. The part of you which will live forever. Cherish it; for upon its justification depends your future existence. All men are born once unto the physical. *Not all are born again into the Spiritual.* Many buds and blossoms are born upon the tree. Not all are fertilized and become fruit. Strive, then, for such a grand and glorious object; be "pure and good;" do good to all creatures on the earth with whom you come in contact.

Be not discouraged in the attempt; many with great anxiety pursue "the inevitable" and are afraid lest the inevitable will not come to pass. Be not *anxious* as to the *future*, no matter however black it looks, but *take hold of the present* with a willing hand, — trusting the future to the Father, in whose eyes the sparrows

cannot fall to the ground without his notice.

If unwelcome thoughts obtrude themselves into your mind, it is perfectly in line with the theory of sowing and reaping. A field, wherein a crop of weeds has gone to seed, must require much more to keep clean than a field wherein no such weeds have been allowed to develop. When God, by the hand of Moses, led the Israelites up out of Egypt, He found that the *old* people who had *grown up* to the ways of Egypt did not take very readily to the new order of things, in fact, he found that all the people who had grown up in Egypt, until they were over twenty years old, were unfit to enter the promised land. The whole nation, as a result, had to wander in the wilderness until those over twenty had died, and *new* ones had taken their place. Thus you perceive that the ideas and thoughts born of the past will live their allotted time, and cause much care in grubbing, and cutting them

back. But patience, for they will soon die; but you must be careful to put better thoughts in the place of the dying ones.

But what is obtained by this abjuration of all the pleasures of life, this surrender of all self interest, and reaching out to that which seems unattainable? for there is no promise of a future heavenly home of natural pleasure or the acquirement of any unusual powers, all at once. But as you progress in spirituality, then does the promise of increased pleasure entail its opposite, the increased sensibility to pain. There is no halt in the march of progression,—onward always onward, until, having acquired the knowledge of the “Two Truths,” solving the secret of Life and Death, man becomes the highest,—a Perfected Soul. Then let not your life be like a house “built upon the sands,” a nature formed only of evil and weakness, having no more connection with the future than logic with the frivolous side of life.

THE ART OF HEALING.

BY A. F. MELCHER.

MUCH has been written on this subject; but it is almost impossible to understand its true nature without being more or less sensitive to influences. A cure is but an effect of which the cause is often unknown to the healer himself, or how effectuated. Magnetism undoubtedly is the agent, but not the cause. If such was the case, nature would be the best healer. We have suffered pain until it became unbearable, and had to leave our business to go home. But as we started, we were told to take a different course from our usual one, so as to pass through a vegetable market. When we arrived at the entrance, a joyous influence struck us. We inquired its meaning, and were told that such indicated a good aura, and

that whenever felt spontaneously, may be found something conducive to health. Perfect health of body, creates a joy within as that felt when basking in an early spring sunshine. We were told to pass through the market, and in doing so would be relieved of pain. It proved true. Here was an effect, of which we were anxious to know the cause. We were told that the magnetism emanating from the vegetables was an alleviator of pain. Since then we have found that certain religious edifices, and particularly the Catholic ones, possessed a similar virtue; and bedding just taken out of the sun also relieved pain of different orders. The latter may be attributed to a concentration of solar magnetism in

the feathers or fibrous material surrounding them, but the sanctified places have neither vegetable magnetism nor solar magnetism, as above, permeating them, and thus must be attributed to human magnetism, or aura, left there by visitors, the directors or inmates, as the case may be.

But previous to cognizing influences, as we have frequently described, we have been relieved of pain by healing mediums, and simply attributed the miracle to the flow of magnetism, which such passed over to our system. We later discovered that the *presence* of such was sufficient, and needed no manipulation from them, and after a while a mere thought of the healer, from any distance, was sufficient to relieve us of pain or physical suffering. Now, all this cannot be an effect of imagination; and if any one insists on believing it to be such, let him try to imagine a severe toothache away! If he succeeds, he will be the greatest discoverer of the age, and the greatest benefactor, by letting the world know how he managed it. We have given our experience free to the world, and hope that many may be benefitted by it as we have been. We might have kept this a secret if we so desired, and simply conducted sufferers to such places for relief under a bonus, but do not believe that spiritual gifts (if the art of sensing influences and knowing where healing aura is to be found may be termed a gift), should be held at any market value, except when necessity demands, and then only where the loss will not be felt. Many an indigent one may be thus blessed, if money is not received as an equivalent for spiritual comfort and light. A love-act of this order creates conditions around the instrument which adds spiritual potency to his or her gift by inviting angelic assistance of the divine order, — like attracting like.

But what of the cause? Magnet-

ism cures pain and disease, and may be regarded as the cause, but magnetism is an effect itself, — being material, and therefore a dimensional condition of existence. Causes are non-dimensional, and are the only motive power of effects. Without this, effects would have no potency, and simply remain inactive, inert. We can account for its motion in a healer, — the same being actuated by the will of the manipulator. We may also accredit its activity in religious or spiritual centres to the spirits or angels which guard such places. But what gives it motion in a market place? Our intuition tells us that it may be actuated by a spirit friend who understands the art, under such circumstances. If such is true, we will not be benefitted then, except under the above conditions. But cannot man's own spirit, his own will, actuate it? Undoubtedly. Is not a desire, a wish, equal to willing a thing? Do we not exercise our will in wishing or desiring? May not the spring at Lourdes emit healing magnetism under the same conditions, and thus account for the reason why faith is necessary to be cured? What else is faith but an earnest desire? Without the latter, faith is but a word without meaning. Thus faith, in its true sense, is a creative agent, and is only another name for mental cure.

Man's will is, therefore, the real and only true cause of all healing, magnetism being but a higher substitute for drugs or medicine; and those who have potency of will may alleviate pain in comparison to the unperverted condition of the same. What we mean by perverted will-power is, where the same has been made impotent by misuse, *i. e.*, holding psychological sway over minors, children, servants, etc., for vain, sensual, or selfish purposes. Such creates a dark or impure aura around one's spirit-body, and disturbs the harmony be-

THE SEVEN CREATIVE PRINCIPLES.

BY HIRAM E. BUTLER.

A SERIES of nine lectures delivered before the Society for Esoteric Culture of Boston, in the spring of 1887, the introductory lecture being on "The Idea of God," with a supplementary lecture on the Esoteric significance of Color. They are published at the particular request of the members of the Society; an earnest desire having been unanimously expressed to possess the same in permanent form.

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EDITOR.

Illustrated with Nine Colored Plates and Portrait of the Author. Price, \$1.50.

ESOTERIC PUBLISHING COMPANY,

478 SHAWMUT AVENUE, BOSTON, MASS.

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"I will be what I will to be."

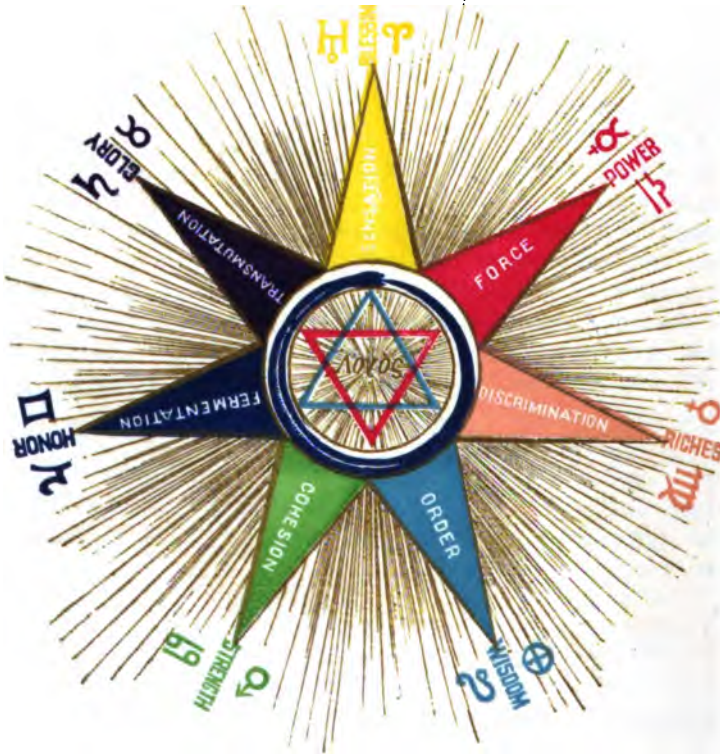


PLATE NO. 8.

The above is one of the Nine Colored Illustrations from **The Seven Creative Principles**, by **HIRAM E. BUTLER**.

[OVER]

tween the soul's will-power and the physical organism, and thus prevents the life-principle within, the only motive-power in existence, from exercising its force for a positive or potent effect. In other words, leaves the magnetism undisturbed, inactive, inert, and thus prevents a flow of the same, or, at least, emits it without the animating principle necessary to make it effectual for healing or pain-alleviating purposes. In the latter instance it may be made beneficial, if the patient has sufficient faith to infuse it with his own life-principle or will-power, and thus may accredit himself with the cure, only that he borrowed a little magnetism from another being, and which might have been obtained from a vegetable market, or field, as well, or by thinking kindly of some person vitally endowed,—a feeling of love or sympathy being as effectual as an exercise of the will or of mental force. In fact, the pure magnetism of nature, or of a loving friend, is more soothing in its effects than from an uncongenial friend, or one who is vain of his powers, for the latter is disturbing, and prevents one from exercising his will for this purpose, and which makes it especially difficult to recuperate when exhausted. Thus a healer, or one who has magnetism to spare, should not approach a patient except with the purest motives, as conduced by sympathy or affection freed from personal vanity, curiosity, or other unspiritual emotions, desires, or impulses.

Thus the gift of healing, like all other spiritual gifts, needs an agent, which is formed in magnetism, and will power. The universe is likewise conducted. Law-spirit represents the will; electricity, magnetism, the agents and method—the condition acted upon, shaped and purified—

freedom from impurity being analogous to the curing of disease or pain in a physical body. Thus all that is enacted through man is in harmony with nature—an epitome of the same in all its particular, and those who have sufficient will force, may employ nature as their physician and become their own healer. Soul-culture leads to it. Curing the animal, and the material human, leads to sensibility, inspiration or intuition, and potency of will; and as man advances in this, he is not only making himself positive to disease,—which constitutes self-culture in a large measure, but becomes a healer himself.—magnetism issuing from a healer in an abnegating state, being especially beneficial for the internal system, and administered by manipulating the food, or simply mixing or pouring out the medicine or drink to be taken by the patient, but accompanied by the desire, wish, or will, that each and such shall be its effect. We have seen cures accomplished in this manner simply through a little sugar and water, which caused a patient to sleep as if an opiate had been administered, and without faith on the part of the patient, for the same was in no condition to be mentally active or willing.

This form of self-cure is homeopathic. Abnegation is suffering to a certain extent, and adds to the pain already experienced, but it cures radically in the end—*similia similibus curantur*. And where the cause of active diseases or pains are removed, it leaves an inherent gift of curing like diseases or relieving like pains in others, through the methods as above described. Such is our experience and knowledge in regard to the gift of healing, and in hope that many may be benefitted by this condensed exposition of the subject.

AND is he likely to be brave who has no spirit, whether horse, or dog, or any other animal? Did you never

observe how the presence of spirit makes the soul of any creature absolutely fearless and invincible?—*Plato*.

THE SOUL'S RE-BIRTH.

BY JOHN LATHAM.

THE soul, how like a germ deep buried in earth mould,
'Neath frost-chilled moss, and loom all heavy wet and cold!

But yet with deathless yearning doth the soul aspire,
And reach to find the sunbeam, feel its quick'ning fire;

To know and breathe again that life of upper air—
Wherein the soul germ ripened under sunny care.

Yet, it was then but as a seed upon life's tree—
That needed earth-unfolding, ere its fullness be.

Oh, wondrous force! that bears us on and lifts us up,
Until one's very self becomes a living cup;

And turns its empty chalice to the central sun,
E'en till it sees and finds therein the Living One.

In silent, watchful calmness, let us live and wait—
To enter when the Shining One shall ope the gate.

GOD RULES.

A LECTURE BY HIRAM E. BUTLER.

[Delivered before the Society for Esoteric Culture, of Boston.]

WE often say God rules. Probably each person that uses those words has behind them a different meaning. So diverse are the meanings and thoughts which give rise to this expression, that, could we have them all, it would take volumes to contain them. Yet one central thought is sufficient to give us the one truth in such an expression. Whilst truth is many-sided, yet truth is the same everywhere. The one truth has been held out to us since the history of the Christian religion, that God created the worlds by the word of his power; or that by the word of God worlds were made. The same truth was in existence long before our Christian Bible. Away back in the dim records of the past we find the same thought had been expressed; but with every

age and every person there is almost as great a diversity of thought as to God as there are persons.

When I say God rules, that encompasses my idea of God. For the benefit of strangers that have not heard my frequent expressions in that direction, it will be necessary to give a repetition of my thoughts. I am among those who believe that God is spirit,—the all-pervading and ever-present spirit of the universe, the life-giver of all things that have life, the animator of all things that are animated. And I believe that God is not a man in the ordinary sense,—that is, not limited to the confines of human form, but pervades all things. Every particle of space is filled with that Divine presence, yet that Divine presence has in it all that human in-

telligence can conceive of power, or thought, as to diversity of principle feeling, or emotion, and all these attributes of human existence; or, in other words, that human existence is only at the best, a faint glimmer of the Divine. Human life in its divinest ultimate can only be on earth like a dew-drop to the Sun. Like the little dew-drop that reflects the glistening light from that great luminous centre, we may also in future time so inspire a concentrated divinity within ourselves that we may likewise shine from that Divine light. We may also be reflectors of that Divine life, Divine power, and Divine wisdom, — of all the attributes of the Divine nature, that we have ever yet imagined, and many-fold more than the human brain has ever conceived.

That God created the worlds by the word of his power, comes to us from sages and seers of every class and every grade. It is a one universal truth that has illumined all minds that have received Spiritual inspiration. Then, let us consider for a moment; if God, the soul of the universe, created this little ball of ours by a word, then, all these natural laws, all these principles that produce plant life in all its diversity of forms, all the laws that unite in producing and making life in its diversified expression, yea, and the ultimate expression of human life, all these are emanations from the one mind, the one source, and the one great central, universal spirit. This being so, we find that that universal Spirit is creating intelligences that are to be Spirit-like itself, having power in themselves to think, to act and to do.

According to the Hebrew Bible God said, "Let us make man in our image, and like us, and let them have dominion over the fish of the sea and the fowl of the air, and over all the earth." To create man in the image, and like the author, creator, so that

they may have dominion, power, and control of all things created, involves a process in natural unfoldment so diversified, so multifarious in its cause and effect, in its operations throughout the entire realm of nature, that the human brain, in the ordinary sphere of life, is incapable of comprehending it. That human life has been evolved from a lower to a higher state of being is self-evident. In other words, there are now too many wise and powerful minds teaching the great truth of evolution from the lowest state of being up to the fulnesses of the present manhood for me this afternoon to touch that subject. It is becoming a recognized fact in the world and it is one of the stepping-stones to a more perfect comprehension of the workings of God in nature.

When we say God rules, we have diversified ideas concerning the methods by which this is done. We may, perchance, have some methods in our minds by which we purpose to accomplish a certain result and when we fail in the accomplishment of that result we are very apt, if we have been taught the spirit of devotion, to say: "Oh, well! God rules!" and pass it from our minds. That may be good, and it may be evil. If we recognize the fact that God rules in all the affairs of human existence, we must recognize that fact in its relation to the OBJECT in the mind of the Divine creator, as well as the method that he has at work to accomplish certain results.

Let us look for a moment into the world and see if we have reason to believe that God does rule all the affairs of life. Swedenborg well said that God could but create from himself all that there was; therefore, he must have created from himself, from the fountains of his own substance, all things, that are; so that everything that is, it but the substance of the Divinity in its varied forms and conditions. This, I know, is in opposition to what is claimed to be the Hermetic philosophy,

that there were two eternal principles, matter and mind, or spirit. But if God is spirit, and God created all things from himself, then there can be nothing but spirit. Even the solids that we tread upon, the marble, the iron, the steel, and everything we know in nature must be but a condition of spirit, a condensation of that Divine substance.

All things, then, are substance; but the relation of one substance to another may be so conditioned that two substances may be so positive and negative to each other that they may both occupy the same space at the same time without the displacement of each other. We may fill a goblet full of water; we may then fill it with a positive current of electricity; we may then fill it just as full with the negative portion of electricity, and all these will occupy the same space at the same time. Myriads of other elements, or conditions of elements, may occupy the same space at the same time by virtue of diverse conditions so that the universal soul may be manifest in all the varied forms of substance, and yet be the substance of spirit, and be to us the substance of matter. All things in earth are changing; nothing stands still. Even the rock is all the time changing; the substance is being changed from one state into another. It may move slowly but the processes of nature are certain.

We look into a world where a God-spirit began the work of creation, beginning with the formation of the globe of water through generating life in the water; water animals coming forth, solidifying, and becoming ashes until the earth was formed. The earth then began to unfold its material substances and vegetation; from these came animation, and so the work of creation goes on. The life forces that are descending from the sun's rays, from the atmosphere above, and from the higher and purer essences, are all the time distilling upon our earth.

All life is living from that great substance of being, and we are inspiring from that great substance and through the living organism we create material things. Thus, true it was when God said: "Let us make man," because God works through instrumentalities.

Worlds and systems existed long prior to our planet. In fact, it is believed, and we believe, that worlds and systems are as eternal as God, and that the creation of worlds and of systems is only the changing processes of the Divinity's mind, through which planets are evolved, born, grow, unfold, mature, until they are fully ripened and their state etherealized until finally in the time to come this world of ours may be so refined, and so spiritualized that a world in the same plane of existence with ours will no longer be able to take cognizance of its existence. We might safely say that our planet is being carried right through the very body of immense worlds which have no consciousness of its presence. Thus, all space is filled and re-filled by orderly systems and structures that are constantly emanating from the formative Spirit, and being involved in the confines of orderly structures, and subjected to the laws of that structure for service.

Now, all this teeming life on earth is God's life, and everything that is, has life in it. When the warm sun comes in the spring, life comes forth into activity, and wherever we look we see little insects, and plant-life working out their mission on the earth. Everything seems to be teeming with life and energy; everything moves on with vigor. Yes, all this life is a part of God, the soul of the universe. Now, if I may be able to take you into the work and methods of this creation for a few moments, and make it clear to your minds I shall be pleased; but in order to know the laws and methods of Divinity, we must seek them through the laws of our mind.

When we have given a comprehensive idea of the One Life, the One Mind, the Universal Soul that is working in and through all things, then we come to know ourselves in our own individual life, as but one form and method of the expression of the mind of Divinity in its objects and uses in the world whatever our course may have been. Whatever obstruction there may be in our pathway, we may safely say that God rules, and rules for right, by the law of His own nature. He so organizes each one of us that by virtue of our nature, and organic qualities, and peculiar construction, our mind is a photo of all we are, and when focalized, is the will. Our will, in other words, is a quintessence of all that we are. Now, let us look at that; the will is the quintessence of all that we are. We hear people say: "I can do, whatever I will to do." Yes, you can. There will be little difficulty in doing whatever the will decides you can do.

Another class has been saying for years, "God has predestined all things, and rules in all things, and therefore I can only do that which God wills me to do." That is the ultimate of the Calvinistic doctrine. These, both, are true. In this way you had no say as to what your organic qualities should be; you are what you are by virtue of universal law without any counsel of your own will. You came into the world; you find yourself here; you find yourself possessed of certain organic qualities and of a certain will that rules you. Who made it? It is the product and expression of the universal Mind. That Mind has formed you as a word in his great vocabulary. In the language of the universe, you are a word in the great expression of his mind; and because of that you must act out your nature. Then, some will say: "We are just what we are and we cannot help our-

selves. Let us see. There is something else. Why is it, if this be so, that you have sensations? that you are driven by circumstances to flee from one course of life to another lest you meet with accident, failure or suffering, hoping by that change you may avoid suffering? Again, you are led to conclude by the surroundings to resist and combat circumstances, and force yourself through certain lines where others are forced to give in. Perhaps you are successful, and, perhaps, you are unfortunate, and, they are successful.

We know that there is a use in educating our children. We know that there is a use in developing muscle. We know that the same mind that made you, instilled life into everything, and gave the little kitten, lamb and birds, the desire to play and sport. What is the play of these little things? It is nature's gymnastics by which they develop muscles and power. The strongest and most active creatures are the most playful when young. Why? In order to be strong, they must be active. The Divine father and mother have endowed them with a knowledge that is superior to that of many fathers and mothers. That child who is destined to be a very energetic man or woman is active in play. What is it active for? The divine mind rules it, and causes it to go to work and develop muscle, and provide the body with proper sinews for action. Here, again, is another of God's laws: By virtue of use there is growth. That is a wonderful law when we think of it. Creation goes on by virtue of use.

Go to the surgeon and ask him, "Did you ever meet a person, who, by accident, had some great artery in the system cut off, and you tied it up so that the patient would not bleed to death, or the blood longer circulate therein? If so, what does nature do?" He will tell you, "It goes right to work and builds another canal so,

that the blood goes right on." God is working not only in your body by virtue of need and use, but God is also creating mind, will, thought, intelligence, spiritual conception and spiritual unfoldment by virtue of the use of your own quality. Use is the law that determines all qualities.

Now, then, God rules in this work of the development of mind. He rules by virtue of the organic qualities that he has projected into being, that is, as our Bible has set it forth, "That we are all members of one body," and that each of us, as members of that body, are working under the one mind, the one will, subject to the one law and the one eternal spirit. That one eternal Spirit is the animating Spirit that is controlling all our lives.

We find as we look out into the world that need and use are counterparts, and wherever there has been a need in the world there has always been a supply. "But," says one, "we find widows and orphans suffering for hunger, dying and passing away." Has the misery and suffering in the world no effect upon your mind? Is it not an instrument to develop you in sympathy and philanthropy? Does it not lay hold upon the vitals of your being and call into activity your better nature? If not, you are losing a grand opportunity. It is all working together to bring humanity up to an understanding of God's law, that we are members of one body, that no one member can suffer without all members of the body suffering, and that no part can be cut off without producing pain and suffering to others. In order to rectify the evil we are learning this very lesson.

What is the use of experience if God rules all things? There is great use; for we read in the sayings of the prophet, "Now are we the sons of God, but it is not known what we shall be." He might as well have said we are now only children, and it is not apparent

what we shall develop to be. We will in time be the expression of God incarnate. The work of a life-time is the work of creating knowledge, and Experience is the process that will teach us to inspire the mind potencies of the Universe; in other words, to call into existence the capacity to think about, watch for, and comprehend the works of that Infinite Soul in the world. Now, as we develop capacity, we are developing a conscious soul-life; we are individualizing our existence.

We are a part of God himself. But supposing, then, that God has all knowledge, all wisdom; we, as individual parts of the Infinite, must be individualized to an extent that we can know, and think, and be like that God; like the drop of water that glistens and reflects the sunlight. But if we do not improve these opportunities, we will be like the drop of water that goes back into the ocean, and is as if it had not been. The object of creation is to individualize you and me, so that we may stand out as the thoughts or mind-organs of the Infinite. You and I are mind-organs of the God of the universe, and the mind of the Infinite is creating organs through which He-She, the Father-Mother of all being, may express itself in the perfect harmonies of its own nature.

Now, as we look out into the world, we see two great bodies arrayed one against the other, — capital and labor. This struggle has always existed to a certain extent, and as man unfolds to a state of maturity, he is enabled to think more extensively and discriminatingly. This is beginning to take form in a fellow-feeling. It moves, and begins to unite those on the same plane of life which causes united action in both parties. The struggle is from desire, on the one part, to get the means to live, and an effort on the other side, to subjugate the interests of the masses, and make them serve the uses of the strong.

In other words, the great cause of the struggle is the primal law of nature, by which the strongest always subsist on the weaker, and the weaker are feeling the pressure. As the masses begin to see more comprehensively the oneness of the body, they begin to rebel against that law; and the time is coming when that law must cease to dominate intelligent men. The world, up to the present, has been actuated by this common law; but we are learning, from the multifarious experiences that we have had in the past, that one part of the body cannot suffer, without all the body suffering with it. This makes the mind more universal and sympathetic, and like qualities are attracted to like qualities. Thus we are brought face to face with antagonistic interests. Shall intelligence come to the front? Shall the spiritual nature be opened, and the blind eyes see, or must they go forward in their blindness to blood and crime, chaos and mutual destruction? It is neither desirable nor necessary that they should go to that point.

If we awaken to the fact that God is spirit, that we are all members of one body, and that each is a member in particular, and that one cannot suffer without all suffer; then we will begin to recognize that we are all interested in one common result. Then, instead of the stronger subsisting on the weaker, the strongest will begin to use their powers to lift up the weaker. The strongest men are the wealthiest men; for it is through strength they obtained the wealth; for business is a combat in which the strongest prevails. This law marks a fact in nature: that the working-man is the weakest in this business combat.

What is it that is of value that God is working through man to ultimate? What is most valuable in man? The mind that is strongest, the mind that is best adapted to that Divine expres-

sion. That is the man who is most fully unfolded, and is truly rich. The great wisdom of Divinity is manifested in such a variety of ways that we, when we once comprehend it, can reach that point of knowledge, that God rules, and we need be anxious for nothing.

By looking out into the world, and analyzing carefully the mental phenomena that governs the man, that accumulates wealth and keeps it, you will find that he invariably, in his private life and methods of reasoning, can be called a very superstitious man. That man is governed by his dreams, or by his peculiar feelings, or impulses, or by the first thought that comes to his mind, or by some law or sign that he has adopted, and he lets that be the law that governs him; and as that comes from the superior power, by virtue of its being accepted as his law, he is made a steward of the Divine mind to control the wealth of the world. The men that are ruling, and the holders of the wealth of the world, have a consciousness that they are but the stewards of the Almighty.

There are but few men on this planet to-day but what, if some demand should be made on them, that was in perfect accord with their law, for half they possess, would give it. Now we find that this law that rules the world is a just law; and that if every one of us can be satisfied to move forward, watching carefully all the indications from the soul,—for, mark you, I repeat that the men who make the money and keep it, are the men that are governed by the moving of the soul,—and are faithful to that law, we shall be made such stewards according to our desires.

You have a use in the world. What that use is you can never know by any other method than by first finding what the law of your being is. Your attention has been called to the fact that we must find out the domi-

nant principle of our nature. The dominant principle, or key-note, of our nature is what determines the law of right to us. The man that is most intuitive is the successful man. He has been made most conscious of that key-note, and has been faithful in following and obeying its laws.

There are two minds. One is the solar; the other, the astral. The animals are led by the solar mind; the instincts of the birds, beasts, and all things, are governed by that mind. As soon as they are born, they know what kind of food is their natural prey; each knows just where and how to protect itself. There is another mind referred to, which we call the astral, or spiritual mind, — the mind of the spiritual man; it is contrary to the mind of the animal man. In looking into the "solar man" of the zodiac, we find that our earth passes through the solar forces from head to foot. All the animals and men in pursuit of physical wealth are controlled by that mind, and are working together to carry forward the work of creation in the world; to carry on, make and keep conditions suitable to gratify that mind. The spirit of God in creation may descend into matter, and find expression in physical structure. That is the work of the planetary force of our system. The other is the work of evolution drawing the mind from the intellectual up to the spiritual, and through that to the consciousness of God.

The sun is but another world revolving round another sun, and the sun is revolving in the reverse direction to the planets of our system, from the feet towards the head. Thus, in the higher realm of life there is a direct antagonism between the two orders; also between the two processes of mind. The minds that follow the animal instincts, and have strong physical bodies, succeed through the strength of the body and mind. But the man who is more allied to the

spiritual and intellectual does not succeed in the business world, because his mind, sympathies, and powers are divided. He is trying to live in two worlds, but is not fully adapted to either. To be a successful man he must give all his powers to one or the other.

God rules and is the Supreme Good. He rules in creation, and in the world of matter, and the man that values the intuitions and the law that he has made is successful. This is the law of regeneration. The man who follows the spirit is the man that is apt to be left in want for a time. But when, through regeneration, he begins to be consciously one with the Father, then the universal will that rules his organism, and all the affairs of the earth is one; and he, by means of the same ruling *will* that was the dominater over these men, causes that which is now antagonistic, in this lower sphere, to work together not only for his good but for the good of all those who are coming up out of this animal into the spiritual condition.

The time has come, when, in my opinion, there must be a reconstruction in the governing power of men and women, that their spiritual consciousness becomes one with God's consciousness, who now looks down upon the workings of the world with charity and love. So will man and woman, when they have come to a spiritual consciousness, overlook everything in the world, and by that interior mind, the "still, small voice," they will rule the affairs of the earth. Then and not till then will this take place.

When there are a number of such human instruments that have ultimate these higher attainments so that God's mind can find perfect expression through their organism, then God's will, that rules all things, will also find perfect expression through them; and they, having come into order and harmony with the Divine law, God will, through them, bring order out of

disorder and harmony out of chaos. Let it be one, two, three, four, or a hundred and forty-four thousand—the number given to John at Patmos, that “would be the first ripe fruit of the earth.”—Ripe fruit implies growth, development, unfoldment and maturity.

God rules your mind according to the ultimates of your being. All these things are working together to make you the expresser of God's law which may be briefly stated thus: we are individual members of one grand

body and, as individuals, we must perfect our individuality. In doing this we come to a consciousness of our oneness with God as the animating Spirit of all, and we shall then see the necessity of the body being together as one body, and all separateness will cease. There will be one God, one soul, one body, one purpose, one power ruling and overruling all; then the “kingdoms of this world will become the kingdom of God and of his Christ,” *i. e.*, his anointed body. Peace be with you.

EXTRACTS FROM A BUDDHIST'S NOTE-BOOK.

To the Editor of the Esoteric:—

Our young Buddhist friend in Ceylon occasionally sends us an extract from his “occult note-book.” Here is one:—

“It is said the adept must GROW; he cannot be MANUFACTURED.

“The science of life does not consist in the learning of magical formulas, and in the observance of certain ceremonies.

“To become wise, it is not necessary to become a misanthrope, and retire into a jungle, to feed on the products of one's own morbid imagination. To renounce the world (or its vanities) does not mean to look with contempt upon the achievements of science, remain ignorant of mathematics and logic, and take no interest in human progress, avoid the duties of life, or neglect one's own family.

“Such a proceeding would accomplish the very reverse of what is intended; it would increase the love of self, which must be conquered; it would concentrate the energies of the neophyte on the material plane out of which he is expected to grow and expand.

“To renounce self, means to kill the love of self. The first angel of

evil is, according to Edwin Arnold:—

‘The *Sin of Self*, who in the universe
As in a mirror sees her fond face shown,
And crying “I,” would have the world
say “I,”

And all things perish, so if she endure.’

“The renunciation of selfishness is necessarily accompanied by spiritual growth. One of the FIRST DUTIES, therefore, which the student of occultism has to perform, is to divest his mind of the idea of *personality*. Try to attach less importance to personalities, personal things, and personal feelings.

“He must forget *himself*. He must not look upon his existence as being a permanent, unchanging, and unchangeable entity, standing isolated among other isolated entities, and being separated from them by an impenetrable shell; but he should consider himself as an integral part of an infinite power which embraces the universe, and whose forces are concentrated and brought to a focus in the body which he temporarily inhabits; into which body continually flow, and from which are incessantly radiating the rays of the infinite Sphere of *Light*, whose circumference is endless, and whose center is everywhere.”

He writes, in commenting on the above extract, as follows:—

“My dear friend, take up the hint thrown to the student, in the above extract. I would ask each student to divert his, or her mind, of the idea of personality. This should be the first step. Earnestness of purpose and

strength of will, are also necessary qualifications to begin with.”

This young man, is one of those who have been classed as heathen. Verily, *truth* is a mighty leveller.

W. A. ENGLISH, M. D.

VINELAND, N. J.

NIRVANA AND DEVACHAN, VERSUS THE NEW HEAVEN.

THE circulation of the nerve-fluid is controlled by the lunar sphere or ether, the circulation of the blood by the ether of the solar sphere. The soul is born of the marriage or dual relations of these forces; and, according to their equilibrium and harmony, true spirit-consciousness becomes manifest.

There is, at present, considerable confusion in the use of the terms Astral body, Astral light, etc., this substance and first outer basic principle of spirit, pure and simple, being confounded with the lunar and solar substance and force. Mental and electric projection of thought and personality, are dependent on and accomplished with the lunar fluid. Magnetic and vital projection is derived from the control of the solar fluid. Magnetic and electric healers, orators, generals, and leaders make use, consciously or otherwise, of these forces, diluted, veiled, and contaminated in varying degrees with their physical conditions.

The sphere of the operation of these forces is limited, first, by the orbit of the moon; second, by the sphere of the solar system. Vitality is more abundant and pervasive than mentality. High intellectual endowments are more rare than physically vital people. Like the mountains of our planet, intellect is more conspicuous; but vital people, corresponding to the alluvial valleys, are more widely diffused.

The consciousness of the people of this planet is, as yet, expanded but slightly into the true Astral, or, perhaps a more expressive word would be stellar fluid. We often talk of the microcosmic, or universal man, when, in reality, we have reference simply to the lunar or solar nature. Christ was the best, fullest, and probably the first revelation or expression of the stellar, or universal man; hence he could truly say all power was given into his hands.

The human soul can find the intellectual rest and peace of Nirvana within the sphere of the moon, or the rewards of Devachan within the sphere of our Solar System; but the “New Heaven” and the “New Earth” are the outbirth of the multitudinous vibrations and wonderfully orderly harmonies of the stellar or Universal Atmospheric ether. This was the original Cosmic Substance out of which lower atmospheres were differentiated, and countless suns and systems created, and indwelling human races evolved, from “Being” into “Existence.” The consciousness, transmuting power and transcending energy of this Stellar atmosphere is the “crown of Stars,” the “mystic name,” the “white stone,” the “jewel beyond price.” It gives power to say to this mountain, “Be thou removed,” and to command the desert to “blossom as the rose.” This is the “First” and the “Last”; the “Alpha and Omega,” which gives

life and potentiality to the lunar and solar forces. It is the "bridegroom" that is now descending. It is the throne of power; it is life everlasting. It fully and finally solves the problem of matter. It banishes night and death. It gives power to take up or to lay down this physical life.

It brings the fullness of involution, the basic work of which can only be solved in the realm of matter, and those who receive it are delivered from further necessity for incarnation, as also from earth, lunar and solar bondage. "Whoso will, let him receive it."

HELIOS.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN DECEMBER 21
AND JANUARY 20.*

♄ (CAPRICORN).

THIS sign rules from December 21 to January 20. These persons are fitly symbolized by the goat, as they make their dependence on the head, and throw their whole powers into the execution of their mental plans.

Capricorn is the head of the trinity of service, or of the uses of the body and business world. Their main function, or action, is with the head; they are thinkers, reasoners, and philosophers in business schemes; they are the natural heads of corporations and large enterprises. It is well expressed by saying that they are natural heads of the general business of life. They usually feel as if they were, or should be, wealthy, and it is often unfortunate if they are born

poor, as it is difficult for them to economize in small things. In their great aspirations they must be above the common level, and failing in opportunity, they sink low, not being inspired to effort by results that might seem adequate to others. They are proud, independent, high-minded, and indisposed to labor with their own hands, save in the furtherance of some plan which promises better things.

These persons are positive, executive, determined in their tendencies, and are very apt to want to be recognized as the head of whatever they are in, or else they soon lose interest in it. Frequently, after having met with misfortune, they positively refuse to live within their means until their resources are wholly exhausted, and being disposed to look down upon those in their own reduced sphere, they thus lose friends and sink into beggary because of such folly.

Persons of this sign live mainly in the externals of the world; yet being born at the time the sun enters what the mystics called "the house of the gods," they have a deep, fine interior nature, an extremely high ideal of love, harmony, beauty, and social excellence. They have much of the prophetic in their nature, and a deep spiritual ideal that can only be fully

* It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of Twelve Manner of People, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact.

"Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

expressed by the godlike things of another world. While Capricorn, which is in the knees of the Grand Man, is, in the main, an external sign, yet extremes in the human body, as elsewhere, often meet, and in a significant sense, the knees are the feet of prayer, and thus these natures may become conjoined to lofty interior or spiritual forces, and have corresponding possibilities of life and usefulness. We, therefore, find them possessed of a sympathy, philanthropy, and love of doing good beyond what would be expected of this sign; and their determined nature tries to carry into externals, and force into existence, an ideal something surpassing even their own comprehension.

They are lovers of literature, art, and education, and are inclined to contribute freely to maintain educational and art interests, and especially all things of a utilitarian character. They frequently have a broad, elaborate brain, and in such cases make good public speakers. Their talk is practical, plain, being very pleasing to the public, and easily understood, also tinged with ideality. Being natural organizers, they adhere closely to the maintenance and support of the societary conditions of life. As between the two principles of love and sex passion, the latter, as a rule, dominates in them. Women of this sign, owing to the extreme activity of their nature, are not

apt to make very domestic wives, and are not well adapted to the care of the house, unless they have thousands at their command; and even then, in many instances, they would find it inadequate, and soon be restless for more.

Parents should take great care in the education of children of this sign, especially in impressing them with the sacredness of the uses, and the horrors of the abuses, of the sex nature; and also guard them against excessive pride. They should be impressed with the oneness of humanity, and that the only true superiority is in superior ability to serve. Shoddy aristocracy is pretty sure to work the destruction of these children, if they are not sufficiently careful to impress them correctly regarding the facts and realities of life; therefore, however great the amount of money left them, millions of dollars would seem to them as so many cents do to others.

These children should have a good business education, and a practical experience in self-maintenance, which would be worth more to them than millions imperfectly appreciated, and which they would, therefore, venture perhaps all too rashly.

The parental conditions producing these children are expectations and plans looking to large speculations and elaborate business enterprises, which become the incarnate nature of the offspring.

THOUGHTS ARE THINGS.

Emerson said:—"There is no trade, prosperity, art, city, or great national wealth of any kind but, if you trace it home, you will find it rooted in a thought of some individual man." If this great philosopher has said a truth in the lines above quoted, "thoughts," as George Eliot says, always work out "into something more tangible," and are nothing

short of spiritual pictures in the astral light, it also follows that everything now seen by the sense-perceptions, once existed as a thought—unseen and spiritual.

If you send out malignant or envious thoughts, they go the round of the circle and come home to you.

Physiologists tell us that thought is molecular motion, and when it is

produced in the brain, its molecules are made to vibrate in manner and condition according to the thought produced. Science admits that there is an invisible, imponderable ether which pervades all substances; and as the motions in the brain are made into mental pictures of molecules in motion, they impart their vibrations to the surrounding ether; and the waves of motion go on and on, carrying the spiritual picture of Thought into eternity. If the above reasoning is sound, thought is scientifically a mode of motion, made up of small particles of matter sent off in invisible pictures of thought, like visible wads from a gun.

The greater the will, the more clearly can the thoughts be outlined,

and the more powerfully can they be sent out, and the more effective they become.

In studying mental processes we discover that it is the quiet, subdued thinking which makes the impression. Or, in other words, if thought is a mode of motion, it follows the law of motion. An engine that is jerky and uneven in stroke is quite worthless. It is the smooth, even, quiet stroke of the machine that does the work. How true is this of thought.

Govern yourself that you may be able to give out pure, quiet, unemotional thoughts, and you will see your surroundings drop into line with you, in a surprising manner.

G. W. HUNTER.

INDIANAPOLIS, IND.

SOCIAL DISCONTENT.

It is obvious that there is a great amount of social discontent abroad in the world,—an intuitive feeling that, somehow, the conditions and opportunities of the masses are not as good as they ought to be. And there is a steadily increasing determination and effort to improve them. The very rashness, we may say insanity of the methods of redress entertained by certain factions but tends to emphasize the protest against existing conditions and institutions. Even admitting that Church and State are as bad as often represented, are not some of the remedies proposed even worse and more confusing in their probable consequences?

It is asserted by many that universal suffrage, for which the masses have so long striven, is a failure. If so, then what shall we substitute in its place? We have, it seems to us, but two alternatives:—the divine right of kings, or the divine right of the people. If we cannot trust the people, then we must return to the Old World forms. Now, the factions

that propose short cuts profess to be inveterate haters of all systems of despotism of whatever name or nature. How, then, can they justify secret, arbitrary and threatening measures? Have not the majority the right to decide how and by whom they shall be governed? Is not any other course pure despotism? Clearly, all needed reforms can and should,—in America, at least,—be effected through constitutional methods, for the opportunity and provision exists.

As the recent efforts to revolutionize our institutions have been almost entirely of German origin, would it not be well for these disaffected parties to heed the advice of the great leaders of the socialistic movement in Germany, such as Ferdinand Lassalle and Karl Marx, who maintained that the right of all men to the franchise was the only offensive weapon they required, and that they were willing to rest their cause on their ultimate ability to secure the needed majority? Has truth, then, ceased to be a power, that other methods should be

sought? Would it not be well for them to heed the words of Becker to his associate, Wietling, when the latter advocated forcible measures, "That children should not play with sharp tools, for those who draw the sword are likely to perish by the sword."

The parallel of the anti-slavery movement, so much employed of late, does not hold good in that the slaves

did not have any constitutional means of ameliorating their condition. Let all who are dissatisfied seek deliverance through righteous means, through the power of Truth; for Truth is still "mighty," and will prevail. We need have no fear to trust Her. The Arm of flesh alone, is impotent, and cannot deliver us; but the Arm and Might of Spirit *can and will*.

ESOTERIC GLEANINGS.

MAN is the first dialogue that Nature held with God. — *Goethe*.

IN the little bud, I see the epitome of law which constitutes the universe. — *Pythagoras*.

MAN is the true ark of Noah in which all the lower natures are housed. — *E. M. W.*

EVERYTHING would bow down and tremble before us, if we left free access in our being to the Divine Substance. — *Claude de Saint Martin*.

YOU are fit to apprehend that you are not distinct from me. That which I am thou art. Men contemplate distinctions because they are stupefied by ignorance. — *Krishna*.

CREATION expresses the same thought from the earliest ages, onward, to the coming of man; whose advent is already foretold in the first appearance of the earliest fishes. — *Agassiz*.

THE man who does me wrong, I will give him the protection of my ungrudging love. The more evil goes from him, the more good shall go from me. — *Buddha*.

THE principle which makes God and man to be one power is faith. When man has faith in God, his nature so opens itself to be filled with God, that God and he make a new unity, and by that new unit, the new being, the evil is conquered. Man, with his life thus opened by faith, and filled with God, is able to say, *I and my Father are one*. Faith

has power to *command* the thing it needs. — *Phillips Brooks*.

UNDER the theory of advanced science, it is no longer spirit which seems vague, illusive, unreal, but matter slipping away into modes of motion, dissolving into mere activity, and so shading off toward some great reality, full of life and energy, — not matter, and therefore spirit. Science has led up to the point where matter, and not God, becomes the unknowable. A little further struggle through this tangle of matter, and we may stand on a "peak of Darien," in wild surmise before the "ocean of spirit." — *Rev. T. T. Munger*.

THE Divine forces were forming man in the gaseous chaos of the beginning, ere matter had rounded itself into light-giving orbs, or whirled off its rotating and balanced suns. Each particle of oxygen, each atom of lime waited for him, ready to obey his thought. The earth, the water, and the air worked for him. The frost and the glacier were his plows. The gases massed themselves into huge mountain chains to serve his turn, and when, in the great day of creation, the hour of humanity struck at last upon this crust of soil which the ages, and seasons, and forces had refined, Man, the Microcosm, is placed to govern matter as the vehicle of power higher than its own, and as the organ of the Reason that made the world. — *Emerson*.

THE ART OF NEVER FORGETTING.

NEW SERIES.—NUMBER ONE.

BY JOHN LATHAM.

WE have set forth quite fully in the previous series the physiological and psychic fundamentals of a good memory, and shall now proceed to consider the various aids and advantages of system and method. First, however, a brief recapitulation of the basic requirements will be useful, not alone for the benefit of new subscribers, but that all subjects of a technical or educational nature are largely dependent upon repetition for their vivid establishments in the mind; and mind itself, as frequently defined, is but the aggregation of accumulated experiences or memories,—for even the precision with which a new born chick will pick up and appropriate a grasshopper is the automatic instinct, or mind-habit, established by ages of corresponding practice on the part of its ancestors. We may also conclude that the varying capacities with which children start in life have direct reference to their hereditary line of descent, which may, however, be augmented and supplemented by a spiritual heredity, concerning which, less is at present generally understood.

The attainments we make, therefore, are not for ourselves alone, but are a legacy for humanity, both in a natural and spiritual sense. Thus we become and remain centres of energy, intelligence and control, in accordance with the measure of our own efforts and acquirements. We consequently owe not alone a duty to ourselves, but to the great body of humanity of which we are a part and particular function therein; and by virtue of that function, possess an aptitude for memory, and other attainments, in certain specific directions, to a more ready extent than in others. This is clearly demonstrated by phrenology,

and still further by solar biology, and is obvious to all in their personal experience and outlook upon life.

Self-knowledge is, therefore, highly important and in addition to such aids as are furnished by contact with life and its various social, educational and industrial provisions; and also familiarity with the various systems of analogy and classification of man mentally and physically; we need, as previously set forth, a subjective and meditative study of ourselves, reaching and seeking to know the dominant tone and quality as revealed in the inner sanctuary of our being. For while in the broad sense there are but twelve manners of people, yet these are susceptible of different polarities and modifying conditions; so that in the final issue each must seek their particular tone and shading in the cosmic springs of their own interior nature. We have, therefore, given much importance to the invisible forces which well up within each soul, as being the central fact, the sustaining and renewing source, the light and guide,—available and most needed by all.

We have dwelt upon this inner light, and the importance of accumulating its auric substance, as the prime essential of intelligence, health, and memory. We have shown that its possession is not only necessary for the creation of luminous and permanent memory-forms, but that it is that wherewith we are enabled to read the records of the mind
o
that it sustains to the system in its mental and physical process a relation corresponding to the electric plant in its office of lighting and heating a city,—that its focus may be turned whither we will, for the illumination of the

mind or the energizing of the body.

We have shown that memory and physical health stand closely related, and that the physiological pursuit of either aids and promotes the other. Consequently a capacious and ready memory is not to be expected, if there is poor health; for memory, on its physical side, requires nutrition, and good nervous and vital circulation. Memory, however, grades all the way from matter to spirit. Some are stronger on its material, others on its spiritual side.

As a general rule, the plastic life-force cannot be rapidly or largely augmented. Therefore, improvement is not so much a matter of increase as of adjustment, and wise use, in caring for the health, guarding against nervous waste, and learning to employ the plastic energy of the system in such directions as are most in harmony with the inward light and function of the individual. But whatever may be the natural volume, whether great or small, it can be brought to a high degree of efficiency, yet the method will not be the same in all cases; some can be more readily reinforced on the spiritual side of memory, while others will make more satisfactory progress through external methods.

In our next article we shall give instances and methods of arriving at speedy and most remarkable results, but as these will only be available, in full degree, to those in whom, so to speak, the soil is well prepared, we will devote the balance of our present space to an extract from Samuel Eadon, M. A., M. D., PH. D., to show what has been and can be accomplished through persistent external drill:—

“There have been many noted cases on record, in works of science, where this process seems to have been, with some parties, a *natural condition*; and the power of memory manifested by them seems almost beyond belief. Many of these instances have been al-

luded to by various writers, so we shall pass them by, and point out the results of what Professor Max Muller says, “memory, when kept under the strictest discipline,” can do, and has been able to accomplish.

“Had not man been endowed with the power of recalling past felt conceptions and ideas, accompanied with the notion of Time, which, in fact, is Memory, in suggestive sequence, Memory by tradition would have been most unreliable and most untrustworthy. By us moderns, tradition has been *traded*, by an ignorant unbelief in its power, but we shall have, in future, to turn over a new leaf in our estimate of the correctness of traditional truth. Who, could believe, at first thought, at least owing to a cultured memory, that the Iliad of Homer, containing 15,677 lines, could be easily remembered; yet this feat of traditional memory is a fact well-attested by generations of men of the olden times. Yet this great effort of cultured memory pales even in significance beside others we have to mention.

“The Rig-veda, with its 1,017 hymns, contains an amount of matter for the memory to retain, four times the length of the Iliad of Homer; yet this has been safely committed to memory, and any line could be called out for recitation as occasion required. For more than 3,000 years the whole of the Vedic literature has been transmitted from generation to generation by word of mouth — Memory.

“In our day even there are priests in India, who know by heart (as the ignorant phrase goes) the whole of the Rig-veda, and its verbal transmission is most faithfully and sacredly accurate. Nay, so great is the belief in the oral transmission of the sacred books of India, that although writing has been known for more than 2,500 years, yet the custodians of the Vedic traditions have never trusted to it, but prefer to rely on the transmission of

their sacred knowledge to traditional memory. *Mirabile dictu!* Though the priests have now manuscripts, and even a printed text, yet, says Max Muller, 'they do not learn their sacred lore from them, but learn it, as their ancestors learned it thousands of years ago, from the lips of their teachers, in order that the Vedic succession should never be broken.' 'For eight years, in their youth, they are entirely occupied in learning this. They learn a few lines every day, repeat them for hours, so that the whole house resounds with the noise, and they thus strengthen their memory, to that degree, that when their apprenticeship is finished, you can open them, like a book, and find any passage you like, any word, any accent.'

"The Talmud, in the Rabbinical schools, was gradually mastered in the same way. "All that vast literature," exceeding many times, in bulk, Homer, the Vedas, and the Bible itself, all put together, was, until very lately, the work and growth of oral tradition.

"The Talmud, a sacred Bible, was transmitted, though in prose, which is more difficult to remember than poetry; yet, its contents were carried down by oral tradition, century after century, with unerring exactness. This ancient memorizing continued to be adopted in the Oriental schools, long after the sacred books had been committed to writing; and thus might have been acquired in another way.

"Dr. Gottheil, of New York, had a man, in his study, who knew the entire "Talmud" by heart, and could take up any word that was given him, and go on repeating, word after word, with absolute correctness, for any length of time. From this it is evident that constant and incessant repetition is the soul of memory. It is the golden zone around the waist of Mnemosyne with which, as a talisman, she can thread her way through the mazes of any dance, on

any floor, of art, or science. The ancient priests knew the principle of iteration well, and acted up to it in full faith, or rather belief, feeling sure of accomplishing the marvellous feats of memory we read of.

"In the presence of such facts as these, we must be prepared to revise our modern notions of what a long-continued, systematic culture of the memory is capable of accomplishing.

"We shall select a verse in order to show the method adopted by these Buddhist priests and very ancient people, in handing down their sacred lore to succeeding generations. If not exactly their plan, it is not far from correct, as, according to the laws of intellectual acquirement, there is only one mode of imprinting knowledge on the human soul, and that by constant iteration. Jacotot—a Frenchman—followed the plan of verbal iteration and repetition backwards and forwards in teaching languages, with pre-eminent success. Had two Senses been brought into play by the Priests in handing down their sacred knowledge, by oral tradition, it seems, as if less time would have been required in attaining the object. Be that as it may, these marvels of memory were the results of the exercise of *one sense* and of a methodical system of *constant repetition*. Take the following verse as a specimen of the plan;—

"When the sea rolled in fathomless billows

Across the broad plains of Nebraska;
When round the North Pole grew bananas and willows,

And mastadons fought with great Armadilloes,

For the pineapples grown in Alaska."

"Repeat the first word distinctly four times; then a second word, and repeat that four times along with the first one; next a third word, and repeat it four times; then all three together four times, and so on to the end of the line or sentence; then

repeat the whole line backwards and forwards six times, and the first line or sentence will have been thoroughly memorized. For instance: When — the sea — when the sea; rolled; when the sea rolled; in fathomless; when the sea rolled in fathomless—billows; when the sea rolled in fathomless billows; this being repeated backwards and forwards six times the line is mastered, and the second and following lines may be treated in the same way, “making the whole house

resound,” as Max Muller says, “with the noise,” till the iteration became a thing of habit, and not of thought.

“It was in this way that the ancient scriptures of the Hindu and other peoples, under the name of Vedas, Zend-Avesta, and the Tri-Patathas of the Buddhists, were handed down in unimpaired certainty and correctness for hundreds and thousands of years.

“Such is memory; such its utility and such its trustworthiness when ‘kept under strictest discipline.’”

A GLANCE AT THE MARVELLOUS RESULTS ACHIEVED BY THE EARLY ASTRONOMERS.

WE give the following extract from a recent lecture by Prof. Josiah P. Cooke:

“The powerful imagination of man becomes like a divine inspiration if it approaches nature meekly to learn what she can teach. The discovery of the laws of gravitation was a great event in the history of science, and that law has been selected as a conspicuous example of scientific deduction, in order to gain a better knowledge of induction itself. To find what Newton accomplished we must put ourselves somewhat in his position. When at the age of 23 years, he received the degree of bachelor of arts at Cambridge. Though possessing a fund of knowledge, he was more or less hampered by the doctrines of the times. It is impossible to-day for any one to stand just where Newton did. We will but sketch the position roughly. The knowledge of astronomical facts was great in ancient times, owing much to the worship of celestial bodies which was prevalent. Hipparchus and Ptolemy both produced good works on astronomy, the first in the second century B. C., and Ptolemy under Hadrian about 76 B. C. When we remember that no artificial aids then existed, nor the rudest tools, their knowledge of the celestial movements appears wonderful. The fixity of the stars was determined and also their relative positions so accurately that the knowledge is of use now. The paths of the planets and course of the sun had

also been followed. Coming astronomical occurrences were foretold and the precision of the equinoxes determined. The globular form of the earth was established, and some idea of its size determined. It is not to our credit to-day that learned men of ancient times had a better knowledge of the starry dome of heaven than our learned men not specially engaged in this line.

“During the long night of the dark ages following the fall of the Roman empire, astronomical learning was kept at Bagdad, Cairo, and other seats of Moslem lore. Nicholas Copernicus graduated at Cracow, and afterward studied at Padua and at Rome, and at the age of 30 returned to Prussia to mature in his humble lodgings at Frauenbuburg his astronomical conceptions. The chief merit of the treatises existing at that time was their record of facts. The early astronomical tables were wonderful achievements, considering the conditions. However, the Ptolemaic theory, which was the chief astronomical theory of the time must have seemed impossible and absurd to the deep thinkers, and we can sympathize with the King of Castile, who is reported to have said that if God had consulted him on the creation of the universe it would have been constructed on a better and simpler plan. The tendency among the ancients was to materialize everything, but at the same time the most gifted minds rose above the

spirit of the times. Copernicus saw, in the complexity of the apparent, the simplicity of the real. He kept his system to himself until 40 years old, believing that the truth could wait. In the long record of men who have devoted themselves to science for the truth in it, there is almost no incident more touching than that at the death of Copernicus. He lay dying at the age of 70, when his book was to be published, if the opposition to it were not too powerful. At the last moment a messenger brings the long expected volume fresh from the press. The dying man was just able to show his gratitude and mutter a prayer before life

left him. Although his system was not at first accepted, in less than a century after the death of the author, in spite of opposition, it was accepted as true doctrine.

“Three great truths, called Kepler’s laws were discovered by Kepler of Prague, who lived shortly after Copernicus. There was a wide difference between the men, but Kepler’s laws, in spite of his personal traits, will make his name honored as long as astronomy is studied. There are three essential conditions for correct deduction. They are: First, a large knowledge of facts; second, a fertile imagination, and last, a conscious scientific spirit.”

A BLESSING IN DISGUISE.

JUST at this critical time, when the foot ball champions are so noisy and turbulent in the assertion that the future intellectual, moral and religious hope of the country lies in fellows like themselves, who can spin one another up into the air fifteen feet and come down on the tops of their heads without perceptibly affecting the quality of their brains, it is a blessed god-send to have a champion of the invalids, like the great Darwin, step into the field and offer a little humble testimony on the other side. Here was a man who, in a grand rush straight through the ranks of nine-tenths of the naturalists of the world, put home the ball of the “origin of species.” And yet, after his early youth, he never saw a well day. True, he had an extraordinary brain, but so will the foot ball men have need of a similar article, to help their legs out, if they are to achieve anything remarkable in days to come. What, however, strikes so forcibly the reader of the newly issued biography of Darwin is the marvellous system of economy in the use of his forces that was forced on the man by the feeble condition of his health. He could afford no waste of the precious liquor of his genius. The difference between the results of ten minutes of study and of fifteen became a perceptible quantity in his calculations. He ate to live, instead of living to eat. Whereas Webster would spend a whole day hunting or fishing, to get up appetite and digestion enough for a stupendous dinner, Dar-

win kept his modicum of force quietly flowing through the channels of brain circulation, till his mental vision grew ever keener and wider-ranging. Had Webster only been a lifelong invalid, like Alexander H. Stevens of Georgia, what an intellectual prodigy America would have seen. Dowered with only digestion enough to keep half alive on, and only lungs and muscle enough for moderate, contemplative walks, the Massachusetts deity would then have been driven for refuge to the habitual exercise of his vast intellectual and imaginative powers, and so have produced some noble work that would have enriched the world. Now, given two brains of equal original endowment, and it is impossible to estimate the superiority of the results that will be got out of the one economized like Darwin’s over the other prodigally wasted like Webster’s. By nature, all men hate economy. It must be forced upon them by stern necessity. And just this makes it certain that to many of the world’s foremost men protracted ill-health has proved a blessing in disguise. What a striking commentary on this is the indisputable fact that almost all of the great abstract thinkers of the world — like Descartes, Pascal, Kant, and Berkeley — have been confirmed invalids. Surely, here is a fact which, duly pondered and digested, ought to make the foot ball men graciously acknowledge that there is some chance in the world for others as well as themselves.

EDITORIAL NOTES.

OUR subscribers are doing good work in sending us the names of interested parties. Persevere in the same. Grand things are in store.

PARKER PILLSBURY, the veteran and world-wide reformer, has a good word in this number on reforms in general, and THE ESOTERIC in particular; see "The Chariot Wheels of Salvation."

DR. J. C. STREET has kindly revised the stenographic notes of his lecture before The Society Esoteric on "Mental Illumination and Cultivation of Soul Force," and it will appear in our next issue.

THE first of the ten special Friday night instructive lectures before The Society Esoteric, by Hiram E. Butler, is now ready in pamphlet form. Its title is, "The Narrow Way of Attainment," and will be forwarded by mail on receipt of fifteen cents.

WE publish a letter from Dr. Gier, of Raton, New Mexico, who states that he is studying the Indians from an occult standpoint, and believes that a satisfactory solution of the Indian problem can only be had in accordance with esoteric and psychic methods. He solicits co-operation in his aims. We shall be pleased to hear from him further in reference to this subject.

SUBSCRIBERS should not overlook the opportunity of securing "The Perfect Way," at one dollar and fifty cents: or new subscribers can have this valuable work and THE ESOTERIC, for one year for three dollars. "The Perfect Way," is a wonderful embodiment of the "recovered knowledge" and an invaluable aid in initiating one into the mysteries not alone of the past ages of earth, but of the life of the Universe as well.

WE give place in the January ESOTERIC to a number of important and interesting letters from subscribers. Communications of this kind,

direct from the people's heart, are multiplying on our hands; and, though often less polished and studied than the ordinary magazine articles, have so much point, purpose and freshness as to suggest the desirableness of devoting a portion of our space each month to this class of communications.

THE present number has been set up wholly in our own office, yet things are not yet so thoroughly in order as will soon be the case. There are inevitable delays and adjustments in all new enterprises. We have five compositors at work, and in addition to THE ESOTERIC, have set up a thirty-two page pamphlet,—the first installment of the special course of instruction by Hiram E. Butler on "The Narrow Way of Attainment;" and have two hundred pages of "The Perfect Way" set up and electrotyped. We had hoped to have had the latter work ready by the 10th of January, but we find that it will take until about the 20th to complete composition, press work and binding: to make sure we will say the 25th. Orders are coming in rapidly for this work, which will be filled immediately on completion,—before the 25th if possible. First come first served, but none will have long to wait, so send in your order freely.

REPORTS of recent explorations in Arizona announce the discovery of nineteen buried cities, in the Salt River valley alone. Three car-loads of relics are on the way to Boston. Los Muertos, one of the smallest of the cities, proved, by excavation, to be about three miles square, and bore evidences of a high state of civilization on the part of its inhabitants, who are estimated to have been not less than ten thousand. These cities are the result of a civilization ante-

dating the Aztecs, of Mexico, and older than the Pyramids of Egypt. The houses were from three to four hundred feet square, corresponding in size to a modern city block, and contained a great number of rooms. We are in the habit of calling this the New World, but here is evidence of a civilization coeval at least, if not even antedating, that of Asia; and the buried cities of Herculaneum and Pompeii are of modern date in comparison,—these cities of the Salt River valley also bearing evidence of having been destroyed by a convulsion of nature, many skeletons being found beneath the fallen walls.

THE announcement, made in our last issue of our arrangements to place the best of the occult literature within the reach and means of the mass of readers, is bringing words of approval and encouragement from all quarters, as it is generally realized that most of the desirable occult works have been held at almost prohibitory prices. The disciples of this age need to be "fishermen" in a more intelligent and philosophic sense. We are descendents of Greece as well as Judea; and not alone are these two currents of ancient life reappearing in the quickened race of to-day, and especially in the cosmopolitan people of the new world, but also the restored wisdom of the Orient and the profoundly ancient lore of the Egyptian cult. Thus we are realizing that there is a rich arcanum and legacy of knowledge that has been preserved and handed down outside of the prescribed line and discipline of the recognized Church, and that the saying is still true, "I have other sheep that are not of this fold that ye know not of." The human race is not comprised merely of those in the visible degree of life, and that we may inherit and enjoy the full soul of the past, we need to gather up these

important basic fragments, and treasured "words" and present their jewelled contents to our readers. Ample financial provision has been made, as previously stated, for carrying on the publication of *THE ESOTERIC*, and also for doing a limited work in publishing the above-mentioned "treasures old but new." But there is an important field for expansion and usefulness in this direction, and a trust company has been formed to carry forward this needed work, in an expeditious and efficient manner. This is the age of steam and electricity, and mighty things are possible, and they should not be done in any halting or hampered way. Consequently arrangements have been made by which all who can, and will, may participate. Shares have been placed at ten dollars, and an efficient management secured, so that everything may be done upon safe and sound business principles. Millions are devoted annually to missionary and charitable work; but this is a practical age, and charity is at best but palliative. Sentiment is good and necessary, but the world is run on business principles, and needs practical business regeneration; therefore sentiment, like the soul, needs an efficient body through which to work. This requisite, we feel assured, can only be supplied through suitable business trusts. Religion and business have been divorced; they should be to each other as soul and body: this we are endeavoring to consummate, and we ask your co-operation, in that you take one or more shares in this new business trust. The shares are made legally free from liability or assessment, and will be found a good investment both naturally and spiritually. We desire and purpose that the fund should be owned and administered by, and for the new people. For further particulars address, Treasurer of Esoteric Publishing Co., 478 Shawmut Avenue, Boston, Mass.

CORRESPONDENCE.

THE CHARIOT WHEELS OF SALVATION.

To the Editor of *The Esoteric*:—

MY DEAR SIR:—To me your magazine is, in part, a "Sealed Book." But, perhaps, on that account, it should be prized more, not less. For, so far as it is intelligible to me, its truths are, many of them, new, striking, and invaluable. And it is always looking and pointing to times and things higher and better. And its tone and spirit is serene and serious, even truly devout, and yet without cant, pretension, or ostentation.

My sphere, through all my public life of almost half a century, has been the objective: facing facts and things; contending earnestly against such institutions, laws, customs, and habits as seemed to me at war with all the best interests of the human race in the present state of being, and never doubting that the very best for present existence must surely be best for any life or lives before us in æons yet to come.

In my own estimate of human nature and conditions, among its deadliest foes are War, Chattel Slavery, Intemperance, in eating and drinking, the toothsome tobacco habit, in all its forms, and inordinate sexual indulgence, or any indulgence beyond its one legitimate use, as seen in the whole lower animal and vegetable world.

Not to speak one word of War nor Slavery, I may say that till Man came, our common Mother-Nature provided only water as the beverage for all her innumerable household, vegetable and animal, as deep down as microscope has ever penetrated. *And thirst or drouth in man, as well as in animal and vegetable, can be quenched by water alone.* And now the wine-list on the table of a first-class Boston hotel contains a hundred and fifty-four varieties of drinks! And sexual lust, in violation of every law and hint of Nature, has run such riot as that, it is safe to declare, that to the two *self-inflicting scourges of Intemperance and Serual Libertinism* is due, directly or indirectly, more degradation, disease, suffering and misery among man

and womankind, than from all other causes put together!

And now I pay THE ESOTERIC magazine no undeserved compliment in saying that it seems to me second in importance to no American journal in opening and scattering light on the way which must and will lead our race up and out from the darkness, degradation, desolation and premature death, from which it has been suffering and agonizing through many dismal ages.

And I long ago proclaimed, by tongue and pen, that the Peace, the Anti-Slavery, the Temperance, and the Moral and Social Reform Associations might, and really should, constitute the four wheels of the royal chariot of human salvation. And THE ESOTERIC magazine as now appears to me, will yet be found a mighty propelling power in the right direction.

PARKER PILLSBURY.

CONCORD, N. H.

HYGIENIC DIET.

To the Editor of *the Esoteric*:—

In the excellent advice given in Prof. Butler's "Practical Instruction, No. 3."—October number of THE ESOTERIC—I wish to emphasize one particular point.—It is one which has troubled many hygienists. The question is often asked: "If hygienic food is the best, why are those who use it constantly so prone to eat large quantities? Why does not a reasonable quantity satisfy?"

I wish that all who ask this question could read the above mentioned article. The fact is, that hygienists, while knowing that they must discipline themselves as to quality, forget that the same stern discipline is necessary as to quantity; they expect that while changing from stimulating food to a simple diet they will suffer a yearning for their old condimented dishes (just as the drunkard suffers for his dram), and they try to satisfy this yearning by eating a larger quantity. This, but increases the difficulty. I know this by experience, and indeed, I never fully understood discipline, until reading the October number of THE ESOTERIC. The exercises for the development of *the will* and for

the cultivation of the memory, are great aids in this discipline for self-control.

Prof. Butler's advice to keep our thoughts in harmony with the spiritual aims toward which we are aspiring is of great importance, when partaking of *physical* as of mental food. The Quaker grace before meals is helpful. If we sit at table in our hurrying, working mood, we eat too fast, and too much, but if we sit quiet until our hurrying mood is over, we are in much better condition both physically and spiritually.

The pure diet of fruits and grains may thus become the most enjoyable of any that can be prepared. Nuts occasionally used, — well masticated with unleavened bread, — become the best kind of meat, and can be partaken with more soul enjoyment than any animal flesh, that makes cemeteries of the precious human body. There is something of the true religion in enjoying pure food that builds up healthful tissues in this beautiful temple of the immortal spirit.

SADA BAILEY FOWLER.

PROGRESS.

To the Editor of The Esoteric:—

I am much pleased with THE ESOTERIC, and I predict it will unlock much of the ignorance and superstition that affects the world. The struggling, changing childhood of science, and religion is steadily, surely, merging into a thoughtful, substantial maturity; its excrescences are falling off and it is putting on the whole armor of a sterling religious manhood of the truth militant. Mr. Butler and others, contributing to THE ESOTERIC, have made great strides toward the truth triumphant. I look down the vista of time, and I see doubt giving place to faith, and faith to knowledge; I see superstition receding before a rational religion; I see error giving place to truth; vice to virtue; bigotry to toleration; monopoly to co-operation; individualism to unitation; lust to love, and discord to harmony. I see a new heaven and a new earth; I see the burning of the tares; the gathering in of the golden sheaves; and a very Eden of peace and good will crowning the world, and baptizing its very heart with the Pentecostal fires of purification. The

hearts of advanced thinkers thrill to-day in harmonious union, to the beautiful truths of the Divine Paternity and Maternity; to the brotherhood and sisterhood of all races, to the eternal unfolding of all souls, to the overthrow of all sin and suffering, the overcoming of death, the defeat of hell, the triumph of heaven and the complete victory of truth over all the powers of darkness.

D. R. SWALO.

MANCHESTER DEPOT, VT.

OCCULTISM AND THE INDIAN PROBLEM.

To the Editor of the Esoteric:—

I am trying to live the life of a recluse for the purpose of Spiritual unfolding, and, am trying to follow the rules and advice of the Esoteric, as also, the rules and directions of the Yoga.

I am advancing and will continue to advance. I have been many years in the Rocky Mountains and a great deal among the Indians, in fact, I understand them thoroughly.

I am convinced that a teacher of Occultism would do more toward solving the Indian Problem (so called), and in less time, than all the agents, schools, and preachers on the continent. Occultism, — the physical phenomena, — would reach the entire Indian tribes upon the whole Continent of America.

This subject of reaching the Indian has been engrossing my mind for some time. I feel personally adequate to the task of enacting a system that will ultimate in a reformation and illumination of the Indian races. I should, of course, require assistance from the spiritually minded, and lovers of the Occult Science.

I would be very highly pleased if you could find time to write me a letter giving your views upon so important a subject.

If the American Indian is saved from utter annihilation, it will be through the Science of Occultism, and through no other channel.

Yours in truth and fellowship,

WM. H. GIER, M. D.

RATON COLFAX CO., NEW MEXICO.

A department of questions and answers will be commenced in our next.

BOOK NOTICES.

"THE PERFECT WAY OR THE FINDING OF CHRIST."

This is not only an entertaining and instructive book to read, but one to be re-read and studied. We have yet to make the acquaintance of a work that is equally deep, broad, and comprehensive, in setting forth the "new views" or restored knowledge of the ages. It introduces the soul to a knowledge of self and the methods of spirit in its descent from the cause-world to outwork and perfect its body in the realm of matter.

It harmonizes and combines the religious thought of the Orient, with that subsequently revealed and being outwrought in the Occident, and graphically portrays the incoming and triumphant order of the near future.

The work is a library in itself and those desirous of coming into the Esoteric knowledge and significance of life, cannot well consider their education complete or even adequate without the careful perusal of this work. Those who feel that they cannot afford the means or time to purchase and read many books, will do well to make this one of their first choice.

New Edition, revised, enlarged, illustrated, sent post paid on receipt of \$2.00, former price \$4.00. Special price to subscribers of the Esoteric \$1.50, or the Esoteric for one year and the Perfect Way for \$3.00.

THEOLOGIA GERMANICA.

THE above work has been on our table some time, awaiting review. It is said "the mills of the gods grind slow, but sure." This saying is applicable to this work in a double sense, as it is, so to speak, a "grist" from the sixteenth century, being a translation from the German of a treatise discovered by Luther, and so greatly prized by him that he caused it to be published; and during his life it run through no less than seventeen editions, and has since passed through over forty additional ones. It manifests a deep discernment of the nature of man and power of the Spirit. In the language of its title-page, it "Setteth forth many fair lineaments of Divine Truth, and saith very lofty and

lovely things touching a perfect life." It expatiates freely on the sin of "self," the necessity of overcoming which is clearly and emphatically maintained by the esoteric doctrine, as that which stands as an intercepting cloud between man and the Supreme Consciousness and unity of the race. Says the work: "Therefore, the more of Self and Me, the the more of sin and wickedness. So, likewise, the more the Self, the I, the Me, the Mine, that is, self-seeking and selfishness abates in man, the more doth God's I, that is, God himself increase in him." It sees in man a necessity of obedience to the Divine law, and attributes all sin and sorrow to its absence. "This obedience," says the work, "fell and died in Adam, and rose again and lived in Christ. Yea, Christ's human nature was wholly bereft of Self, and apart from all creatures, as no man's ever was, and was nothing else but 'a house and habitation of God.'" This treatise undoubtedly lent a vital current and force to the reformation of Luther's day and times, and can be read with profit, as Charles Kingsley, who contributes the preface, says, "by those who long to be freed, not merely from the punishment of sin after they die, but from sin itself while they live on earth, and who, therefore, wish to know what sin is, that they may avoid it." He further says the work commends itself "to those who cannot help trusting that union with Christ must be something real and substantial, and not merely a metaphor, and a flower of rhetoric." "Theologia Germanica," G. W. McCalla, Philad.; pp. 160. Cloth, red edges, 75 cts. Can be had of Esoteric Pub. Co., 478 Shawmut Ave., Boston.

SPIRIT AS A POWER.

WE acknowledge the receipt of a thirty-two page pamphlet by Mrs. Abby Morton Diaz, entitled "Spirit as a Power." It is full of inspiring words of life, and is expressive of the new soul quickening. To her perception the power of the future is spirit, the reality that abideth, and enlighteneth the world, and which portends great promise for the future. On page 17 she says:

"Reasoning upwards from 'the things which are made,' we are led to infer that spirit-power, the most distrustful, because the most intangible, must be the mightiest on that very account. There was a time when a message could be sent across a stream only by the laborious means of swimming, or by a paddle and canoe; now an intangible force takes it instantly, and without effort, just by the action of its own laws. Material, pencil and brush toil days to put on paper a scene which more immaterial light imprints in an instant."

"We have seen the world's work done successively by solid implements, water and wind, steam, electricity; with each advance less of solidity, and increase of power. Also, the more immaterial the agent, the more omnipresent and instantaneous is the action, and the more penetrating."

We quote again from page 19:

"But in proportion to the immateriality of the power has ever been the previous unbelief in regard to its application. Electricity, for example, had always been working for us as an all-pervading force, getting small recognition. But when recognition came; when, in spite of doubts and fears, we laid hold on it, and made it ours for our various needs, what a wealth of gain! Few remember now that lightning rods were denounced as interfering with the will of God. And there was the gain of steam; yet the first steamer crossing the ocean brought a pamphlet proving the impossibility of such a thing. And at every step of progress, there have been plenty of very wise, very learned, very narrow and very positive unbelievers ready with their maxim, 'The fools are not all dead yet,' little dreaming that they themselves were proving its truth."

On page 29, we find the following relative to the young:

"Also, what an advancement of the kingdom of Heaven—the reign of the High—when children shall be taught to think of God, not as some great king watching them from apart, but an indwelling Presence, and not only a Presence, but a Power, a source of strength an upholding in temptation; and taught what that high Presence demands of them in the way of royalty of character

and royal living." Her concluding thought is well expressed in the following lines:

"Then shall the reign of Mind commence on earth,
And starting fresh as from a second birth,
Man, in the sunshine of the world's new spring,
Shall walk the earth as some new glorious thing."

PROTEUS.

The key-note of the author of this work is found in the mythical Proteus of ancient times, who assumed all shapes, and at will became successively all things. "By Proteus," says the author, "the ancients symbolized man." To give an idea of the manner in which the subject is treated we quote somewhat freely from the work:

"The wise man recognizes his own species wherever life is seen; this is true to the very mire. Humanity enfolds everything and is all-embracing. The advent of man is the Universe beckoning the atom to come up among the stars."

"All lower things are mute predictions of man. The sap of the tree foretells his blood, and the hoof of the quadruped prefigures his hand. Prior to all worlds man is the oldest idea in the Creation. Nothing was ever moulded into form that was not a prophecy of something to be afterwards unfolded in him."

"Nothing walks, or creeps, or grows which man has not been in turn. The rock is man stratified; the plant, man vegetating."

"The unconscious effort and aspiration of all lower life, is to reach the human organism, that is implicated in the germ, and prefigured in the primal atom. Man is thus a Universal Form from the complex of Creation, and the Cosmos crosses him by its line through every nerve."

"As, in the old world, all roads lead to Rome, so, from every object in nature go highways to man."

"Humanity is builded on the kingdoms below, as coral isles and continents rise into the red light of the Sun from their subterrene basis."

"Nature streams perpetually from God; every atom even of her chaos is penetrated by an adequate mind."

"Everything in nature points, like the old signs of the Zodiac, to some part of

the human body; for man is the summing up of things. He is related to the furthest star. He is the builded and quickened aroma of the universe."

"The ends of the earth are brought together, to be built into the temple of his body."

"All creatures are incarnations, in different degrees, of one and the same Universal Soul. Man is potential God. Humanity is the one universal Form to which all living things are but the differing steps of ascent."

"The tree is an unconscious person. It is an individual, and knows it not. Man is such, and knows it. Consciousness is the root of personality."

"We are but fractional men, semi-human; a large remainder of deposit in our structures is animal or inhuman, and from this comes all our miseries, all our diseases, all our sins; for the law of the animal, whether in or out of the human skin, is Egoism. Here is the origin of evil, and here its cure. When the cause of evil is removed by evolution, the effects disappear."

"The Creation is God disappearing in

material life, to come forth as man. God lost in the forest of forms, till found again in the human advent."

The defect of the work from a philosophical standpoint would be its giving undue prominence to the centrifugal force. The centre is lost in the circumference instead of being in true equipoise. It is true that God in a potential manner gives himself to creation; but it is to our thinking erroneously to suppose that the centre of spiritual control is absorbed, dissipated, or lost. It ever remains potential, adequate, inexhaustible.

We give a final extract from page 31:

"The electro-vital body is not nebulous, hazy, cloud-like. It is possessed of far more exquisite sensitives than the present natural; a sweeter flesh, a richer blood, a nobler nerve-fluid. If we should happen to meet such an one in our walks, we would say, "His corruptible has put on the incorruptible, and his mortal the immortality;" but we would also say, "Yet he is not a spirit, for spirit has not flesh and bones as he has."

"PROTEUS," by "E. M. W.;" 33 pp., paper, 25 cents. For sale at this office.

A VIEW OF CREATION.

WE publish the following peculiar line of thought, because of its suggestive value. Many in reading it, will get ideas that will be of great value to them in meditation, and in the formation of their own ideas. These statements are in harmony with nearly all ancient Occult literature.

As one coming to this wondrous world-mechanism of creative mind energy from outside of it, I am enabled to examine and give to you what I behold. But where to begin is a difficult matter to decide for I find no end any where; everything is as a wheel that has no end; for it is all the working of one mind with untold millions of microcosmic minds working in and by the one, and that one, we must for your understanding call God, therefore we will say, God is the ever present and all-pervading spirit filling all space with His own duality, male and female. From the operation of His and Her own generic life, a thought was generated, imaged, born into existence. This thought form of Deity was a form of USE, service, namely to create a world and people it with those elements that should be the reflectors of the thought of the God Angel that was imaged by the Infinite. This Angel was made dual, male and female, through which function the creative work should go forward in the world. We will call this original thought-

form of Deity the Solar Angel, being the direct Son of God and commissioned with the work of creating a world, he must necessarily have knowledge, and as that alone is the result of experience, therefore all the children of this one spirit must pass through all conceivable forms and natures, and experiment with the Elements of the Infinite, from which they came, and of which they were made; and every form must be the expression of two attributes in one, function and use; the one not being possible without the other.

And as this Angel was only a word of the Infinite's expression of a sentence in the unity of their great thought, therefore time-measure began, in the succession of events produced by the action of the other words in the same thought, so all the action of life under this Solar Angel, must keep pace with all the other angels, for in the (to us) slow speech of the Infinite, Eons elapse between the words, and each word produces its kind in worlds.

Each of these Solar Angels took up their abode in the vicinity of the solar centre, and each partook in their nature of some one of the twelve functions of the eternal Spirit, so that in their unity they formed the God-man of the Solar System. Thus united, the movements of each function of that grand body affected all and all each, and as each planet in process of knowledge

building, through experience, was carried on by the life action of this solar angel, each was also affected by all the others and even the knowledges of other planets would frequently be reflected into this, and that of this into all. And as the children of these Solar Angels grew and unfolded into the completion of the experiences of their planet, they united themselves with their Father-Mother, the Solar angel, so that the heavens were builded of the experience of earths.

Each of these Solar Angels has its own family, which, through the reciprocal action of all the other members of the same thought body, join in the work of generating their kind in earth. These children partook of the likeness of the God-man being each of a separate functional use, and members of the twelve departments. So that as fast as they matured and were taken from earth, they took form as one man, through knowledges, gained in their earth life and wisdom received through inbreathing and sensing the Infinite life. They were capable of acting as one, thus having Mighty power, but could also act separate, and appear to those yet in earth who were spiritually unfolded, as a man, and could thus commune with them without injury to them, for if they should come to an individual man in their united power it would consume him like a fire.

As fast as these mature souls come into their place in the body of the family (we will now call that family the planetary angel, for they are perfectly obedient to their Father-Mother—the Solar Angel, therefore their whole body is perfectly controlled by them so that the will of the Solar Angel is always their will) they become intaractors to their brethren in the earth who have developed to a state that they have begun to unite their will with these angels, and covenanted to be perfectly obedient as far as they can know the truths of this primary law of generation, and the ultimate law of regeneration. Thus the way is provided for all who have completed the experimental life in earth, to be securely led to a higher realm of action, where all the experiences of others are fully recorded, that they may read them and know them.

But it becomes necessary that there should be many earth-bound spirits who have had no knowledge of the law of the heavens, whose business is to watch over their own lineal descendants on earth, and keep them active and faithful to the work they are best qualified for, and as these persons are selfish they know no law but that relating to the needs of their own senses, or sensual gratification. For, in this earthly experience good and evil are only determined by the senses as pain and pleasure, these being the cruder phenomena of life and the basic elements of thought through which alone experience can be obtained. Now the spirit of life in its pure element is the spirit of God, the all good, and if left to work in perfect keeping with the law of its own nature would be in harmony with all, and all with it; and consequently there would be no experiment but, as experience was the object of the earth life, and is the material out of which the body of the spirit was made and afterwards named soul, being made of thought essence like that which fills the expanse of the Solar System. But that in the

Solar System has but one form, viz., that of the solar angel. Therefore in order that there should be a useful individualization of comparative diminutive personalities, each having a separate consciousness, and in order for harmony in the great body, a united consciousness of all at the same time. Therefore the souls of insects and animals, and even man, who are under control of animal life, must return and take on other bodies of earth, many thousand times until they have experimented with all the elements of Divinity out of which the earth was made, until they know all about the use and misuse of them, and understand their true methods and working.

Being and doing good always produces happiness and pleasant sensations, while the opposite brings pain and misery. In view of this the solar angel commanded that those spirits that had been in the body of animals or men should be made dependent on their own lineal descendants for reembodiment, and those whose natures were on a plane of life suited, to enable them to reincarnate through their genetal function, and begin their new experiences just where they left off in their previous earth life. That they were to have free access to such and especially to their reproductive instincts.

Therefore, these spirits are most diligent watchers over such, to keep them ever active in reproduction; but these spirits (or souls as they should be called) are selfish in their desire of self perpetuity, for unless they maintain close alliance to those in the body they would lose their own magnetic cohesive power and would begin to disintegrate, and lose their self-consciousness in the elements from which they came. But this is not a matter of knowledge with animal souls nor of human souls of a low order, but merly the impulse given them by the word of command of the solar angel who appears to them as a God-man pressing them on in that direction, but to the more developed souls it becomes a matter of knowledge, and they, feeling that they have a right to the bodies of their own kind, are ever watchful for the opportunity to reincarnate themselves through their life, for when these souls can get control of the passions of men and women they can then appropriate the finer essences of their life for the perpetuity of their own self-consciousness. And if they grow more sensual in their habits before they leave the body, they will lay hold on the young and weak-minded persons and cause them to commit the monstrous crime against themselves, and they thus take the essences of their life for self-maintenance. Thus they lead a species of ghoulish existence, feeding on the soul destroying and death promoting passions,—they become inflamed thereby but gain sufficient strength from it, that not satisfied with the viciated to feed upon, they are ever watchful for the pure and good, and when they find one whose life is superabundant, or who is trying to make attainments by regeneration they will approach one of the opposite sex and stir up their love towards the object of their quest, having knowledge, that love is the most powerful principle in nature. They know too that love is the weak or vulnerable part of the nature. Wishing to overcome and possess the true one; they stir up

the passion of said opposite toward them, then when love is brought under the influence of passion the way of access is secured, and they can lay hold on the sex-nature of the pure, invading even their sleep, producing dreams that cause them to waste the stored life, unless the pure one has their mind well fortified and on the watch for such attacks, so, as to cause them to fail; then it becomes known to them, that such person is in REBELLION against all their ancestors and, that their hope of re-incarnation through them is like to slip away.

Then they go to work unitedly to prevent this man, we will say, (but it is the same whether man, or woman) from making the attainment of Immortality. But such an one, if he started wisely for those attainments, made covenant with the perfect souls who have entered the grand body of the planetary Angel, and he is then protected by the angel from death. When the attack is beyond his ability to resist, the Angel will help him; but no further for he cannot reverse the law of the superior, neither does he wish to, for he knows that no person is fit for immortality, until they have gained sufficient power in themselves to conquer all such attacks upon them; then when they fall in such directions they will call to their aid the planetary influence—for there are always those among them who understand the so-called Astral influences, and they, in that state, are more directly affected by the aggregate influence of planets and the moon than while in this life, so they are ever on the watch to prevent such as would rise into immortality. And if such can be persuaded by those who profess to understand the laws governing these things, to change their course, these souls will impel such, sometimes in the most unusual manner, to come and use their persuasive influence to change them and turn them back into the generative life, and where this does not succeed they will influence friends and relatives to rise up against them in the most unexpected way.

So one who undertakes to pass from this state into the immortal one, will be left alone to breast all the trials that can be thrown upon them by friend and foe. Then there are the lower elements out of which all the varied qualities of substance in the material world is derived, some of which are very powerful (for all chemical qualities are the elements of the Primal Thought) these are by natural affinity allied to the physical body, it having been composed out of such elements, and necessarily supported by them. So when one begins to be perfectly chaste in their habits, all these begin to be very vividly felt in all the functions of the body, and that affects the mind; and, were it not for those antagonistic souls laying hold on these elements, and bringing them into a kind of individual consciousness, through their being made partakers of the wasted life of men and women, causing them to serve their will, these elements would be a great source of power. And if one who is thus struggling for immortality keeps firm and unmoved, they will always obey the strongest will; so that by firmness these elements will, notwithstanding they have been brought to them by the evil design of their adversaries, become their servants, and aid them in conquering

their adversaries, if they are in the slightest degree fearful of them, even if they appear to them in the most hideous form, then they will unite with their adversaries to torment them. There are many now in insane asylums through this influence.

But the Solar master will not allow these to try them beyond what they are able to bear; i. e., if they do all they can; so that, notwithstanding there are so many apparent dangers, really there are none if the person moves forward, disregarding everything but their own duties. When the individual has conquered all these he knows them, and their experience is his. Therefore he has knowledge, and becomes one with the parent-angel; and because of this struggle he throws off all the lower conditions of body and mind, which are taken up by the lower elements; and they spring up, revitalized by the pure life from the sun ray, in vegetation; and as vegetation dies, the life takes form in animate creatures, and begins to feed on the similar kinds of vegetable; and as these develop, the carnivorous animals come up from the waters and feed on these insects, until greater animals appear, through constant amalgamation of qualities of food. There being two classes of animal existence,—one from the vegetable and the other from the waters,—there is constant warfare in all nature, the higher subsisting on the lower, and that condition is made to serve a double purpose; one, through struggle for self-protection the strength and power of animal life is developed, and the other is, the earth and all on it is protected from being overrun and destroyed by one kind of creature. All these are made dependent on their own line of food for their subsistence; therefore, they are kept diligently at work. The little bird hops from limb to limb of the trees, to gather up the worms and insects that would injure the tree. Another class is diligently inspecting the bark, to take off all injurious insects; others are provided by habit and need, with long, hard beaks, so when a tree dies, and the life of it takes form as grubs, they bore holes in the decaying substance and incorporate its life in their own body, make eggs out of that life, and hatch out young birds. Other birds and beasts catch them and appropriate their substance into higher forms; so that all the lower order of creatures are the most diligent servants of the will of the one Father-Mother through which the descending life is all gathered up and started on the round of experimental unfolding, and all evil is made to serve its use, and thereby it is good.

TYRENIUS.

Accepting the above as a probable fact in its essential particulars, some may say: "Well, if that is the law of the superior world, we should not struggle against it." We should, however, bear in mind that, being the law of a lower condition, is sufficient reason why we should struggle against it. Had we nothing to overcome, we should have less incentive for effort and no power of extending our dominion over the lower forces of nature. We come with a higher consciousness as we conquer these adversaries of progress and immortality, which are the involved forces, or descending currents of involution referred to in "The Seven Creative Principles."

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. I.]

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JAN. 20 TO FEB. 19.

[No. 8.

WHAT IS AURA ?

BY A. F. MELCHER.

A TERM much used in the occult ranks, but perhaps without meaning to the casual observer outside of the same. Not that it is used as an idiom peculiar to theosophic thought, but it has a great significance and expresses a great deal not otherwise accounted for. Magnetism, a term credited as the cause of all psychic phenomena by the outside world, comes next in importance, because it is correlative with Aura, — the latter being an emanation from magnetism and thus partakes of its nature, but has a material basis, and therefore not as pure as unalloyed magnetism. Magnetism in its purest state is entirely freed from matter, and an evolution of electricity, — a refined condition of the same. Electricity in its original state might be regarded as magnetism in its grossest or primitive form, and in conjunction with intelligence or life, as to cause, becomes so-called spirit, — its coalition with life or intelligence freeing it from its gross or material nature in accordance to its combination with the same, and becomes sensuous or conscious as life or intelligence is infused into it. Now, electricity does not become magnetism, until a coalition with intelligence has been effectuated, and this does not become spirit until a surplus of intelligence has been infused into the

same, which makes it intelligent in nature, — spirit being therefore intelligent if not exactly intelligence. Electricity, although not sensuous in itself, becomes so, the moment it comes in contact with intelligence, or life as it exists in the cause, and which every living entity or independent life-condition possesses according to its degree of unfolding as an immortal existence, — its extremely active condition conducing this, as proven by its touch, or its flow from an electric battery, being death-dealing according to the nature of the individual, — the grossest or most unspiritual (undeveloped in Soul Nature) being able to stand the greatest quantity before becoming inanimate, and which is superinduced by the displacement of the magnetic vitality necessary for physical life, by the surplus charge of electricity in its gross or material state. Small quantities, at intervals, are often healthful to those who require material stimulation, but not for spiritually developed persons, or those who are highly sensitive. Such want it diluted with magnetism, and when extremely delicate should only use the purest, as it emanates from a highly unfolded person.

Now, it is this form of magnetism which constitutes the so-called Aura, which emanates from a person ; what-

ever is touched or handled to any extent, partakes of his or her magnetism, and in contact with the matter touched forms the Aura—the subject handled lending it the material basis to contain the human magnetism, which remains attached to the object until displaced by a more powerful magnetism or Aura—the same holding its own, or remaining positive, to all inferior or less potent forms of magnetism; as every condition of the same is charged with intelligence or life according to the spiritual or positive unfoldment of the individual from whom it emanated. Thus the possibility of psychometrizing certain objects centuries old—the last Aura having never been displaced by a superior or more positive form.

Such is the significance and meaning of Aura, and through which the sensitive psychometrist is enabled to read the individual's character—every letter sent off, containing it, and despite the flattering words of its pages, the hidden deception is betrayed to the sensitive or one who is cognizant of such Aural influences, and which are experienced according to the nature of the Aura—every trait of character or the impetus under which the letter was written having a specific effect on the reader.

Becoming puzzled while reading betrays a lustful or intemperate individual; becoming excited or mentally perturbed, an impudent or impertinent somebody, or that the demand contained therein is of this character; and feeling oppressed or inwardly agitated that the one in question is selfish or dishonest, and should be avoided or guarded against. Thus an object handled may be delineated in like manner, and thereby psychometrize the character of the last owner, or the one whose Aura has the most tenacious hold on the same. Dwelling-houses, churches, and other public edifices may be thus characterized,

and the various apartments psychometrized blindfolded, by being led through them,—in this manner cognizing their general use. Churches particularly have a very definite Aura, and more or less soothing, according to the spirituality of the congregation. Such Aura is beneficial to the sick, and may be utilized to allay pain or suffering. But when resorted to for this purpose, particular attention should be paid to the mental effect produced in connection with its general influence. If disturbing, the congregation is worldly inclined, which may offset the good effects otherwise experienced. This is particularly detrimental where pain exists, and another church Aura should be sought after. When a calm influence is felt, the suffering one may remain until relief is experienced. A simple passing by is often sufficient for this effect, as we positively know by experience. Some church Auras have a very soothing effect on the exterior, and cause one to feel as if being enveloped in a magnetic or spiritual atmosphere. Such influence is beneficial to physical diseases not accompanied by pain. But when the latter exists, a more penetrating influence is necessary, and which may be best cognized by individual experiment. Once localized, the same may be imparted to other sufferers. It must be sought out experimentally in this way, because every congregation unfolds an Aura in connection with its church, according to individual degree of harmony, and general unfoldment in soul-qualification,—a highly intellectual congregation furnishing the most potent Aura for the last-named effect, namely, the allaying of pain; for intellectual force is very penetrating, even if cold in comparison to the soothing Aura, which is rather an effect of love than of intellectuality. But where the combination of the two can be found, the same may be utilized for both purposes,—although

this is a rare fact in the present age.

However, it will be seen, that this little word has a great scientific basis and points to an interesting future, and those who are in the least sensitive to Aural influences, may begin an interesting field of investigation from the above hints. A little practice in the same will lead to other discoveries, and every individual will find something

in it which will aid him in his daily affairs, even if it is but to guard against the little diplomacies of society, the policies of the day, the compliments of the season etc.; and understanding the motive-power which underlie them by their accompanying influences, gives one an advantage not otherwise obtainable on the spur of the moment.

MENTAL ILLUMINATION, AND CULTIVATION OF SOUL.

A CLASS LECTURE—BY DR. J. C. STREET.

[Author of "The Hidden Way Across the Threshold."]

THIS is a subject which I know you are all interested in,—healing by faith, or "prayer cure." I shall endeavor to-night to impart to you what I hope to be the best lecture of the course,—healing by the power of your own mentality. I want to call your attention to the first thought in this healing process, and that is, each individual must strive to find the dominant soul-force, or fundamental note of their being,—it being a well-known truth that there is a dominant note in everything in Nature, which is known as the Divine Harmonies.

You who have studied music know there is a certain dominant tone in an instrument. Although you may have several pianos tuned up to a certain pitch, there is a dominant tone peculiar to each instrument, and this is always found in the middle register which is, apparently, an immutable law; the dominant tone in man being found to exist within the middle octave of his being, not within the high pitch of ecstasy, nor the lower power of will vibration.

Thus within man's passive, silent, and serene composure there is found a concentrated strength of marvellous potentiality. It is quite generally known that two instruments tuned to the same key, and placed sufficiently near each other, are in such harmony that when one is caused to vibrate a

tone, the corresponding note in the other at once vibrates in unison. It frequently occurs in cold weather, where students sing some melodious chord in or near large buildings, or the whistling of a locomotive,—even the barking of a house-dog will produce certain harmonious vibrations, causing, at times, strong physical effects, which are simply tangible octaves of vibration quite in accordance with the Divine Harmonies of Nature. Each and every one has, slumbering, a fundamental note, a dominant tone in his being; and the first step is to endeavor to find this dominant; for upon it is hinged the whole idea of mental illumination, even the prevalence of being. It is a pressure either downward or upward, and it is within your command to make it go one way or the other. The pressure of the dominant entity is within. It is the hope of the world, the Fundamental Note of Nature's Divine Harmonies, the Spiritual Regeneration, the Sublime Ideal of all the philosophies that have survived the touch of time.

Think of yourself as having at your command an adequate microcosmic sun of energy and light,—an octave of vibration in the centre of being that is fed by the Divine currents of the Harmony and Will of the Universe. Do you strive to tune your chords of

will upwards and away from self, above this narrow world of sense, or do you permit it to vibrate and grow in sensualizing pride, in making show, and money-getting? "*A stream cannot rise higher than its source!*" The aura, or tone, around each human body is formed by the reflex-action of events and desires of the individual. Have not all the best gifts to mankind been prostituted to the attainment of material wealth, power, grandeur, glory, and fame? Yes, man's better nature has been bent and warped to the creation and perpetuation of monstrous distinctions of power among men. It is quite true that all that we truly are is the result of what we have thought,—that as we sow, so shall we reap. Divine Harmony is universal, and the illumination and regeneration of every soul *must be by personal works, a more universal Love and unselfish devotion.*

The human soul needs a higher application of Will and Love to gain its growth and salient power; no matter how lofty one's own ideal of himself and his powers may be, there will be need of self-abnegation.

I might digress right here for a moment, and say that many of you feel that you have a certain occult knowledge. The very idea of showing it lowers your power. If you are going to find your dominant function, it must be done by the *will*, either on the higher or lower plane. The world, generally, seeks out of mere curiosity or amusement, and individuals greatly lower, and sometimes destroy, their element of harmony and power, by trying to make mere display or gain out of it. I might state that it is utterly impossible for all individuals to have the same dominant. Now there are gifts which belong to you which do not belong to me. Every individual has his own dominant note. Learn your dominant principle, that which your soul can get hold of, and it is the

first step towards mental illumination. You must remember that man's interior or natural law, is contained in God's exterior or magical law.

I endeavored, in my last lecture, to have you fully understand the difference between Psychology, Mesmerism, and Magnetism, the trinity of natural law or force, while Spirit is the great absolute, or magical law over all. Please retain these illustrations and thoughts before you to-night. Remember, like attracts like. Let the higher unfoldment of his or her own Spiritual nature be the aspiration of each and every member of this class in approaching the sacred shrine of Nature's Divine Harmonies.

What octaves of vibration do you radiate? Where is found your dominant note? And is it for the universal good? Not by any speculation of the intellect can we solve the problem of the Infinite and Finite,—of Spirit, and of Matter. But, by unselfish good deeds, we may hope that the Light of Mental Illumination will come by reflex-action.

There is a sublime *Harmonious Arcana lying hidden, stored up in the world*,—a divine Spiritual power and sense, that must be reached through the Harmonies of spiritual discernment. It is Spiritual harmonies of force and action, mind and life,—*universal, infinite and abiding*, that must be cognized. When will you all be found members of Nature's Divine Orchestra, and drink of this fountain of Eternal Life?

In reaching for your dominant note, it is found *within* your being, and these octaves of higher vibration unite with your natural powers of will-force. Then you are really radiating atmospheres in accordance with the law of the Absolute,—the Primal Splendor of God's being,—the so-called magical law.

I want you to remember that all the powers that you are going to attain through mental illumination

are acts of your will. You may think that is strange; but it is really in accordance with the power and law of will. If you *will* anything that is unselfish, when in perfect concord with the Divine Harmonies, it will be accomplished. It is on the same principle as music. You must reach and unite with the magical law of harmony, when melody is produced. To unite with the Absolute Harmony is to be one with the Divine magical law. That is virtually the secret of healing by faith. You must remember that soul, without mind, can say or do nothing. This is Rosicrucian; that is, to keep your mentality on this dominant that produces mental illumination. It is uniting your dominant vibration with the great natural law that produces healing. It produces not alone mental illumination, but is the open portal to regeneration.

The moment you have a higher Spiritual thought beyond the mere five senses or bare sensations of physical life, that moment the superior man becomes manifest. Spiritual growth is the only regeneration, and this is fed from the unseen fountains of Primal Splendor, the Divine Harmonies, when the human soul becomes illuminated within. This was the shining light of Pythagoras, being that ideal of *will* which alone can raise man from the outer senses to the true fountain of all knowledge, lifting him above the narrow limits of *human realism* to the heights of Infinite knowledge and truth, making him one with God. My getting this thoroughly impressed upon your mind is very essential. Then strive for three things: right thought, right speech, and right action. These simple rules control all the higher vibrations of mental illumination. They come from the very nature of God, not from the lower power. This is the true Esoteric formula. I tell you that you can really reach above the harmony in Nature by making harmony your servant;

you can thus draw the magical *Arcana* that is above and about each of you; then you can command. There is no occultist who can fully fathom the power of the human will. The difficulty in teaching students is, that they cannot easily realize a higher nature; that animal part that has been so long their objective, is predominant. This is the first difficulty to overcome in mental illumination. Thus it is necessary to know your dominant, — that key-note which is in your nature, and unite it with the great Magical Nature.

I will now give you a little Rosicrucian. "It is very difficult to teach men or women who have lived in the world of generation that it is not the creation of spirit. Generation is of the flesh; and the mind must pass away from that, to reach regeneration. Involution is far more important than Evolution. The first is all life, and Spiritual; the latter is purely physical. The change called death is but an occultation. Any individual who has reached his dominant, can bide his time when he wishes to depart."

It has been quite well known that the Rosicrucian is thoroughly gifted with vibration; and can command his departure from the earth. This dominion within your nature, according to the Buddhists' claim, cannot be held unless you retain the animal body; then you can hold it. Therefore, reincarnation is a necessity to ripen the human soul. Esoteric Buddhism leaves an astounding gap in the universality of Nature and of God; but that which is to be most deplored is that it attempts to make illumination and soul wisdom dependent on the emancipation of each human soul from the physical body; whereas that should be retained until fully ripened.

Paul says that "We shall not all sleep." If you do not reach your dominant you will fall asleep.

While the Buddhists claim that, if you do not emancipate your soul here, you are lost. The Buddhists claim that we are not all saved. The Congregationalists claim that there is no redemption after death. The Esoteric Buddhists claim that if you do not start here you go backwards. In reply to our Buddhist friends we would say, that if you attempt to anticipate nature, or really to drive nature into an excess of ripening, that you are throwing your energies against the high heaven. Is all our earthly existence an evil? Did the creator of human life make a huge blunder? Is the fairest flower of Spirit in its demonstration through matter a wail of sadness and a mistake? Not in the least, we answer.

Man is created only a little lower than the Angels. You must remember that the pendulum of man's life beats between inspiration and expiration, between regeneration and dissolution. It is a question in reaching, your dominant vibration, whether to waft it upwards or waft it downwards. It is the first step towards cultivation of Soul Force.

Generation is not a creation of new life, but a production of "things of Truth and Sense." Here give the original Rosicrucian text: "It is that which is in thee when grown to a full harmony, that seeth and heareth the word of Divine Truth through the Light in thy being. Here the Great Mind, the Father, God, differs not one from the other, and the union of these is Life. This is the key-note of the Divine Magical Law of understanding and knowledge. Man's interior natural law is contained in God's exterior magical law; it is here impossibility alone makes possibility possible. Free Will of Soul differs from necessity of Will, or action. Free Will with the Primal Splendor Flame of Truth, is necessity upwards; while necessity in darkness united with lower atmosphere, is Free Will downwards."

To remove unrest, and war within and without, is the first step necessary. Then focalizing the Will to obey your *true* command in both positive and negative vibration, as we have imparted and directed in our former lectures, and this must be fully mastered; then to find your fundamental *Note* or dominant vibration is but to focalize the mentability of your being on the central point of the forehead, silently and slowly, with patience wafting your thoughts and mind upward, when you can make no mistake as to the moment of contact and union with the Divine Harmonies. Here on this line is formed by simple will, the light to heal at any distance, to command for the universal good, and it is done. Here man beholds the connecting link between dust and Deity.

In employing thought, the key-note is from within. Man gets something out of the atmosphere which strengthens the centre, or, in other words, creates consciousness. But he gets nothing, outside of himself, unless he attracts it through his love-principle, which exists within. Mental illumination or healing of one's self or others, must be in and by the love principle which attracts and also creates. Unfortunately I lack words to express fully the thought of this dominant principle within each individual. I can in our present language only refer it to the dominant note in a musical instrument. Now friends you have all got a dominant. Can I prevail upon you to find it? This is the question. This dominant flame which is in every individual is the soul of the world, the Spirit flame being a part of the first formed glory or Primal Splendor of which all human Souls are parts. It is the dominant flame in everything that has life.

If you were to enter upon the psychic drill, and had focalized until you could count the vibrations, until you could throw your mentality over the other parts of your being, certain adepts

would state in these words, "the hour of your generation is at hand. You cannot retrograde." You have tasted of what is known to them as the "violet cup." You are now really a new creature. You have reached the fire-flame in your being which has been lit by the Magical without. Right here is the whole key-note of your being and regeneration.

Wearing the mantle of petulance, anger, and intolerance, is the most dangerous of all the lower animal impulses, being terrible monarchs of habit and unripeness; it is a flame in the blood; harmony cannot unite with it. It is best not to demean and belittle yourself, but to permit a warm glow of light to pass from yourself to your fellow beings.

If you can get the "voice" and feel the harmony, you have the whole secret of mental illumination. Whenever you reach this harmony it will obey your will better than a child. It requires a pure life, a complacent and harmonious demeanor.

You are planted here in matter, and after being planted, there is a freedom of will given to you to clothe these entities as you see best. In creating an atmosphere around these human Souls or Deific babes is that liberty which you have. It is entirely within yourself. Man creates his own heaven or his own hell, according to his aspirations or thoughts.

The hour of regeneration having reached the student, or having found his dominant, which he alone can do, he must broaden and speak only in others. He must look for the good in everything; not the evil. In endeavoring to look for the good, he will warm his heart. Everything that exists in any man is tinged with the mannerisms or habits of his soul. You are tinged with it all around you, within and without, and if the ambitions and impulses of your being have patterned after modern civilization, you must turn about, throw this all

away, endeavor to lift up the Soul to an independence over the physical body; then you will know your morrow rising, a Soul regenerate out of the objective world of Sense. Every man's morrow has not yet come to him; many fall asleep in darkness, but in the fulness of time reach their morrow. If you ripen a regenerate power of Soul-illumination during this life, you will know your morrow here during this life. When mankind findeth this, then life will defy death; man then can command his going out or his morrow, to rise into the Spiritual, or subjective world. Through his own Will he can liberate his Deific Life-Spark from its temporary perishable investment, but this is a difficult thing to attain.

It is under the command and power of the will to become mentally illuminated. To be made perfect is to receive the breath of the angels. This was to the Rosicrucians known as regeneration; to the Egyptians it was known as the holy flame, Zeus. To be said to die is simply to leave the clay so that we can rise. When the life-spark is liberated it goes on its journey. I do not know whether you are aware that according to the Bible a man, by his will, lived from three hundred to a thousand years. He lost his dominant when his consciousness grew into flesh. The Rosicrucians claimed the same. The first thing is to find that dominant in your nature which is your heritage. There is a claim among the Rosicrucians that we have a "moral." It is that which makes "the impossible possible;" it is that which is involution rather than evolution.

You must remember that the power which isolates into individuality is much greater than that which is isolated. If you can hold yourself from the decay of matter, it is that which has been attained by few, but it is attainable. Power is only escaped and renewed rest; thus, here, impossi-

bility alone makes possibility possible. A contention is now being carried on by the oldest cult minds of the East, as to what mode will be the best to impart the difference between generation and regeneration, to the seeking world of humanity which is now calling for light, more light. It is really to control this body by your will. This might be said to be the first step towards regeneration, — the second must be through mental illumination, and your higher loves. From my knowledge of things, I can see no other pathway which is safe.

Frequently, in a student's reaching the dominant note, there will be some pet human theory or pet idea, brought about by culture of the intellect, — which is quite superficial in spiritual things, that is apt to close the doorway of mental illumination and block his farther progress. Remember, friends, it has been written in many tongues, through long ages, that the ways of the Spirit have been taken from the wise and superficially learned, and been given "to babes;" those who are willing to come down and be as children.

Take heed therefore that the light in you is not darkness. If it is for praise and worldly affairs, it is darkness. I know it is very hard for us Americans to forget self. If you hear a preacher speaking ill of another, he reflects his own interior soul, so with all other individuals. Well here is a little cult; I do not come before you to speak in the usual occult ways of theosophical speakers. The text of the cult reads, "Until thou hast eaten of the bread of fire, thou shalt not be touched by the spirit and lifted up." This without explanation is about as clear as mud, and I am forced to reply in similar manner to the question on the subject in reference to Ezekiel's Wheel, and regeneration as represented by the man and the virgin rising out of the waters of objective ex-

istence: these higher occult thoughts have never been given to classes or numbers of individuals at once, they have always been imparted to the student when alone and secluded from the world, after years of spiritual understanding and development, then given by his patient instructor, provided his mentality and thought has not been able to catch these Divine Truths, unless orally expressed, then only are they thus given. "Why?" you inquire. Friends, there is an immutable law, that man in his animal objective sense will not or does not comprehend. It is this: "The True end of a process cannot be identified with the process."

There will be a time when some of you will reach these thoughts, and fully understand them. I have not the permission, and I am not gifted to impart them to you, as a whole class, so understandingly, but that it would be dangerous to some. To take up your time by clothing them with mysticism, is not the office of any instructor.

I have looked over some instructions imparted to me, some time since, in other lands, to revive and compress my thoughts and friendly impulses on these hidden subjects, and possibly your instructor, after a time, will be permitted to give you their fuller import; for this is the secret which giveth death to *unregenerated* man; therefore I am not able to frame them in my mind when in the presence of an audience; or rather, the instruction given me from wiser heads than mine runs thus: "Close thy mouth, lest thou shouldst speak of this (the Great Mystery); close thy heart, lest thou shouldst think aloud; and if thy thought or heart has escaped thee, bring them back to their silent places in our holy sanctuary, for such is the object of our alliance."

I want to speak a little on this regeneration, the flame of fire which

comes to the soul. It taketh away thy selfish animal life. Thou art touched by the spirit and lifted up. It is the difference between generation and regeneration.

Where you hear a noise of a babbling multitude, you can only shake your head and pass by. It would be as impossible for noisy people to radiate and to heal by the spirit as for them to fly. Silence is spirit; noise is pain!

It is quite unfortunate that some instructors in Metaphysics, Theosophy, and Spiritual development, make claim to be the chosen ones, as alone holding the key to the Spirit world. Remember, friends, the ways of the Spirit are open to every man. Neither God, Angels, or Spirit gives to any man or woman a monopoly, although many of our friends feel so. To become illuminated and enlightened, you must forget self and all men's opposition. In your focalization desire earnestly for Divine wisdom and love, and it will come to you. Everything will come to a man who in silence and patience can wait. When I told you that "everything comes to a man that in silence can wait," I told you the truth.

Most men have inequalities of character which produce discord within themselves. They thus deprive their interior and exterior of that harmony which the dominant chord of nature would bring.

Friends, begin at home and strive to understand yourselves. Permit me to endeavor to-night to introduce you to yourself. Make study of your impulses and desires. Matter transmits force, but does not originate force. It is, for a time, the receptacle of power, but not the power of itself. Remember, *All Pure Force is invisible*. He who can attune his fundamental note with the Divine Harmonies has the light to understand Spirit, and the power to command the powers invisible. It is

only through your higher impulses that this great universal soul can unite with you.

Ask gently and lovingly. The secret is to ask in love and silence. This is the pathway to truth. I have told you before, in my lessons, that every individual who strives to continue these molecular vibrations, will succeed. Now, it is a higher principle of this molecular vibration that is to create round about yourself an unselfish atmosphere of vibration, for the universal good of all things.

Every magical effort stands in need of the higher octaves of vibration, through either the atmosphere of Love or of Wisdom, or else a unitation of these two impulses in their higher sense, and always keep before your mind, except you get in the right relation of kindred feeling towards your fellow man, you cannot reach the Primal Splendors of Nature's Divine Harmonies. It is one of the most lamentable and unfortunate things of this civilized age, that in place of a *warm loving-kindness* to man, which, as a religious duty and Divine Truth, should lie at the foundation of all intercourse with our fellow-man, *mistrust* has become the first condition of judgement in the world at large —

"I will pour out my Spirit upon you," reads the Word. It is almost impossible to instruct a class and talk of the difference between generation and regeneration unto them. That is the whole difficulty, and it must be brought about that there are certain periods or seasons in every man or woman's life when nature shows them that generation is one of God's laws. But there is a time in these lives when regeneration begins and is given to mankind for his ripening of Soul and mental illumination. "Behold the hour of your regeneration is at hand" reads the cult.

Impress upon your minds that all love and human affection comes from the celestial, where, in its purity, all

power resides. Love, Wisdom, and Truth, in its purity, is a perfect chord through the octaves of the bi-sexual forces, and is the highest and most potential emotion the soul can feel. It is the most lofty vibration of power of Will, that exalts man into his Angelhood. It is the most nourishing health-power and life-giving reinforcement that man can call. If man only knew these powers, and how to live, he need not die until the fulness of his time had come; *when he might depart by his own Will.* Please keep in your memory that in this new life of soul-ripening the self-same power that feeds the Angels in heaven will feed you here. The same power and understanding which cures your diseases there will replenish, save, and heal you here. It is yours, if you will but grow to it and desire it, and is to be found only among

Nature's Divine Harmonies; and this Primal Splendor of Angelic power is one of God's heritages, given to His children.

In silence and patience bide your time. Silent patience, in its higher sense, when united by Will, is not passive, but, on the contrary, is quite active, and is concentrated strength. Such silent action is Spirit in motion; and Spirit in motion is the one Universal Life.

Again I must repeat, "Everything comes to the man who in silence can wait;" and "Patience is willing to wait."

"Father of all that is heard or hears,
 Father of all that is seen or sees,
 Father of all that is or shall arise,
 Father of this immeasurable mass of worlds,
 Whose home is in the firmament of stars.
 Thou limitless renewing life of nature,
 From out whose loving heart's luxurious growth
 springs man,
 Hear Thou my call."

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NEW SERIES.—NUMBER TWO.

THERE are many in this day and age who are like those in the time of early Christianity, of whom Paul, in his letter to Timothy (chap. iii. 7th verse), says: "Ever learning, and never able to come to the knowledge of the truth."

The habit of our people is to read books, take lessons from teachers, and spend their time and money in finding out what some one else knows; but are never able to know anything themselves. You should remember that such is not knowledge to you; no man can give you knowledge; that can only be obtained through experience, and that experience must be your own.

We have seen many bright minds who began to teach the people great and good truth, and who would obtain a following from an intellectual peo-

ple who were thoroughly imbued with the teachings, but sooner or later something would happen and they would change their mind's concerning said teacher; then at once they would say "that they had been deceived and misled," and would become embittered not only against the teacher, but the teachings, and the truths that had been taught would be accounted errors.

This is a proof that such persons had no knowledge of the truth in themselves, for if we know a thing to be true, no one can take that from us, and no matter how bad the instrument through which that knowledge came, we would say, "I know it is true notwithstanding all that." All knowledge is experience; then no man can do more than give the results of his experience. But would

that be knowledge to you? No! Then if we cannot impart knowledge what is the use of writing and talking the things we know? To suggest thought that, if acted on in the way of experiment, will greatly facilitate experimental knowledge.

As an illustration of this fact we will take for an example, a person who has studied and thoroughly learned book-keeping at college. A business firm employs that man, he immediately finds that he really does not know how to keep books. He must learn it experimentally, ere he knows it; so, with everything; one who knows all about a thing can do no more than impart the *theory*.

There are many who are in search of Occult knowledge, they are reading books of every description, and some are applying the methods of drill to develop Psychological powers by a purely intellectual process. Some injure their health, others draw around them "Elementaries" (souls of men and women of low, sensual order), others the "Elementals" (the basic forces of nature.) In either case it results disastrously, in that it always leads to evil doing; here many will be mystified as to how to obtain knowledge and experience. I will therefore state the conditions necessary to True attainment in a few words, the same being a summary of the previous instructions.

First, there must be a love of pure and exalted Spirituality, an earnest desire to become pure and exalted above the ordinary physical existence; there must be at least, an ideal of a Spiritual State of the purest and most exalted nature, to which you aspire. Second, there must be a willingness to sacrifice — any or all things of the ordinary sphere of life, if necessary, to attain such a state.

That ideal then forms a base for action, it being the chief desire. Then, all that we read or hear is governed by its usefulness to aid us in

that attainment. When one is actuated by Love for some definite ultimate, then there will be no undue respect to persons; for the only thing you will then be looking for and desiring will be such knowledge as will aid you in that pursuit. If it is truly a pure aspiration of the higher Spiritual Self, then almost unconsciously every breath will be characterized by the soul's yearning and prayer, "Oh, for wisdom! Oh, for wisdom, that I may know the truth! Keep this ever active within you until it becomes the soul's constant desire; then, when you read books, do it as the miser performs his labor; he always has the Dollar uppermost in mind, and anything that does not bring it, he has no interest in. So should you read, and when you find the pure gold for which you ever labor, you immediately appropriate it to your own interior consciousness; for as soon as your mind takes the above attitude you will begin to recognize that within your self resides "the Spirit of truth," that is able to judge all things. Much time should be spent in contemplation, or, in other words, silent musings upon subjects relative to the object you wish to attain. It is well to have such literature at hand as you feel attracted to from an inner consciousness of its uses, and only when you feel free to do so, read, and ponder word by word. Sometimes to read a single sentence, and close the book and think it over, will prove most profitable; be led as far as reason will admit, — in view of the object in mind, by these inner impulses, in all such matters.

The questions, "What am I here for?" "What is the object of the creation of the world?" are also subjects that we should meditate on a great deal, and perhaps, after a time, you may come to the same conclusion that the writer, with many of the ancients, has come to, namely, to

make an individualized Man that will possess all the attributes in common with Deity itself. But what are the methods necessary to the accomplishment of this work? You will find suggestions for thought in that direction, in an article by "Tyrenus" in the January number of THE ESOTERIC (page 256.)

Remember the maxim, "USE DETERMINES ALL QUALITIES, WHETHER GOOD OR EVIL." Then, interrogate everything you meet in life, ask yourself what use is this, or that? Then muse on it silently to see if you can discover its relation to cause, and its use or object in the creative Mind; spend much time alone, and allow yourself to *float* as it were in the atmosphere of your inner mentality. There is perfect safety in that, if you keep active in the devotional faculties, and have determined to conquer the sex nature; but if you have not, then this course would be productive of many evils and subject you to many trials in ways of which you now have no idea. The "instructions" in THE ESOTERIC from August up to this time, should be kept in mind; for what we give here is on the presumption that you are practicing what has already been given.

One of the reasons for caution, regarding constant devotion, is the physiological effect of it. Devotion is the result of an active love. Love to God, the Supreme, is the method of drawing into us the Supreme qualities. The ancients tell us, "God is Love;" also, that "God is a consuming fire." Both are true. Now, it has been observed, that the most devotional church-man is the one most apt to become a prey to the sensual passions, and fall thereby.

In order to understand the reason for this, it is necessary to discern the methods of what we should call creation, through the workings of the laws of involution and evolution. Love is the normal phenomenon of life; love is

the magnet to draw, inspire; and that which is thus drawn in, is involved in matter and descends at once to the sex function through which it organizes for itself a body. That body is the child of the organism in which it is formed, the spirit of God descended and was involved in the service of an earthly existence; but the parents are not physically profited thereby; on the contrary, their life is lost from them and found in the offspring, and accordingly they must die; and the more active the love and desire, the more rapidly will that function act. Now what we must do to be profited by this law is, to inspire this Divine Substance and turn it back into the body for its use, and to the brain to illuminate it with the pure elements drawn from Divinity itself. God is the servant of all, and is obedient to our will, so far as our will is strong enough to control, but, if our will is not strong enough to turn it from the sex, then it will flow down through it into many lives below us. The prophet Jeremiah (chap. ii. 13th. verse) refers to this condition in these words. "For my people have committed two evils; they have forsaken me, the *fountain of living waters*, and have hewn them out cisterns, broken cisterns, *that can hold no water.*" Thus we must use it, or it will use us, and go on in its course until "The man that is my fellow; saith YAHVEH of hosts" (Zechariah chap. xiii. 7th verse), shall arise and unite his will with the Supreme will for a higher use than the creation of animal bodies; thus it becomes obvious that the one thing above all to be gained is Power sufficient to conquer the influence of the descending currents of life and control them; and as they are "Fire," — life is fire, therefore heat, — this is what gave rise to the words of Isaiah, — (the master) saying thus in chapter xxxiii. 14-15. "Who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting

burnings? He that walketh righteously, &c." Righteousness is in view of law, — sin being the transgression of law, so righteousness is obedience to it; but there are two laws, one exactly the antithesis of the other; I have referred to the descending involution, the other is the ascending evolution, where the Spirit, having served its uses, and matured a Soul, — *i.e.* the experiences of a life, — struggles up to consciousness.

In doing this we rise up in rebellion against "the God of this world" and lay hold on the Infinite, (read third lecture of *The Seven Creative Principles*, where this thought is elaborated.) This struggle to take control of the "descending" life and cause it to serve the intellect and spiritualize our consciousness was again

symbolized in the wrestling of Jacob, with God or the Hebrew Elohim, the God of Generation — Creation; (Genesis xxxii. 24–30). When this is fully accomplished then we have "Power with God and Man" and have become "MASTER." But to obtain this ultimate we must conquer the three primary evils of human life, and adversaries to human happiness, *viz.*, SELFISHNESS, HATE and PASSION.

We will not carry this thought any further now, as we deem the above all that would be of present practical value, and much more than can be worked out in one month or even many months.

I am your fellow servant,

HIRAM E. BUTLER.

THE SCIENCE OF UNDERSTANDING.

Sixth Paper.

BY WILLIAM COX.

Construction: the Universal Architect, the Offspring or Child of Law and Order.

CONSTRUCTION, the child of Law and Order, is the omnipotent architect of creation, and its works are manifold, unequalled, inimitable and various, comprising all things great and small throughout universal nature. All forms apparent to the physical sight, all conceptions of the spiritual sight, all shaping and changing of matter; all births and growth, all branching, budding, blossoming, fruiting, and ripening of seeds, whether sown in the material earth or in the soil of the mind, are the works of Construction. Construction is the agent and formulator of all things, and whatever is, or is to be, depends for its existence upon Construction.

Construction is the creator of the beautiful, the wonderful, the awful, and its autograph is upon everything, from the lone violet beneath the sky,

to the ebon cloud of the storm, from whose womb of shadow leaps the lightning's shaft.

Construction is not the author of any primal conception, but the artisan, the fashioner into form of that conception. Construction is not the designer, not the original thinker of any purpose, plan or result desired; but the agent who executes the thought, and gives to the purpose or plan its mechanism, its materialization.

When in the great workshop of nature, a plan and specification of work is laid down, Construction, the master workman, takes charge of its execution. Construction frames and joints, centres and articulates from the unparticled molecule, a thousand forms of animal life. From the mobile mass of molten matter, it fashions

the firmly compacted and solid earth, and launches it forth upon its eternal voyage through ethereal seas. It unrolls the limitless transparent scroll of the sky and pins upon its azure fold the diamond of the sea. It hangs above the flying earth the ebon tent of night, and fixes a gem here and a jewel there, until the wide star-dotted canopy gleams with countless fires of lambent glory; while the mind of the observer, dwelling in the kingdom of knowledge, is lost in the limitless perspective of its far-reaching sight. All degrees of Mind admire and praise the works of this great master. Countless, delightful voices sing his excellence, and in sweet accord chant canticles of grateful gladness. The tuneful warblings of myriad songsters in feathered flight; the song-burst of Aurora's mellow light which wakes the drowsy morn; the glorious laughter of noon-day's summer sun; the joyous smile of roseate evening kissed by the lips of the sunset; the reverential hush of silent night,—all rejoice in the temple of Construction and shout songs of great joy, till the ringing arches send back the echoes of their adoration and their praise. Everywhere, from the beginning until now, the hand of Construction, has been fashioning, building, perfecting.

Without Construction nothing could have been made, which has been made. Atmosphere, temperature and surface; the ocean, the dry land and every living thing; trilobites and the great succession of animal types in all its varied vastness; landscapes, continents, and all the wondrous forms of vegetation; the earth's crust and the heart of the earth, rich in treasures of gold and silver, and copper, and iron and precious stones; the shells and corals of the sea; great reptiles on land, and flying meteors in the air; all the great and awful revolution of nature. The sinking of continents, the changing of life,

the Alps and the Pyrenees, the vine and the fig tree and the winged birds; mysterious transpositions, and frozen worlds, darkness, desolation, light, wind, thunder, the sun, the moon and the stars, pyrotechnics of the elements and the firmament—illuminating, fawning, and glorifying all. Awe-inspiring panorama, amazing marvel of workmanship, the prince over all, Man, ever and ever voices the majesty of this mighty architect.

What miracles of mountain sculpture and landscape art; the majestic Ararat, lifting high its glittering summit, granite Sinai, peeping from amid thunderings and cloud; and Horeb with its flinty rock and flowing stream. The rivers like winding ribbons of silver out of the place from whence they came, and to which they return again. The leaves of the forest, murmuring matins at morning time, and vespers when the evenings comes. The beauteous flowers like whispering angels filling the mind and heart with inspirations of Love; and the resurrection mosses of the Rocky Mountains,—types of immortality—proofs in starry clusters of fadeless green that Life through Death will live again. The leviathan of the deep to whom the wildest uproar of the tempest is but as pastime, and the singing mussel of Ceylon, whose melancholy but soothing music, as the touch of an evening zephyr over the strings of an *Æolian Harp*, steals through the calm moonlight along the ocean shore, as if to wake again some memory of the classic fable of the sea nymphs, whose voices lured the heart of Man to Loves beneath the ocean wave.

Every form of insect,—those tiny musicians in nature's choir, bees humming over the flowers; butterflies opening and closing their painted wings to the sun; swarming gnats rising and falling in ceaseless maze between the glancing sunbeams; beetles droning in drowsy flight; grasshop-

pers chirping on every bank of green or brown; the web of the spider, the lustre of an insect's wing, every organ of sense; every power and faculty. What work! what skill! And man,—fearfully and wonderfully made,—a monument of unrivalled mechanism, a prodigy of parts, an object of contemplation, wonder and astonishment! This,—all this,—thy workmanship displays; all these hast thou dropped as pearls from thine hand, mighty child of Law and Order,—matchless Construction! Construction brings to all, the principles that work for good; words of comfort and hope, no matter how the storm of Trouble may sweep, or the battle rage in the temple of the mind. The voice of Construction sounds loud over all. "Be of good cheer. Be not affrighted. It is needful that you pass through the door of death, that ye may enter into the

mansions where the blessed dwell." The truth and its devoted band of followers falter by the way, weary of the fret and fever of warfare; but the index finger of Construction points to the moving panorama of Creation, and shows them the earth, the sky and the deep blue sea, and whispers, "Thy spirit, Truth, is not with these; it is in the land beyond."

When by the aid of all the good principles,—Power, Knowledge, Experience, Reason, Strength, Motion, Zeal, Virtue, Justice, and Mercy,—Construction has fashioned the plumed helm of victory; it declares with them in sweet accord that to the brow of Truth it doth belong.

It is the chief delight and office of Construction to fashion garments with which to clothe the intellectual warriors who do battle for Understanding.

WILL POWER.

How can we learn to will? This is the first arcanum of magical initiation, and it was made the very innermost of this secret understood, that the ancient custodians of the sacerdotal art surrounded the approaches to the sanctuary with so many terrors and illusions. They believed in no will until it had stood its tests, and they were right. Power can only manifest itself by achievements. Idleness and forgetfulness are the enemies of will, and this is why all religions have multiplied observances and made their cultus difficult and full of minutia. Are not those children the favorites of their mothers who have cost them the most suffering and anxious care? So does the strength of religion consist exclusively in the inflexible will of those who follow it.

The peasant, who each morning rises at two or three o'clock and goes far from home to gather some sprig of the same herb before the sun rises

may perform innumerable prodigies by simply carrying this herb about him, for it will be the sign of his will; and thereby will become all that he wants it to be in the interest his desires.

To accomplish anything we must believe in our ability to accomplish, and this faith must at once be translated into action. Faith has no tentative efforts; it begins in the certainty of finishing, and works calmly as though it had omnipotence at its disposal and eternity before it. Sixtus V., while tending his sheep, said: "I determine to be Pope."

What is the first requisite? To believe in one's ability, and thus to act. . . . The operator, in a word, must realize in his whole life what he seeks to realize in the exterior world; he must become a magnet to attract the desired thing, which, when he shall be sufficiently magnetic, will surely come of itself,

and without him thinking of it.

AXIOMS OF WILL.

Nothing can resist the will of man when he knows what is true and wills what is good.

To will evil is to will death. A perverse will is the beginning of suicide. To will what is good with violence, is to will evil; for violence produces disorder and disorder produces evil.

To earn the right to possess permanently, we must will long and patiently.

To pass one's life in willing what it is impossible to retain for ever is to abdicate life, and accept the eternity of death.

The more numerous the obstacles which are surmounted by the will, the stronger the will becomes. It is for this reason that Christ has exalted poverty and suffering.

The will of the just man is the

will of God Himself, and is the law of Nature.

Light is an electric fire, which is placed at the disposition of the will; it illuminates those who know how to use it, and burns those who abuse it.

The empire of the Universe is the empire of Light.

An iron chain is less difficult to burst than a chain of flowers.

Succeed in not fearing the lion, and the lion will be afraid of you. Say to suffering — "I will that these shall become a pleasure," and it will prove such; and more even than a pleasure, for it will be a blessing.

Before deciding that a man is happy or otherwise, seek to ascertain the bent of his will. Tiberius died daily amid the pleasures of Caprea; while Jesus proved his immortality, and even his divinity, upon Calvary and the Cross.

MYSTERIES OF MAGIC.

THE COMPETITIVE SYSTEM.

THE Competitive system represents a phase of human developments. It is the social environment that humanity has formed and expresses, using the words in a restricted sense, the purely natural side of life. It is organized selfishness, and naturally engenders conflicts and suffering. It is in human relations what the law of "survival of the fittest," is in the animal world. It is in fact the same law under a new mode of action, and yet the competitive system, that is the basis of our civilization, is only a state or condition of life through which the race has had to pass in order to attain to better things.

The law of struggle and conflict is but the expression of individual activity seeking its proper place in the social system; and we have had to look around us to-day to see that this law of struggle is operative as

never before. It is working in the minds of the people as against the power of the governing few.

When carried to its ultimate expression, — in the securing of individual rights to all, — it will act as a transforming power upon civilization, and a new social order will naturally result. The energy of the competitive system will be conserved and translated into new forms of action. The same law, — the same force that has worked in man since his advent upon the earth, — namely, love of self and desire of self preservation, will still be operative in the development of the race. The sufferings attendant upon the competitive system, — the system of opposing interests, — are forcing men to combine their forces and make the good of one the good of all. And in this process of combination on the part of the people to

revise and control the action of what is known as a "natural law." The initial steps are being taken toward the consolidation of the interests of all men, toward associate in place of competitive action; toward the introduction of a new industrial system. The love of self, that produced competition, is now alone to destroy it; and being in a new civilization of associated interests, the present form, under which love of self has manifested itself, will perish. The new social environment is yet to form.

We read, and study, and know that higher forms of life have been developed from lower ones, but we fail to make the application and relate biologic processes to social changes. Yet here in our midst,—before our eyes,—is this wondrous process of conservation of Energy and social transformation taking place.

Yet men, as a rule, do not see it. They see indications of a coming change,—they fear something, but know not what. The conservative elements of society wish to keep things as they are, utterly regardless of the fact that new forces are in the world demanding harmonious expression. Here and there an intuitive mind grasps the fact that the world is entering upon a creative epoch, and that this epoch is the "Second Coming of Christ." The laws attendant, however, upon this "Second Coming," are only dimly discerned.

These are some of the principles involved in the study of Sociology, that are not generally recognized; but before long the spiritual elements, as a force in developments, will be apprehended. When men see that,

out of innumerable social variations and divergencies, there is an absolutely new social order being evolved, they will naturally reason from Sociologic to Biologic laws and ask: "Are developments the result only of certain changes in matter apart from the causative force of mind, or are those changes brought alone by the active energy of intelligence?" Is the introduction of a new social order based upon a new industrial system, the outcome of what is known as "natural law," or is there an all-pervading intelligence manifesting itself through the operations of nature? The Divine energy acts through natural agencies, and, in its highest manifestation, appears as an illuminating and creative power in man.

Conscious receptivity of Divine Life and Thought is taking the place of *unconscious* receptivity, as in the child consciousness is developed out of unconsciousness; and in this new relation of the Divine and Human, the two worlds of spirit and matter are related, and man is made a partaker of Divine life. The increased mental activity, resulting from the closer union of God and Man, is reacting upon the physical environment, gradually changing and bringing into adaptation the external form with the internal force.

And just as the spirit creates the body, so does man collectively create his social environment.

God is in the world, in the spirit and reason of man, and in the movements of society.

NEITH.

BROOKLYN, N. Y.

FOR the body, as I conceive, is not the instrument with which they cure the body; in that case we would not allow them ever to be sickly; but they cure the body with the mind, and the mind which is or has become sick can cure nothing.—*Plato.*

WE acknowledge but one motive,—to follow the truth as we know it, wherever it may lead us; but, in our heart of hearts, we are well assured that the truth which has made us free will in the end make us glad also.

EDUCATION OF A HERO.

[Continued from "Key to the Spiritual World," in January number.*]

TRANSLATED FROM THE GERMAN BY PROF. C. WIELAND.

Now the struggle began. Fire, cold and all the hereditary evils appeared in the body of the disciple so that without the encouragement he received from his master, he would have succumbed, and would not have obtained the victory of the cross that the Chaplain kept holding before his mental eyes as his brilliant goal. But finally the storms in him ceased; and he stood as a new or renovated human being.

"Now, let us form the true warrior," the Chaplain said. "Your feet can stand; your hands are alive; your whole body has developed into free action, and received the Spirit. Now go ahead! Don't tremble at whatever you may meet, or whatever visions you may see; it is the internal man that now realizes himself, and wants to manifest his qualities. A hardy climber does not always need all the rounds. At times he skips one, two, three, sometimes five of them, to reach the top more quickly. He frees himself from all bonds and flies upwards with an eagle's power.

"Speech is formed in the mouth; but it has to pervade us everywhere, in order that our entire being become speech, in which the Word of God resounds and shows us the Truth. Obey this Word when you hear it. Undertake nothing without its counsel, and new life will begin in you.

"The interior eye must see; the interior ear must hear, and all the senses find their real self in the interior, in their root; then man is resurrected to Life and the death of the Cross is behind him.

* The translator desires a correction to be made on page 223, second column, fourth line, where instead of "brain" it should read: "by means of speech to the 'mouth' which passes it through the body to be there ground, or digested, when it returns" which is in harmony with the peculiar occult teaching all through Kerning's work.

"You know the powers now; but what they can accomplish, only Faith can teach. It cannot be measured, and no one has ever fully reached it. The Eternal one speaks: 'Do you fear to believe too much or to think Me too great?' Look at those myriads of stars, I have set them there to guide him who approaches Me. Look at the azure vault of the sky. I have built a temple for him who seeks Me. He who asks of Me in the Spirit is heard, and the granting lies in the very prayer. He who speaks to Me in My language, 'is speaking in Me, and all that is Mine is his.' I am not allowed to say more; you know all now, and whatever you will need, you must obtain by your own effort."

Thus the tuition was finished and the Chaplain exhorted Geoffrey, who then was twenty-three years old, to practice and prepare himself, "because soon the hour would come for a trial whether he did or did not need schooling longer."

Geoffrey pressed the Chaplain's hand with great affection and replied; "I cannot express what I feel for you. You have snatched me out of the night of death in life, and called me to a higher existence. May the Power that has guided you and that you have developed in me, reward you: I can only thank and love you." The Chaplain attentively listened and then said: "Love is the only reward that can be given me and abide with me. Therefore, do not forget me when your career shall have commenced, and when you may no longer see me; but our hearts shall be united through all the changes of time."

Geoffrey laid his head on the Chaplain's breast and said: "Everlasting love!" "Everlasting love!"

The Chaplain made silent response by holding him close to his

heart as a father would his son.

In the public affairs of Germany, great changes had taken place in the meanwhile (the time is the end of the thirteenth century). The two claimants to the imperial crown declared war against each other and put the German nobility in the most painful uncertainty. No one knew which party to adhere to, as the result was uncertain. It was impossible, however, to keep neutral, so the less powerful and undecided tried to form an alliance that they might give their influence to either party at the proper time. But this plan could be but slowly accomplished, and in the meantime the poor fatherland became the scene of desolating war.

The French were driven back, and seemed to desist from their designs on the German crown; but the fight with them had cost heavy sacrifices, for the most valiant knights were slain or wounded. Among the former was Bernhard, the second son of E., while E. himself had no hope to undertake anything for the good of the country.

He would have gone home long ago, but he did not care to expose himself to the necessity of declaring for either of the aspirants, and therefore decided to remain in Lorraine as a guard against the French to prevent them from reaping advantages from the German discord.

Lady Mathilde received the news of the death of her second son with great sadness. "Is my destiny" she said, "that of bearing losses? But in my youngest son I have left a support that will not so easily be broken."

She was very much afflicted, but consoled herself, because she had almost foreseen this second blow (that the first son, Sigismund, had been killed in war, has already been told). She now feared only for her husband and desired fervently to see him again before death would part them forever.

This was the state of affairs when the Chaplain declared his pupil well

prepared to enter upon life's action.

The expectations people had of him were different. Many thought he would try to settle the quarrels by discussion as a learned umpire. Others had not much confidence in him because he was so young and had latterly been conversing with the Chaplain a great deal more than practicing at arms. But his mother was impatient for his entering public life, and encouraged him at every opportunity to prepare himself for so doing.

The Chaplain watched his pupil silently, and let him have his free will in reviewing and commanding his men. Once he saw him exercising his battle horse and swinging his lance in a significant manner; when he had alighted the Chaplain said.

"I am afraid that it has happened with us as it did with the goddess Thetis, who forgot to wet her son Achilles' heel, when dipping him in the river of Lethe, to render him invulnerable. We forgot your wrist, that is not yet alive and firmly set." Geoffrey thanked him and went away, but after five days he came and said, "Vigorous life is in my wrist now."

GEOFFREY'S FIRST FEAT.

A numerous troop of warriors, commanded by the valiant Knight B., halted at the castle and demanded admittance in the name of the Duke of Luxemburg. Geoffrey, hearing this, said: "I don't know the duke."

B., angry at this answer, sent word, that if the castle was not surrendered within twenty-four hours, he would take it by assault and destroy it.

"Tell the Knight" said Geoffrey, "that I shall surrender it neither within twenty-four hours nor ever; and if he is not pleased with this answer, I shall go down and show him that there is manly power still resident in our bones."

On hearing this, B. at once made preparations for an assault and came

so near the walls of the castle that both parties could exchange words. Geoffrey watched these movements quietly from the watchtower.

B., observing him, shouted: "Come down, boy, if you have any courage."

Geoffrey answered: "First gather your men that I may have something to do." In this way they taunted each other for some time until the men partook of their spirit and burned with desire for the fight to commence. At length Geoffrey left the wall thinking, "This is the time; the stars are twinkling and beckoning as a sign of victory. It will happen as the spirit showed me." He ordered the gate opened, and marched out with his small band. When the assailants saw them they gave a loud shout of laughter and hardly thought it worth their while to get into rank and file.

"The shield is swinging and lifting itself!" Geoffrey exclaimed, "now let us fall upon the enemy!"

As the wind rushes through the leafless trees, so sped they through the lines of their enemies, and spread terror among them. Before being aware of it, B. was confronted by Geoffrey and hurled from his horse. The fight was ended at once. The enemies surrendered and asked to be allowed to go free in exchange for hostages they offered.

Geoffrey agreed. "Be gone!" he said, "and do not show yourselves again, for I cannot preserve you a second time. A warrior is within me, before whom all enemies are but dust in a hurricane." When the vanquished were about to cast lots for the hostages, he said, "I don't want them; in the integrity and valor of my own breast I have a surety that surpasses all the hostages you can give."

He returned to the castle with his men, where all its inmates had gathered in the gate to salute the conqueror. Lady Mathilde, at the head

of them, shed tears of joy, when her son alighted from his battle horse and sprang towards her, "God alone," she exclaimed, "is able to recompense you for the security and joy I am feeling!" The troops moved past them slowly, and when they had taken stand in the court-yard, at order of the Chaplain the castle bell was rung to assemble the inmates in the chapel to give thanks to God, who had delivered them out of this danger.

When the Chaplain and Geoffrey were alone, the former solemnly said: "We want a third one to form a circle. In a circle only, one can keep a feast, for a feast has to be celebrated after each first feat a mortal one accomplishes in the Spirit. Well, let the Spirit itself be the third one and thus let us rejoice in God so wonderfully and lovingly giving himself to the man who tries to cognize him in the spirit. Let this be a holiday to unite us with Him to a covenant of blessing for all around us; for all that are praying for help; for all confiding in God; for all languishing in distress and not daring to raise their voice for the fear of men. Now, my young and true nobleman; choose in this our circle as a sign of your fidelity, a fitting emblem for your shield that lives in yourself and springs from the Spirit, and that will inspire you at any moment."

Geoffrey reflected a few moments, then said, "My shield and my standard shall be 'Credo.' This word, formed in this shape, shall adorn my shield and coat of arms, and be handed down to my latest descendant."

As he said this he outlined the device upon his shield.

The Chaplain gave him his hand and said, "The day is consecrated! Let it be the day of your refund life and be celebrated by you each year with great joy and appropriate ceremony. "So be it!" Geoffrey responded.

Then each went to his own work and duties. Not until this feat had been

accomplished, was Geoffrey able to realize the pedestal on which the powers he had attained placed him.

He thenceforth devoted himself with yet more earnestness to the study of his internal life and nature, and finally reached the point where he felt himself in his very innermost, and

saw the Hosts of Eternity dispelling the darkness of the future even until he foresaw the feats that were yet to come.

"How great is God," he said in such moments, and "how necessary it is, to realize Him in ourselves."

PRINCIPLES AND ETHICS OF HYGIENE.

BY WILLIAM D. ENGLISH, M. D.

THE unfoldment and individualization of the *Soul-man* by experience, gained in connection with a physical body, is the apparent object of this primary stage of existence.

The necessity of a sound and properly organized body is sufficiently evident; for if this instrument is faulty in organization, and diseased and weakened by ignorance and bad habits, the true ends of life must fail of being accomplished.

As every thought and action leaves an indelible imprint upon our spiritual natures; it is equally evident that, for the preservation or restoration of health, the animal or physical appetites and passions of man should be in complete subjection to the spiritual nature or intuitions; otherwise, the body might at any time be wrecked by misconduct.

If it is our fixed purpose to govern ourselves in accordance with this principle, every chaotic action or passion, every useless or unregulated impulse, will be suppressed, because opposed to the laws of *use, order and harmony*, which ever tend to the perfection of the whole being, as well as of each individual member; for "if one member suffers, all the members suffer," (a truth which admits of universal application).

When we indulge ourselves in habits which we consider wrong, we condemn ourselves, and instinctively *fear* the consequences of our acts; and fear always tends to produce disease,

and has many times occasioned sudden death.

I knew a gentleman in Hartford, Conn., who, in a few hours, through fear, was laid upon a bed of sickness by the preconcerted action of several of his acquaintances, who accosted him, successively, at different points on the way to his store, each telling him that he looked very ill, asking what was the matter, and expressing great concern for him.

The gentleman, though in usual health at the start, soon returned home a really sick man.

Many similar instances might be cited. The tendency of fear, jealousy, selfishness, hatred, and the dark group of passions in general, is towards discord, disease and death; while faith, hope, cheerfulness, temperance, love, — all the virtues, — tend towards *harmony, health, and life*.

Under the depressing influence of anxiety, grief and fear the amount of air consumed in a given time is lessened from twenty-five to fifty per cent, while, on the contrary, the stimulating effects of *faith, hope, and love*, increase the respiration correspondingly.

When we sigh, we brood over some trouble till we almost cease to breathe for a while. Finally, the vital forces rally, and we take a full breath, and then empty our lungs, as if we never intended to fill them again.

The relation existing between the mental condition, and the circulation of the blood, is very intimate.

Who has not seen the cheeks of a person turn crimson under the influence of certain emotions; or at other times change to a marble whiteness, from feelings of a different nature; or, perhaps, the whole surface of the body will instantly break out in profuse perspiration.

We might search the entire universe in vain, for any drugs that would produce such instantaneous effects; yet deluded humanity continues to pin their faith on these drugs, rather than on the vital forces within us, and the grand reservoir of forces in the universe around us *in which* we live, and *from which* we are supplied.

Our medical colleges have a great deal to say about the bones, muscles and other organs of the body; but little indeed concerning the forces which mold, sustain, repair, and govern this structure which the spirit occupies, and uses.

How little do we realize the possibilities of this force, which has caused the growth and development of this wonderful mechanism.

It operates perpetually, causing the occult processes of respiration, circulation, digestion, nutrition, secretion, excretion, and reproduction.

It not only builds our bodies, but repairs our broken bones, and heals our wounded tissues.

Inorganic materials, or drugs, never impart any of this force to the human system. By their presence, they merely modify the direction and distribution of the vital force, or, cause its wasteful expenditure. This hidden power is ever working for health, and we have only to supply the conditions to insure the result. Our real needs, on the physical plane, are few and simple, but the entire planet might not satisfy the artificial desire of a single individual.

Pure air, pure water, wholesome food, plain clothing, and a comfortable shelter against the inclemency of

the elements, together with temperance in all things, cleanliness, and peaceful spirit, will keep the body supplied with power for all needful exercises which the spirit sanctions. Yet, probably mankind, on an average, *waste fully as much power as they employ in legitimate uses!*

We waste power in making *false motions* in *hurrying* and in *worrying*. Some people waste as much vital force in disposing of *surplus food* which can not be appropriated, as they use in all other directions. But the force that is wasted by misuse of the generative organs, is beyond computation. Let us treasure this force, as it is our friend and physician.

Instead of searching the world for new substances with which to enrich our *materia medica*, how much wiser it would be to direct our researches toward a better understanding of the hidden forces which reside in our own organisms, and with which every one is endowed.

By intelligent discipline, these powers can be brought under the control of the will and directed to any part of the body for remedial purposes.

Some people can, by use of the will, suspend sensation, either local or general, on themselves or others, for convenience in surgical operations.

The possibilities of the will, when consecrated to noblest uses, are almost illimitable.

The mad pursuit of *wealth*, *power* and *fame*, and the eager longing for something to stir the senses anew to pleasure, chiefly occupies the attention of mankind, in this nineteenth century, while misery, intemperance, crime, disease and premature death abound on every side. Is it God's will, or even the will of the better class of humanity, that this state of affairs shall always continue?

We read that the great teacher directed his efforts towards establishing

the kingdom of heaven on earth. His prayer was:—“*Thy kingdom come.*” If “the kingdom of heaven is within” us, as he said, we have only to establish the proper condition to unfold it, and we can have it here.

If all physicians would turn their main attention to the causes and prevention of disease, and all clergymen direct their chief effort towards the causes and prevention of sin, the true welfare of the race would be advanced as never before. The two professions would then find their occupation very similar, namely, the *education of the people*. *Physical and moral education must be increased, or the race will degenerate.*

No great and permanent progress toward the perfection of humanity can be attained till the people are instructed in, and learn to obey, prenatal laws; for omissions in this direction, from whatever cause, will continue to people the world with in-harmonious beings.

We avail ourselves of our present knowledge of the laws of reproduction, in supplying suitable conditions for the improvement and perfection of various species in the vegetable and animal world, for pecuniary motives; but the mental and physical environments of mothers, previous to giving birth to human souls, in suitable bodies, are left to chance;—*must we say, for want of sufficient pecuniary consideration?*

Many a farmer provides far better conditions for his blooded stock than for the wife he has chosen to be the mother of his children!

The thoughts and emotions which are intensely active in the mother, leave their lasting impress upon the plastic nature of her child. Previous to the birth of the great Napoleon, his mother accompanied her husband in all the vicissitudes of army life. Her mind was wholly occupied in these experiences, and her child was an incarnation of battle-fields and military

glory, while his brother, Jerome, came to this country and became a peaceful resident of New Jersey, having no inclination toward warfare; for the surroundings of the mother, previous to *his* birth, were totally different.

A young couple in comfortable circumstances, having three children, suddenly lost their property; through no fault of their own, but by some unjust legal procedure, and became homeless and penniless. For many years they struggled hard to keep soul and body together, often suffering for lack of food, fuel and clothing. During this period of trial, three more children were added to the family; but alas! the embittered state of mind, the intense and unsatisfied cravings of the mother for the mere necessaries of life, stamped the character of these three later born offspring, for life, and *each one grew to be a thief*, having an uncontrollable desire to appropriate the property of others, even when not needed.

They were morally deformed, while the three elder children were of good character. Has society any right to expect of its members health of either body or soul, when they are born under such circumstances.

Tens of thousands of children are annually ushered into existence, in our cities, under the shadows of the church spires, who are literally steeped in poverty and vice; with disease and crime stamped upon body and soul. Those who do not die of starvation and ill-treatment, grow up to fill our asylums, our pauper-houses and our prisons.

Are you and I clear of all responsibility in this matter?

Have we no more manhood than to say, as did Cain, “Am I my brother’s keeper?”

Ought we to expect sound manifestations of mind and morals, when the instrument of manifestation, the body, is totally unsound? Can we

expect the Christian graces to flourish in a person whose blood is continually being poisoned by unwholesome food and drink, impure air, tobacco and alcoholic liquors?

The present arrangement of society is based on pure selfishness, and fosters monopoly. The strong prey upon the weak. The rich grow richer, and the poor, poorer. There are, of course, societies who are of some benefit to those who can afford to belong to them; but they generally ignore the rest of mankind.

The corruption in some departments of our government, beggars description.

This monster, selfishness, is eating out the vitals of society.

Shall we always look in vain to the so-called Christian world, for some wise and *all-embracing* social organization, based on *permanent justice, fraternal love, and universal brotherhood*?

The great teacher gave one crucial test for recognizing his followers, when he said, "By this shall all men know that ye are my disciples if ye have love, one to another."

In a really vital and organic system of society, the need or suffering of ANY, would be the concern of *all*! There would be joint ownership of real estate and machinery, and employment guaranteed; also mutual co-operation for education, amusement, and everything of public utility.

Society thus organized would be a gigantic mutual insurance company; universal in its aims and benefactions, and its influence on the general health would be immense, for poverty and fear of want would be unknown, and hygiene would be a matter of public interest.

In the present order of society, it is really for the *pecuniary advantage* of the physician to KEEP THE PEOPLE IN IGNORANCE OF THE LAWS OF HEALTH.

In the "ANNALS OF HYGIENE," the

official organ of the state board of health, of Pa., is an article by Henry Hartshorn, M. D., L. L. D., of Phil., on "Physicians as leaders in Sanitary Progress." He says, selfishness argues for the doctor, thus: "it would be a *contradiction* for me to occupy myself with trying to *prevent just what gives all the occasion for my employment*."

The editor of the journal also has a long article entitled, "The ideal physician of the future," in which he supports the views advanced by the learned doctor, and says: "The relation which the physician bears to the public, is the most unnatural, and socially and humanly wrong, of any which exists between two classes of persons." Divested of all sentimental, philanthropic and public spirited covering, the naked truth remains, that in the view of the present relations it is to the material interest of the physician that the people should be sick." "Every sick man, woman or child, means just so much more pecuniary gain to the doctor." Again he says: "Would it not be much better, all around, if the doctor were regarded as a SANITARY COUNSELLOR, as one to whom the people resort in order that they may *preserve*, rather than that they may *mend* their health after it is, perhaps, irretrievably broken?" He recommends that heads of families employ physicians by the year, paying, on an average, five dollars for each person in the family.

The Chinese employ their physicians to keep them well, stopping their salary whenever they get sick, yet still commanding their services. If the pecuniary interest of the 83,000 physicians of the United States lay in the direction of keeping the people well, and was cut off whenever their patrons became sick, would it not soon begin to tell in the line of increasing health among the people? Of course these criticisms and suggestions are

not intended to be applied to surgery and obstetrics.

In this country, the masses, through ignorance, seem disinclined to pay for mere hygienic advice, though this advice outweighs, in value, tons of drugs and medicines, as every sensible physician knows.

The people suffer greatly from

ignorance of the simplest laws of hygiene, and our boards of health should devise some means of instructing the public in general hygiene, to supplement its study in our schools; for in matters relating to disease, the ounce of prevention is worth more than the pound of cure.

VINELAND, N. J., Jan. 6, 1888.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN JANUARY 20 AND FEBRUARY 19.*

♈ (AQUARIUS.)

THIS sign rules from January 20 to February 19. These persons belong mostly to the nerves of sensation and to the bones and framework of the system, and consequently to a corresponding department of service in the grand body. Their minds are wholly in the useful, and they belong mainly to the mercantile interests of life. They are intuitive, and remarkably good judges of character, especially so far as relates to matters of honor and dishonor. Their minds are frequently very active in the direction of the public good. They belong to the sphere of city life, where they can be among, and dealing with, the people, and are therefore, frequently found as politicians. They have a great deal of the psychic, or controlling power

* It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of Twelve Manner of People, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact.

"Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

of the eye, and have minds that are well adapted to pleasing the public in whatever department of service they may engage.

They are usually very clear reasoners on subjects of a materialistic character, and are capable of acquiring a very fine education. Some of our best national financiers come from this sign. They are apt to have too much pride of personal and general appearance, and also altogether too much deference for public opinion, being liable to extremes in that direction, setting too much value on the same, and thereby becoming time-servers. They are faithful to their duties in whatever sphere of service they are placed, being earnest and proficient therein.

Some of the most faithful and devoted wives are found in this sign, which always gives a fine, devoted love-nature, with inclination to purity in its uses. These persons are prominent patrons and supporters of the opera, theatre, public parades, shows, fairs, and places of popular resort. Should we go into the crowded streets and places of public assembly, and be given the date of birth of those we there meet, we would find the majority were either born in, or characterized by, this sign. They are seldom mechanics, though having mechanical ability, but their natural sphere of use is that of the trader.

They have an active nervous temperament, and are most liable to diseases of a nervous and rheumatic order, but mainly to that of the nervous system.

This nature springs from the condition of parents that are very active in a

trading or business direction, where the mind is kept employed in studying adaptability to the character and tastes of the parties with whom they have business dealings; in short, from great hopefulness and activity in business, society, or public matters.

HELIOS' VIEWS OF NIRVANA CRITICISED.

HELIOS in an *a priori* statement, in THE ESOTERIC for January, entitled: "Nirvana and Devachan, Versus the New Heaven" appears to me somewhat confused in an important matter. On page 240, he says: the circulation of the nerve-fluid is controlled by the Lunar Sphere or Ether; the circulation of the blood, by the ether of the Solar Sphere. This, however, is demonstrably the reverse; as any one who has "Solar Biology" has the means of proving.

It is well known that the tides, the sap in trees, and also the blood, is influenced by the moon, and as generation is by the animal blood, so then is it also under the influence of the moon, whose changes mark the periods of special activity in that life function.

The writer further says: "According to their equilibrium and harmony, true Spirit-consciousness becomes manifest." This, is at least, misleading. It is true that harmony must obtain before Spirit can become manifest; but Spirit is neither of the Solar nor Lunar ether; that which we recognize as Spirit, being the highest and finest, pertains to the Sphere of the Sun's Centre, or Grand Zodiac, in which our sun is a planet, and all our planets but satellites. A peculiar statement follows in the fifth paragraph; viz. that "The human soul can find the intellectual rest and peace of Nirvana within the sphere of the moon, or the rewards of Devachan within the sphere of our Solar System." Here your

correspondent has got considerably mixed in the meaning of words. With our theosophical brethren of the East, Nirvana means the state when our personality is submerged into the oneness of the body of the "Solar Master;" but the individuality is therein perfected, so that it can work separate or as one. (See article by "Tyrenus" January number, ESOTERIC, page 256, fourth paragraph. Also Nov. number ESOTERIC, Page 163.)

This state we should call Nirvana; but the Devachanic State is in the Sphere of the Solar system, where souls find all the acts of their life personified as real things to them, and where they as souls remain, until the changing planets bring conditions on earth suitable to promote their re-incarnation again in an earthly body. The sphere of our moon is the sphere of earthly sensations, imaginations and earth-bound, or evil spirits, (properly souls,) who knew nothing but the animal body and senses, it governs the third evolutionary principle. But beyond this point the article suggests grand thought.

That there is confusion on this subject, as Helios states, is true. But aided by the new science, "Solar Biology" we will clear up the mist hovering over this important subject.

Man is seven-fold, or is made up of seven qualities, as follows:

- | | | |
|----|----------------|----|
| 1. | Spirit | 7. |
| 2. | Spiritual Soul | 6. |
| 3. | Human Soul | 5. |

- | | | |
|----|-------------------------|----|
| 4. | Animal Soul | 4. |
| 5. | Form | 3. |
| 6. | Vitality, Animal life | 2. |
| 7. | Molecular or earth body | 1. |

The evolutionary process begins at the bottom and numbers the rounds of the ladder upwards, — as indicated by the right hand figures. The in-evolutionary numbering is from the top down, on the left hand side, — which represents Spirit descending into matter, the other is the ascent of Spirit out of matter.

The processes and relations of these seven are as follows: First, earthly or molecular matter, controlled and acted upon by the second principle, vitality, derived from the union of the Solar and Lunar forces, through which the generative principle formulates. The third, the image or shell, — which is called by the Theosophists "The Astral Body," but is really the Lunar Body. The Fourth, is the animal soul, which is sense, passion, instinct; which governs in the animal world by the controlling influences of the Solar fluid. It is that which experiences, and, through the action of the Astral ether (the ether of the great Grand Zodiac), involuntarily builds the fifth principle, the human soul, — reason, volition, understanding, — called intellect. All the above

five principles are governed by the ether (or life-essences) of the Solar System, and the effect upon them can be foretold by a correct knowledge of Astrology; and the thought-forming process can be known, and character determined by "Solar Biology," which evidences that they are wholly controlled by the moon, earth and planets of the Solar System. The sixth is the spiritual soul, which is the Son of God, being formed by the reciprocal action of the fifth, — human soul or intellect, with the seventh, — Spirit, — which is spiritual knowledge or God-wisdom. This is formed out of the elements of Astral ether — or Life — and is governed by its laws. The seventh is pure Spirit, — "White Light," unconditioned, unformed, unlimited, and is, at the same time, servant and master of all things. The worlds of all systems are its mind-organs, through whose ceaseless activity all worlds are born, and all creatures thereon are formed and controlled.

When persons have been sufficiently developed in the fifth principle, they then have volition, and can choose their sphere whether to be controlled by the lower four or the upper two. But while they have their choice, none can be independent of all of them. I. A. OSLER.

DIALECTICS — AN EXTRACT FROM THE PARMENIDES OF PLATO, WITH ANNOTATIONS BY "STYX."

1. If the One is, is it not true that this One will not be many? For how can it be many?

By *this One* is meant the ONE Incorporal, which is beyond the SUN, MOON, and STARS, above Being and Life, above all that is governed by Supernal Unity. For the Governor must be superior to the governed. To be superior, he must hold a nature in reserve that is distinct and separate from the other. If he have no such superiority he could not be the governor.

2. It is necessary, therefore, that there should neither be any part belonging to it, nor that it should be a whole. Why? Is not a part a part of a whole? Certainly. But what is a whole? Is not that to which no part is wanting a whole? Entirely so.

Let it be understood in the beginning that, owing, no doubt, to lack of comprehending this Dialectic, and the defects of written language, the expression "If the One is (as translated,) must be taken to have a different meaning to that which

follows in the second hypothesis — “If the One is.”

The verb in the first expression implies an object that may be on the summit, or above Being itself, so that it may be considered as prior to and the cause of Being. But the verb in the second expression implies an object that is dependent from such summit, and subsisting on an Essence that flows into it from such cause of Being.

It is, therefore, impossible to define the ONE ITSELF with the use of verbs; for “verbs imply action, passion, or a state of being” none of which appertains to this One.

3. From both these consequences, therefore the One would be composed of parts, being a whole and possessing parts. Is it not so? It is necessary that it should be so.

From the very outset of this Discourse the mind dwells on this nature of that which is a whole, and that which should be considered as the One Itself. The simple affirmation that there should be neither a part belonging to the One, nor that it should be a whole, is sufficient to compel the reason to a recognition of this truth.

4. And so both ways the One would be many and not one. True; but it ought not to be many, but one. It ought. Hence it will neither be a whole nor possess parts, if the One is one. It will not.

It is a self-evident truth that the creator must be superior to, and therefore of a nature contrary to his creatures in several respect at least. Thus such certain attributes as distinguish the *higher* from the *lower* must be held in reserve by the former.

The attempt would be futile for us to fully understand such superior features in our Creator; we can only barely recognize them. But this suggestion is enough to show that the Creator of the Universe is more excellent and therein unlike all that is contained in the latter. Therefore it is impossible to define the former by a comparison with any thing that is con-

tained in the latter, for we cannot conceive of anything that is foreign to this universe, and we being in the universe, and of it, and that which is unlike, above it.

The nearest approach that can be made in such investigation, is to declare of the One Itself *what it is not*, and be compelled to silence in regard to any and all affirmation concerning its realities. We can only contemplate the things of this universe and declare that so far as the Creator is a creator, He is not like any of these.

This may not appear as a self-evident truth to those parti-fledged *illuminati* who are busily crying from their rooftops all sorts of affirmations in regard to the nature and attributes of even the God-Creator, reaching beyond the Creator-God. Our literature is full of such declarations; but they serve, at least, to arouse thought, and thence, a better recognition of the truth.

5. If the One has no part, it neither possesses beginning, middle, nor end; for such as these would be its parts. They would, indeed.

6. But end and beginning are the bounds of everything. How should they not? The One, therefore, is infinite, if it hath neither beginning nor end. It is infinite.

We may here catch a dazzling gleam of the superior nature of that Infinitude that belongs to the One Itself, in comparison to that which, to us, seems almost equally infinite that belongs to this universe as a *whole*. For we must acknowledge that this universe has a Creator, and that the Creator must be, in every respect, greater than the creature. Therefore the latter appears as a *bound and conditioned World* in the presence of the former.

Let us, therefore, endeavor to dispel from the mind the old habit of contemplating the highest Deity, the One Itself, as an individualized Being. Let us, indeed, consider Him as supremely

and ineffably greater than the universe, as we consider the universe greater than ourselves.

7. This One is also without figure. for it neither participates of the round figure nor the straight. Why not? For the round figure is that the extremities of which are equally distant from the middle. Certainly. And the straight figure is such that the middle part is situated before, or in the view of both the extremes. Is it not so? Will not, therefore, the One consist of parts, and be many, whether it participates of a straight or round figure? Entirely so. It is, therefore, neither straight nor circular, since it is without parts. Right.

8. And, indeed, being such, it will be nowhere; for it neither will be in another nor in itself. How so? For, being in another, it would be circularly comprehended, or circumscribed by that in which it is, and it would be touched by it in many places. But it is impossible that the One which is without parts, and which does not participate of a circle, should be touched by a circle in many places. It is impossible.

9. If the One were in itself, it would also contain itself, since it is no other than itself, which subsists in itself; for it is impossible that anything should not be comprehended by that in which it is. It is, indeed, impossible.

In the lesson defining the *Things that are*, HERMES declares that the Good Itself, or the Truth Itself—both one—is *not upon the earth*. In this we learn why those attributes are not; because they are synonyms of the One Itself.

10. Would not, therefore, that which contains be one thing, and that which is contained another? For the same whole cannot at the same time suffer and produce both these, and thus the One would no longer be one, but two. It certainly would not. The One, therefore, is not anywhere, since it is neither in itself nor in another. It is not.

All things having *place* must be in the universe, which, as a whole, comprises all particulars; they must be in the creature, and not in the creator. Therefore all *place* belongs to the universe, outside of

which—if we may use the expression,—is the unbroken or indivisible Infinite itself. To the finite mind alone, this universal *place* appears as Infinity, but that which the finite mind can contemplate and cogitate, cannot be that which is truly Infinite.

11. But consider whether, when thus circumscribed, the One can neither stand still nor be moved. Why can it not? Because whatever is moved is either locally moved or suffers alteration, for these alone are the genera of motion. Certainly. If the One should be altered from itself, it is impossible that it should remain in any respect the One. Impossible. It will not therefore be moved according to alteration. It appears that it will not.

12. But will it be moved locally? Perhaps so. But indeed if the One be moved locally, it will either be carried round in the same circle, or it will change one place for another. Necessarily so. Ought not that which is carried round in a circle to stand firm in the middle, and to have the other parts of itself rolled about the middle? But can any method be devised by which it is possible that a nature which has neither middle nor parts, can be circularly carried about the middle? There cannot be any.

13. But if it changes its place, would it not have become situated elsewhere, and thus be moved? In this case it would. Has it not appeared to be impossible that the One should be in anything. It has. Is it not much more impossible that it should become situated in any thing? I do not understand how you mean.

14. If any thing is *becoming to be* in any thing, is it not necessary that it should not yet be in it, since it is *becoming to be*; nor yet entirely out of it, since it has already become? It is necessary. If, therefore, this can take place in any other thing, it must certainly happen to that which possesses parts; for one part of it will be in this thing, but another out of it; but that which has no parts cannot by any means be wholly within or without anything. It is true.

15. But is it not much more impossible that that which neither has parts, nor is a whole, can be *becoming to be* in any thing; since it can neither sub-

sist in *becoming to be* according to parts nor according to a whole? So it appears. Hence it will neither change its place by going anywhere, nor that it may *become situated* in anything; nor through being carried round in that which is the same, will it suffer any alteration. It does not appear that it can. The One, therefore, is immovable according to every kind of motion. It is immovable.

Where there is no motion it cannot be truthfully asserted that there is immovability instead, for the two are conjoined in subsistence with each other. We recognize that which moves by contrast with that which relatively does not move, and *v. v.* As both non-motion and motion are contained in the universe, these passions cannot belong to the nature of the One, which is unlike the universe.

16. We have likewise asserted that it is impossible for the One to be in anything. We have said so. It can never, therefore, be in *same*. Why? Because it would now be in that in which *same* is. Entirely so. But the One can neither be in itself nor in another. It cannot. The One, therefore, is never in *same*. It does not appear that it is.

Same is a term here used to distinguish the *effluent Word of God* which *pronounces* the superiority of the Creator over his creation. Therefore this *same* is an essence that emanates from the power of Paternal Unity; an *Intelligible Essence*, that binds all things into a subserviency to the nature of Divinity. Emanating as it does from Divinity, it takes rank as the first manifest creature of God, and it may be contemplated as an ever flowing *river of Light* in Life.

17. As the One is never in *same*, it can neither be at rest nor stand still. In this case it cannot. The One, therefore, as it appears, neither stands still nor is moved. It does not appear that it can.

That which neither moves nor stands still cannot be defined by words, for spoken language is impossible without verbs as parts of speech; and verbs are only applicable in their relation to things

that either move or stand still. Therefore words and phrases may be resorted to in the discussion of anything that is manifest in the universal nature; but *silence* is necessarily imposed on all souls who seek to comprehend the Paternal Unity.

And yet there is a *language in silence where words are not generated*, that constitutes an *universal speech* among the *Things that are*, a language that is *pronounced* only by those who associate with those divine principles.

18. Nor will the One be the same either with another, or with itself; nor again, different either from itself or from another. How so? For if different from itself, it would be different from the One, and so would not be the One. That is true. And if it should be the same with another, it would not be itself; so neither could it thus be the One, but it would be something different from the One. It could not indeed.

The essence of the One is not the One Itself, for how could it be? But this essence, flowing from the paternal font,—from the Paradigmatic World,—like a River, may bear upon its bosom the *image of God*, as water mirrors the sun.

This River is likened to water, but it is no more like water than the atmosphere of the earth is like the *air* of Heaven. The *impress* of Unity on this stream is likened to an image, but it is no more like a generated image than an immortal god is like a mortal man.

The River and the Image is also likened to a flow of speech conveying intelligence. as an idea; the water as speech, the image as the idea.

The intelligence is also represented as “the Spirit of God moving upon the face of the water.” Eventually this Spirit encircles a universe and becomes the macro-cosmic Creator.

The image is portrayed as an Egg floating on the waters, in which is the germ as an Idea of universal unity. Over this Egg the paternal Unity hovers; within it

the germ is developed and, with the proplastic substance, becomes a World of One-Being.

Therefore the One Itself cannot be in *Same*, neither can it be the same with, or different from another.

19. But if the One is the same with another, must it not be different from itself? It must. But it will not be different from another while it is the One. For it does not belong to the One to be different from another, but to that alone which is different from another, and to no other. Right. In consequence, therefore, of its being the One, it will not be another; or, do you think that it can? Certainly not.

20. But if it is not different from another, neither will it be different from itself. If not different from itself, it will not be that which is *different*, and being in no respect that which is different, it will be different from no thing. Right.

With the comprehension of the nature

of this *Same* and its floating Image, follows a consideration of a World of Being. From that which was truly infinite and unbounded, the mind enters into the contemplation of that which is confined to universal bounds, and thus Infinity becomes universal Place. Within this Place is housed the primordial substance of a World of manifestation.

It is this substance that is primarily diffused throughout Infinity, whose function, — if it can be called a function, — is to be everywhere, and that cannot, certainly, be called the substance of Unity. It could not have been (as some have unwisely asserted) in the beginning, nor in the middle, nor in the end, of the Essence of Unity.

Therefore the One Itself can neither be in *Same*, nor in *different*. Neither could that which is *Same* ever become different from *Same*.

(*To be concluded in our next.*)

THE NEW OLYMPUS, OR MOUNTAIN OF LORD YAHVEH'S PRESENCE.

BY JOHN LATHAM.

INVOCATION.

Oh! for the ancient minstrel fire
To fill our souls, our thoughts inspire!
Great Homer! Virgil! Bards Divine!
Shed luster, lend us thought sublime!
Let quickened life of dawning age
Now blossom on this humble page;
For it is meet that all should claim
A heritage of lofty strain,
And though we may not trace the line,
We're knit as one by art divine.
Then let the heavenly minstrel fire
In kinship breathe from ancient sire,
And thou! Jehovah! Source of Light!
Inspire and guide our thought aright,
That we may paint with words of flame,
The glowing wonders of Thy name!

THE NEW OLYMPUS.

The hidden powers of air and earth
Are stirring in man's breast for birth;
His thoughts like mountains pierce the sky,
While visions Godlike greet the eye.
Through space ethereal, shining far,

There beams on earth, "The Morning Star,"

Which shone ere yet our sun gave birth
To sister planets and the earth.
But ere we secrets tell of space,
Our thought its earthly course must trace,
So we defer 'till fitting time
A song, the "Morning Star" doth chime,
And while illumined thought doth burn,
We reverent to our subject turn.

Our theme tried mortal is a cause
Whose import well might bid us pause,
That we might strike such stirring strain
As would your wrapt attention claim.
Lift, then, your thoughts from worldly care!

White steeds are prancing in the air!
With more than martial beat of drum,
They tell the People's Age has come, —
An age, by prophets' sight foretold!
An age by poets sung of old! —
Its dawning like a star begun,
It's coming now, so like a sun.

All doubt that sight and song were true
Must pale, as breaks the light anew, —
For dawn it will, and break it must,
And man be lifted from the dust.

Who hath not read of broken laws,
Of trampled rights and bleeding cause,
And of uprising to a man,
At call of king or chief of clan?
How life was nought, when duty's claim
Did bid men pour it on the plain?
Who hath not thrilled at noble deed,
And sighed for such to be their meed?
Then, hark ye! for the day and hour
Are thine for deed, and thine for power;
And unto all be deep unrest
Until each one has done his best.
There still is noble cause and fight,
And leader of the Hosts of Light,
But weak are words, and language tame,
Wherewith Life's Chieftain to proclaim.
Never a chief with cause so great,
Never a king so worthy, State, —
Winning the right through selfhood
slain, —

For heaven and earth a rallying name,
That man in order true should stand,
And Light Celestial flood the land.

Now changed the scene, and vast the stage,
As lofty themes our thoughts engage.
No longer pent by narrow walls,
Our footsteps tread Celestial Halls;
Our thought is marshalled in mid space,
Our soul at one with all the race.
The misty veil that confines earth
Is rent as souls seek higher birth,
And rise, with heavenly ones to share
The secrets of the upper air:
For we are privileged to claim
Our portion of that godly flame,
That poet-prophets thrilled of old,
Distilling heaven's immortal gold; —
As when the face of Moses shone
With living truth from YAHVEH's throne.
'Til Sinai glowed, a flaming tower,
And Sion stands a word of power.
And thus in many a Mystic land,
Did God-illuminated Mountain stand; —
As ancient poets sing of Greece,
Ere evil days had banished peace;
Ere Troy's most fateful siege and fall,
Had sealed the skies with leaden pall,
And cast a veil upon the race,
Which ere to Heaven stood face to face.

Divine Olympus! seat of flame!
Long didst thou bear a hallowed name;

To thee were true libations poured,
Thy counsels sought, and well adored;
While altars burned on every hand,
And precious incense filled the land,
And from thy plains did reverent rise
To greet the Congress of the skies,
Which, there convened in heavenly state,
Did judge and guide each mortal fate;
While chariots, like a flaming star,
Swift sped their mandates near and far,
And over every portal flung
Wise counsels, like the morning sun.
Alas! it was a bitter fate
That closed such counsels to the State,
And left earth's borders far and near
A scene of bitter strife and fear. —
Such long hath been and still must be,
Till Thou, Lord, YAHVEH, make us free!

Call this a myth of ancient lore, —
It yet, a lesson holds in store;
For in our midst doth now arise
The true Olympus of the skies.

By every earnest effort given,
We win response from highest heaven;
As ocean mists ascend the sky,
So inner life is borne on high,
And kindling thoughts are brought to
shine

By breathing atmosphere divine: —
Thus, forming in the upper air
The true Olympus' Mystic fair,
Where messengers Celestial blend
And to all prayerful minds descend.
So mortal life sun-crowned should stand,
A beacon light in every land;
Nor one alone can fill such place,
But there must rise a Beacon Race!

All sacrifice of worldly pride,
Each act by which we set aside
The empty trifles which have caught
And chained our fancy unto naught,
Upheave new continents of worth,
Thus aiding man in final birth;
Placing henceforth at his command
A rock of earth on which to stand: —
Out from the mire, up from the clay,
Truth's standing-ground will make its
way

If we but list, and heed the call,
Now widely sounding unto all.

A treacherous strip of shifting sand
Alone, we have, on which to stand,
If ruled by selfishness and pride,
Who unto truth should be allied.

'Tis ours to seek foundation strong,—
Ramparts of right, breastworks 'gainst
wrong;

And plant truth's standard that it wave
A sign of hope, a power to save.
O! speed the cry throughout the land,
O rally! 'tis a high command
That each, and all, with one accord
Should seek the truth and be its ward
'Tis thus humanity may rise, —
Olympus-like, to meet the skies;
'Tis thus, a beacon race may stand
A mighty tower in every land,
And by the laws, which circle space
'Mid starry hosts, take shining place.

Need we to tell the simple means

By which man's thought, electric streams;
Or state how swift the earth we span,
Uniting millions as a man;
And how by methods such as these,
We even talk beneath the seas.
Such wonders wrought by mortal man
But image a diviner plan:—
'There's not in earth or space a soul
Beyond the scope of God's control:
For by a true deific plan
He speaks direct to every man,
And those who lend Him willing ear,
His ever living mandates hear;
While all who with true hearts aspire,
Most quickly feel the kindling fire.

(*To be continued.*)

THE ART OF NEVER FORGETTING.

NEW SERIES.—NUMBER TWO.

In our last article we gave an illustration of the remarkable attainments that have been, and may be made through persistent drill, which illustrated the processes of memory on its more material side. We, however, stated that memory grades all the way from matter to spirit. There are subjective or intuitive methods of acquiring or recovering knowledge, which are both interesting and important. Numerous instances of this kind have come within our personal cognizance, and by this process the entire history, experience, and attainments of the race are being recovered and incorporated into the mental consciousness of the present age; nor is this method, in its possible acquisitions, confined to the limits of our planetary life. It is capable of grasping the entire evolutionary unfoldment of our solar system and even of reaching and embracing that of all others, until the percipient is brought face to face with that Primal Splendor from which the visible Universe sprang.

It is claimed of Ezra, or Esdras, who lived in the time of the Jewish captivity, when their sacred writings had been destroyed or lost, that he recovered Genesis and other writings by "intuitional memory." "My heart" he says "uttered understanding and wisdom grew in my breast, for *the spirit strengthened my memory.*" The wisdom of prior cycles

has been repeatedly recovered and restored by a process of this kind, for the past lives, and is mystically and wonderfully present within us and may be intuitively recovered. There are few persons but what in degree experience, at least in a nebulous form, its auric presence. That which we call imagination is largely the living spirit of the past operating through the *Astral Light* upon mortal mind. It is claimed of "The Perfect Way" that its grand kaleidoscope of composite and far-reaching truths were recovered by "intuitional memory." "The Seven Creative Principles" and "Solar Biology" are also mainly the result of "intuitive memory." The capacious and remarkable writings of Swedenborg are largely of this nature. We also have illustrations of this faculty in the works of A. J. Davis and T. L. Harris. The nature of these writings, however, accords with the spiritual heredity of the writers; as subjective and intuitional faculties have scope and also limitation as virtually and specifically as do the capacities derived by natural heredity, and are therefore by no means necessarily infallible, even though introducing one to marvellous and transcending realms of thought and experience.

Our attention has recently been called to an article written some years since by Emma Hardinge Britten, relative to

her visit to a remarkable family in France, of high rank and social position, consisting of the father, mother, and three children. The eldest, at the time, was a lad of fourteen, with a brother two years younger, and "a little fairy sister of six summers." These children acquired their education in reading, writing, elocution, language, mathematics, astronomy, history, and every branch of knowledge necessary to make them perfect and accomplished scholars, by the intuitive method. The circumstances are not only interesting, but so well suited to illustrate the point under consideration that we shall devote the balance of our space in this number to an extract from the article referred to:

"THE father of this wonderfully trained band of mystics, a nobleman whose rank, standing and unimpeachable character would seem to forbid the possibility of deception or falsehood, himself assured me no teacher of any kind had ever given his children a single lesson. In the trance condition these little ones had themselves mastered every branch of knowledge with the most perfect facility, and that, commencing from their earliest infancy. It was their custom to employ themselves in useful and intellectual pursuits during the day, but whatever problems arose among them that their quick intuitions did not immediately solve, were reserved as matter of inquiry from the *Spiritus Mundi* at the next day's seance. Having the privilege of an introduction to this singular and accomplished family, I was courteously invited, before my departure for England, to be present at one of their seances. Joyfully availing myself of this opportunity, I repaired to the *chateau* at the time appointed in company with an intimate friend of the family's, by whom I had been introduced as 'one worthy to share in their holy communion.' Before entering the Oratory, which had been fitted up for, and was kept exclusively devoted to that purpose, I was gravely, though courteously, warned not to indulge in feelings of idle curiosity, or advance to that spot as a mere spectator of some remarkable phenomenon. 'If,' said my host, 'you are sincerely desirous of partaking of the high spiritual afflatus to which this sacred place is dedicated, I doubt not you will realize the presence and influx of the *Spiritus Mundi*; to no lesser motives will the divine power we invoke design to respond.' Somewhat daunted by this preliminary demand upon conditions of mind I did not dare to analyze, and certainly could not command, I nevertheless advanced with all possible desire for truth, if not for religious illumination, and this was the result:

"The Oratory was built in a secluded grove, fitted up with vases of flowers, rare pictures, noble sculptures, gems of natural beauty and, artistic skill everywhere greeting the senses. Soft music from invisible performers stole on the ear; a remote chime of exquisitely toned bells occasionally rung a sweet peal, and the distant chant

of a beautifully intoned litany was answered by responses from the family, standing around the altar-shaped table within. That altar was simply adorned with a pure white cloth, supporting seven delicately perfumed lamps, and clusters of fragrant flowers. The family took their seats in a semi-circle close by the altar, on the further side of which were seats for invited guests, occupied on the present occasion by myself and the friend who had introduced me. Although not particularly prone to reverence or veneration for ecclesiastical displays, I was too easily psychologized by my surroundings to have required any further injunctions to yield myself up to the fascination of that deeply impressive scene. There was a serene and earnest air of aspiration too on each calm brow, that would have subdued the most rebellious or mocking spirit into courteous attention, if not sympathy with the principal actors. After the opening invocation by the master of the house, and the performance of the musical services, before mentioned, each member of the family, according to custom, proceeded to lay the special petition which filled their hearts before the invisible presence they invoked. The little girl lisped out a prayer that the Great Spirit would be pleased to inspire her with an understanding of how the flowers grew which she held in her hand. The younger boy wished for inspiration to continue the Roman history, in the study of which he was at present engaged, and the eldest offered a brief prayer for light upon the mathematical problems to which he was devoting his attention. These singular requests seemed to be presented in the most perfect confidence that they would be complied with, and addressed with as much good faith to the invisible presence as if spoken to their attentive father. As the children concluded their brief petitions, the mother arose, speaking evidently in a deep and unmistakable somnambulant condition. She reminded her children that there were strangers there who had honored them with their presence, and who, therefore, in Christian kindness should be preferred before themselves, and she called upon her husband and children to unite in desiring that such tokens of spiritual light and guidance should be vouchsafed to the visitors as should be best suited to their frame of mind and requirements. Instantly, as with a flash of mental lightning, the eldest boy, addressing me, said: 'Lady! you are anxious to be informed of the fate of Sir John Franklin. Learn it now!' The boy had echoed my inmost thought—nay, revealed one of the secret purposes that was leading me to visit every available source of spiritual light and knowledge.

"The moment the child had ceased to speak, and silence followed, a vision full of deep meaning and significance was presented to me. Like everything that transpired in that strange scene, it was given rapidly, clearly, without pause or halting. It came as the children spoke, upon the instant, and passed away almost as rapidly, and I have since had reason to know that brief as that vision was, it represented graphically the special points of the great navigator's life and death, upon which I sought to be informed. Directly it closed, each of the party described it, and though I had not had time to breathe a syllable of what I had seen, their words agreed in every iota with

one another and with my own visual experience.

"Dear lady," said the little girl, turning coaxingly to me, 'I see you are wishing two things, and they cross each other in your mind just so'—crossing her little hands over each other as she spoke; 'you wish that I should have my question answered about how the flowers grow, and yet you want still more to hear about your *double* that was said to have appeared to a circle of people somewhere in the north of England. Now, don't you, lady?' This was strictly true; every word of it. I had felt a wish running through my mind that the little fairy who had brought her flowers to show to 'dear God,' and ask him how they grew, should be satisfied, and yet I could not keep from thinking all the time about a tale I had heard of my 'double' having appeared and communicated to a circle in Yorkshire. Before I could respond to my little querist she arose, and with a beautiful mixture of childish simplicity and spiritual dignity, recited some incidents known only to myself—on earth at least—went on to describe the circle where I had appeared, mentioned correctly several attendant circumstances, and wound up with a brief but deeply philosophical explanation of what the 'double' or apparition of the human spirit really is. *My own future destiny* was my next fixed, though involuntary thought, and before it was fully framed into shape, the matron arose, and poured out in thrilling accents a prophecy, the details of which will never pass from my mind. Many of its predictions have been already fulfilled—some have failed—still I believe in them, for the memory of that inspired woman cannot connect itself with aught but truth and purity.

"Stonehenge!" cried the deep voice of our host, speaking seemingly in his normal condition, but with the same breathless rapidity in which each communication followed on the heels of the other. My companion was addressed this time, and our host fixed his piercing eyes upon him as he waited for an answer. "Yes—I was thinking of Stonehenge," replied my friend, 'and wishing that I could receive some special information concerning the rites once practiced there.' Instantly our host explained grandly, authoritatively, and philosophically, problems connected with that mysterious Druidical temple which must have been the echo of divine truth.

"At length the closing moments of this wonderfully fascinating and instructive seance drew nigh. I had not been in that presence above fifteen minutes, before I felt that I was partaking in the illumination of the scene, and, realizing the wonderful mental lucidity of those who surrounded me, I was beginning to read them as they read me, when, to my regret, I perceived mentally—for I was all perception now—that the hour for parting was at hand. I wished for music, and they *knew my wish*, and obeyed it. I longed for further intercourse, yet felt the hedge of impossibility crowding upon me. They spoke my thoughts, expressing their deep regret that we should so soon be estranged. I *knew* they were sincere in those regrets, knew, as they said, that we should never meet again.

"I knew the points of difference between their belief and mine, when we soared away to heavenly knowledge, but perceived our perfect agree-

ment on points that concerned our mortal existence.

"We all enjoyed in those two brief, wonderful hours perfect clairvoyance of mortal things. Each of the family responded to my unspoken wish by improvising a verse of song, then all joined in a choral of benediction. The sweet bells pealed out, and the invisible musicians gave us a parting psalm, and so closed the seance with this strangely gifted family. I subsequently learned from the friend who had introduced me,—himself the most intimate associate of these persons,—that they regarded with abhorrence the idea of communion with the spirits of the dead; indeed they *strenuously denied* even its possibility. I have some reason to think they wished to convert me from my heretical belief in this respect.

"The nobleman whom we visited had in early youth, it seems, received his 'illumination' through visions, and the visitation of what he deemed to be 'an angelic messenger' from the Most High. He had selected his wife, and reared his children, entirely under this heavenly guidance, sometimes conversing face to face with the same 'angel' who had at first conferred his mission upon him, but still oftener conducting his whole scheme of life by the influence of the *Spiritus Mundi*, which he regarded as the Holy Ghost of apostolic times, not as the material God of the Christians, but as a direct procedure from the Most High, or the Spirit of God poured by influx into the minds of those who in humble faith and high aspiration put themselves in the Pentecostal attitude of waiting for his coming. At times, the walls of their Oratory were shaken, the floors quivered, exquisite perfumes were wafted through the chamber, and deeply occult meanings were revealed to them in the philosophy of color, tones, and perfumes. I could write a volume on the significant and instructive ideas derived from these persons, did space permit. At present I can but add that though there was a speciality in the sublimity and exaltation of these persons' spiritual views, I have met with many other highly endowed persons in Europe, who attributed, as they did, their great gifts, not to individualized spirits, but to the *Spiritus Mundi*, or Soul of the World, communicating to mortals through influx. Such were the opinions cherished, I believe, by the interesting family of the Bertolacci, the friends of William and Mary Howitt. Like the French nobleman above referred to, Mr. Bertolacci claimed that much of his children's education was obtained at their seances, and in a little pamphlet put forth on the subject of their experiences, more marvels are related of them than I should care to repeat, yet all the phenomena which fell in such abundant profusion on this family were attributed, as in the former case, to direct influx from God, and not in any way to the agency of spirits. Numerous other instances have been presented to me of the same kind; indeed, I can recall the experiences of some of the most remarkably endowed families and individuals of my acquaintance in Europe, as being believers in the direct agency of the *Spiritus Mundi*, and utter disbelievers in the influence of spirit friends, or the souls of humanity."

EDITORIAL NOTES.

"HELIOS" views of "Nirvana," as given in our January issue, are criticized by I. A. Osler. "Helios" will reply in our next.

At a recent business meeting it was moved and unanimously adopted to change the name of "The Society for Esoteric Culture" to that of "The Society Esoteric," as being more concise and expressive of the potential nature and purpose of the organization.

MRS. BUTLER'S and Mrs. Drury's classes in Mental Healing from the standpoint of Solar Biology are flourishing, and a wide and steadily increasing interest is being manifested. This system supplies a scientific basis for understanding the mental cause of every disease, and thereby of adapting treatment to each particular case.

THE combination of "THE PERFECT WAY" and "THE ESOTERIC" for \$3.00 is proving a popular one, and many have already availed themselves of the offer, and others cannot do better than to follow their example. To place present subscribers on the same basis, "THE PERFECT WAY" will be sent them at the special price of \$1.50.

WE still desire to keep before our readers the request to send us the names of such parties as they think will appreciate THE ESOTERIC, that we may send them a sample copy, and as this is the People's Number, we shall, as on a previous occasion, send two copies to all subscribers, with the request that they will make judicious use of the extra copy.

THE poem of "The New Olympus," the first instalment of which is given this month, is published by request, the same having been delivered before The Society Esoteric in the Spring of 1887. It expresses the spirit of the New Age, embodying an inspirational and philosophic line of thought well suited to this, the People's Number,

its central thought being that the "People's Age" has come.

WE have omitted the lecture of Prof. Butler for this number, in order to give place to that of Dr. J. C. Street, which was promised in our last: but in addition to his regular instalment of "Practical Instruction" Prof. Butler answers several questions submitted by correspondents, the comprehensive nature of which will, in a measure, take the place of the deferred lecture.

WE are constantly asked if we can supply back numbers of THE ESOTERIC? As we print from electro-plates, we are enabled to duplicate to any extent; therefore, subscriptions may date from any desired time. We have just printed an additional thousand of the July number,—which had been exhausted,—and now have full sets from the beginning.

THE work in our composing room is moving more smoothly this month, and we are out several days earlier than with the January issue, but not as early as would have been the case, had not our resources been considerably taxed in the completion of "The Perfect Way," which is quite a voluminous work, and we desired to get it into the hands of "reading circles," and students of the "New Literature" at the earliest possible moment, and simultaneous with the mailing of this number will be forwarded all copies of "The Perfect Way" now under order.

THE PEOPLE'S NUMBER.

THE ESOTERIC for February, we may fittingly call the People's number in that the sign Aquarius—the Water Bearer—mystically stands for "the People." "the Waters of Life," "the Great Outpouring." As the angel said unto John "The waters which thou sawest are peoples, and multitudes, and nation's." The contributions contained in the present

number are largely expressive of the surging interests and efforts of the people to attain unto the new and higher civilization which is prophetically implied by the Grand Sign Aquarius, and which was referred to in the opening article of the July number entitled: "A New Cycle of Progress." By reference to the above article it will be seen that the Christian dispensation had its advent when the sun was in the Grand sign of Pisces on its mighty upward sweep of 25,854 years through the Grand Zodiac. The sign, Pisces, it should be borne in mind, is expressive of the feet of the Grand Man of the heavens. The earth is now in the sign Aquarius on the lesser Zodiac; thus humanity at this season, in a double sense, partakes of the essential quality and potency of this function of the heavenly and solar nature; and this period each year will always have a pivotal and special significance, for some two thousand years to come, and will partake more and more of the characteristics of a "Pentecostal season." We, cannot better express our thought than by quoting the closing paragraph of the above article:

"The light, knowledge, science, achievement of the past eighteen hundred years are but the FEET of the new cycle. How grand then shall be the estate of the full man! Christ wrought after the order of the heavens from whence he descended; his apostles were twelve, after the celestial map and signs of the Zodiac. We are now in this new sign, and 'so sure as the heavens fail not,' a new condition and state of things must come upon the earth. The coming of the 'Kingdom of Heaven' has a literalness, splendor, and vastness surpassing ordinary comprehension. The foundations have been laid, the structure is ready to appear, and the sign into which we are advancing symbolizes the *spiritual coming*; a great outpouring, — the flying Pegasus, or swift-winged intelligence; also the serpent-principle translated into that of the swan.

"We are now in the astral sign Aquarius on the ascending scale, and must pre-

pare for manifestations of occult presence and power. Humanity has descended into matter. It hath deep roots in objective nature, and must now ascend swiftly, surely, mightily, into the atmosphere of astral light, knowledge, and power, even unto the winning of its Celestial Crown."

INDUSTRIAL PROBLEMS.

IN conformity with the significance of the current sign "Aquarius" the problems of the people are more fully considered in this number, and will be continued in our next. "Neith" contributes an appropriate and well considered article on the "Competitive System," wherein the statement is made that "The love of self, that produced competition is now to destroy it, and bring in a new civilization of associated interests." The planet Saturn, the scientific, orderly, and combining planet, has for two years been in the sign of Capricorn and, consequently, on the side of money interests; but having recently entered the sign Aquarius, the movements and combinations of the people will be characterized by more judgment, and in the ratio that they are more orderly and just, will they become more successful. But there is an element of selfishness and warfare in all class-interests, and thus as "Neith" says, the selfishness which produced the competitive system is destined to destroy it.

With the planet Saturn in Capricorn we had every reason to expect colossal monied combinations, and such has been the case. Railroad consolidations, for instance, have been noticeable in every quarter, even to the horse-car systems of Boston which have been welded into a single system and control. The same is true of the telegraphic service of the country. The Sugar Trust has consolidated that interest, the magnitude of which is such that the mere advance of one-half cent per pound, which would hardly be considered by the consumers, would, nevertheless, enrich

the manipulators at the rate of \$12,000,000 per year. The Standard Oil monopoly was one of the first great pioneers in this direction, and is but an illustration of the centralizing tendency of the age, and the state of things to which all important industries are being brought.

At the present time we are experiencing the friction of the great coal strike in Pennsylvania, and whatever the equity of this issue may be, the people will soon rebel *en masse* against having periodically to pay one and two dollars more per ton for this prime necessary, because of a disagreement between the factors in control of this natural gift of the Creator as to whether eight cents, more or less, shall be paid for mining. We have not only combinations of

capital, but combinations of labor, and the next step will be a combination of CONSUMERS, and that means the welfare of the whole people. Already some of these issues are being pressed upon the consideration of Congress, and others must sooner or later take the same course, for ours must truly become a government *for* the people.

DR. English in his article on the "Ethics of Hygiene," touches upon the industrial problem, and thinks there should be "joint ownership of real estate, machinery etc." There are many theories and ways of regarding this subject, but the logic of events is moving steadily forward, and in some way, as "Neith" expresses it, "The energy of the competitive system will be conserved and translated into new forms of action."

AN IDEAL TO PONDER AND OUTWORK.

THEY, alone, truly live, who labor for some grand ideal. We shall assume, that a fitting Ideal for the genius of this age, is a "city set upon a hill," — one that "cannot be hid," and unto which the nations and peoples shall look and flow. "This," say you, "is a Mystical City!" But suppose we should tell you that it can be made actual. Yea, more! That it is not only our duty but our privilege to outwork such an ideal. Every grand city of the past has been but a crude symbol and prophecy of one that is yet to be. The children of Israel wrought out the typical Jerusalem, which stands as a special landmark and symbol. This is an age when, "mystically" speaking, "a nation is to be born in a day," and if this may be said of a "nation" it may of a certainty be predicted also of a "City." Even looking at things from a strictly material standpoint, have we not seen such cities as Chicago, San Francisco, St. Paul, Minneapolis, Milwaukee, and scores and

hundreds of lesser cities spring into existence within the memory of thousands now living, and many of them within a very brief term of years. Salt Lake City was born of a fanatical religious idea. How much more potent the grand, lofty, central Ideal of the Ages! As we need an Ideal above and beyond the ordinary routine of life, suppose then we set about the realization of this Ideal of the Ages. This is the age when the "impossible becomes possible." We will then venture to predict that within twenty-five years there will stand in a locality which to day is a comparative wilderness such a city as the world never saw! This ideal city is in the atmosphere of America and awaiting crystallization. The idea also has a practical business side, but it is something vastly more than a mere commercial or speculative purpose. It can be made the seat and centre of a new ORDER for this planet, in which true associate life will take the place of the present selfish, grinding compe-

tion. We simply outline the general idea, leaving particulars for future elaboration.

A trust fund is already being created for this and other purposes. But do not be startled or alarmed at the magnitude of the idea. Its methods are so practical that it will benefit you personally where you are; even if you do not wish to participate directly in the Grand Ultimate, you can at least profit by the development of the land which it is proposed to secure, and from a material point of view there is nothing more substantial than landed estates in a growing country like this.

The Esoteric Publishing Co. constitutes the nucleus of this enterprise, and the trust fund is at present being employed to disseminate the "New Literature." Light! more light! and "The empire of the Universe is Light!" An extensive publishing industry is being developed which it is purposed at the right time to locate on the "New Site" where employment will be given to several hundred and probably a thousand, from the very start. But a grand idea, to be successful, must be practical in its details, and provide for the present while it looks forward to the future. We will, accordingly, state how you may cooperate and immediately profit thereby.

This trust fund is comprised of shares of ten dollars each which are free from liability or assessment. Each certificate entitles the holder to participate proportionally in the profits of the business. Fifty thousand dollars of the stock has already been taken, and a substantial foundation thus secured. The authorized capi-

tal is \$500,000 with power of increase as desired, but based only on actual property. A grand, but practical idea is back of this fund; yet, while we work for a future ultimate, we also provide for the present. Each holder of stock will not only receive his proportionate share of the profit, but be entitled to purchase as many of the publications of the company each year, at a trifle above the cost of production as their stock represents, that is, a holder of a ten dollar share will be entitled to purchase \$10 worth of books each year at bottom prices, this alone will be equivalent to a saving of from \$3 to \$5 per year on a single share, or say 33 1-3 per cent yearly on the investment; and desiring to be of service especially to those of moderate means, and thus make the benefits as widespread as possible, shares may be purchased on instalments of \$1.00 or more at a time. Whatever amount you send will be placed to your credit, and a certificate of stock issued when the amount of \$10.00 has been paid. In the meanwhile, books at bottom prices will be supplied yearly, corresponding with the amount already contributed.

We are doing a safe and profitable business, which we invite you to participate in on the above basis, and with the above advantages.

H. E. BUTLER,	} Trustees of
JOHN LATHAM,	
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Address all communications, Esoteric Publishing Company, 478 Shawmut Avenue, Boston, Mass.

OUR advertisement for "Delineations of Character," at fifty cents, in accordance with Solar Biology has brought more applications than could be promptly attended to, and as it is necessary to have them written by students who are proficient in the Science, the amount does not

sufficiently compensate them for the time, and we are obliged to raise the price of outline delineations to \$1.00., and full written ones to \$5.00.

Address Esoteric Publishing Co., 478 Shawmut Avenue, Boston, Mass.

CORRESPONDENCE.

To the Editor of The Esoteric:—

IN a letter from Sada Bailey Fowler (January number), she advocates the use of grains, fruits and nuts as a diet. These ideas being in conformity with the result of recent meditations of my own, I will state them, hoping some one may find them helpful if not new.

In passing the stock-yards one day, a heavy gloom seemed to settle over the place, although the sky was cloudless.

I had been for some weeks in doubt about the eating of meat, as it seemed to me to involve the non-compliance with the command "*Thou shalt not kill.*"

I felt I could no longer doubt; so I turned to the first chapter of Genesis and read the twenty-ninth verse:—

"Seeds!" "Seeds!"

I followed this line of thought to the most nutritious foods, as allowed by hygienics; and I find the claim is for those in which the life-principle is stored complete.

The creation has completed its purpose, and in the seed are the possibilities of a new life; but by its consumption we do not destroy life: we let the plan reach its fulfilment.

Hence hominy, or ripe dry corn, is a most healthful article of diet, while green corn is almost invariably injurious.

Tea is gained by the destruction of life; coffee the ripe seed.

This idea also presents itself: the seed, which ripe is conserved by nature, is better than the seed or fruit which falls at once into decay after reaching maturity.

I truly believe there is a help for us on the upward road in these considerations.

L. F. McC.

ANNANDALE, KANSAS.

CORRECTION.

To the Editor of The Esoteric:—

Dear Sir: Please allow the correction of a quite important word in my article in your last. The very *aura* of an habitual tobacco user is such that I could not possibly writ "*toothsome*" as in any way belonging to so poisonous a weed. "*Loathsome*," not "*toothsome*," was my adjective.

Please make the correction and thus preserve the consistency of my invariable testimony against what seems to me a more subtle, insidious, and dangerous enemy to human welfare than intoxicating drinks in all their myriad and deadly forms.

Wishing ever abounding success to
THE ESOTERIC, I am, Mr. Editor,
Most respectfully yours,
PARKER PILLSBURY.

Concord, N. H., Jan. 20, 1887.

[HAD the compositor or proof-reader in the instance referred to, been users of tobacco, there might be a suspicion of their having tampered with the word; but as such is not the case the occurrence is wholly devoid of "malice" or "design," but purely due to the close resemblance of the two words; yet we are thereby reminded of the familiar adage of "many a slip, etc.," and also discover how "loathsome" a little slip becomes.—EDITOR.]

To the Editor of the Esoteric:

The magazines duly received, and I have not only read, but studied them. For some time I have felt the need of something new, something higher, something more inspiring and self-satisfying as an object worthy of attainment. In THE ESOTERIC I find the elements supplying that need. I now realize that the superior power of the spirit should be invoked in conjunction with all human efforts, and that, to save human civilization from destruction, mental illumination is needed. May THE ESOTERIC never lose its tone, may it lead us to the heights unknown, and may the light of divine revelation be thrown upon the dark tablet of human intelligence, and the clearest light illuminate the soul. Wishing you success in your grand undertaking, I am, for the truth always,

L. INGRAHAM.

SUMMIT, R.I.

To the Editor of the Esoteric:—

Your kind favors all duly received. From the time I read the first copy, it was a decided fact that I would subscribe. On reading each issue it would seem that

none of the following issues could come up to its predecessor. How agreeable it is to find your grand magazine is improving every time. But you deserve more than thanks for publishing such needful instructions.

I am endeavoring to bring your journal to the notice of every one having a desire for such study that comes to my hand. With best wishes for the success of your publications, I remain, yours,

FELIX MCGORRY.

To the Editor of the *Esoteric* :

DEAR SIR:—I am a subscriber to

THE ESOTERIC, the contents of which have become "food and drink" to me. Each number increases my astonishment at my having grown so old as I am, and never learning, in two hemispheres and four languages, half so much as I learned through the media of your magazine. But, *meglio tardi che mai*. I will try my best under adverse circumstances, to make the rest of my life profitable, and to help me in this aim, I should like to become a member of your Society—unfortunately but a corresponding member for the present.

MRS. L. A.

BUFFALO, N. Y.

HIRAM E. BUTLER ANSWERS SOME QUESTIONS.

A CORRESPONDENT writes us concerning an article which appeared in the *Boston Globe*, headed, "Phantoms of the Living," wherein an account was given of a man while drunk projecting his "astral" from Albany, N. Y., to Boston, for the benefit of the Society for Psychical Research. This correspondent expresses his doubts of its veracity as a fact, the man being of a convivial character, and asks our opinion.

A. Regarding the facts as stated, I know nothing; but as to the possibility, I have no doubt, the projecting of one's astral is no unusual thing. Many persons who are anxious about another, when asleep, will go in the astral to that person, but seldom retain consciousness of it. Sometimes, however, consciousness remains on waking as from a dream.

There are men and women who have very mature souls, and who consequently have come to be possessed of highly sensitive organisms, and naturally refined ideas; but experiencing how different things are regarded by their associates, and being subject to the constant slur and disdain of those on a lower plane, who are incapable of understanding their higher thoughts and feelings, they sometimes become reckless, and take to alcoholic drinks and low habits, to drown their own inner activity and higher self.

In such cases, drink benumbs the physical senses, and leaves the astral free to act through the body, or leave it and find more congenial conditions. Intoxication

only affects the physical body and animal soul, and if the human soul is sufficiently unfolded to take control, then the real self manifests itself. Often we find grand souls imprisoned in the roughest and hardest bodies, and they keep that rough, hard exterior active to protect a beautiful and sensitive interior. When such an one lacks ability to throw out porcupine-quills enough to protect himself, then he frequently resorts to stimulants, and sometimes descends to the lowest spheres of life. If there could be an entire revolution in every department of life, to a condition where the refined and best were most valued, where true merit always received its reward, we would all be surprised to see how many men and women, now in the lowest spheres of life, would spring to their feet and be the truly grand men and women of our age.

Again, these are working out a Karma. Their former lives were good, and they internally understand the necessity of a life of darkened experiences, in order to know and have charity for those in such conditions. For persons to project their astral by the will, and retain and bring back to the physical sense all that is seen and heard, is a matter requiring preparation of the physical body, and a subjugation of the same to the astral, while the astral is in it. While that is going on, it is very dangerous to leave the physical body if there is a combat going on between the two; for the sympathies

of the animal being with the Elementals and Elementaries, it would, as soon as the struggling astral left it, call in those forces and prevent its return. Jesus said, "He must first bind the strong man" (the animal man) "and then spoil his goods," *i. e.*, destroy all that the animal calls good, before he will be subject to the spiritual and become a reliable servant to keep the house—the body—safe until the master returns.

P. C., M. D. writes us the following letter:—

DEAR SIR: I was told to sit for mediumship about a year ago, and the following phenomena of which I wish an explanation were revealed. I was told to seat myself at a table and place my hands upon it, and my mind upon the departed ones, and wait with patience for the results. Following out the instructions, the phenomena were manifested as follows: a phosphorescent light, as it seemed, surrounded a pencil that lay near me. It would flash from one end to the other. Soon I observed some small lights about the size of a small pin-head. I could not exactly count them, their movement was so continuous. Then I began to perceive a purple or lilac color surrounding them like a bright light from above. The purple one, the color of which would deepen and cause it for the time to spread out, then drew up to a centre, and so it continued to operate. Where I sat, a brilliant orange color surrounded the purple. There seemed to be no further development; it remained in this condition for some time. At any time, I saw the small lights surrounded by the purple ones, unless the light was too strong.

Thinking, perhaps you might give me a scientific explanation of what it might be and its results, I place it before you, hoping you may be able to give me a satisfactory solution.

I remain yours,
P. C., M. D.

A. You have called around you the elementaries of the departed ones whom you placed your mind upon, although it does not necessarily follow that they are complete and conscious spirits; if you take the pencil and hold it, sitting passively, it is probable that your hand would be controlled to write, but such experiments endanger one to infestations and evil results. Probably, if continued, and you allowed yourself to be passive to those influences, you would be controlled and have remarkable manifestations. But these influences may be only what is known as the Animal Soul of the departed one, while all the real person is far away. Again, there is a class of influences, known as "Elementals" who will play all kinds of pranks if they can get control of a person, and while they have

access to your body, they will feed upon your life, and you will feel exhausted after such sittings, and out of the life drawn from you, they will gain strength to produce phenomena.

"Am I Spiritualist?"

A. This is another question often asked me. I answer, "God is Spirit and I believe in God (not in a Man-God, however). In believing this I may be said to be a spiritualist. I believe the essential man is Spirit, and as such may be so unfolded as to become conscious of his or her real self and of other spirits. But applied as a class-term, I answer: "No"! The essential difference as to the belief of a class that is known by that name is, that many of them consent to be passive instruments to spirits, known or unknown. I feel that we are responsible for all our acts, and that we are Spirit and have alone the right to control this body.

I believe our duty is to hold positive control over our own bodies, and to cultivate and develop all our powers to the highest possible state of usefulness in body, mind, and spirit; and when this is accomplished, I find it necessary to be sufficiently positive to be able, in place of being controlled by spirits of men earth-bound, to command and control them as Jesus did, and as we are told that all the masters have done.

Thus it will be seen by all who know the nature of the Spiritualistic movement, that the difference is a great one between us and a certain class of Spiritualists. We are positive, they are negative. We both agree that there are many deceiving spirits; therefore we want to "try the spirits" whether in or out of the body.

We have often been asked: "What is the difference between the Society Esoteric and the Theosophical?"

A. From the meaning of the term Theosophy, *i. e.*, *Theos* and *Sophia*, the God-Father and Mother, again God-Wisdom, we and all students of a higher and purer life are seeking to be Theosophists. When you ask, "What is the difference between the two societies?" that is something quite different and even difficult to answer. Nevertheless, as to the teachings of prominent members of the society known as Theosophical, the most important difference would appear to be that the

Theosophists accept and claim as their only teachers the Masters of India, who are said to live in the wilderness near the Himalaya Mountains. Some, I believe, claim that there are many other societies living in obscure and secret places that are one with the Brotherhood before mentioned. (For particulars see "Sinnett's Occult World.")

We differ in that we accept the Masters of "The Solar Circle" and the God of the Universe as our teachers, controllers and guides. Some of us have become, through continued devotion and faithful effort to subdue the physical and animal part of our nature, acquainted, through personal intercourse, with a body of Masters, who are the perfected souls of prior ages and of other planets. Those who have perfected their lives on the earth have entered into and become one with the Spirit of God, through which Spirit they govern all the affairs of this planet and all the planets of the solar system, which fact was the foundation of the Christian Church. See Paul's letter to the Hebrews,

xii., 22-24, part of which reads as follows: "But ye are come unto Mount Zion and unto the city of the Living God, and to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." And Paul gives wise counsel in verse 25 where he says, "See that ye refuse not him that speaketh, for if they escaped not that refused to hear him that spake on earth, much more shall we not escape if we turn away from him that speaketh from heaven." These Grand Souls are now diligently working to prepare for a complete expression of their exalted life on earth through the prepared ones of earth. We believe these were the inspirers of the Bible and that Jesus is one among them, and that the highest truth that the earth has to-day is covered by mystic sayings in the old and new Testaments of the Bible.

We are not confined, however, to any book or system of teaching but are open to the highest and most useful truths.

CLUB PREMIUMS.

Anyone sending us \$4.50 for a club of three can have a fourth subscription free of charge.

To any subscriber who sends us \$1.50, and one additional name, we will send the pamphlet of "TWELVE MANNER OF PEOPLE," or any fifty-cent book in our list.

For \$3.00 and two new subscribers we will send any \$1.00 book you may select.

For \$4.50 and three new subscribers we will send Prof. Butler's "SEVEN CREATIVE PRINCIPLES" or its equivalent in other books.

For \$6.00 and four subscribers we will send "THE PERFECT WAY."

For \$12.00 and eight subscribers we will send "SOLAR BIOLOGY."

The names can be all sent at one time, or if forwarded as secured, they will be placed to the sender's credit until the number is complete. Where members of a club desire "THE PERFECT WAY" \$1.50 extra should be sent for each copy required.

NOTICE.

For the benefit of those whose attention is for the first time called to THE ESOTERIC, we would state that it has already

passed beyond its experimental stage, and is an assured success; and were this not the case, the money is set apart to issue it, whether or no, for two years, therefore subscriptions may be forwarded without the shadow of doubt or hesitation. THOSE who receive this sample number, will understand that we wish to make their more intimate acquaintance. In short, we desire to place their names upon our subscription books, as we are confident that we can do them many times the good in the course of the coming year that the subscription will cost them. Man's mission on earth is an important one, and self-knowledge is not only a privilege, but a duty. We want you to join us in its pursuit, and we shall conscientiously do our best to aid you in climbing the heights of mental and spiritual attainment and power. Do not neglect or postpone the important matter, but make a beginning by at once putting yourself on our subscription books. THE ESOTERIC for one year will cost you but \$1 50, including the "PERFECT WAY" \$3.00, it will be sent six months for 75 cents. Address Esoteric Publishing Co., 478 Shawmut Avenue. Boston, Mass.

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ESOTERIC PUBLISHING CO.,

478 Shawmut Avenue, Boston, Mass.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. I.]

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{ FEB. 19 TO MARCH 21. }

[No. 9.]

INDIVIDUAL ATTAINMENT AND SOCIAL ADVANCEMENT.

BY LUCINDA B. CHANDLER.

Two dominant currents of energizing thought are prevalent and increasing to-day, the one, to acquire individual knowledge, expansion, light or power, as the individual aspires or needs,—the other a diffused widespread searching for a betterment of social conditions, pre-eminently in the industrial and commercial realm.

That this is so, is encouraging. Neither our worthy and extended philanthropies, nor our high intellectual and scientific achievements have brought to the people, to the great mass of toilers, either certain means of subsistence, or sufficient release from onerous labor to afford any available leisure for high culture. They have not brought conditions that tend to and promote an advancing grade of humanity.

Such facts as that in the Commonwealth of Pennsylvania there are employed as wage workers 125,000 children under fifteen years of age, are appalling when it is contemplated what they signify for future generations.

A store of vitality suitable to carry forward physical, intellectual, moral and spiritual development, is impossible to a childhood harnessed to unremitting toil in shop, factory, and mine.

It is indisputable that a higher

order of society,—a reconstruction that shall bring into activity the higher fraternal impulses and qualities,—cannot be achieved and become permanent except a higher individual attainment is reached by a considerable number.

It is equally true that the present system being the form and outgrowth of selfishness in commercial relations as well as ignorance and sensuality, engenders the grossest impulses and breeds iniquity and crime.

We cannot have a better, more honest, harmonious, helpful social state without a better class of individuals, and we cannot obtain a better class of individuals except we can secure a better social state.

Clearly, then, the effort of maturer souls, capable of fraternal impulses, must work in both directions.

The individual needs constantly to seek the goal of highest attainment, while at the same time seeking how to help promote in every direction the emancipation of the multitude, not only from individual imperfection, darkness, and ignorance, but also from the oppression of burdensome systems that keep every one who is wholly dependent on the working of our commercial feudalism, in a treadmill life.

"I cannot practice the instructions given for 'The Art of Never Forgetting,' nor those ideas of a higher life which I long to enjoy" says the housewife who is but fulfilling a round of duties common to thousands of her fellow housewives; "there's no use for me to attempt, for it would only increase my perplexities and bring me disappointment."

Then, the tens, yes, hundreds of thousands who as parents and children, mothers and housewives, are forced to work for subsistence as well as to keep some kind of an abode in a condition to be a staying place and shelter, what can it be to them that life is rich beyond computation in knowledge, and that they *might* get some insight into the inward sources of strength and light about their own soul powers, and some comprehension of the majesty and blessedness of existence, if only there were any space in which their vitality were not consumed in wearisome toil or the needful hours of rest.

The world wide discontent of the laboring classes is a significant fact of the hour. It is a divine discontent. It indicates the approaching maturity of the planet and of its inhabitants. It is an expression of the perfect will and perfect good, working for re-adjustment. It is futile to argue concerning it from any standpoint of the past. It is the divine impulse, starting humanity on a higher cycle of social advancement, wherein the individual will obtain higher conditions for culture.

"Love thy neighbor as thyself," has achieved but fragmentary and incoherent results in the past twenty centuries. It is now to become the genius of that branch of social life through which the acquisitive energy of man operates, accumulates, and builds material wealth.

Whoever fails to see this in the overturning now in progress, in the

universal discontent of the employed class, of the tenant and mortgaged farming class everywhere on the planet, fails to see the working of the spiritual forces of the planet. "Behold I make all things new," "All things" include social systems, the genius of enterprise, industry, and distribution of the products of labor,—and these are to be made "new."

The torpor that holds many who have not been under the pressure of the grinding forces of this competitive and usury-oppressed civilization, and who know nothing of the struggle to keep above want, or the unwelcome alternative of pauperism or a beneficiary of so-called "charity," cannot realize, cannot be alive to the deep-seated and righteous rebellion of the workers who are manifesting discontent.

That the disposition to reject "charity" is becoming so general, and that systems of charity are obnoxious, and held as an insult to human dignity, is a sublime manifestation showing the divine source whence it arises.

It is high time in the advance of intelligence, science, invention, and all facilities for human association, that almshouse and other forms of "charity" should be displaced by a social system that provides adequately for all the needs of mortal life.

Everyone who holds human souls to be capable of growth and the lofty attainments which it is worth while for individuals to seek, ought to see and feel the mighty and grand significance of the movement to release workers from incessant physical toil, and burdensome conditions from which no amount of wearisome labor promised them ultimate deliverance.

The proportion among the hundreds of thousands who are agitated by and are agitating the labor problem, of those disposed to resort to violence as a method of re-adjustment, is too small to constitute a profitable ground for

discussion, or hardly for criticism. Speculative industrial reform is not an American initiative; neither has this country accomplished practically what our English cousins have in the work of coöperation. We have the advantage of illustration, on the other continent, that there is a better method of distributing the products of labor than we have adopted.

It behooves us, ere we resign ourselves to despair or the passive wrong of indifference, to consider and heed these evidences, that we have not reached the highest attainment in America, socially, industrially and commercially.

We cannot know what advancement would be possible to a select body of people combined with reference to their aptitudes and biological relationships, but it seems probable a high order of life and society might result from an association of judiciously selected persons.

It is true that we do not know what improvements in individuals might follow from the re-adjustment of social conditions that would make rewards of labor a sure means of subsistence to all workers, that would shorten the hours of labor, increase the comforts of amusement, affording light, space, pure air, plenty of warmth, artistic dwellings and suitable furnishing, wholesome food and a sufficiency of it, pleasant surroundings, and privileges of intellectual and social enjoyment. And, moreover, we do not know what would be the result of a country-wide and world-wide system of distribution of the profits of industry that belongs to the mutual, fraternal quality of humanity, instead of the selfish, competing element of hoggrishness.

The sum of the law, of wisdom, and knowledge, is to *love* the Lord (the good) with all the heart, and our neighbor as ourself. Every individual attainment that helps us more perfectly to love and to do for the whole body

of humanity, is helping us to the highest goal of being. Every individual exercise that by its exclusive selfishness becomes merely an intellectual ambition and achievement, is, though an attainment of knowledge and power, a hindrance and limitation to the fulness of being.

The real advancement of the individual is inextricably involved in the advancement of the body of humanity. Each and every member of the human family needs what each individual needs, to reach the goal of highest attainment, or to begin to advance toward it, — *some leisure*. So long as this is impossible to considerable numbers, there will continue to be a ferment of discontent, moroseness, a smarting sense of injustice, or the more deadly apathy that will make the planet malarial with moral miasma.

When the self-seeking, grasping, overreaching, oppressive, iniquity breeding spirit of our systems that have brought into existence corporate powers amenable to neither human nor divine laws, — is overturned, — completely abolished, then reconstructive opportunity will afford ground to seek such organization as may best advance the higher life of mature souls, and that without having neglected to help our neighbor out of the pit into which our social institutions have forced him.

The people perish not only for lack of knowledge, but for lack of love. We need a quickening of all the fraternal affectional qualities and impulses, and to actualize these in wise methods. Individual attainment is good; fraternal endeavor and culture, a greater good, — it is "the fulfilling of the law." Before we can have the generation of a well developed parenthood, and before we can have the regenerative advancement of a regenerated parenthood, we must slough off the destructive commercial feudalism which we have created,

and actualize fraternal co-operation.

For "love never faileth." But "though we understand all mysteries and all knowledge, and have not love," we "are nothing." Love "beareth all things and endureth all things," (if thereby a great good is to be accomplished,) but "whether there be tongues they shall cease; whether there be knowledge it shall vanish away." FOLLOW AFTER love, and "desire spiritual gifts."

Attainment in love, and the creation by love of a new earth, a new order of social life, is the highest goal of human attainment. It is not desirable that we should multiply words. It is needful that we make of ourselves reservoirs of boundless sympathy and active good will, — a good will that will penetrate even the hardness of avarice, and stolidness of indifference, and become a solvent of greedy selfishness. The kingdom of heaven is not only within the individual spirit, and it is not only our highest wisdom

to unfold it within each of ourselves, individually, but we can have no better nor higher aim than to work for its actualization in society. How we can best do this work, each individual must decide for each one's self.

Every soul has its place and use in the universe and in its environment, and we cannot fail of our highest attainment if we are so clearly discerning, or so wisely guided as to determine rightly our sphere of usefulness, and faithfully perform the duties imposed.

The light of truth and of knowledge, and the uplifting power of love, will be welcomed by thousands of the struggling weary ones whose overtaxed bodies and famished minds and hearts are shut away from sources of intellectual and social improvement.

How this preparation for the kingdom of heaven on earth can be carried forward, is a question of no slight moment to every responsible individual.

THE INDIAN EDUCATIONAL SYSTEM ESOTERICALLY CONSIDERED.

THE present Indian policy is wrong from the beginning. There is no structure of any kind without first a design to be ultimated. In the education and civilization (so called) of the American Indian, there is, apparently, no design to any ultimate good. If it is claimed that the design to be reached by educating the Indians is to prepare them for a higher plane of life, — in a word, to prepare them for self-support, to make of them intelligent citizens, — in that case, the present system of dealing with them is more than wrong, *it is pernicious!* Philanthropists claim that the Indian educational system is preparing the Indian for a *business*. Why, then, are the educated Indians not placed in the "Clerk Department" of the

agencies under the government? The universal complaint from all tribes and nations of Indians is that the agency department of the government, for these many years, has been but little less than a mammoth huckstering shop, for the sole benefit of a few chosen political friends, where those *chosen ones* can make their *pile* out of the Indian appropriation. In all these years not one Indian has been allowed so much as a clerkship — that the Indians might know through their own people *what disposition* is made of their own property and goods.

The agency department is governed by the same despotism, throughout the whole fabric. One rule prevails, and that as far as the Indian is concerned,

is: "All turkey me! all buzzard you!" which is the result of injudiciously keeping all business transactions in the hands of the white post-trader and sutler.

The Indian is perfectly indifferent to an education, and will ever remain so until he is given some opportunity in which he can apply that education to the well-being of himself and family. What does an education amount to with the Indian so long as all trade is in the hands of licensed traders, who exercise *absolute* power over them and from whom the Indian *must* buy at any price set upon the goods, wares and merchandise, such as are usually found in mock-auction shops.

The Indians are *Community People* and the education that is most necessary to teach them is the *value* of money and merchandise — the value of all other things will fall into place naturally. They must be educated into *co-operative measures*, within themselves and in connection with other tribes. Indians are capable of evolving ideas and, from analogous reasoning, are also capable of carrying on their own trade and intercommerce with other tribes. They were a self-sustaining people for ages before whites came among them; and are capable of doing the same now.

It is a mistaken idea to suppose that the Indians are dependent on the whites for a livelihood. Go into the Indian country, and you will find the people taking care of themselves and their aged and infirm; while in the country of the Christian civilized whites you find the country filled with begging, thieving tramps, and the prisons filled with criminals, while the almshouses and town-poor-houses are filled to overflowing with the aged and infirm.

The moral code of the American Indian, as traditionally handed down the ages by the hieroglyphics of the Toltec race (a very few of these records having escaped the hands of

the zealous bishop Zumarraga, at the time of the Spanish Conquest), is worthy of a place in the record of all *progressive* peoples of to-day. "God, the Great Spirit, — the Universal Spirit, is *Love*." "All men are brothers." "Eat the bread that thine own hands have made, so shalt thou relish the fruits of thy labor." "Thou shalt not steal." "Take from no man without a proper return."

The Chichimees, Acolhuans, and Aztecs sold the murderer into slavery, and the value accruing from his labor went to the friends or family of the murdered party, for a compensation.

But let us look at the practical workings of this monopoly system of trade with the Indian tribes in its moral bearing. Its tendency is to obliterate every true and noble impulse from the Indian heart. *One* illustration will answer for the entire *license machinery*. An Indian has an idea that he must trade — he has no money: but, as is customary with the southwestern Indian, he has his ornamental girdle. This girdle, or belt, contains from five to seven oblongs — circles of *solid silver*. These silver plates are made from coin re-melted and hammered into form, and appended to the girdles. These girdles are, in coin-value, about fifty or sixty dollars. The Indian knows that his belt is good security for a *few trinkets*, although he does not know the value of the belt in either coin or its equivalent in legitimate merchandise. He passes over his belt to the trader, and, in return, the Indian receives a few articles of the cheap jewelry order, the value of which (intrinsicly) would be, say, *ten cents* per bushel. This system of legalized robbery could be illustrated *ad infinitum*, but this must suffice.

The system of education for the Indian must consist in teaching them the value of money, and the value of wares and merchandize, and how to

make those exchanges of intercommerce in the light of honor and legitimacy, as between man and his brother man. The Indians declare the white man to be acting out his religion, for of what avail is religion if it is not a rule of life. The Indian says that the religion of the trader is not the religion for Indian people! But that it is *in perfect keeping* with the general and universal treatment to which the Indian races have been subjected — by the whites — for a century.

There is much for reflection when one's thoughts are turned upon the condition of this conquered and down-trodden race. Their unchangeable faith is in the second appearing of the Montezuma (Divine Light), and of his gathering his persecuted ones togeth-

er, and teaching them the True Light and Wisdom from the never-extinguished fires upon the temple altars.

Oh, how happy would this people become — how quickly they would accept and labor for the uprising of their race, when once informed in the Divine Truth and Love, as taught by the adepts of the science of occultism. The whole Indian nature would become transformed into the nature of brotherly love.

Co-operative stores — carried on by their own capital — every interest in husbandry, agriculture, even to manufacture and commerce with other states and tribes would become a natural sequence. Let us help to hasten the day. We leave them our peace.

THE RECLUSE OF KIOWA.

GOD IN NATURE.

BY REV. WILLIAM TUCKER, D.D., F.S.S.C.

GOD is the author of Nature, the Creator of the universe. It had its origin in his infinite power, wisdom, and goodness. It is the finite effect of which he is the infinite cause, the natural effect of which he is the supernatural cause, the material effect of which he is the spiritual cause. He is in Nature as the cause is in the effect, the agent is in the act, the author is in his book. He is the life, thought, plan, and force revealed in nature as seen and interpreted by mind.

Nature is mysterious because God is mysterious and nature is a divine work. We cannot comprehend nature because we cannot comprehend God, its cause and creator. God is the omnipotent and omnipresent factor. If law is universal, the Divine Lawgiver must be everywhere present. If we find thought everywhere revealed, the Divine Thinker must be present in everything universal; motion proves the action of universal force, and universal force originates in omnipresent will.

It is an axiom in philosophy that

no being can work where he is not present; God works everywhere; therefore God must be everywhere! The argument is conclusive, and man's faith in the omnipresent divinity in all natural phenomena is grounded in reason and philosophy. Nature worship has grown out of and is the expression of this faith. Men do not worship nature, but the God in nature. Polytheism has sprung from faith in the omnipresent God and a universal providence.

But while God is present in nature he transcends it. The universe is full of God, but God transcends the universe. The phenomenal universe does not exhaust God. His power of action is not exhausted and limited by nature's movements, nor his power of thought by nature's plan. He has infinite reserve power. This omnipresent God that pervades nature and fills the universe, is acceptable to us. He is very near to watch over, help, keep, and comfort us.

MT. GILEAD, OHIO.

THE NEW OLYMPUS, OR MOUNTAIN OF LORD YAHVEH'S PRESENCE.

BY JOHN LATHAM.

(Continued.)

Not nearer is man's heart and brain,
Or consciousness of joy or pain,
Than our relatedness to One
Who is the mighty Mystic Sun.
It is indeed a wondrous way
The World Soul has of holding sway,
For by Its swift electric call
New nations rise as empires fall,
To consummate Lord YAHVEH's plan,
And make earth's race a mighty man.

As through man's nerves there speeds a
thrill

Of pleasure, pain, of heat or chill, —
There yet doth not a sparrow fall,
God knoweth it, He knoweth all!
Such is the cosmic Chief and King,
To whom we should allegiance bring.
As earth and planets need the sun,
As circles to their centres run,
So life on earth and life in space
Must in true orb's take its place.
Were this not so, the funeral urn
Would claim the space where suns now
burn,

And countless worlds, with promise bright,
Would quench their hopes in endless night.

Chill night hath long eclipsed the day,
For life had lost its central ray,
Asserting for great YAHVEH's plan
The greed and selfishness of man.
'Tis thus we are a fallen race
Lord YAHVEH would restore to place.
This mighty One with love doth glow,
That each their heritage should know;
That man be loosed from passion's heel,
Repentant error brought to kneel;
And earth restored to primal place —
A virgin land, a godly race.
Yet if there be obdurate hate
Such still must suffer, 'tis their fate,
While those who rally for the right
Bear high aloft the NEW BORN LIGHT.

Earth's selfishness must pass away!
Thus sounds the dawning truth of day;
It comes a POWER of LIGHT in FORM
It giveth peace amid life's storm!

Thus from the New Olympus high
There comes a gladsome, rallying cry,

"Oh, heed ye all, throughout the earth!
A beacon race must now have birth."
For down Olympia's steeps doth pour
A glory never known before;
For, there enthroned the Mystic Sun
Its crowning work hath well begun; —
As when to earth's primeval night
God spoke the word and there was light,
So angel hosts repeat the song
Of Him whose Light strikes down the
wrong;

Nor will they turn them from the way
Till Truth has fully won the day.

There opens now before our gaze
An inner continent — ablaze,
While that Columbus found was well,
To this, it were but outer shell,
Which YAHVEH speedeth now to break
And bid his chosen ones awake!
For now doth come man's new emprise,
A nature born of EARTH and SKIES;
And unto all 'twere surely well
On continent like this to dwell,
For if we true allegiance give
There ne'er was better place to live.

There is a time for tidal ebb,
When waters leave the river's bed;
But should ye stand on Funda's shore
When inward tides triumphant pour,
Then quickly, surely, would ye learn
The might of ocean's tidal turn, —
Earth so is placed, like Funda's bay,
The tide is coming now this way,
Life's issues in the balance turn, —
The symbols of the cross and urn
Now change to sceptre, sword, and crown,
As hosts Olympic bear them down: —
Man's sceptre, quickened powers of mind,
In new and potent use combined;
His sword, redoubled power of truth
To aid the suffering, guide the youth;
His crown, the new Olympic light,
With heart to know and do the right.

What mean these triumphs of the race?
Why move we at so swift a pace?
In progress — it well nigh appears. —
A day outweighs a thousand years
Of vegetative sluggish life
Which ages marked, and still is ripe.

In lands where burns but dimly yet
The light which heavenly lands beget
For moral growth and mental youth,
And its resultant march of truth, —
While subtile powers of earth and air
Are yoked to lighten toil and care,
To outrun time, to master space,
And light the ages in life's race; —
With vast achievements crown the land
Like magic of Alladin's hand.

Ye favored races tell me then
Whence cometh these great gifts to men?
We but receive, and we apply
As light Olympic doth draw nigh;
For man is lit by light more true
Than that which greets the outward view.

The shining of that Mystic Face
Gives him his fitting life and place: —
This first, this fully need we know,
All other good from this doth flow, —
It is the power that lights the sun
And guides the planets as they run,
Whose ancient seat, — the Morning Star,
Whose footsteps thrilled this earthly
car, —

New centre of creative birth
He maketh now upon this earth,
And wonders, swift and wide shall flow
As kindling hearts shall truly glow,
And from the earth be wafted far
A greeting to that primal star
From whence all solar birth did spring
When planets sped on mighty wing.

ESOTERIC MEDITATIONS.

THE stepping-stones of life are the love of truth, justice and mercy.

WE must mount on the wings of faith, but our faith should be regulated by knowledge.

BE not dazzled by the clear atmosphere of the lofty attitudes of truth; there is still need of watchfulness and care lest great be the fall.

WE must not be content with husks, and grovel in the things of earth, as earth only produces creeping things. Let us rather arise and rely in our God-given strength, for the soul must be nourished.

LET us work from the heart, from the fountain; forgetting self in our desire to uplift others. The reward will come. We shall grow strong, upheld by Infinite Love, and draw from the great fountain the elixir of life.

WE do not realize our powers. The perfect equilibrium of faith and knowledge would enable us to move mountains. Let us study Nature. Let us think in solitude; for to "be alone with silence is to be alone with God."

THE breath of the All has given us life. Ever the same force breathes

life, and the sound is as many waters, as they break upon mortal shores, echoing adown the dim vistas of time, till they die away in faintest whisperings, only to be wafted back to the great source from which they sprang.

IN endless equilibrium and the force centrifugal and the force centripetal evolved. Intelligence must govern all. A mind mighty in its power, divine in its love, rules the world. Perfect truth, perfect love, perfect justice, perfect mercy, is breathed out to us as our heritage; and how unappreciative we would be, did we not strive to avail ourselves of our birth-right!

THE way lies through the heart. In many the vital spark rests encrusted in self. They cannot be made to recognize it, but the vivifying rays of love can penetrate the outer coating, and cause the spark to spring into action.

BLESSED are those who send forth the sunlight of their brightness into the dark alleys and by-ways of life, where a ray has so seldom found its way that many gaze spell-bound at its beauty, not dreaming that within themselves slumbers Divinity itself.

CLEMENTINE A. PERKINS.

THE DAWNING DAY.

BY W. A. ENGLISH.

Arise, the world is waking !
 There dawns a flood of light ;
 Gird on Truth's radiant armor :
 Be ready for the fight.

See error's myriad legions ;
 In shadows dark they stand ;
 And superstition's forces
 Ruled as with iron hand.

They fear to leave the olden,
 They dread the dawning day.

Come rally 'round Truth's banner
 Make ready for the fray.

Too long has error triumphed,
 Too long the rule of might.
 To-day, throughout earth's borders
 We'll strike for Truth and Right.

Not with the sword or cannon
 Will we prepare the way ;
 But *tongue* and *pen* and *heart-throb*
 Shall speed the coming day.

THE IMPORTANCE OF HYGIENIC RESEARCH.

BY WM. A. ENGLISH, M.D.

HERBERT SPENCER says, "*That knowledge which treats of the preservation of health, yields in importance to no other whatever.*" Some might be opposed to this statement; but if we include moral and spiritual, as well as physical health, we shall find that this utterance of the English philosopher is beyond criticism. What possible information *could* be of greater value to us than to know the constitution and functions of the various organs of the body, and faculties of the mind, together with our normal relations to our fellow creatures, and to the material and spiritual universe around us.

At present we are taught the geography of distant lands that we never expect to visit; the size and weight of the sun, moon, and planets; the nature of the lower orders of animal and vegetable life; the habits of extinct races; the dead languages, &c., but how little are we taught that branch of *supreme importance, the knowledge of ourselves.*

Let me not be understood as objecting to any amount of knowledge; but if "*Order is heaven's first law*" would it not be far better to teach *first* that which is of *greatest, most immediate and most constant utility.* With-

out a comfortable degree of health, life is worthless and undesirable.

Jesus must have considered health as being an essential and fundamental element of salvation, hence he went about healing the sick, thus preparing them to receive his words of truth. He commissioned his disciples to do the same beneficent work, and prominent among the signs which he promised should follow his believers is this: "*They shall lay hands on the sick and they shall recover.*"

Paul, the apostle, had very positive views on the subject of *personal hygiene*, as every reader of his epistles must have noticed. He exhorts his people that they "*present their bodies, a living sacrifice, etc., and would have every physical act, — as he expressed it, "Whether ye eat or drink, or whatever ye do," — conform to the spirit of earnest devotion to their highest ideal. Again he entreats them that they "glorify God in their bodies and spirits," and, "He that striveth for the mastery is temperate in all things," also "I keep my body in subjection, lest at any time I should be a castaway."*

We also find in his writings some suggestive ideas bearing upon the cau-

ses of disease. He says: "Happy is he that condemneth not himself in the thing that he alloweth," also, "Whatsoever is not of faith, is sin."

He must have been an occultist of exalted attainments. What a mighty truth he expresses in these statements: "*Walk in the spirit and ye shall not fulfil the lusts of the flesh,*" and — "TO BE CARNALLY MINDED IS DEATH; BUT TO BE SPIRITUALLY MINDED IS LIFE AND PEACE."

When hygiene shall be studied from the standpoint of intuition, astounding possibilities will unfold to our astonished gaze. By a gradual etherealization of the atoms composing our physical bodies, — casting off the grosser and continually taking on the finer, at the same time constantly purifying our *thoughts, desires, and*

aspirations, correspondingly—we may arrive at a plane far beyond our present comprehension, and who shall say that even death itself may not be shorn of its abruptness, and transformed into a normal evolutionary process, wholly devoid of terror. "The last enemy that shall be destroyed, is death."

We should always keep before the mind a vivid picture of our highest ideal, and strive earnestly and constantly for its attainment.

The psychological power of such an idea is IMMENSE.

Jesus was, and is, an example of a character formed under the psychological law upon the mind of his mother, Mary, to whom the angel appeared.

VINELAND, N. J. Feb. 8, 1888.

THE SCIENCE OF UNDERSTANDING.

Seventh Paper.

BY WILLIAM COX.

Law the Offspring of Time and Thought.

THE outward and inward, or the centripetal and centrifugal powers in nature, are produced from the union and combined action of the elementary involving and evolving properties known as positive and negative, or male and female forces. The blending, or wedding of these fundamental powers or forces, male and female, evolve, as offspring, all forms in matter and mind. It must be borne in mind, that Principles are developed in, and guide and direct matter; Principles are acted upon and developed by Influences; and Influences and Principles are governed by Law.

Law is the begotten child, the offspring produced by the union, blending, or wedding, of Time and Thought. The Law of Nature is uniform; operating upon all conditions alike and ever the same; to the

physical sight it is invisible—clouds are about it, and its presence is veiled in darkness. Law in all its operations is maintained by the assistance of its negation or Spouse, Order, who in conjunction with her brother, Harmony, puts in operation and enforces the mandates of Law. Law is likewise afforded a medium of operation through the influences of Attention, Construction, and Wisdom, acting upon Principles. So thick are the clouds which veil from sight the presence or personality of Law that not the penetrating glance of the keenest sight can pierce them through.

In the Empire of Intellect, in ancestral lineage of personification, Law is the great-grandfather of the principle of Justice. The blending of Law with its negation or Spouse, Order, causes the teeming earth to send forth its tender grass, the violet,

the rose in all its full-blown majesty, while sweetened perfumes are breathed upon the air to gladden and refresh the wearied. Birds in tuneful melody sing songs of joy. In the silvery stream of rivers the playful minnows dart hither and thither. Those living, moving forms of nature make manifest to sight that Law is consorting with Order, her true and loving spouse. The great horse pawing in the valley rejoiceth in his strength, the Lion, mighty king of all the forest, fills the wooded aisles with his thunder voice of pride, while myriad flocks of lambs frisk and sport upon a thousand hills, and in tones of gentle bleating sound forth their maker's praise.

Thought is the mother of Law. Law is the son of Time. Law therefore is the offspring—the product of Time and Thought. Without Time and Thought there can be no Law. The simplest regulation of household affairs, all form of counsel, legislation or enactments, to the sublimest emanations from the divinest source; Law, the offspring of Time and Thought, is the supreme and controlling power. The growth and decay of everything, whether animal, vegetable, or mineral are regulated and determined by Law. The universe is governed by Law. Law is supreme. It is the high and mighty power, ruler, controller and mover of all forms, seen and unseen. Above, below, apart, pre-eminent, absolute, indestructible, and in the majesty of its grandeur immutable and divine; permeates all space, latent in all forms, is nourished and fertilized with fruitage ripened from blossoms which bud from mind. Silently, quietly working, sending forth its rules, ordinances, and desires, by and through its negation, Order,

aided by Harmony, Wisdom, Construction, Attention, Division, Death, Trouble, Beauty, Inspiration, as influences acting upon Principles, to unfold, develop and perfect the mighty majesty of its divinest attribute—the great spirit of Truth.

Time, the progenitor of Law in the boundless scope of its immensity, is incomprehensible to undeveloped or minds imperfectly grown, yet from point to point, year by year, month by month, day by day, minute by minute, second by second, Time is capable of exact measurement by Thought. Thought in its fullness, in its entirety, involves Time, yet thought may be as certainly measured by Time, as Time is by Thought. Law in its fulness and entirety embodies in its unification the inherent qualities of the tripartite elements which make up the trinity of Legislation, Execution, and Judgment. Law therefore is made manifest to man in the three forms of action: Legislative, Executive and Judicial.

Law will through the influence of Trouble send its wrath to punish those who in the courts of Earth pass unrighteous Judgment, or favors grant to lawlessness.

The solution and comprehension of the problems of the union of Time and Thought to produce Law; and Law blending with Order, its spouse, assisted by all the influences to unfold and perfect the spirit of Truth, may be obtained through the proper use of the kingly Principles: Power, Knowledge, Experience, Reason, Strength, Motion, Zeal, Virtue, Justice and Mercy,—which alone can furnish the key to unlock any door in the intellectual palace where dwells the beautiful UNDERSTANDING.

TRUE Christianity alone satisfies my mind, but not Christianity disfigured by any sacerdotaly, who substitute their inclinations for the will of God, and declare

themselves infallible; nor Christianity that degrades the Creator, and disturbs peace and general happiness.

—*Spurzheim.*

"I KNOW I KNOW!"

A LECTURE BY HIRAM E. BUTLER.

[Delivered before the Society Esoteric of Boston.]

WE have often heard the words which usually are brought out in controversy, "I know I know that such is the case! I know I know it!" Now there is a question here. The question seems to be; "From what standpoint do we know?" We see, and from the sense of sight we know. We hear, feel, taste, or we touch, and from that we decide we know. May you not as well say, "I know that in my dream last night such and such a thing occurred?" was not that dream as real as some experiences that you have had in a normal state of the physical body?

I presume we have all had dreams that were impressed as deeply and strongly upon our consciousness as any experiences in our life, all the senses participating in the dream. Now the question arises, was it real, or was it an hallucination? The question has been discussed in the theological ranks and among the students of occult sciences in all their branches, as to what this consciousness is that in the dream-state appears to us like knowledge. Again, there is another point to be discussed in this question, as to "what are the sources from which to obtain real knowledge."

This latter subject is one that seems to be most directly related to our every day life. We are engaged in the different pursuits of life, and we are gaining experiences thereby, and those experiences form the base and, to a large extent, the scope, of the knowledge of the nineteenth century. Should we not ask the question, "what reality is there in all these physical experiences?" This question might be answered only by the aged.

You ask the aged man that has seen sixty, seventy or eighty years in the same neighborhood: "What were the conditions and surroundings of this

place in your boyhood days?" After he has given you a complete analysis or picture of the surroundings in his youth, you look around you and find scarcely any of those conditions now. All seem to have passed away, and been replaced by new ones. Those experiences in their time were real, but they were transient. They were real to the physical senses, but they were soon to pass away.

We have, all of us that have in any way looked into spiritual subjects, thought about the world to come. We have thought that at some time, when we had finished the experiences of this life, we should enter an eternal world, an existence that would continue throughout the endless ages. But all that arises from the state of our personality, individuality, or personal consciousness, and that consciousness is made up of the experiences of this life, that is our education. If we should forget all that we have ever learned there would be no difference between us—intellectually—and a child just born. After forgetting all that was past, all that related us to a personal consciousness would be lost, leaving us only the life and physical body which would enable us to go on and experiment in the affairs of life and obtain knowledge concerning things that are here, but that knowledge would be like the things from which it was derived.

Now, that being so, where is the immortality of the soul whose existence is wholly made up of the experiences of a transient life?

But supposing we ask the man who lived fifty years ago upon the site where Chicago now stands, "What was there then?" Very little. Ask him to go there to-day and is there anything that he recognizes? No. All the experiences that he then had only

remain in memory, the real has passed away.

Again, let us suppose the possibility of the man who lived fifty years ago in Chicago, lying down and going to sleep. He slept soundly during these fifty years at the end of which time he awakens and looks round to find his home. All is changed. Had he forgotten the experience prior to that sleep he would then be like a child just born, having to learn all about the things of the world. But what would be the nature of the memory of such a one? would it not be identical with that of a dream? Certainly it would; for there would be nothing to link the consciousness of the present with the memories of the past, therefore it would seem unreal. There are many in the world now who have such memories of a prior existence in the earth, but if they were never able to link the two states together, it would never become a conscious reality. The soul being made by the spirit out of the substance and life of the body, when the soul has neither spirit nor body, it has nothing out of which to build new experiences and the old would pass away by the changefulness of everything earthly. And as the vitality, with which it was endowed by the body, would gradually fade away like the memory of an aged man who forgets everything—even his own children—as the vitality of the body departs, so his consciousness dies before the body and, in some cases, afterwards.

We are so peculiarly constructed in our organic life, that the senses form to us a continual consciousness; for it is only the senses that perpetuate our consciousness, and as the senses primarily belong to the physical body, the question now arises, "Is it possible for the senses to pass away?"

We have often heard men say, "I will not believe anything that I cannot comprehend, that does not come

within the scope of my five senses." This position is quite prevalent; the teachings of the last two hundred years have predominated in this line of thought. But when we lay off this body it returns to its earth, and this class of minds must die with the body, or soon after. It is the thinking principle of intelligence, at such times, that is active during the night, when the body is in a dead sleep, which constitutes all that remains of the man's consciousness and acts.

If you stop, and carefully analyze it, and experiment on its phenomena, you will find that, if you lie down and get into a perfectly passive state in which the mind leaves the realm of the senses, your mind is intently musing on some occurrence of life or something that you have idealized as a subject or thing that you wish to bring into existence. You pass into that subjective state, or into that thought world, so that your whole mind is lost in the musings upon that subject. You will observe, as you pass out of the physical consciousness, that you pass into a realistic condition concerning the subject you were thinking about, and the more fully developed the soul life is, the more real will those ideas and images stand out that you had formed in your mind whilst musing upon such subjects. If, perchance, you have had in mind that in some future time, perhaps years hence, you would go to some locality where there was a prospect that a city would be reared, and if you had contemplated going there to lay the foundation and begin the mechanical work necessary to establish that city, even though you had placed the event far hence to enable you to collect means by which to accomplish it, yet in this attitude you would think how the progress of that city would take place, about the form of the buildings that would be reared, the streets, and the relation that one would bear to the other. You thus go on, as you pass into that subjective

state, imagining the thing that is not yet in existence. You would observe then that that prospective city would become to you a real city. You might, as you pass into dream-states, your mind being all absorbed upon that subject, find yourself in the streets of that city, enjoying subjectively the benefits of your labors of the years yet to come. By what consciousness would all this become real to you? By this subjective process of mind. Now right here you get a little idea of what the soul's consciousness is, independent of the physical body. If, while your mind was absorbed in this direction, and during the time of your thought's intensity in imagining such a subject, you should sit down and write a letter to a friend, and that friend, being very sensitive, had developed the powers now known as psychometry; as soon as he took that letter and held it passively in the hand, or on the forehead, he, or she, perchance, might see your image, and in connection with it the images that you had created in your mind concerning the said city would stand forth in the imagery of his or her mind. These imaginings would be perceived as if they really existed, and there are those who might go to such minutiae as to tell all about it and where such an ideal city was, or was to be. "What does this argue?" The writer held that letter in his hand, and an animal magnetism, the subtle energies of his life, has entered into the paper, and the senses of the psychometrist have discovered what the emanations of his life were, and with what thoughts the letter is impregnated. Now from that we can go a little further back.

If the emanations of the physical body will so impregnate a piece of paper with such imaginings, feelings, and emotions, then certainly all these imaginings, feelings and emotions have formed a part of the structure of the physical body. They have given quality to the physical body.

Then, if they have given it quality, you can readily see that they will give color to all the senses, according to their quality. Now, there are persons who will partake of articles of food that to us are very repugnant; perhaps we could not digest them at all. Yet they eat such articles of food and delight in them. Why so? Because their senses are quite different from ours. Now all thought arises in sense, and you take a person and let him think about an article of food and you think about the same, and see what a wide diversity there will be in the thoughts concerning it, and in the sensations it will produce in the two.

Now just as wide a divergency as exists in the senses of the persons would be the breadth of divergency in the consciousness of individuals. So that if we take five, six, ten, twelve, or twenty persons, and let a musician sit down and run over the keys of a piano or organ, and let each one observe carefully which one of those sounds was most harmonious to him, we would find a great diversity of opinion as to which were the sweetest and most melodious. The same divergency exists in regard to amusements, or would exist, if persons going to the theatre were in the habit of thinking independently; but, unfortunately, we have been in the habit of taking what somebody else has said as to whether a thing was good or bad, and are governed by what the majority say. How many times we have gone to places of amusement, or heard music of some famed musicians, and because they were famed, the audience generally pronounced the performance grand, and they thought it grand; but let some unknown person play the same, even execute it in a far superior manner, and the same audience would say it did not amount to anything. This is from the habit that exists among people of being led by the majority; yet among the in-

dependent thinkers themselves, there would be a diversity of opinion corresponding to the difference in their natures, so that what you think you know, and what another thinks he knows, would be so different as to antagonize if not destroy each other.

Now we advise you, as the stepping stones to a self-consciousness and to an independent thought, and the building of your own soul's existence, to begin to watch those little things. In regard to this matter of music, you go there, and if among all the persons that are independent in their thought, and look to the play or music for the personal pleasure they find in it, one would choose certain parts that others would reject. This is only a further proof of the fact that, whilst you say "I know that such and such conditions exist from all my senses," another person, under the same circumstances, would say with the same emphasis, "I know that such and such conditions do not exist." Both are equally honest in their judgment and decision.

Now, here is where we are brought to consider, first, of all things in life, our own personal consciousness; and in the consideration of this thought you will find greater advantage in making the attainments, or in your efforts to climb the heights of knowledge, than in other directions. By this method only can you find out your own real nature. Your thoughts, senses, conclusions, etc., are being controlled by public opinion. When you say "you know," from what do you know? From these senses. The senses are just what your consciousness at the time has made them. For instance, were you sitting quietly with your hand down by your side, and it was very cold weather and some one would touch your hand suddenly with a very hot piece of iron; if it did not remain there long, you would decide that it was a piece of ice, especially if your mind happened

to be on the experiences of the cold; on the other hand, you might be touched with a piece of ice and be confident that it was a heated iron. Such is the disposition of our senses. What, and where is the real?

We are living here in a business world, where the whole mind of each one is being concentrated on one line of thought and action in order to succeed. Circumstances are such in this combat,—this battle-field of existence in which we live,—that they force every man and every woman, who has not treasure laid up sufficient for independent living, to concentrate all their powers of thought, which is their consciousness, into the efforts of self-preservation. Since this is so, what can we know about Eternity. What can we know about the causes when our whole mind throughout a life-time is absorbed in the physical senses of a business world, having developed nothing but a consciousness of the animal senses and powers? We return to earth as babes, such as we were when we first came, so far as any unfoldment is concerned. Could we as babes enjoy the world as fully as a more mature man? We think not. Why? Because the capacity for enjoyment is the measure of the capacity of your intellect, of your thought, of your consciousness. There are persons that are incapable of suffering one half as much as other persons under the same circumstances, because they are not so finely organized; they are not so intelligent, and there is not as much life in the body, neither is the life as fine and sensitive.

Some of you have observed when you started out for a carriage ride, and with a fresh, spirited horse, that, when you first started out, you dared not raise the whip. You drove on and on, and as night approached the horse began to lose his energy, and you would begin to urge him. At first he would start up briskly when

the whip was applied, but the next time less so. When the life had been thrown off with which the body was filled at the time of starting out, then you might strike him with the whip, and he would not flinch. Why is this? That horse having thrown off the life-essences does not feel the same as he did. With the life went his capacity to feel suffering.

In my own experiences while I was in the army, marching day and night, so exhausted was my vitality that I was incapable of suffering. My body merely moved as a machine; there was no sensation left; that had passed away from me. I then went through that which, under other circumstances, would have caused intense suffering. What does this tell us? That I had exhausted the life essences and so lessened my conscious perception. The life is the cause by which we move, and as we waste it the body loses its energy, and as it ebbs away the mind loses its consciousness.

Those persons who have the highest and most intense refinement of life in their organisms are the persons who suffer the most intensely. This is no new thought. Take any proficient student of human nature, a phrenologist if you please, whose business it is to judge of the intellectual abilities of men and women, and it will be found they all understand this if they really understand their business. They will say to this one "you suffer intensely and enjoy intensely;" to another, "you can go through a great deal and not flinch." The latter feels flattered, but he is on a lower plane of life; he is more in the animal body; he has less power of feeling in his nature; he cannot appreciate the things that the other appreciates, neither can he think the thoughts the other one thinks, because the qualities are not there.

Therefore, before any of us can enjoy our ideal heaven, we have got to make conditions, in order that it may

be a heaven for us, as our future existence will be just what we have made ourselves.

We return a moment to the imagination of the man that built the ideal city. That ideal city was just as real to him as if it had already been built. This consciousness that was active in his dreams is the consciousness that is active in the man or woman after the body has returned to dust. Then, these things being so, it is obvious that the imaginings of your mind are the creative factors on the cause-side of life. This agrees exactly with the Hebrew Bible, and, in fact, with all the ancient religions where they unite in saying, "By the word of God the worlds were made." All things were created by the word of God. What is a word? You, through this process of thinking, formed an ideal in your mind. After you have the ideal formed, you speak the word; you give out that ideal; it is gone from you. You may forget it; forgetting it is merely the loss of ability to call it back again. That word has cost some of your life-energy. You have taken the sublimated essences of your life which you get through the processes of your physical body, by taking nourishment, sunlight, and electric currents from the earth, all of which have united in feeding the body. We know that a man that is thinking intensely has to feed the body accordingly. The action of thinking is the act of taking the sublimated essences that are generated through the processes of the body, forming them into thoughts, and giving them out. These same processes of taking the life-essences of our own body, forming images and sending them out, were the processes by which the God of the universe created worlds. This is the united conclusion of all the masters down to the present time. All philosophers agree in this.

This imaging process that you possess, is the likeness that you bear

to the divine creator, and every thought that you image in your mind, is as real as any substance, and in fact, thoughts are the only real things remaining when we lay off this physical body. They are the only things there are, no others are real after that time. You try an experiment. You go to a trance medium, and he, or she, goes into that trance state in which the body is entirely unconscious; they have passed into the dream state. The soul is conscious, it perceives; it sees beside you such and such a person, perhaps describing them minutely, and you may recognize them. What does it see? It does not see the physical body at all; it sees with those eyes that look at the soul of things. The medium may describe the dress of the friend that is seen beside you, which was a dress worn many years ago by that person. You may go into a house or room, where some person has lived for years, whose mind scarcely ever went beyond the sphere of his home. He lived and grew into the house. You, if you have developed the soul-sight, may see him after the body dies and is laid away; you would see the form of the person the same as in life; you would see the returned soul of the person, but it can only be seen in this subjective state, and, when in this state, the person appears just as real, just as tangible, as he was in life. Thus, when you pass into the subjective state you see that which is in the subjective. You see your own soul and other souls that may be the joint possessors of your body with yourself. It is no new idea that the body is occupied by more than one soul. We read that the Nazarene cast a legion out of a single body. Out of Mary Magdalene he cast seven demons, before she could become a fit disciple. If we should pass into that state, and survey this temple of the body, we might, all of us, find that we were possessed of more than one demon.

That is the spirit world, known to spirit mediums; it is the subjective world, which is the border-land between the real world, from which the physical world came, and this physical world is the outgrowth of the subjective one, of which we speak.

Now let us inquire, "What do we really know?" that is, those of us who are engaged wholly with this physical and external world. We perceive readily that we can know nothing but this shadow-world which is rapidly passing away. We cannot even know the essential elements and essences and causes, that actuate our own physical body. We are living, like the brute creation in the physical senses, and know nothing beyond them; we are like a thing that is acted upon by a superior, and that superior one we know nothing about. As we have shown, we think conclusively, that the physical senses are extremely deceptive: therefore, what you know in the physical senses is not knowledge at all.

Out of an idea you may become a creator, and give the idea tendencies towards coming into the objective. For instance, if you should spend your life, or a portion of it, in the conception of some mechanical device which was going to be of great value to the world, and kept it secret in your own mind, treasured it closely, and dwelt upon it constantly, but never attempted to put it into form, the first thing you would know, some one else would catch the idea, and give it a physical form, even though you had never told any one about it. Their sensitive mind called it in, went to work, and worked it out. Thus we are constantly creators, being made in the image and likeness of God.

All the senses that belong to the physical body unite, as the hands, to carry out the image work of the more perfect man, to bring it into physical form. You, who are living wholly in the phenomena of the five senses, know

nothing of this factor, this Creator behind the physical senses. You only know the thing produced. An animal may become conscious of the presence of a thing, as well as we, but it cannot become conscious of the Mind that has the capacity to create. It takes the higher minds for that. Therefore, the first step should be to develop these inner powers by experimenting upon the effects of thoughts that arise in your mind, and the feelings that course through your body; for these ideals that flit through the mind, may be the creation of another mind. Therefore, when we begin to study self, to understand the laws and methods of this body, and begin to try to go beyond the physical senses, we are then just beginning to get where we can say "I know I know!" and not before. When we come to where we can, of a truth, say, "I know

that I have a consciousness of something that is beyond, that is superior to, and therefore controls, the physical organism and the physical world,"—that is the beginning of knowledge, but it is only the first step in the ladder. There are yet many steps beyond this. There is a cause beyond every effect, and we are now in a world of effects. We are here to begin the trial of becoming like the Creator, to begin with the world of effects, which are related to the physical senses, going interior, and tracing the effect from cause to cause, and so back towards the prime mover of all things. Thus we have an endless road to travel, and the further we go on that road, the broader, the grander, the more perfect, will be the consciousness and the power within, to say "I know I know!"

THE INFLUENCE OF PLANETS ON MAN.

BY G. W. HUNTER.

RICHARD A. Proctor, the astronomer, writing on astrology, says:—"We are apt to speak of astrology as though it were an altogether contemptible superstition, and to contemplate with pity those who believed in it in old times. . . . Indeed, all other methods of divination of which I have ever heard, are not worthy to be mentioned in company with astrology, which, if a delusion has yet had a foundation in thoughts well worthy of consideration. The heavenly bodies *do* rule the fates of men and nations in the most unmistakable manner, seeing that without the controlling and beneficent influences of the chief among those orbs—the sun—every living thing on the earth must perish."

Speaking of the influence of the moon on the tides of the ocean, he remarks, "Seeing that two of the orbs are thus influencing our earth,

is it not natural that the other moving bodies should be thought to possess also their special power?"

Scientists suggested long ago that from the sun come coloring rays, heating rays, and *actinic*, or chemical rays; that each of these produces its own respective line in the spectrum, and that each travels according to a velocity of its own, varying from 458 millions of millions per second for the extreme red ray, to 727 millions of millions for the extreme violet. It is said that sun light will kill some kinds of minute animal life, and that "sun-spots" have some influence on the weather, and, may be, cause potato rot.

Every school-boy knows something of the magnetic power the sun possesses in its attraction of the planets. Yet how little does science know what secret power is hid behind this "attraction"—this spiritual influence

which draws all things. There is a line of communication between us and all the visible planets, at least, because light has found the path and comes to tell us that "they are." When we know what light is, in its effects, we will know some things of the message it brings from yonder star, far away on the border of a shoreless space.

By the rules of scientists, every atom in my body is in sympathy, — by the law of attraction, — with every atom of this great universe. I am, therefore, in attractive communion

with all my surroundings and the product of multiplied millions of millions of factors, all of which are in the heavens.

The ancients knew that planets affected man, and by some power akin to "natural survival," all well-to-do almanacs still have the signs girdling the man, each throwing its ray of influence to some part of his anatomy. This pictorial frontispiece of your almanac is a relic of this ancient science.

Indianapolis, Ind.

DIALECTICS — AN EXTRACT FROM THE PARMENIDES OF PLATO, WITH ANNOTATIONS BY "STYX."

(Concluded.)

21. Nor yet will the One be the same with itself. Why not? Is the nature of the One the same with that *same*? Why is it not? Because when anything becomes the same with many things, it does not on this account become the One. But what then? That which becomes the same with many things, must necessarily become many, and not one. This is true.

Permit the writer to tread lightly on the corns of those who assert that Matter itself is of original Spirit, or of Spirit changed to Matter by a *wrench*, or *twist*, of the Divine Will.

22. If the One and *same* differ in no respect, whenever anything becomes *same* it will always become the One and whenever it will become the One it will be *same*. Entirely so.

23. If therefore the One should be the *same* with itself, it would be to itself that which is *not* One; and so that which is one will not be one. But this is impossible. It is impossible, therefore, for the One to be either different from another, or the same with itself. It is impossible. And thus the One will neither be *different* nor the *same*, either with respect to itself or another. It will not.

24. But neither will the One be similar to anything or dissimilar, either to itself or to another. Why not? Because the similar is that which in a certain respect

suffers *same*. Certainly. But it has appeared that *same* is naturally separate from the One. It has appeared so.

25. But if the One should suffer anything separate from its being one, it would become more than the One, but this is impossible. Certainly. In no respect, therefore, can the One suffer to be the same, either with another or with itself. It does not appear that it can. It cannot therefore be similar either to another or to itself. So it seems.

26. Nor yet can the One suffer to be another; for thus it would suffer to be more than the One. More, indeed. That which suffers to be different, either from itself or from another, will be dissimilar either to itself or from another, if that which suffers *same* is similar. Right.

27. But the One, as it appears, since it in no respect suffers *different*, can in no respect be dissimilar either to itself or to another. It certainly cannot. The One, therefore, will neither be similar nor dissimilar, either with another or with itself. It does not appear that it can.

The One cannot be in any respect at variance, or not at variance, with itself, because this One which we are considering is the One Itself. The following passages come in simply to fill the list of *negations* which arise in this contemplation of the Paternal Unity.

28. Since the One is such, it will neither be equal nor unequal, either to itself or to another. How so? If it were equal, indeed, it would be of the same measures with that to which it is equal. Certainly.

29. But that which is greater or less than the things with which it is commensurate, will possess more measures than the lesser quantities, and fewer than the greater. Certainly. But to those to which it is incommensurable with respect to the one part, it will consist of lesser; and with respect to the other, of greater measures. How should it not?

30. Is it not, therefore, impossible that that which does not participate of *Same*, should either be of the same measures, or admit of anything in any respect the same? It is impossible. It will, therefore neither be equal to itself, nor to another, if it does not consist of the same measures. It does not appear that it will.

31. But if the One consists of more or fewer measures, it will be of as many parts as there are measures, and so again it will no longer be the One, but as many as there are measures. Right.

32. But if the One should be of one measure, it would become equal to that measure, but it has appeared that the One cannot be equal to anything. It has so appeared.

33. The One, therefore, neither participates of one measure, nor of many, nor of a few; nor, since it in no respect participates of *Same*, can it ever, as it appears, be equal to itself or to another; nor, again, greater or less either than itself or another. It is in every respect so.

This truth becomes so exceedingly plain that the One Itself, with respect to all things, remains separate, unaffected, and as the One Alone.

34. But what? Does it appear that the One can be either older or younger, or be of the same age? What should hinder? If it had in any respect the same age, either with itself or with another, it would participate equally of time and similitude, which we have nevertheless asserted the One does not participate. We have so asserted.

35. And this also we have said; that the One neither participates of dissimili-

tude nor inequality. Entirely so. How, then, being such, can it either be older or younger than anything, or possess the same age with anything? It can in no respect.

36. The One, therefore, will neither be younger or older, nor will it be of the same age, either with itself, or with another. It does not appear that it will.

37. Will it not, therefore, be impossible that the One should be at all in time, if it is such? Or, is it not necessary that, if anything is in time, it should always become older than itself? It is necessary.

38. But is not that which is older always older than the younger? What then? That, therefore, which is becoming to be older than itself, is at the same time becoming to be younger than itself, if it is about to have that through which it may become older. How do you say?

39. Thus, it is requisite that no thing should subsist in *becoming to be* different from another thing when it is already different, but that it should *be now* different from that which *is* different, *has been* different from that which *was*, and will be different from that which *is to be hereafter*. But from that which is *becoming to be* different, it ought neither to *have been*, nor to *be hereafter*, nor to *be*, but to subsist in *becoming to be* different, and no otherwise. It is necessary.

40. But the older differs from the younger and from no other. Certainly. Hence, that which is *becoming to be* older than itself, must necessarily at the same time subsist in *becoming to be* younger than itself. It seems so.

41. But likewise it ought not to subsist in *becoming to be* in a longer time than itself, nor yet in a shorter; but in a time equal to itself, it should subsist in *becoming to be should be*, have been and be hereafter. For these are necessary.

42. It is necessary, therefore, as it appears, that such things as are in time, and participate an affection of this kind, should each one possess the same age with itself, and should subsist in becoming to be older and younger than itself. It seems so, indeed.

43. Neither, therefore, is time present with the One, nor does it subsist in any time. It does not, indeed, according to the decisions of reason. But what then?

44. Do not the terms, *it was, it has been, it did become*, seem to signify the participation of the time past? Certainly. And do not the terms, *it will be, it may become, and it will be generated*, signify that which is about to be hereafter? Certainly they do. But are not the terms *it is, and it is becoming to be*, works of the present time? Entirely so.

45. If, then, the One participates in no respect of any time, it neither ever *was, nor has been, nor did become*; nor is it *becoming to be, nor is, nor may become* hereafter, nor *will be generated*, nor will be. It is most true.

Eternity bears the same relation to Time that Infinity bears to Place, or that the Creator bears to the Creature. This relationship shows that there is something held in reserve by the greater which does not enter into the constitution of the less, and this reserve must be that which distinguishes the former, as the greater, from the latter as the less.

What this may be, by which the greater is greater than the less, as possessing an excellency and an attribute of superiority, we cannot comprehend, but we can rightly continue to affirm that it is higher than, independent of, and separate from, anything we can think of in this *created world* of ours. In connection with this, we can imagine something in regard to what the nature of that may be, which *Hermes* denominates *Celestial liberty*. That which is truly *not bound, nor conditional*, must abide with the Creator of the universe, so far at least, as to render Him independent of all that appertains to the creature; otherwise He could not be a Creator.

Now the universe is conceived as having had a beginning. We mean this Universe of Manifestation. Where there is a beginning there must be an end, and a middle; and the extremes constitute the *boundaries*; therefore, with such bounds there are limitations; but, limitations are not factors of *Celestial liberty*.

Time is to Eternity, as Place to Infinity, or, as the World is to God. Therefore, Time can only abide with Place in the

universe, but Eternity abides with Infinity, and over them, the Illimitable One Itself.

46. Is it possible, therefore, that any thing can participate of Essence, except according to some of these? It is not possible. In no respect, then, does the One participate of Essence. It does not appear that it can.

47. The one, therefore, *is* in no respect. So it seems. For the term implies subsistence, or participation, or generation, none of which belongs to Paternal Unity.

48. Hence it is not in such a manner as *to be one*; for it would be being, and it would participate of essence; but, as it appears, this One is neither *one* nor *is*, if it be proper to believe in a reasoning of this kind. It appears so.

49. But can anything either belong to, or be affirmed of that which is not? How can it? Neither, therefore, does any name belong to the One, nor discourse, nor any science, nor sense, nor opinion. It does not appear that there can.

50. Hence this One can neither be named, nor spoken of, nor conceived by opinion, nor be known, nor perceived, by any being. So it seems. Is it possible, therefore, that these things can take place thus about this ONE? It does not appear to me possible that they can.

What other conviction can result from a thorough consideration of this hypothesis, than that man on earth knows almost nothing of the *deifico* nature of Deity? The little that he does know is so infinitesimally small, that it is not worth the effort to display it. The student, in this contemplation, not only finds that he is ignorant of the true nature of God, but he makes the discovery that before he began this study he was ignorant of the fact that he was so ignorant. He is forced into a confusion of *double ignorance*.

Then comes this other humiliating reflection that, being without this higher knowledge, *he is poor indeed*. What a contrast is presented by a comparison of this humiliation with the inflation of self that makes one so confident at the start! Instead of the old boldness and impudence of expression, he seeks to wrap his head in a mantle of silence, as he thus stands,

like Elijah, *at the entering in of his cave* for no man desires to make a public exhibition of his ignorance.

And what is more to the purpose, this lesson, aided by a little experience, teaches that none can do little more than begin to acquire the Wisdom-Religion, while under the influence of this conceit. Even if he catches glimmers of it, the light fades away beneath the dense covering of his selfish, sensual and avaricious nature.

How often do we see people driven by adverse circumstances to the verge of mental despair, or of physical dissolution, where they are stripped of this selfishness, suddenly catching gleams of the higher light! This light fills them with courage and a resisting confidence that restores them to health, and then comes again this pall of ignorance because they could not

preserve the purity of their lives. The desire to barter their new-found treasures for worldly emoluments, brings back the rule of mental perversity.

To be stripped of such conceit, is equivalent to a restoration of the soul to a condition of childhood, where life is begun without it. For *little children* earnestly seek to know the real nature of things, without a desire to display a knowledge they do not possess. It is not the display, but the desire that paralyzes the spiritual energy.

It is possible, therefore, for old men to become as *little children*, and to seek in childish ways for that essence of Divine Thought that comes down from the *Inscrutable height* to flow only into pure and passive minds, — minds that are at rest through purification.

FURTHER EXPLOITS OF YOUNG GEOFFREY.

(Continued from "Education of a Hero," in the February number.)

TRANSLATED FROM THE GERMAN BY PROF. C. WIELAND.

IN Prussia, which was in a very primitive state in those times, a branch of the Livonian Order, called the Brethren of the Sword, was settling, building and capturing castles, and trying to spread their power all over Germany. The Duke of Brandenburg, although not a member of the Brotherhood, favored its designs, in order to keep the German emperors in check, if they should try to extend their power. Thus encouraged, the Brethren assailed one German baron after the other, and when they succeeded in capturing a castle, they regarded it as their lawful property.

Geoffrey, hearing of their invasions and usurpations, decided to make an end of them; but he had first to take measures for the safety of his possessions. To that end he undertook an expedition through his territory and drove away all those who did not promise peace. He then turned his at-

tention to those "Prussian" Knights, who had advanced across the Elbe river, as many strong castles had already surrendered to them through fear of their atrocities.

Geoffrey set out with a small troop, assembled the German barons his neighbors, and said: "I have come to deliver Germany from the ruthless attacks and oppressions of these invading knights who intend to enrich themselves with our possessions and finally to bring us under their dominion. Those who are willing to assist, let them follow me!"

The barons heard this proposal, but, seeing the smallness of his following, could not come to a decision, and so advised him first to try some kind of negotiation.

"The clerk," he replied, "negotiates with his pen, the monk with his tongue; but a knight dictates with his sword. Those who want to venture

with me, may come; for before the sun has risen five times, the ranks of those proud knights shall be broken."

The assembled barons thought him a fanatic, and none volunteered to follow his banner. "Well then," said he, "I shall proceed without you, and the honor will be due alone to my own brave followers."

He gathered his men and marched them upon a steep hill where they could observe the movements and number of their enemies. "See yonder!" he said, "the troops of those who are invading our country. Is it not a disgrace to receive laws from them? But I will sweep them away like the wind that blows through the streets."

The Knights of the Prussian Order perceived the small troop upon the hill, and did not know what to make of it. "Is this the van of a larger force?" they asked each other, "or have the barons of the frontier allied themselves against us? We must secure information before we act."

Messengers were immediately sent to all those castles where they counted faithful partisans, to get assurance from them of their continued adherence. They thus learnt the true state of affairs and the foolhardy plan of Geoffrey, and hardly thought it worth their while to give it earnest attention.

On the third day Geoffrey sent a herald to them to learn whether they would cross the frontier of their own good will or compel his attack? If the former, they were commanded to commence their departure by the following morning; for if they were found this side of the frontier at six o'clock, they would see him in their midst.

The herald's words were heard with contempt and scoffing. The chief answered: "Tell your leader that we shall await him here on this spot, for we are anxious to look more closely at such a hero as he must be."

When the herald brought the answer from the chief, Geoffrey simply said, "It will come to pass, as I have foretold."

The next day, towards six o'clock, the Prussians were still camping on the same spot, and carelessly indulging in their sports and amusements. Geoffrey went into his interior self to contemplate the measures that it would be necessary for him to take. When the plan had become clear to him, he marched down the hill with his troop, and divided it in two bands. "One" he said, "remains here, while I fall upon the enemy with the other, and when they take to flight and know not where to turn, they will run into your hands for slaughter. Our power does not consist in numbers, but in concentration and cohesion."

He then boldly approached his adversaries, who looked at him as people observe a stranger passing by, who is of little weight or who has some peculiarity which makes him an object of merriment.

Suddenly his horse made a swift plunge forward, while like a condensed thunderbolt his little band dashed after him. The movement was so sudden, so electric in its effect, that ere the enemy could collect their senses and put themselves in a sufficiently compact attitude of resistance, his band had shot through the ranks and was in their centre, like a vivid flash of lightning that suddenly lights up the interior of a dark room, the very brilliancy of which is blinding to its occupants. They everywhere marked their presence with wounds and death. The enemy, in complete disorder, scampered pell-mell toward the hill, and thus became the prey of Geoffrey's avenging reserve troop. In three hours the whole work was done. When all was over, Geoffrey exclaimed: "Eternal Power! Thou hast again manifested Thyself, and even here in the dust I bow before Thee, Thou great, almighty God!"—falling

upon his knees where he remained a long time in interior communing, rejoicing and giving thanks.

This event made a great stir. The German barons were ashamed of themselves to have treated their helper so contemptuously. The Prussian Confederates, however, were full of rage, and resolved to avenge their loss in another manner. They secretly sent messengers to the German barons of the frontier, to find out some one of them who would assist in their design which was conceived for prudence, as well as revenge, and from which they expected compensation for the loss they had suffered. They promised a splendid reward, and a share in all their conquests, to the one who would ensnare, or do away with, that "adventurer," as they called Geoffrey. Knight Kurt of L., a greedy man, was dazzled by the offer, and promised to get Geoffrey in his power at once, and to do with him as they desired.

He, accordingly, sent an invitation to Geoffrey, to do him the honor to be his guest, and to take a rest in his castle, after so brilliant a victory. Geoffrey accepted the invitation, and repaired to the castle with his men. Kurt said the soldiers might be distributed in his villages. But Geoffrey's men declared they would never part with their chief, and would content themselves with such accommodations as could be given them in the castle. L. submitted to this, thinking: "Only let me have him in my castle, and he is my prisoner; and possibly I may succeed better with my scheme, if his troop also is under my eyes."

Three days passed in all kinds of pleasure and confidential talk. But in the night, between the third and fourth day, Geoffrey had a vision. He saw the sentinel that was guarding his apartment, stealing into his room, and putting his lance to his breast to pierce him. But in the same moment the lance broke, and Geoffrey

heard these words: "He is standing outside." He looked and listened for some moments within himself, ere he was decided what he had better do. He then arose and stepped out of the room, where he found the guard, and recognized the man he had seen in his vision. He suddenly took the lance out of his hand and broke it. "Go," he said, and tell your master I need no guard; but let him give up his design; otherwise it will fall heavily upon him!"

The soldier was like one annihilated; he confessed everything, and asked for mercy. "Leave me," Geoffrey commanded, "and do not become a servant of sin again, or you will earn what you deserve!"

The man went away. But Geoffrey realized more and more the power of the interior life that enters one in relation with God, and acts from his manifest counsel.

In the meantime, a great noise arose through the castle, as if a rebellion had broken out. The men all ran for their arms, without really knowing why. In this confusion, the master of the castle had quickly opened the gate and fled in the darkness of the night, as if death were following at his heels. The guard had reported to him the incident with Sir Geoffrey. Remorse and confusion came over him, and it was himself who called the garrison under arms, without thinking why, or showing himself to them.

When the sun had risen, Geoffrey went down to the court-yard to learn what had been the matter, because he had heard the noise of the armed men. The warden informed him that his master had left and ordered him to take care of his guests. "Who are you?" Geoffrey asked. "I am the warden," he replied. "Of what state?" "A nobleman." "And your master?" "The same." "I cannot believe it," continued Geoffrey, "for a nobleman would be incapable of an

ignoble deed." "I think so too," rejoined the warden. "And what about your master?" "I fear he is doomed to his punishment, and that this time he will not escape it," said the warden. "After the twelfth hour from now you will have a sign that what you have said has come to pass." After these words Geoffrey departed from the castle and encamped in a village, in order to be nearer the Prussians. For he foresaw that they would not desist from their purpose, but come with doubled forces.

In the fifth hour of the night a messenger arrived at L.'s castle with the tidings that the baron had taken his own life. The inhabitants were horror-stricken, and did not know what to do. The warden rode down to Geoffrey and requested him to take care of the baron's family and

household. "Are there any children?" asked Geoffrey. "Two sons," was the reply. "Where are they?" continued Geoffrey. "Nobody knows," was the warden's response, "their father has sent them away for fear they might take their heritage from him." "Then have them found," added Geoffrey. "We have no trace of them," rejoined the warden. "Then let me take charge of their discovery; in the meantime, noble warden, assume the administration of their possessions, until they present themselves. I install you in office in the name of German Knighthood. Swear to be faithful and to keep the property in your charge as if it were your own!" The warden raised his hand, and took the required oath.

(To be continued.)

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NEW SERIES.—NUMBER THREE.

OUR last paper brought us to the consideration of the three adverse principles to human well-being, viz: Selfishness, Hate, and Passion.

Selfishness has many and diversified methods of manifesting itself. It has its root in a perfectly correct foundation *i. e.* self-preservation. In the physical, it is necessary to take care of the body, and in our contact with those who find it a difficult matter to obtain the necessities of life, we struggle with each other; not being conscious of a real and adequate spiritual source, we see no other way of help, but the one invested in our own physical powers; and even with us who have begun to be conscious of the power and wisdom of the Spirit to cause conditions to come about suitable for our maintenance, we find it difficult to draw the line between selfishness and proper self-pro-

tection. We find that those with whom we have to deal are frequently even devoid of all honor, and are, like wolves, watching their opportunity to rob us of all that we have; therefore, we are necessitated to watch every move to keep ourselves from being eaten up by them.

We find the beautiful teachings of Jesus in his great sermon on the Mount (Mathew, chapters 5, 6, 7,) are entirely unpracticable to our present conditions; and we get puzzled, and know not what to do, and frequently we are led to the extreme of concentrating our whole mind on laying up an abundance for the future. That is a wise precaution, but that precaution will soon grow into fear of loss and become a scourge to torment us.

We know there is a natural provision made under the control of the

governing mind of the Creator, so that there will always be provision made for the actual need without our being anxious; anxiety always confuses the intuitive leadings, and brings trouble where it would not otherwise come, and in the confusion comes struggle and combat, which excites to hate. There is nothing selfish about the energetic, economical effort to earn and save money, but the selfish part comes in where we carry it to the extent of oppressing or over-reaching another for the sake of gain.

Equity is unselfish; that is, justice holds the scales, and weighs not only the causes between persons, but the conditions of the persons themselves. Even our zeal for unselfish and generous acts often injures the individual, in the act of removing the hand of Justice from those who are reaping the reward of their own deeds; it becomes an evil in that it prevents the persons from obtaining the needed experience to round out their life. While we are among those whose law is based on the evolutionary processes, we must abide by the law, otherwise we are sinners, for "The voice of God is the voice of the people" always. But we are aware that another form of government is now struggling for birth in which another law will be the "voice of God," where the pure and obedient will live for each other, and IGNORANCE will no longer curse our race. Then the teachings of Jesus will become the law of that higher nature and state of USE. The selfish principle must be eradicated from the feelings, before the people will be ready for this new form of law.

The point we have in view is where the selfish principle comes in. Let us illustrate. Two men are in the same occupation; both are economical and industrious, but one wants means for the gratification of the senses, such as pride, luxuriant liv-

ing, and also acquire enough so as to have by and by ease and pleasure. The other is anxious to gain means so that he can be a benefactor to his fellows. He is willing to work if he can accomplish good results thereby. Now, the first is altogether selfish, the other unselfish.

We feel that our efforts are entirely unselfish, for we see that the time has arrived and that the people are crying out for a higher form of social and governmental order; and we are laboring to obtain the means to accomplish that end. But some over-zealous ones will say that it is selfish to want to leave these old conditions and people in their confusion and discord. If we had, as the object of our move, ease and comfort, then it would be selfish; or, if that was all that could be accomplished by such a move, it would be the same. But we know that it is the only way we can help our people out of their difficulty, for they are so burdened that they have not the time to think, neither have they the ability to discriminate regarding all kinds of good words they hear in every direction. Words are so abundant and deceptive that it is useless to talk to any, save the few who are most mature, and who have been illuminated from within. So, in order to help the masses, we must first help ourselves, and show the world the pattern of what really can be attained. (See Ezekiel's Prophecy chap. 43 v. 10.) There is still more even than this: the power that would be obtained by a right life would make men and women capable of helping the world. The evil of selfishness arises in DESIRE. "Is it for myself, or for the greatest use in general?" is the question. Love in some of its phases of expression is the most selfish principle in the world; it is again the exact opposite. Parental love that wishes its children to be more than the children of others, is evil, in that it brings

strife ; but parental love that feels the weight of the duty to give the world a noble and useful man or woman, is good. All forms of pride that arise from the comparison of one's self with that of others is evil. The recognition of true worth is good, but as soon as that is applied to another in the way of comparison, it brings weakness. The only real superiority in the world is superior ability to serve. God, the Spirit, is the absolute servant of all ; let us strive to be like Him by counselling with Him in all things ; for God dwells in you as well as in the whole universe.

This selfish principle is most dominant, and even most cruel, in the love between man and woman. To touch this subject is one of great danger in many ways as it is the controlling principle in the world. In it is "that old serpent, called the Devil and Satan, which deceiveth the whole world" (Rev. 12, 9). And, truly, all are more or less deceived by this mystic power. There are two loves which are active in this relation ; one is spiritual, the other is a mere appetite. In the spiritual there is a consciousness, independent of the intellect, of a natural oneness and interdependence on each other for the consciousness of spiritual existence, for it is like the Divine Father-Mother. Of the other we say, "appetite," because it arises in the needs of the life. Men and women take food to nourish the body ; that is to replace the life exhausted through the mind, physical activity, and in other ways. The food thus taken, after passing through the chemical changes in the body, pertaining to the normal workings of digestion, transmutation, etc., becomes in man a rushing, straining cyclone of energy. In woman it becomes a magnetic compression that suffocates, and sometimes burns and destroys, certain vital factors in the body, the same as an electric battery

will be destroyed by turning the currents back upon itself.

The Solar plexus or brain-matter that controls digestion and the building of the body, and, in fact, which has the care of the body, and gives appetite for food, has a knowledge independent of intellect, of the fact that the elements thus drawn from food are not life and, therefore, cannot supply the whole needs of the body ; therefore a desire is created for the opposite element ; if man, for woman ; and if woman, for man ; for no life is born into the body without the interblending of these two forces which we call,—for lack of knowledge,—magnetism. Through the interblending of these two forces life is created and equilibrium established in the body. A mistake and deception exists in not spiritualizing this function, economizing and exalting the vital principle. Its material waste defeats the higher ends of life which are best secured by the exchange of the subtle and, to us, immaterial essences of the body, which is largely accomplished without physical contact, through that wonderful factor in creation, *DESIRE*. Love is a desire of the life, not of the mind ; it forms a magnetic cord that binds two persons together. It arises wholly in the animal instinct, and affects the intellect only secondarily ; but having its origin in the originator of the brain, and in the source of brain-supply, it lies at the root of existence and of all we are ; therefore, its power is in the love of life ; and it is as selfish in its operation as the tiger which tears the lamb and drinks its blood because it feeds him.

In the same way there are multitudes of pairs living together, both good, honest, and devoted to right, and all that is commendable ; yet they are ruled by this deceiver, and the one actually destroys the other, being stronger, and needing more to supply to the life-hunger. Thus they

go on until the weaker one dies; then the other mourns the loss. In other cases this animal hunger reaches out to one, and because there is no reciprocation, persons will go to many extremes, sometimes trying to ruin all their future prospects; in others even proceeding to murder. This arch-destroyer and deceiver always seeks to own, wants to bind and hold, like the tiger with its claws, no matter how much it hurts. It makes laws to bind and enslave all who make mistakes in their contract, and, no matter how much suffering, the expression is, "You are mine" with all the ferocity of the tiger's growl; whereas, if this love was controlled by some human feeling, it would want the object of its love to be happy, and would be willing to suffer a little deprivation for the sake of its happiness.

This kind of selfishness brings more misery to our planet than any other, in fact, it is the evil germ out of which all other sources of misery grow. Volumes could be written on this subject, but this will suffice here, for all who wish to conquer this enemy will see at a glance that any form of coercion or restraint that we use over another only aggravates the evil. Remember, always, that even under the present law of evolution, where it is the business of our life to gain experience and the consequent knowledge, that the Spirit of God leaves the intellect free to choose its own course; and we must do the same or we make ourselves sinners in the eyes of our own law. There is no justice in any one binding another without giving the equivalent, and if it is done by any, they will find the words of Jesus true "With what measure you mete it SHALL be measured to you again." I have never read or heard as good a definition of love as that given by the Apostle Paul, (1st Cor. 13 chap. vs. 4-7-8): "Love suffereth long and is kind;

love envieth not; love vaunteth not itself; is not puffed up; beareth all things; believeth all things; hopeth all things; endureth all things. Love never faileth." Then he follows this with a wise discourse showing that all spiritual powers fail without this kind of love.

HATE.

This evil has its root in the law of discrimination (See "Seven Creative Principles" page 43). It is necessary for us to learn the fact that all things are good in their place, and that all things have a place of use in the economy of nature, and that such use is a use to us indirectly, we being only a part of all that is. To learn to discriminate and hold at a distance all things not directly useful to us in the line of our efforts to make attainments, is a work of time and careful thought. Jesus is reported to have said, "Unless you hate father, mother, wife and children, yea and your own life also, ye cannot be my disciple." It is understood that He did not mean by the word "hate" what we understand by it now, but simply, that principle of discrimination which loves, *i. e.* attracts certain principles and repels others, and at the same time regards persons only so far as they are representatives of principles. Here again a narrow line is to be drawn to love and hate no person as such, but yet to love the good and hate the evil,—not the person, and not to hate with a desire to injure or destroy, recognizing that even that which is very evil to us, is good in its place, viz: where it is serving a use; but such use not relating directly to us, it is to be repelled, without desire to destroy. But the evil disposed are often intrusive, and try to coerce us, and we are forced thereby to combat them, and we sometimes feel "angry." Now, what is anger? We are told "God is angry with the wicked every day;" again,

"Be angry, but sin not, let not the sun go down on your wrath." Anger is the excitement of the WILL to do, or not to do; this is right and necessary when controlled by a well guarded and guided intellect. The wrath of the wise man is the undeviating will to do right, the wrath of the foolish

is destructive and does evil and, therefore, is evil.

We advise our friends to muse much on this thought: to love NO PERSON, to hate NO PERSON, to love and hate principle, without malice or regard to its relation to ourselves; and to realize its proper sphere of use.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN FEBRUARY 19
AND MARCH 21.*

♋ (PISCES).

THIS sign belongs to the feet of the grand body (metaphysically speaking, to the understanding.) These persons are very careful, anxious, restless, and thoughtful. They have a love of acquiring scientific and philosophical knowledge, and, as students, are fond of history, research, travels, etc., and acquisitive of knowledge from every available quarter. Frequently we find men of this sign who are walking encyclopædias of knowledge.

They are very anxious about money matters and provision for the future, and fear lest they shall come to want, as they cannot bear to be dependent on others. They like to know and feel that they have earned what they possess, and are consequently entitled to its enjoyment. They are usually

* It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of Twelve Manner of People, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact.

"Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

upright, honorable, and just in their dealings; also sensible, affable, and kind.

There is with this class, however, a lack of self-confidence: and frequently, after extensive research and preparation, they hesitate, and shrink from coming before the world as professionals, needing some more self-confident person to push them forward, even though not themselves wholly lacking in self-appreciation and esteem; this is due to innate modesty and conscientiousness, as, being just, honorable, and upright in their feelings, they desire to give a full equivalent, and are fearful that they may fall short in what is due to the situation; and also from an innate feeling that people and fate are against them.

As a rule they have fine mechanical minds, and succeed in life because of a feeling that *they* have obstacles to overcome; hence their persistency and fidelity to the trusts confided to them, making themselves appreciated and necessary to the service in which they are engaged, for which reason it becomes the interest of others to push them forward, thus compensating for their own deficiency in this respect.

There is a good degree of philanthropy in this nature, and they have much sympathy for the suffering of the needy, yet they are quite close and careful in the use of their money.

They make accurate and careful accountants and clerks in every department of business, and are usually found in positions of responsibility and trust. As we depend on our feet to keep us upright, so may we rely on those born to this sign or nature; but if the love of money becomes the controlling principle with them, then would their sense of honor become subordinated, and a disposition to trickiness and dishonesty be manifested.

While the people of this sign are occasionally lifted very high in public favor and position, yet these instances are rather the exception than the rule. We, however, have an illustration in Washington, who was born on the 22d of February, and consequently of this sign; also other of our presidents.

It is due to the children born during this period that they have the best possible educational advantages, and especially in matters pertaining to their future vocation. A wrong start in life is far more serious to them than to most others, for when once embarked they are apt to stick for life; therefore, in entering a calling, consideration should be had as to the chances of their promotion, and especially should care be exercised in putting them to a trade of limited opportunities, as it will usually anchor them for life to a sphere of drudgery and servitude. Their chances are more favorable in some thrifty mercantile pursuit.

They are apt to be law-abiding, and

somewhat exacting, and consequently rather severe in family discipline. This, however, is only in cases where the head is long from front to back, and the organs phrenologically denominated "conscientiousness," large. In such cases, they are sure to be bound down to the mechanical sphere, and to be very tenacious and exacting in every-thing that they themselves believe to be correct, requiring things to be done according to the strict law of logic, not giving much consideration to the intuitions, but inclining rather to antagonize the same. They are, in the natural sphere of thought, materialistic in tendency and views, and it is difficult for them to form accurate conceptions of religious or spiritual subjects.

In matters of sex they are usually quite moderate and chaste. While not ardent in their love nature, their quality inclines to a faithful adherence to the marriage vow.

The diseases to which those born in this sign are liable are varied, but most noticeable are pains in the feet and head, — in the latter case, the brain being somewhat affected like those born in Aries, but only to a smaller degree. They are also subject to despondency and self-censure, and women to uterine displacements.

This nature results from a life of struggling, and usually antagonistic conditions on the part of the parents; and hence their anxious struggling habit and nature.

THE coming era in the Divine Evolution of the race is the ascension and transformation of the type, by the shedding of the animal and the assumption of the arch-natural.

MOTHER Earth awaits her new and better humanity, as she once waited for her first-born rose! They will neither sin, sicken, nor die, but, at the term of

their earthly days, rise by translation, as was written of the adept Elijah, and realized by the Son of Man.

Each little child, like the Holy Babe of Bethlehem, intercedes for every person born; for God without and God within are one, the Son of Man is evolution, and the babe in the manger is the Lord from the skies!

THE SOUL OF MAN IS FREE.

BY JULIA NOYES STICKNEY.

Above these fantasies of time,
 These echoes o'er life's sea,
 We hear the bells of heaven chime,
 Chanting in harmony
 With mortals, in their song sublime,
 Who sing that man is free.

The past is ours, for memory springs
 Perennial from the skies,
 And History her garland flings
 Where constellations rise;
 While man unto his birth-land clings
 In some far paradise.

The present is our golden hour:
 Down the sierra-height
 Fast flows Time's cataract with power
 Before our wondering sight,
 Leaving behind youth's Eden-bower
 Vanished in star-lit night.

But O, that cloud-land! — the Beyond, —
 No echoes from the shore
 Fall on the ear that listens, fond,
 For voices gone before,

Which only sound in Eden-dreams
 Above time's ocean-roar!

The past is ours with fruits and flowers,
 The present is our own,
 But the future, with its unseen bowers
 Is the Shekinah-zone, —
 The mystical, the sibylline,
 The dim dream-land unknown.

If the soul sleep in silence deep
 Before its upward flight,
 Or near the astral world it keep
 Watch with the stars of night,
 Or far away, plunge in the spray
 Illumed by Saturn's light,

It matters not: if unbound thought
 The untrammelled soul may see,
 Or the rapt spirit of the seer
 Can with th'immortals be, —
 Each power views clear to yonder sphere
 The soul of man rise — free!

GROVELAND, MASS. 1888.

WHEREIN DOES THE NEW HEAVEN DIFFER FROM NIR-
VANA AND DEVACHAN.

OUR article on "Nirvana and Devachan, versus the New Heaven," in THE ESOTERIC for January, seems not to have been sufficiently expanded in detail to render our views wholly clear. We, accordingly, submit further thought on the subject; but do not feel to claim space adequate to treat the question in all its bearings, but trust and believe the views we herein submit will not be devoid of use and profit. First, however, a few words relative to the criticism of I. A. OSLER, which appeared in the February number.

The reviewer in the above mentioned article cites "Solar Biology," as demonstrating the reverse of our statement, viz.: "that the circulation of the nerve-fluid is controlled by the lunar sphere or ether, the cir-

ulation of the blood by the ether of the solar sphere." We do not find his somewhat dogmatic opening statement to be well-sustained, and think the deduction drawn as to what "Solar Biology" demonstrates on this subject have not been carefully weighed by I. A. OSLER, and it will be shown that his argument on page 285 affirms rather than controverts our position.

Because the moon, as he asserts, and as we readily concede, controls the tides and generative waters of the earth, as evidenced in the circulation of the sap in trees, and the prolific principles of plant-life, this by no means establishes the fact that it also controls the red or vital blood. The sap and prolific principle of the vegetable kingdom has its correspondence

in the nervous and generative fluid, univerrally present in man and animals. The sap of the vegetable kingdom has motion, circulation, and dual—that is positive and negative—electro-vital action, wherein its prolific or generative properties reside; we, therefore, take issue with I. A. OSLER's statement that "generation is by the animal blood." Generation has a dual electric basis, as already stated, and does not essentially differ in the two kingdoms. It is true that animal life has the added property of sensation, which we claim is derived from the solar fluid; and on page 285 the above critic endorsed our position where he says, "the animal soul, which is sense, passion, instinct, governs in the animal world by the controlling influence of the solar fluid." Why, then, should he elsewhere claim these attributes of the vital system are controlled by the lunar sphere or fluid? In this matter it appears to us that the critic not only contradicts himself, but "Solar Biology" as well. For, as we understand "Solar Biology," it maintains, unequivocally, that the quality or innate nature of a person is absolutely determined by the relation which the earth sustains at the time of birth to the twelve electric mansions of the sun's zodiac. Now, as the innate life, or spontaneous nature of the individual finds its medium of expression and circulation in the blood, it is logical and legitimate to maintain, as we did in our January article, that the solar fluid controls the circulation of the blood. I. A. OSLER, perhaps inadvertently, because contradictory to his previous dogmatic premises, endorses our position when he says: "The animal world is governed by the controlling influence of the solar fluid." He charges us with being confused and considerably mixed; but it is possible, if such be the case, that the confusion is not wholly on our side.

To get the bearings of this subject

clearly, we need to discriminate between the *anima animalis*, (red blood) which pertains to the solar fluid, and the *anima vegetalis*, or nervous and generative principle, which is controlled by the lunar sphere, and gives tension or polarity to blood-life. The atmosphere of our immediate earth compresses and compacts the molecular or earth-body. The lunar sphere compacts, binds, and rules the *anima vegetalis*, giving mental polarity as defined by "Solar Biology." But who would logically deduct that vitality, sensation, and blood-life were of the moon? Clearly, these are vivified and ruled by the solar ether or atmosphere; hence the modification of nature effected by the presence of planets in the different signs or electric rivers of the zodiac. The fourth or universal atmospheric ether, is that out of which the lower atmospheres have been differentiated, and we can cognize and profit by its transcending energies, transmuting properties, and golden possibilities only in the degree in which we become perfected and harmonized in the triune atmosphere of the earth, moon, and solar system. It is, however, erroneous to suppose that the sphere of the moon, or even that of our own earth, is necessarily one of earth-bound or evil spirits, as I. A. OSLER states on page 284. Good and evil are matters of condition rather than place. The second, third, and even the fourth, or universal atmosphere, is present and permeates the very earth itself. Therefore, one's breath on earth may be either natural or threefold. The external breath opens into the immediate or outer atmosphere of the earth. There is a second breath which is synchronous with the *anima vegetalis*, or realm of mentality—the lunar sphere,—and a still deeper and more vital breath, that of the *anima animalis* which indraws and appropriates the solar atmosphere, which breath when sufficiently unfolded, lays hold

of a solar vrillic principle that is very potential for either good or ill. Now, both good and evil persons may be opened in these degrees, as there are the forced openings of black magic, as well as the orderly openings of those divinely led. Therefore, to be within the sphere of the moon, does not in itself predicate either good or evil, as one on earth may, by corresponding opening, commune with the Highest, and regeneratively embody the orderly potential harmonies of the New Heaven, or the peaceful illumination of Nirvana.

We will now pass on to a further consideration of the relation that the occidental idea of a New Heaven sustains to the Nirvana of the Orient. These may be designated as respectively positive and negative, and in a potential and subjective sense they stand to each other as the mystic or spiritual Sun and Moon. The word Nirvana is derived from the Sanscrit *nir*, out, and *vāna*, blown, hence its literal significance would be "that which is blown out." This word, however, as occultly used, does not imply an extinction of the spirit as usually interpreted, but merely the riddance or extinction of the outward nature; that is, a deliverance from the miseries and evils of *Sansāra* or the world. It will, therefore, be perceived that Nirvana has a negative significance as far as the relation of spirit to this world is concerned. It is much as one, hopeless from long sickness and suffering, yearns for deliverance from pain, even in death.

The ideal, or "white light," of Nirvana is that of peace and rest, through escape from matter. We do not find it pictured as a spiritual potency or transmuting energy whereby to overcome the pains and ills of *Sansāra*, and thus triumph in the realm of matter. It is no such aggressive, transmuting and overcoming energy as that predicated of the "New Heaven," with its implied and inhe-

rent ability to ultimate itself in a "New Earth" and a renewed Humanity. The idea and pursuit of Nirvana recognizes the helplessness of sensate life; as if it were in the line of an invasive wave of arctic frost, which was to be stoically endured until sensation was chilled beyond power of further suffering. It deals with outward life as if it were emblematic of perpetual night, winter, and death. Its vision is not that "of a WOMAN clothed with the SUN" but, instead, its thought is polarized on the WHITE LIGHT, which is that of the mystic moon, giving the calm and peaceful illumination which they designate the Wisdom-Religion, and for the attainment of which they stoically sacrifice the sensational life of the *anima animalis*, not, perhaps, realizing the germ of the *anima divina*, that is resident therein.

But, there are circumstances under which the above result is the best that can be had; for it has been said "the night cometh wherein no man can work." Hence, it is not without significance that the moon should be recognized as the symbol of the Orient, and that a pensive, meditative method should characterize its life. In a certain sense it is a vegetative process in which the *anima animalis* is arrested and transposed into the *anima vegetalis* by lunar polarization; whereas, under other circumstances, it might have evolved the vrillic energy and transmuting potency of the *anima divina*. Thus it may be said, with a degree of truthfulness, that the Orient has been resting and dreaming beneath the light of the moon, and we did not speak unadvisedly when we said that the peace and rest of Nirvana could be found within the sphere of the moon; yet this thought, when spiritualized, is susceptible of considerable expansion, for there is a time when, it is mystically said, "the light of the moon shall be like that of the sun;" but it should

also be borne in mind, that the mystical SUN correspondingly transcends its natural counterpart. Thus the New Heaven which has for its ideal light the brightness of the SUN, imparts an altogether greater power and energy, for "as a man thinketh so is he;" consequently, it matters whether our ideal light be that of the sun, or that of the moon, for there are natures, which, by polarity, are Spiritual, and others that are of Celestial genius.

On account of the brevity of our article for January we may have left

the impression on some minds that we made the fourth, or atmosphere of the Grand Zodiac, identical with Spirit. We referred to this as the original Cosmic Substance, as the first envelope or medium in which Spirit is manifest; and to establish a definite thought of this inner atmosphere, and mental and vital conjunction therewith, is to introduce one to the threshold of Spirit pure and simple; hence the significance of, and vivification by attaining the threefold breath in the orderly unfolding and vrilic potencies of THE NEW HEAVEN. HELIOS.

A GOOD WORD FOR MARCH.

BY JOHN LATHAM.

Ill, sland'rous words we hear of thee,
 Thou champion of the year;
 Yet thou art striving earth to free
 From Polar legions drear.

Brave harbinger of summer days,
 To bear the car of Spring
 Through wintry skies with conqu'ring rays,
 Thou valiant, youthful king.

From sunny lands thy hosts array,
 To meet the northern blast;
 With shining lances cleave the way,
 And loosen Winter's grasp.

Though howling bands assail thy hosts,
 Thou valiant lord of Spring;
 But transient, fleeting are their boasts, —
 Thou art the Royal King.

And northern lands must own thy sway,
 The stricken grass must spring,
 And hoary Winter shrink away,
 While birds awake and sing.

Speed, oh speed, thy conquering car!
 Thy sisters, April, May,
 We scent their fragrance e'en afar,
 Oh, bear them swift this way!

EDITORIAL NOTES.

SUBSCRIPTIONS to THE ESOTERIC may date from any desired time, as we can supply back numbers from the commencement of the volume.

WE were not able to mail the accumulated orders for "The Perfect Way" as soon as we had estimated, owing to unlooked for delays at the bindery. We are, however, now prepared to forward all additional orders as fast as received. This is the book of books for esoteric reading circles, as it opens up an extensive, lofty, and almost inexhaustible field of inquiry.

MANY of our subscribers have responded nobly to our call for the names of interested parties, and the sample numbers we have sent to the names furnished, have borne increasing fruit, and we sincerely and cordially thank all such for their trouble and kindly interest; and now for the opportunity to thank others for a similar service! For there must be no let up on THE ESOTERIC, as we are prepared to send out a few thousand sample copies each month; and we solicit the corporation of our subscribers to aid us in their judicious placing. So think over your list of acquaintances, and send us the names of all those having expansive or aspiring minds.

MENTAL healing from the standpoint of Solar Biology is widening its sphere of influence from month to month, as it supplies a scientific method wherewith to determine the innate quality and consequent mental needs of patients. Familiarizing, as it does, the student's mind with the primitive currents of vital and electric energy as evolved in the grand laboratory of nature, it thereby not only strengthens their confidence through demonstrable knowledge, but increases their power to heal through added potency of thought. MRS. BUTLER

and MRS. DRURY are now conducting three classes and are about to commence a fourth. Particulars can be had by addressing either of the above in care of this office.

THE labor troubles of Pennsylvania have been not only of a magnitude, but of a nature that reached beyond State lines, and a Congressional commission have had the matter in hand. Whatever the immediate outcome may be, we may well say with Patrick Henry, that "it is useless to cry 'peace' where there is no peace;" for the labor element, at least in that section, seems irrepressible, and industrial peace on old lines appears almost hopelessly impossible, if not forever departed. But we are in "the mill of the gods," and though it used to be said of them that they grind slow, we think they have acquired the speed of modern methods, and so, unless the gordian knot is cut, we shall not have to wait long to see one, or both parties ground to powder.

METHODS of communicating with corresponding members of The Society Esoteric having been reduced to a system, they will henceforward receive advices with regularity. The February letter, which contained matter of importance, followed quickly after the January message. Any failing to hear, from change of address or other cause, please notify. A class for Esoteric research is now being formed; it is not inappropriately called the Esoteric Chautauqua. Its members are scattered all over the country, but through Esoteric and other means they expect to come very close together. The present is an admirable time to join the corresponding and reading circle. The membership fee is fifty cents, dues thirty cents quarterly. Address President, Society Esoteric, 478 Shawmut Avenue, Boston, Mass.

THE many times millionaire Gould is abroad, and is reported to be in conference with the Rothschilds for the formation of a colossal syndicate to control the mineral products of the earth. As holders of a vast amount of securities, the value of which is depreciated by the unchecked output of gold and silver, it is quite in accord with the habit of the times, that they should seek to control, if not to corner, these and other metals. Pools, monopolies, and syndicates are to have their day, and, utilizing modern resources and facilities, many of them will assume stupendous proportions. There is a limit, however, to mere selfishness, and the race is moving with unprecedented velocity toward a cataclysmal epoch. In the meanwhile, the deep and silent forces are at work evolving a regenerated humanity.

ALL publishers are more or less subject to the complaints of subscribers for non-receipt of their publications. We can hardly expect to be exceptions in this particular, but are doing all we can to obviate causes of complaint. It is possible that printed matter is not handled by the Post Office Department with the same care that is exercised with letters, and even those go astray at times. We especially request subscribers to notify us of any and all failures to receive THE ESOTERIC, but would at the same time call attention to the necessity of their advising us of any change of location on their part. For instance, R. H. B. writes that he has not received his January and February numbers, but on examination we find his letter hails from another number and street than that originally given us. We notify him of the obvious, or at least probable, cause for non-receipt. He replies, that he is so well known that his letters follow him. Now this is often the case, but not always; and while it may hold true of letters it is

not so certain to be the case with printed or second-class matter, and especially in large cities, where there is such a volume of periodical matter to handle. We therefore request our subscribers to co-operate with us in this particular, and to immediately notify us of any change of location.

WINGED AND LUMINOUS FEET.

JUDGING from the number of correspondents making use of the term, the idea of calling THE ESOTERIC for February "The People's Number," seems to have been a popular one. The present month we are in the sign ♋ (Pisces), the "feet" of the zodiac and the year, significantly expressed in the elemental strivings of March, the opening month of Spring, and we have elsewhere in this issue rhythmically given "A good word for March." How least of all doth seem the feet, and yet how important! More important, far, than ordinarily esteemed. In the circle of the zodiac they come next to aries, the head, to which, in fact, they stand functionally very closely related; and physiologically their bearing on the comfort and health of the body can hardly be over-estimated. The power of focalizing or throwing one's mental energy into the feet is almost an infallible preventative against disease. When we next reach the sign Pisces, our attentive readers will undoubtedly be prepared to understand more fully the significant and wonderful occult mysteries pertaining to the feet. We barely throw out a few hints now, calling attention to the fact that the vulnerable part of Daniel's image was the "feet," which were a mixture of "iron and clay." Compare this with the vision seen by John, of One, the "feet" of whom were "like unto fine brass, as if they burned in a furnace." In conclusion let us suggest the wish that the FEET of our esoteric people become "WINGED and LUMINOUS."

AN ESOTERIC CHAUTAUQUA.

"AN Ideal to Ponder and Outwork," on page 296 of February *ESOTERIC*, created quite a wave of hope and expectation. It also brought numerous substantial responses. An idea at once expansive, lofty, and at the same time practical, is what the age and people need. We take occasion to thank our correspondents for the interest manifested. In ordering stock several availed themselves of the discount on purchases to which shareholders are entitled, and made liberal orders for books at the same time. One friend writes that he secured and has retained, by what seemed a special intuition, a peculiarly advantageous town site on one of the great western lakes, and if it should prove

to be the "New Site" it is at the "Master's service." Should the locality not be sufficiently central, it might at least make a good "Esoteric Chautauqua" for summer resort. Wise selection and judicious coöperative effort for material, as well as interior benefits, are the order of the future, and stations and places of preliminary education and drill will quite obviously be serviceable as incidental and disciplinary for the grand central work and purpose; and many "sites," both valuable and extensive, that, so far as the parties themselves are concerned, were secured, perhaps, with mere speculative intent, will, nevertheless, be at the service of the "one hundred and forty-four thousand" at the right time.

 QUESTIONS AND ANSWERS.

OUR FRONTISPIECE.

A number have asked the meaning of the design on the cover of *THE ESOTERIC*, and as they have but voiced the thought of many others, we will endeavor to satisfy this reasonable request. The figure in the foreground represents the Genius of the New Age, in the act of drawing aside the mystic veil which covers the face of the people. This reveals the mystic orb or spiritual sun and source of inner light and life, (this sun being the symbol of the Occident; the moon holding the same significance to the Orient). Its rays, having dispersed the denser cloud, are seen falling upon the continent of North America. One correspondent asks, "what the earth is doing in the water?" but remarks, "it is nevertheless a true symbolization." These are the clouds or waters of darkness and affliction, in which the earth has been wholly enveloped and is still rolling, and which has so long been as a veil obscuring the glorious mystic orb and light of life and spiritual day. The book in the right hand of the Genius represents the accumulated and long hidden truth which is about to be delivered to the internal

mind of the race. The vista on the left presents the pyramids of Egypt and the Acropolis of Athens, as expressive of the line of historical descent of the Mysteries Esoteric.

ASTRAL SPECTRES.

G. W. H. wishes to know why the Baron in Sinnett's "Karma" should advise Mrs. Lakesby not to communicate with the spirit around the Professor?

The Baron's reason for so advising are evidently based on views which are quite generally maintained by eastern theosophists. The principle involved is that in entertaining or talking with astral spectres one is dealing with an appearance rather than a reality. Herein theosophists and spiritualists widely differ, the former maintaining that the real ego has ascended far above the astral plane. It might be asked, "What then is this image or spectre invoked? and what relation does it bear to the real ego?" Before attempting to explain this, we will give the Baron's answer why "conversation should be indulged but sparingly with astral spectres." He says (page 182) "In doing that, Mrs. Lakesby, to begin with, may re-

tard the spiritual progress of the real ego by dragging back its attention to the earthly existence it has quitted; and she may lay herself open to influences from the astral world that may prey upon her unexpectedly." How is this, that by conversing with that which is but a spectre, an appearance, the real ego may nevertheless be disturbed, "dragged back"? There would seem to be many strange things in the realm astral and psychic, and some occultists claim that even those dead for thousands of years are seen walking the earth when their burial-place is invaded, that a curse follows the disturbance of a grave-yard even for so necessary an improvement as a modern street; and especially is this claimed of the disturbance of the Egyptian mummies who were embalmed in accordance with a sacred and magical formula. Who will explain the discomfort of one who has lost a limb, if it is left exposed, or buried in a cramped condition? It would seem that every spirit leaves behind elemental primates, which can be vivified or resurrected under certain conditions, and whatever may be the fact as to the ultimate assumption by the spirit of these basic elements, there would seem to be such a thing as their premature or disorderly vivification; and in dealing with the astral zone we might say that "fools oft venture where angels fear to tread."

This subject is one of so much importance and is so often raised, that we will consider it from another stand-point, though it is our aim in the department of questions and answers to be as brief as may be consistent with explicitness.

Well then, at death one leaves behind him a wardrobe as well as the body, that is laid away in the earth. Consider how greatly the garments of a person retain and recall their personality, and how sacrilegious it has seemed to find children masquerading in the apparel of some sacred closet. Let us then say that in a very substantial and much more vital sense garments are laid off after death in the astral zone. These by theosophists are called "shells," "spectres," etc., much to the disconcertion of many spiritualists. Thus while the true spirit may have ascended, an appearance; a "spectre," is left behind.

Now the elementals and earth-bound spirits may under certain circumstances masquerade in these, as do children with the earthly garments, as instanced above; or "mediumistic" persons may attract and vivify them, and seemingly give remarkable tests of personal presence. There is nothing preposterous in this when we consider how wonderfully a psychometrist may recall and describe a person from a glove, a handkerchief, or other articles that have been possessed or even handled by them. But it may be asked: "If elementals and earth-bound spirits may do these things, why not the spirits of the persons themselves?" True, this may be done, but there is great uncertainty, and even danger, as the Baron endeavors to impress on Mrs. Lakesby, in seeking the personality of departed ones. It is the external and exceptional method. Spirit is to be cognized internally and in the light of principle rather than of personalities. As the "gods" and "dæmons" of ancient times multiplied, in the same degree was the true light obscured and confusion and darkness shed abroad over the face of the people. Hence there was a power and a use even in the partial truths of such a seer as Mahommed, who declared even by the power and might of the sword: "That Allah was ONE."

HIRAM E. BUTLER will treat the subject of astral spectres analytically and philosophically in accordance with the seven degrees of existence in the April *ESOTERIC*.

SYLVESTER SAWYER, referring to the law of levitation to which reference was made on page 126 of the October *ESOTERIC*, writes:

"Nearly thirty years ago, I tried the following experiment, with six others, at different times and places, with more or less success. Lying flat upon my back on the floor, I have been raised to the height of a man's head by three persons on each side of me, each of them putting the tips of their fingers against me, all taking a full breath, and letting it out at the same time, which gave me a sensation like floating on their finger ends as high as they could reach, with little exertion on their part or feeling the pressure of their fingers. The result was altogether different when tried in the ordinary way. 135 divided by 12 would be over

11 pounds to each finger, instead of what seemed to us, at most, but a few ounces."

We have not ourselves seen this experiment tried, but judge it would evolve a measure of vrilic power, and to that extent overcome gravitation. Some of our readers may desire to try the experiment.

G. S. C. D. asks what we know about "The New Life Remedial Institute" Alameda, Cal. Personally we know nothing. The advertisement was received and inserted on its apparent merits, much as that of hundreds of other remedial institutions might have been if sent us through advertising channels; but the protection of our subscribers compels us to say that such unfavorable reports have reached us as to warrant our discontinuance of the advertisement. To Dr. J. W. we would say that we have no connection whatever with the Institute."

HIRAM E. BUTLER ANSWERS THE FOLLOWING:

F. M. S. writes us: "I would like to ask in regard to esoteric culture, if there are, so to speak, milestones by which, as people advance, they can locate themselves, and describe their position to others as we would say in other studies: "I can read, I know how to add," etc.

Ans. Yes, we will have them for our corresponding members soon, but the soul will take the necessary truth from mere suggestions found in general teachings.

A lady signing herself "an anxious inquirer" asks, what gifts come under the head of "psychometrical powers?"

Ans. All of them. As all of the five senses express the feelings of the physical body, so all of the senses of the soul, while divers in their manifestations, come under the superior perception of the soul.

It is further asked, what is the most harmless way of developing them?

Ans. There are many methods by which these powers are forced, which is always detrimental to the person. What we want is normal growth, which is only attained through the process given on page 35, August number of the *ESOTERIC*. See also article on page 163, November number. Those will give the normal processes of growth, but that will not complete the work. We must keep trying to use these powers; development comes by

practice with these powers, the same as with the physical muscles.

We will try and give an article in our next on the methods of practice, etc.

We have been asked concerning the nature and effect of precious stones, talismans, etc., which we will endeavor to answer in next month's *ESOTERIC*.

F. M. P. writes to know what we mean by Soul-vibration?

Ans. The word "vibration," in that connection, comes to us from a remote period from master minds in the philosophy of esoteric life, who state that the strong feelings from the inner consciousness produce a vibratory motion in the "astral" elements—the elements of universal life—that may be directed by the will to accomplish whatever result we wish. This Soul-vibration acts through the higher spiritual love; and when we get to that point where we can produce and control the inner feelings, impulses and emotions, then we vibrate a Soul force that will heal the sick, reclaim the wayward, and impart many other capabilities for good.

The question is further asked, why the head gets dizzy while practising the breathing prescribed in the *ESOTERIC*?

Ans. Because you are passive while you practise. You should first practise the breathing while positive; then afterwards become passive in the body, but concentrate the mind on your work. The breathing should be conducted by imitating sound sleep, that is: close the nose so that the air makes a rushing sound, and continue long enough to count 3, 6, 9, and up as high as 12, while taking the air into the lungs and the same in expelling it; then it will produce rest and quiet like a sound sleep.

F. W. wants to know wherein our teachings differ from those of spiritualists.

Ans. Our teachings are especially intended to put what spiritualists call mediumship under the control of the individual, to use it and not be used by it. We are prepared to prove that the most of the things manifested through mediums are dependent first on this: the persons must have developed in them certain psychical powers that are their own, the same as if we have eyes we can see,

ears, we can hear, etc. Mediumship means no more than this, that for whatever phase of manifestation, they must have the development of that faculty in themselves to produce it. Now, our teaching implies simply that we develop all the latent faculties that are now dormant within us, and, in place of giving them over to unknown influences to use, with or without our will, we develop our will and an intelligent knowledge of the laws and methods by which we use them ourselves, and make them of the same common-sense advantage as having eyes would give, and so with all the facul-

ties; for there is not a physical faculty or act manifested in our body, but a spiritual and mental one answers to it; for "God is Spirit," so are we, his children. Spirit is first, spirit is creator; therefore we as spirit made the body, and what the body or mind is, is because of the spirit. Thus to come to a knowledge of the laws of our own real self is to be able to do intelligently all that the Creator has done or is doing in and through our body and mind; and we "sell our birthright" by giving those faculties up to others for their use, in place of using them ourselves.

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THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. I.]

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{ MARCH 21 TO APRIL 19. }

[No. 10.]

METAPHYSICS.

MENTAL HEALING OR EXPRESSION OF UNIVERSAL MIND.

BY DR. J. O. STREET.

[Author of "The Hidden Way Across the Threshold.]"

"BEHOLD, the tabernacle of God is with men, and HE will dwell with them, and they shall be HIS people, and GOD HIMSELF shall be with them."

"That very law which moulds a tear
And bids it trickle from its source,
That law preserves the earth a sphere,
And guides the planets in their course."

Man, above all things that live on this Earth, is double; mortal because of his body, and immortal because of the true loves, and his reasoning mind of Will and Thought, by which he can clothe Ideas. That Mind has an effect upon all animals and also the human body is a long established fact; and that one mind can affect another is one of the sacred mysteries of thought when attuned in the *realm of Will*. And it can act powerfully as it becomes united and remains identical with the Universal Will, or in other words, becomes in at-one-ment with the already existing Universal Spirit Power in Nature. Man is but action and energy of either lower impulses, or else of the higher intelligence of the Soul and Will Power within; and every act he does adds to or diminishes his powers of health, peace, and enjoyment, or causes errors, sick-

ness and discord with final suffering and death, in degree as the spirit of life is driven out of the form; "For the body without the Spirit is dead."

The true ripening and growth of man is the within, which is the soul and truth of the without; therefore the true growth is involution, while evolution is but the shadowy demonstration of the real. Body and mind may be regarded as representative of man during earth-life in his two aspects — physical and metaphysical. Both are phenomenal; both are effects; the product of something else in its occultation with matter; while the fountain of all-being is Spirit, and the human Mind and Soul is but the reservoir and expression of the universal Ideas.

The Spirit-Soul in man is the Fire-flame essence which alike produces both mind and body, and which alone survives at death.

There is a living force and saving energy in thought, and the true Metaphysician raises the magic wand of his *attuned Will and Soul*, and quiets the tempest raging about the patient's physical plane, and gives peace to the surging billows of discord and error between the physical house and

the tenant soul. It is thought clothing ideas which shapes and governs the world and moulds our future destiny and fate, for ideas and existence are one. It is here that man becomes God's messenger, he being but a little part of God.

Everything must exist in Spirit before it can take form in Matter.

Each human body or any part of that form is the symbol of an invisible and corresponding power; thus ideas descend into forms, and forms ascend into universal ideas. When the psychical or natural man drops the selfish animal and that which governs from without, he becomes the unselfish spiritual man, being guided by the inner truth, and is transformed and illuminated by spirit wisdom and light, becoming the harmonious or odyllic man, a polarized consciousness which constitutes a spiritual centre which no longer obeys or even requires the physical, but the physical and outer obeys him; for here his forces become united with the higher principles of life and universal soul. Here it is where all *thought and action become controlled by the higher impulses of the heart*; and the key of this spiritual world is in that *true religion which is nothing more or less than that faculty of a pure unselfish love.*

Nothing is small, nothing great in the divine economy. "He that worketh in love is one with Me." This is the connecting link between God and man, between heaven and earth. "They who have drunk of the cup of *higher love, see God,*" while the natural man cannot see God. Nature's laws obey only those who are at one with the Law Giver. Man need not die by error, ignorance or illness, if he but learns how to live, to become attuned to the spiritual, and trust the creative power to keep him in harmony. This is the key; nature will do the rest, for there is no vacuum in nature, and wherever there is a

want there is a supply which will not fail to come, for Nature makes no demands but what she can fill.

These human forms being the symbols of ideas, all the objects by which we are surrounded are but the representation of ideas, either of God or man; they are the allegories which constitute the dream we call life, representing the growth of the world. An idea must exist before an artist can paint or an architect can build. Ideas of this human form, and also each part of it, must have existed before the physical house was formed, and every member of the human frame is a system for subordinate uses, and has a correspondence in spiritual existence.

Swedenborg was the first and only man in this modern age who formulated the principles of correspondence on a philosophical basis. Through it the metaphysician may control the physical. On these principles is found the key where the combined action of Spirit and Will produces the third, which is manifested in every objective form. Here is found the secret of occultation of spirit-force in matter, — that there is a principle in every part of this organic structural form, which has a true correspondence expressive of the interior principles of the Great Universal Spirit Cosmos.

In all illness, error and discord, be it physical or mental, there is a deep, underlying cause. Therefore, search for the cause, for there is no effect without a cause, and there can be no sickness or inharmony in man's physical house except by the action or relation of some agent to some form of matter; and it is quite true that that which usually appears *most real in the material world, is most unreal in the Spiritual World*, simply because we judge from appearance only. This corporeal world might have never existed, or may cease to exist without changing the essentiality of the Spirit

World; for the world of Spirit is pre-existent to, and survives everything else. And all students of occult or metaphysical force must learn and keep constantly before their minds, that the actions of Spirit or energies emanating from the human will are utterly dissimilar from the material and sensual, as known to the outer man. Therefore, when sickness and inharmony are brought before you, either by a patient, or within your own being, look only for the cause, then find the correspondent in the subjective world of that part which is affected in the material. *Then form a mental cable by focalized thought,* by which the fusion of Soul and Will action may vibrate with the correspondent of that which is affected, and the work will be accomplished.

The healing by Prayer and Faith Cure, so called, is only a little more exalted: that of the attunement of the *Dominant Note* of being, then to establish a continuous identity of molecular vibration on the spiritual and correspondent part of the patient, in Odylic vibrations between him and the great Absolute Infinite vibrating energy of Nature. Here lies the whole key of the mystery of vibration. There is but one Law for all, namely, the Law which governs law, that of spirit, that of harmony and equity, the law of nature being simply the outer manifestation or occultation in matter.

We truly are, and possess or radiate the Divine Truth only when we hold the Dominant Note; there we find the world within us, and ourselves within the world.

He who is one with Spirit and himself is everything.

Keep perfectly calm in all your operations, never allow any circumstances to agitate you; remember, *silence and calmness* are everything; do not talk; remember, motion exists in the mind, as do the waves of the ocean; the true adept is not the slave of any force in nature, he controls them all,

and he starts the vibrating waves by *Emotion and Will* and, being ready for whatever may happen, by maintaining an inviolable calmness directs the billows of action by emotional command, and is obeyed.

Remember to avoid calling the name of the errors or disease, but use a mental argument against it, addressing always the correspondent which alone is the *True part* of material man; and the vibration of waving billows will soon restore the physical house to order; for that which is ill or in discord, is but an objective manifestation.

It is indeed lamentable and greatly to be deplored that the followers of Swedenborg, having the knowledge of many of these sublime truths, should have grown so cold in a high intellectuality; and to-day, the light of Swedenborg lies engulfed and congealed in articles of faith, and superficial ecclesiasticism. *The value of things is in their use.* Oh, for a hundred so-called cranks to bring this knowledge before the world in its pure simplicity! The greatest truths are always the simplest: and if the light of Swedenborg can be freed from the cold intellectuality, dwelling only in the kingdom of mind; and illuminated by emotions of soul and heart, warmed by the kingdom of love within, Swedenborg then will see his ideal of Divine Humanity for which he lived and died; and the world will be better and happier.

To the New Church of Swedenborg we must say, that the value of things is in their use, and not in a simple knowledge of them; and to remember that there are two educations: the education of the Mind, and the education of the Soul; unless you minister to the soul, all the toil and time spent upon the mind will not prove of much good, and of little purpose above this short conventional life.

It will be well for every student to make a study of the law of correspon-

dence, or at least that which governs this material form, and make an application of it daily; through and by that you will grow and expand, by a progression above the mere outer appearance of things to the animal man; for there can be no progress unless there is something to progress from and something to progress to; therefore, friends, endeavor to reach out towards that which is *Real and True*, which is the subjective and spirit correspondence of which this objective matter is but a reflex and shadow; and you will progress towards the ideal of man's highest good, and the time is never lost that is devoted to this work. All things have a Spiritual origin; and the law of correspondence is universal.

Endeavor to keep before your mind that Spirit measures human Souls by their capacity of radiating a *pure unselfish love*; and that illumination and ripening of the soul is by works, and not simply an intellectual knowledge. Every Occultist knows the power of the human will when an intense desire for higher good above all selfishness is focalized mentally and bent upon any particular subject. For the human will has the same effect on the human system (and *Magno*) of man, as the magnet has upon the iron. The secret of Will is to drop all personal (ego) and with the knowledge of the higher correspondences put them into practice, causing that fine subtle vibration of thought to play upon the body through its Spiritual correspondences, of which the physical is but an objective occultation of *spirit ideas in matter*. Everything in this world of matter contains a certain deposit of this *jewel of spirit light, which can be found and brought to obey the command of man*; that is when his emotions, loves, and will, are attuned above the personal (ego) and man's objective self.

The whole secret of attaining these

powers consists in driving out selfhood and becoming an instrument; otherwise you create a false self and know only the objective and outer material; thus our lives are made up of disappointments, with an unreal fantastic falsity, creating through our animal desires and ambitions vast tissues of self-deception. Thereby man loses consciousness of his one all powerful *Dominant Note* and Spiritual Truth, and separates himself from the great fountain of idea and nature universal; hence blunderings, discord, sickness and death.

The object of the higher love is to join itself with the universal Will, in order to increase vibration and power; which means to live with and enjoy True Life, being in at-one-ment with Spirit; to arise above the personal self and become universal, doing good for the mere sake of good, when there seems to be a loosening of the bonds betwixt Soul and Matter, and a fusion of *Soul with universal action*. There man reaches the higher joys and sips the goblet of ideas and subtler thought than ever it has been his lot to do before, while in this human form. On these heights man finds another glorified self, the *true in the spiritual correspondence* of this fleshy house; and here all the avenues of possibilities are laid wide open to the footsteps of the real; this is that which was lost.

"He came to save that which is lost," read the words from Christ's lips; this was the true love and work of the Spiritual Christ, who came to bring light of truth and immortality to the knowledge of mankind. He never said "Man" which is lost, neither did Christ place the name Science to any of his works. Many of our so-called Christian scientists have made the strongest of efforts to get away as far as possible from the true principles of Christ, if we judge from their actions; jealous and intolerant towards their fellows; self-conceited

and self-applauding, with an irrational incapacity for truth which is pitiful, even indulging in law-suits, or else uniting with some of the old school physicians to persecute their fellow workers, who may not have a certain kind of diploma, being nothing more or less than a species of blackmail, claiming to confer a privilege of authority, thereby bringing the truths of Soul culture and metaphysics before the public as a comedy or farce.

In no sense does a *Medical Diploma* make a *True Physician*, and humanity has long since discovered it.

It is quite true that most of our lives are little less than struggles of hard necessity. But it is quite well to have a thorough introduction to ourselves before parading before the public in the garments of Christ. His principle was purely a spirit of love unselfish, with patience and long suffering, neither did he persecute or try to destroy his fellows who in their small way might be found endeavoring to heal the sick and afflicted. (Poor Christ, how much of human weakness, selfishness, and ambition endeavors to appear under Thy name.) Only man and wolves turn upon and destroy fellows of their own kind in their selfishness. We find so many human beings, in whose natures there is scarcely a perceptible trace of unselfish light or spirituality; yet they do invest themselves with heavenly show, masked under the cloak of Christ, and the mysteries of His true love and meekness in life; that the world at large now justly frames a judgment of lesser measure than Absolute Truth of Spirit Universal of those who bear in loud noise that banneret called Christian Science. Man's actions are his writings and creations, and when he puts his personal acts on record, clothed in noise and imbecility, the world soon learns that he is but an expression of a material science, which is alone governed by his five animal objective senses.

To learn to control all things one must begin at home and control one's self, and the greatest of all conquests is the conquest of self; then be ready for what ever may happen by maintaining an inviolable calmness, for the calm, silent man is the strong man; do not make too much of thought and argument either mental or oral, but make more of sympathy and unselfish love. Then any calm and well ordered mind who can silently focalize, may become a mental healer; who is simply radiating an occult vibration which stirs up and excites the *true ideal man or the corresponding inner man*; and nature will do the rest. Please remember that the True Christ principle is that Spiritual Light, as shown in man's sympathy and affection towards the members of his race, as seen in cases where a man will lay down his life for his friend.

Soul-sickness and heart-hunger is an awful experience; how many true men and women have gone down to the grave in silence through heart-cold and indifferentism, where the shivering naked soul that has been cut to the quick by human selfishness and wrong, suffering in silence, passes out into Eternity, dying for a little warmth and kindness.

All men are born for some great purpose, and are each individually dependent upon the other. Kings may rule with despotism; Philosophers may teach wise things; Scientists may reveal new wonders; Statesmen may become great stars in the political firmament; yet they are all dependent upon the *Masses* for their support, and none can say to another, I have no need of thee. The reason why man disputed the perfection of both himself and the world was because selfishness and ignorance had taken deep root in his heart. The more perfect a man becomes himself, the more perfect life appears to be. Nature may change in all her varied scenes and aspects; nations may rise

and fall; human experiences in the world may fade away: but the laws of God are still the same.

Thus the years come and go; as they have come so many thousands of times since this globe gave its first revolution in space—so they will come for many thousand times more, till Mother Earth is gathered home to the tomb of worlds, when matter returns into recurrent force again.

Under the sunshine of Spirit and unselfish love, the Souls of men are watered by Wisdom, filling the world with fragrance and light. Why will mankind not hear the lesson of these attuned melodies, pregnant with the echoes of the warning voices of many generations? Amidst the deepen-

ing of this world, shines out that star of promise, the *spirit of absolute love*: "Ask and receive that your joy may be full."

Then wrapt forever in the brightness of the greatest good and our better selves, we lay down all our selfishness and littleness in that wide glory of nobler action in our waking dreams; and there will shine out a healing fire of renewing life to suffering man, clothed in the brightness of our greatest good, in which are hidden the sweet things of Life Everlasting.

Give me, O Father, to thy throne access,
Unshaken seat of endless happiness.
Give me unveiled the source of good to see,
O, give me Light and fix mine eyes on Thee.

ANOTHER VICTORY OF GEOFFREY.

[Continued from "Further Exploits of Young Geoffrey," in the March Number.]

AFTER a few days new Prussian Knights were seen who belonged to the Order of the Brethren of the Sword. Geoffrey gave notice of the fact to the German barons, asking them whether they were now decided to take part in the combat that would soon be renewed. They held a council about it, and some of them raised their voices for the cause. Knight Gebhardt of B. declared that it was a disgrace for them constantly to recede before the enemy; that a young Knight of Suabia had already put them to shame, and that for himself he had resolved, either to break his coat-of-arms into pieces, or to fight as it became a German Knight.

This sentiment was favorably received, and all cried: "War! war!" They adjourned the council, full of ardor for the cause of the fatherland, and, repairing to their respective castles, gathered their friends and warriors, and within two weeks a formidable army stood ready for battle.

Now the question was, who should lead the forces. The majority was

for Geoffrey; but Gebhardt objected: "By no means, my noble friends, do I think this to be becoming; I propose that he should not fight at all, but permit us to make up for our previous neglect. If we do not succeed, then let us request him to lead us, and to fight for us again. Let one of our number command in the first affray; and whosoever may be elected, I swear allegiance to him in advance." All approved his proposal, and Gebhardt himself was elected to command.

After five days the two armies stood facing each other. But the issue was uncertain, for both were numerically strong and full of courage and desire to fight, in order that they might re-establish their honor. At sunrise on the sixth day the battle began. The advantage seemed to turn, now to one, and then to the other side, when suddenly the Grand Master of the Prussian Order appeared on the field with fresh troops, and the Germans began to yield. Geoffrey saw this turn of affairs, but was not yet allowed to

help. More and more victoriously the Prussian Knights advanced, while the Germans retreated into the castles of the vicinity.

"Where now is that Knight Geoffrey?" asked the victorious Grand Master, when riding across the battlefield in the evening, "who a few weeks ago put you in such a fright? Do you think he has not been in the fight to-day? It would be strange, indeed, if he had remained quiet during the rout of his allies. Your account was a child's story, as this day has proved."

The Germans were downhearted. Gebhardt in person delivered to Geoffrey the commander's staff and said: "You are elected now of a certainty. If you can avert the consequences of our defeat from Germany, do so; but if you cannot I will become a monk and forget that I ever handled a sword."

Geoffrey took the disheartened knight by the hand and said: "The fault is not yours. A higher destiny is ruling; so be of good cheer. Before twice fifty hours have passed, no Prussian soldier will be found this side of the frontier."

On the following day he ascended to the tower of L.'s castle to observe the country from its pinnacles. "How will it turn out?" he asked inwardly. "Well," was the answer received. "I must believe it and will prepare for action," he thought, "for twice fifty hours will soon have passed away."

He at once went to his men and ordered them to visit the castles of the neighborhood and recruit more warriors.

This was done, and before the next morning a rather strong force was gathered around him. "These are enough," he said, "it is not the multitude, but the spirit that gives strength. To-morrow it shall be accomplished, and before the sun has reached its highest altitude, the victory will be decided for us. Be cour-

ageous! No sword will reach him who has faith; but he who approaches the enemy with doubt, cannot be protected by my shield. To-morrow at day-break be here again to receive my directions."

He went to rest early, and, for the first time in his life, gave order to be awaked in the morning. "The external nature" he said "is apprehensive of the coming day; I must give it opportunity for repose and strengthening; the spirit then will soon decide when the moment arrives."

In the morning the warriors were at their post at the appointed hour and Geoffrey thus addressed them: "When the bell shall ring from yonder tower, you will ride forward. The main force of the enemy have encamped on the river. Let it be our first manœuvre to entice them to attack us. They will not, however. Then we will march upward, and after a thousand paces we shall reach the ford of the river. Now mark what I am going to tell you. Those of you on my left will march on as though you were going to invade the enemy's country, and do not halt before the noise of the fleeing Prussians strikes your ears. Then turn and do your duty. Those on my right are to fall with me upon the camp, as they from the conceit of their previous victory, will let us come near to kill us the more certainly. Follow me thither, and I tell you, they will flee before we have fully reached them; for invisible hosts will go before us, ready to precipitate a panic and rout of the enemy at the right moment."

It came to pass as he had said. They took a stand on the river bank, whilst the enemy scoffed at them. They then marched up the river a thousand paces to the ford, which they passed without any hindrance; and there the force divided as previously arranged by Geoffrey. The enemy observed all this quietly, and neither sword nor lance stirred. Suddenly

Geoffrey's battle-horse haunched, and his breast rose. "The King calls!" sounded from Geoffrey's mouth, "follow Him! the victory is ours!"

As an arrow flies from the bow, so he rushed forward on the battle-waiting hosts, and so after him did his horsemen. His sword cleared his way and separated the ranks, as if thunderbolts were thrown by his hand. Confusion arose among the attacked, before they had arrayed themselves for defence. Only single warriors tried to resist and to restore the order in their ranks; but they, too, lost courage, for everywhere the leader of the Germans appeared with his flaming sword; many thought his very look was invincible and deadly, and all took to flight, trying to reach the road that led inland. But here they fell into the hands of the other division, and saw, with terror, death before and behind them. Soon the victory was complete; and when the sun reached its zenith only the dead and captive Prussians were to be seen.

"Glory to the God of Strength!" Geoffrey cried, and all united in his exultation.

The news of the victory had quickly spread through the country. Gebhardt of B. came to Geoffrey on that very day and said: "I would bend my knees before you, if I did not think it sinful. You are the deliverer of Germany, and what honor can do in the way of a recompense, is rightly yours." "Stop," said Geoffrey, "and do not tempt my ear with flattery! Without the chaplain, my teacher, what would I have been? What should I have done without my mother, who brought him to me? God alone is almighty and omnipresent, and in honoring him lies the recognition of that power at which the enemy tremble. Join me in praising Him, my noble friend! Call it incessantly to my mind, that it is He who accomplishes all; that the intoxication of my happiness may not infatuate

me, ascribing to myself what is not human, but divine!"

"I admire your discourses as much as your feats," Gebhardt answered, "and that you manifest so much humility after having won so much glory! Such devotion coupled with so much strength! My noble youth, I cannot conceive it, and would not believe it, if I did not see and hear it myself!"

"Enough of these words, my dear sir," said Geoffrey, "we are delivered of our enemy; let us rejoice in this, and give the honor to whom it is due, —God.

GEOFFREY'S RETURN HOME.

After a few days, Geoffrey having made the necessary agreements with the assembled Knights, and having discovered and released Baron L.'s sons from their secret prison, he gathered his men around him and said: "We have done our work here; but at home they are in great need of us; therefore let us depart."

In the meanwhile many changes had taken place in Germany. The party fanaticism on account of the two rival emperors had reached its climax. The Bavarian had won to his side all the cities; whilst, on the other hand, the Austrian had the support of the knighthood. This division gave rise to class-frictions more detrimental to the country than the most intense war. The excited citizens, after having taken to arms, knew no limits, and marked the path of their expeditions with fire and sword.

The Knights shut themselves up in their castles, and there was no possibility of uniting their forces, because no one could leave his possessions, for fear of thereby delivering them into the hands of the Citizens.

Literally fighting his way home, Geoffrey finally reached his native castle, to the great consolation of his mother and father — the latter having

returned during his absence. It would be vain to try and describe the shouts, congratulations, and affectionate greetings of the inhabitants at their safe and victorious return. Geoffrey's father had heard of his exploits, but could hardly credit them. His mother fell on her knees before all the people, and thanked God for giving her such a son. All looked at him as an exceptionally chosen one, sent as a deliverer of their country, which was being rent by war and disorder.

"Where is the chaplain, my teacher?" Geoffrey asked.

"He has gone," answered his mother. "He declared his work to be accomplished, and left us, to promulgate his divine doctrine at some other place." At this news Geoffrey sighed, and tears glistened in his eyes.

"I had longed for him," he said, "as after a saint; for what he has given me, is a holy jewel in comparison with which all treasures and empires of the world are but dust."

(To be continued.)

THE MIND OF WISDOM.

A LECTURE BY HIRAM E. BUTLER.

[Delivered before the Society Esoteric of Boston.]

WHERE should we go to find the mind of wisdom? Should we go far away from our planet? Should we soar into the spheres? Should we go to some far-off world to find the manifestation of wisdom? or can we but awaken, look around us on every side into the wondrous workings of mother Nature, and find there the mind of wisdom? I say could we but awaken! For it is true, and more fully so than many of us are aware, that we, with the whole world of animate life, are sleeping, and have been so for ages. Here and there one is awaking a little from his slumber, like one that is disturbed in the sleep of the night, and vaguely asking himself, "What is it? Where am I?" And as we thus awake to a more complete consciousness of existence and look around us and inquire, "What is life? What am I here for? What are the uses I am supposed to serve in this physical existence? What relatedness do I bear to all the rest of the universe? and how shall I best utilize my time? Again, what relatedness is there between my conscious self and the Infinite Mind?" These are questions that will open the door to the fountain of knowledge and true wisdom. We need not go into the sphere of worlds beyond us, or the labyrinth of space, to find expression of wisdom. We need turn our attention only to this planet of ours.

In the spring-time we see our planet bring forth life of every form and character. The whole planet is teeming with life, from the smallest microscopic insect to the highest order of manhood, all partaking of the one animating principle; all born from the one mother, from the same life-emanations, governed by the same unknown mind that is acting in and through us, and which find expression the same as in the vegetables below us, causing manifestations of life through our own physical bodies of which our intellect has no knowledge nor power of control. We are as a vegetable, growing in a world where there is a power that propels us forward. We move on and say: "This is the law of necessity, the law of life," recognizing, in a word, that there is a law, yet not cognizant of its methods, a law that has order, method, formula. All that pertains to the law of intellectuality we find expressed in the physical universe, in everything that lives, and wherever we turn our attention, we can but conclude that the mind thus working in all existence has a definite object in view, an ultimate toward which all this busy, active energy of life is laboring. Is there not a well-defined object in this Superior Mind that has brought us into being, and brought all nature into existence, that controls and environs us by circumstances that we cannot resist,

and impels us forward? For what object? This is a question for the mind to answer. The mind alone that has wisdom can penetrate to this realm, the only realm of thought that relates in any way to the important uses, not alone of the present but of the time to come. If there is any question worthy of a religious consideration, it is this subject and these laws, and the object in the mind of this creative power that is pushing us forward. May we not know what that object is?

There are multitudes of beliefs in the world concerning the law of God, and many judge of God as of an earthly monarch, whose laws are mere edicts; but to my mind it seems that the whole subject resolves itself down to a very simple problem. There are but few in our world today but what accept as a fact that there is a superior intelligence that has projected into being all things that are. (With the few who do not accept this, and claim that all the potencies of creative mind are in matter, we, perchance, were it not for lack of time to explain, could likewise agree, and also with those who believe in a superior and infinite intelligence, and show that we all believe the same thing). But to believe in a mind that governs the universe, is to believe that all that is in the world is there because of that mind. If there is a creator of all things, all things having been created from that one fountain, then we cannot avoid the conclusion that all things are by and because of this Will. As the Nazarene so well said: "You cannot by taking thought make one hair white or black." That is, you cannot by mere thought change any of the conditions of your life. We are what we are. We found ourselves here; we find ourselves in the present environments. Now all that is left for us is to look around, and find out where we are and what there is for us to do; and what we are as well. And after we have answered the question, "What am I?" then we can go further, and look out into the universe, and find this I, this ego, this self, magnified millions of times. As we turn our attention to Nature we find that everything that is in this world is in our bodies, and everything that is in the body is in

the world. And in answer to this question, "What am I?" we say, "I am the universe epitomized."

The majority of humanity have never thought beyond the five senses. We have lived in the five senses until it is a common expression, and more common thought, that "I am this body, and this physical body is myself," simply because through this body, through the senses of the physical comes all our consciousness; therefore, we have been in the habit of thinking of ourselves as merely of earth. But let us consider death?

Think what a change comes over the person who at one moment was full of life and animation, but through some accident the life has departed,—the body is dead! Why this change that transpires in the organism? What is the cause of it? The lips are pale; the eyes lose their expression, and everything is changed radically. The man is not there; he no more senses, no longer thinks; no longer has the power of action. The essential, the real, the thinking, the intellectual, conscious ego is not there. The body alone is there. Then, I am not a mere material, physical body. I am something that is more subtle than the matter that we handle, taste, and see. The natural eye does not see mind. The I that thinks, the I that feels, the I that has consciousness, the I that has volition, is not the physical, but the ethereal or spiritual.

Again, we see the corn and the grass grow. Can we see the potential energy that causes it? We may watch week after week the growing corn, or grass, or vegetable. We see that they do grow; but we do not see the life-energy which causes it. Growth is the process of materializing the ideas of universal mind, for we cannot comprehend or believe the idea of something having expression out of nothing. We may force the brain to accept it, but can we, in our innermost self, believe it? No; it is contrary to the highest intelligence of our nature. We may force ourselves to believe, but, down deep, there is something that says, "No; it cannot be. No; this something that I am, enables me to think for myself and control in certain lines of thought, it is governed by certain laws, it is limited by certain desires, and that some-

thing must be, yes, is derived, from this one great Mind, whose workings find expression in all forms of life. For they all spring into existence by the same law, are nourished by the same life-emanations, and are, necessarily, all members of one body.

But are we here merely to be dragged along without mind or volition through this checkered life, and then lie down and be as if we had not been? "No," says one, "we are here to do the best we can through this life, and then die and go to heaven, somewhere beyond the bounds of time and space, where we will be happy forever." To a heaven? Has God a storehouse somewhere, where all his creatures of the untold millions of worlds, are gathered in one place? What use would there be in that? We find, as we look abroad in nature, everywhere, that the law of being is the law of use; do we not find that in every-day life, in our own experiences, that use determines all qualities whether good or evil? It certainly does. You cannot determine what is good or evil by any other principle. If you should see a man going along the street wearing a heavy burden upon his shoulders, and you knew that burden, perchance, was a lot of old papers that had long since ceased to be of any value, and yet he was lugging them around all the time, you would say: "What is the use in that man bearing that burden? what a fool he is! he must be insane." Why? Because it is of no use to him. The law of use is the law of being. Then the question comes home to you: What is the use of your present existence, of your advent here upon this earth? You were born for true manhood and womanhood. You now see the world opening before you. What is it for? Is it merely to struggle to get a livelihood for three score years, and then after that pass away and enter into a heaven, a paradise that you have not earned, where you cease to be of any use but merely to have enjoyment? Would there be enjoyment in it? I think not; such a condition would be that of misery instead of enjoyment. No man or woman can find pleasure in anything but usefulness: it is contrary to the law of life to be useless, and the man or woman that ceases to be useful ceases to be happy. We might

as well think of being happy in the theological hell, as to expect to be happy in leading a useless life. Then, if this law of use is the dominant law of being, — which we see very readily it is, — then what is the use of this world teeming with life in every form? What is the use of such diligence being manifested in every form of existence?

See the Insects, how busy they are! They spring forth into existence, they at once begin to labor. We see them as busy as they can be from the early morning until the night sets in; and sometimes it seems as if they would labor night and day, gathering food for the body. What is the use of this? Through the processes of that body they transmute and transform their food into germs of new existences through which multitudes of other lives spring forth. And their whole labor is to gather the fallen elements and incorporate them in their own structure; and then yet higher creatures are equally active, gathering up those same insects, incorporating them in turn, organizing this insect-life into higher structures. Every creature has its "natural adversary," another animal to whom it is a natural prey. The lower is the natural prey and food of that above it. Thus in the life that springs into existence in the early spring, from the earth, yes, in the waters of the ocean; there is a regular line of one creature feeding upon another, from the lowest conceivable form, all the way up to man; for man, like other animals, is feeding on, and incorporating the life of the animals below him. So, there is an unbroken chain, in the ascending currents of life, from the very lowest to the highest. What for? What is the use of all this? Can there be an expression found that will answer better than the one in Genesis, chap. i, verse 26th. "And God said: Let us make man in our image and like us, and let them dominate over the fish of the sea, the fowl of the air, and every living thing upon the earth." The Hebrew form of expression where it says: "Let us make man in our own image" is identical with the expression that occurs after, where we are told that Eve bore a son in her own image; the word *image*, and the word *son*, in that place are synonymous. You will see the same

idea is correctly shown in John's Gospel where he said: "In the beginning was the word, and the word was with God, and the word was God."

We will repeat for the benefit of those not present when we gave our explanation, a short time since, of what constitutes a "word." We take food into the body to nourish it. It passes through all the chemical changes until it finally becomes a sublimated essence, and is called up to the brain, where it is formulated into thought and sent out into the world by the will, and with that thought as it is formed in us and sent out, goes a part of our life. The man or woman who is busy in thinking is necessitated to feed the body in proportion as much as the man or woman that labors hard with the muscles. The sensitive can go into a room where words have been spoken, collect their essence in his brain, and give them out again, which proves that thoughts are things. In the beginning was the word that went forth into nature, and that word, John said, was God, i.e., "Power," for the word "God" means "Power," and the word had power in itself to create. "All things were made by Him; and without Him was not anything made that was made. In Him was life; and the light was the life of men;" and then he refers to the manifestation of the Son of God, Jesus, who was the most perfect man that ever walked our planet earth, being the expression of the Word of creative energy, and the image of the ultimate towards which all creation labors. Yet Jesus indicated that his work was not the perfect and final ultimate, for he said: "Greater things than these shall ye do." But as we have not done them, we must conclude that they are yet to be worked out. The central thought in the beginning that formed our life, and of which this teeming world of life is the emanation, from whose energy all animate life is laboring so diligently, and toward which we are working is, to bring into manifest existence a spiritual manhood and womanhood which shall be in all their feelings and emotions like the thought from which the world originally came.

What is our life? Some two or three times every day we have to feed this body. We have, again, to get material to clothe

it and keep it warm. How busy we are! We are made to labor because of this onward tide. Onward to what? O! is it not time for us to consider the question? Toward what are we going? For what are we here? Ask nature. We need not ascend into heaven to ask a God, nor descend into hell to ask a Devil. No! As the apostle Paul has well said: "The word is nigh thee *in thy heart*," that infinite word, the word of wisdom, the word of knowledge, the word of understanding, the power to comprehend the universe within you; and it is your RIGHT to come into a consciousness of God and His work, for you are the Son of God; you are a creator. How do we know? Physiology tells us that these bodies of ours that we have to-day, will, within the limits of seven years at least, be gone, and a new one built. Can you do such a work as that? Could you, in seven years time, take a body all to pieces and build anew, keeping the same vital energies active in it? Is there a scientist in the world that has the mind of wisdom to do it? So all that there is for us to do is to know ourselves and the mind that is within us. Think of the ability of that wonderful chemist to take that mass of material that you are putting into your stomach, and from it to make a chemical analysis, taking out the necessary qualities for the body, and throwing off all the rest; taking out that which is good and rejecting the unfit, for the purpose of rebuilding this body. This wonder of wonders, this wise chemist, is in you, and it is within your power to cultivate that mind, to bring it into the intellect, that you may know, that you may comprehend it with all its power, all its methods; that all its keen, discriminative ability may be known and understood fully by your intellectual self!

In consideration of this fact, are we not asleep?

What knowledge are we acquiring? Simply what somebody else has taught us about what some one else has known; nothing of our own interior consciousness! And what do our physiologists know of our real nature? They know the form of the brain, muscles, etc., but of causes they know nothing. But, O! that mind of wisdom that you are! If you can

only come to this one consciousness, "I am not the flesh; I am superior to flesh, and what I have learned through these physical senses is only the mechanical structure, — the phenomena of an inner workman, of whom we know nothing," and yet: that workman is *ourselves*. All that work which appears is only a shadow, here to-day and gone to-morrow; of the mighty intelligence that built the structure, we have no knowledge.

Where is the mind that has wisdom? Look within your own soul; counsel the Muse, the Guide! Examine the thoughts that frequently spring up within yourself, that inform you of things which your reason has no capacity of knowing! We find they tell us grand truths, and often save our life when danger is unforeseen to the intellect. It is the voice of God that we as men and women have closed our ears to during the centuries past, and therefore know nothing of it. The time was, in the golden age of the world, when men were governed from within, by that mind, and were in God's Eden.

We have, through a long period of experiment, acquired great brain power, and are a humanity highly developed in the intellect, and greatly degenerated in the animal faculties, but endowed with a brain-structure that is capable through mechanical device to harness the elements and make them our servants. Now, when we consider what the human intellect has been able to achieve from its reasoning abilities: what power, what knowledge, what understanding, what wisdom would this brain be capable of if united with the God that animates this body! This Mind should be our guide in everything we do, for It has wisdom.

The Bible deals with man as a trinity, whilst the Orientals teach a seven-fold combination of man. The trinity is easier to grasp, and comes more direct to our comprehension. We are then, body, soul, and spirit. The spirit is the cause, the

soul is the reasoning, intellectual entity, whilst the body is animated animal existence. God is spirit, who is from eternity, and His word is in you, and says to you now the same as in the beginning, "Let us make man in our own image, and like us, and let them (spirit, soul and body,) "have dominion over all the earth." By the contact of spirit with the physical body (matter), and through the experimental life which we live, we have organized a soul. This soul, the reasoning intellect, is counseled by the Spirit of God, as if it were a king, and whatever decision is made by this soul, the intellect, which is the Son of God: the God within serves obediently to carry it out. It will not guide you in that which is contrary to your real nature, but it will give you power to act, experience, and reap the full reward of your own deeds.

Surely, the spirit of wisdom is active within you. Should your intellect decide that you are ready to give your life to co-work with God, it will teach you all things and reveal things to come, for it knows the future as the present, and has access to all power in heaven and on earth. This interior is your father, your creator, and the real self. *It is eternal.* Everything not of it must be dissolved and pass away. Therefore, to have eternal life, we must have a soul (intelligence) in unity with it, or it will leave us at the death of the body, and then we must dissolve, or re-incarnate and finish that which was neglected, the "at-onement."

Now, we have come to a time when we are able, some of us at least, to grasp God, the Mighty Soul of the Universe, and if we will turn our attention to be a co-worker with Him, He will co-work with us. "All that the Father knows," as Jesus said, "He will show it unto us," and we shall know the Mind of God, as we now know our own mind, and therein possess the mind of Wisdom.

Hearing my words, and not with care obeying them, this is not the fault of him who speaks.

Conquer your foe by force, you increase his enmity; conquer by love, and you will reap no after sorrow.

Whoever neglects right consideration about his present life, and because he hopes to escape in the end, therefore disregards all precautions (in the present,) on this man comes the inevitable doom of death.

BUDDHA.

PRAYER.

"Allah! Allah!" cried the sick man, racked with pain the long night through,
 Till with prayer his heart grew tender, till his lips like honey grew,
 But at morning came the tempter; said, "Call louder, child of pain,
 See if Allah ever hears, or answers, 'Here am I,' again."
 Like a stab the cruel cord through his brain and pulses went;
 To his heart an icy coldness, to his brain a darkness sent.
 Then before him stands Elias: says, "My child, why thus dismayed?
 Dost repent thy former fervor? Is thy soul of prayer afraid?"
 "Ah!" he cries, "I've called so often; never heard the 'Here am I;'
 And I thought God will not pity; will not turn on me his eye."
 Then the grave Elias answered, "God said, 'Rise, Elias, go
 Speak to him, the sorely tempted; lift him from his gulf of woe.
 Tell him that his very longing is itself an answering cry;
 That his prayer, 'COME, GRACIOUS ALLAH!' is my answer 'HERE AM I!'
 Every inmost aspiration is God's angel undefiled;
 And in every 'O, my Father!' slumbers deep a 'Here, my child!'"

ISLAM.

THE prayer of a spiritually enlightened man availeth much in its working. The desire, the will, and wish to live the life of earthly pleasure, becomes an attraction of the soul in that direction. That which we desire gravitates towards us, and we toward it. Inordinate desire for life in the world, with all its selfish passions, draws the disembodied soul into the sphere of the earth even after death. And in accordance with this law, a desire for the life of the spirit becomes an inward impulse in that direction.

The desire to be "good" or "pure" to be efficacious must be spontaneous. It must be a self-impulse from within, a real preference for something higher, not an abstinence from vice because of fear or dread of consequence in a future life.

That state of mind denominated repentance is a form of thought in which the mind is recoiling from sin, which prepares the way for the exercise of faith, or that higher form

of thought and knowledge, by which we are made whole.

But can the *results* of a crime be obliterated by repentance or prayer, even though the crime itself should be pardoned? The effects of a cause are not limited to the boundaries of the cause, nor can the results of evil be confined to the offender and his victim.

The prayer for forgiveness for evil committed, means to put away or remove transgression against the law spiritual. You may remove them from thought and belief, but it is necessary that man should realize this truth, "That which ye sow ye reap." In some sphere of action the harvest will be gathered.

Real prayer is not the repetition of words, however beautiful, for words of thanksgiving are of no avail. It should be a loving receptive state of faith, and we should be, in a certain sense, subjectively that which we would become objectively in the order of attainment. Hence Jesus says: "What things soever ye desire, when ye pray, *believe* that ye receive, and ye shall *have*."

Thus man becoming inspired with the spiritual emotions, is brought into sympathy with the Father, and, as *identity of condition implies sympathetic union*, he becomes actually inspired by the grand spiritual presence which flows into all who are willing to receive it.

The most effectual prayer is wordless — the turning of a soul conscious of its emptiness towards the boundless life of the heavens. In the spiritual state, man lays aside the noisy volubility of the Pharisees, and prayer resolves itself into a tranquil and silent life of trust. Neither the ear nor hand of God is ever closed against such an appeal. Human life is a prayer, wrought out in throbbing pulses, or carved in controlled de-

sires and aspirations. Strive then to forget self and warm your heart by generous acts and kind thoughts, that life may be sweeter, and death hap-

pier—that the sunset of our lives may be glorious, an ornament to this life, and an honor to the Father.

C. H. JACKSON.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN MARCH 21
AND APRIL 19.*

♈ (ARIES)

ALL persons born between these dates belong to that function of the grand body of humanity, — “the head.” The use of the head in the natural world is to think, to reason; therefore these persons are natural reasoners and thinkers: their brain, always busy, is the most active function of their body. They are natural lovers of educational pursuits, scientific thought, argument, and philosophy. They have their own ideas of right and wrong, and as their independent minds can be controlled only through their reason, they often appear to be stubborn.

These persons, if required to do work in the same manner as some one else, are always thrown into confusion. They must do everything in their own way; that is, they must first have an understanding of what they are doing, and what the thing is to be when accomplished, and then

* It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult “Solar Biology.” But it will be found both interesting and instructive to follow this series of *Twelve Manner of People*, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact.

“Solar Biology” is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

left to accomplish it according to their own methods; otherwise they get confused. They are not apt to be mechanics. Again, the function of the head is to keep the whole body in harmony, and for that reason harmony is the dominant feature of their nature. They love order, beauty, and elegance, and, as a rule, like large, spacious rooms, with plenty of light and air. They are great lovers of music and of dancing. Very commonly, as soon as music is heard, the life forces start within them, and it is hard for them to keep still. They have a good deal of the electrical fire nature in them, and their atmosphere is full of motion, and active, heat-producing elements.

As the brain is the leading function of their being, as a consequence they are using up the forces through the brain constantly, thus everything that affects their body, affects their head, and every disease that attacks them always goes to their head. They are liable, therefore, to disease and inflammation of the brain, more than any other persons. Children in teething, that are born in this sign, should have great care to keep their brain cool.

Excitement and worry with them nearly always produce sick-headache and sometimes derangement of the digestive organs: quiet, rest, and sleep, are the best medicines. Harmony is absolutely necessary to the health of all persons born in this sign. Middle-aged persons that have an over-amount

of vitality are liable to paralysis. Females who are very stout are especially in danger when they pass the menopause of life.

These persons usually adapt themselves to the habits and customs of society, and love to excel in whatever they undertake, and be the head.

It is very difficult for them to serve in subordinate positions.

This nature is the result of a very harmonious mental and physical condition on the part of the parents, with minds very active in thought and study.

INSTRUCTION IN MENTAL HEALING.

BY MRS. S. E. TRUE.

Ques. What is God ?

Ans. God is Spirit; the Infinite Mind and the author of all things. God is the ever-present and ever-acting life of the world. Without God there would be nothing, for God is the life of all and governs all. All nature expresses God, and every thing on the earth, and every thing in the earth is a manifestation of God. God is the ruling power. He is above all, and through all, and in all. He is the animating principle of all things. God is love; an unlimited, unchangeable, and everlasting love. God is omnipotent, omniscient, and omnipresent; the same yesterday, to-day, and forever. God is not a person, but Spirit.

John, chap. iv., verse 24th. "God is Spirit: and they that worship him must worship *him* in spirit and in truth."

Ques. Where is God ?

Ans. God is everywhere, for He is omnipresent. God fills all space.

Jer., chap. xxiii., verse 24th. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."

Psalm cxxxix., verse 7th. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?"

8. "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

9. "If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10. "Even there shall thy hand lead me, and thy right hand shall hold me.

11. "If I say, Surely the darkness shall cover me; even the night shall be light without me.

12. "Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

Ques. What are God's attributes ?

Ans. First. God is life.

John, chap. i., verse 4th. "In him was life; and the life was the light of men."

Psalm xxxvi., verse 9th. "For with thee is the fountain of life: in thy light shall we see light."

Second. God is the only power.

Rom., chap. xiii., verse 1st. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

Rom., chap. xi., verse 36th. "For of him, and through him, and to him, are all things: to whom be glory forever."

Third. God is Love.

John, chap. iv., verse 8th. "He that loveth not, knoweth not God; for God is love.

Jer., chap. xxxi., verse 3rd. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee."

Fourth. God is Wisdom.

1st Timo., chap. i., verse 17th. "Now unto the King eternal, immortal, in-

visible, the only wise God, be honor and glory, forever and ever."

Prov., chap. iii., verse 13th. "Happy is the man that findeth wisdom, and the man that getteth understanding."

Fifth. God is Holy.

Psalm xcix., verse 5th. "Exalt ye the Lord our God, and worship at his footstool; for he is holy."

Sixth. God is Merciful.

Psalm cvi., verse 1st. "Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever."

Seventh. God is Just.

Deut., chap. xxxii., verse 4th. "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth, and without iniquity, just and right is he."

Eighth. God is Truth.

Psalm cxvii., verse 2nd. "For his merciful kindness is great towards us: and the truth of the Lord endureth forever."

Ninth. God is Strength.

Psalm xxvii., verse 1st. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

Isaiah, chap. xl., verse 28th. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

29. "He giveth power to the faint; and to them that have no might he increaseth strength.

30. "Even the youths shall faint and be weary, and the young men shall utterly fall;

31. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Tenth. God is Pure.

James, chap. iii., verse 17th. "But the wisdom that is from above is first

pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy."

Psalm xii., verse 6th. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."

Eleventh. God is Perfect.

Mat., chap. v., verse 48th. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Ques. What is Life?

Ans. Life is God, without beginning and without end. Our life is so linked with the Divine, that because He lives we live also; and we can never be separated from this life, which is God. God is the fountain of all life, and is unlimited. There is but one life in the universe, and if we look anywhere else, but to God, for life, we are looking for it where we shall never find it.

John, chap. vi., verse 63d. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Ques. What is man?

Ans. Man is made in the image and likeness of God; and, as God is Spirit, man must be spiritual, and not material. Man is the highest manifestation of God. Man is the offspring of God, and as such he partakes of the divine attributes of God.

Gen., chap. i., verse 26th. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. "So God created man in his own image, in the image of God created he him; male and female created he them."

Isaiah, chap. lxiv., verse 8th. "But now, O Lord, thou art our father; we are the clay, and thou our potter;

and we are the work of thy hand.”

Ques. What is the body?

Ans. The body is the outward expression of the soul. The soul made visible, existing only as a shadow, with no independent life of its own. It is our servant, given to us for the uses of the soul. We should care for it as we would for a horse, and not allow it to control us any more than we would allow the horse to control us. We are spirit; we have a body and we have a soul. Not that we will be a spirit sometime, but that we are Spirit now.

1st. Cor., chap. vi., verse 19th.

“What I know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?”

Ques. What is the soul?

Ans. The soul is made up of our experiences and through the development of the intellect. This soul we can make mortal or immortal. By having spiritual thoughts and aspirations we make it immortal. We also have an animal soul that controls the involuntary actions of the body; so if we should lose the soul's reasoning powers, and forget all we ever knew, our bodies would be controlled wholly by the animal soul.

Ques. Is the soul in the body?

Ans. The soul permeates the whole body, but is not limited to it. The soul neither lives in the body nor from it, for they are one and the same, the body being only the visible expression of the soul.

Ques. What is the Infinite Mind?

Ans. The mind which is unchangeable and pure is the Infinite Mind, or God.

Ques. What is the Finite Mind?

Ans. The finite mind is that mind which is capable of reasoning and is changeable. As this mind comes into the understanding of God it perceives spiritual things, and the more understanding we have the more perfect we become, thus fulfilling the Scripture

which says, “Be ye therefore perfect, even as your father which is in heaven is perfect.”

Ques. What is the Conscious Mind?

Ans. That mind to which we are awake is the conscious mind.

Ques. What is the Unconscious Mind?

Ans. That mind to which we are not awake is the unconscious mind.

Ques. Is God in us?

Ans. God is everywhere, and so must be in us. He is the ever-acting and all-pervading life of the universe.

Eph., chap. iv., verse 6th. “One God and Father of all, who is above all, and through all, and in you all.”

1st Cor., chap. iii., verse 16th.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”

John, chap. xiv., verse 10th. “Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works.

11. “Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.”

Ques. What is the Science of Being?

Ans. God is Spirit; and man, made in the image and likeness of God, is spiritual, and not material. Matter is spirit made visible, and there is no life, substance or intelligence in matter independent of spirit, or God, the Infinite Mind.

Ques. What is Matter?

Ans. Matter is spirit solidified; the only expression of spirit that can be recognized by the senses. Matter is necessary for the spirit to manifest itself through.

Ques. What is disease?

Ans. Disease is a want of harmony between the spirit and the soul; a want of ease; a reflection of false ideas. Selfish and impure thoughts photographed on the body are called diseases.

Eccles., chap. vi., verse 2d. "A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease."

Ques. What are some of the causes of disease?

Ans. Fear, grief, selfishness, anger, sensuality, and any unhappy or dissatisfied state of the mind will cause disease. The chief of all causes is selfishness.

Ques. Is there any hereditary disease?

Ans. In truth there is no hereditary disease. Thoughts and ideas are hereditary; they are transmitted from the mother to the child.

Ques. Does any kind of food hurt us?

Ans. The food itself has no power to injure us. The fear of certain kinds of food will hurt us, but not the food. The food, as matter, has no power over the body, for matter cannot control matter. Spirit alone controls matter.

Mat., chap. xv., verse 11th. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."

Mat., chap. xv., verse 17th. "Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?"

18. "But those things which proceed out of the mouth come forth from the heart; and they defile the man."

19. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20. "These are the things which defile a man: but to eat with unwashed hands defileth not a man."

Rom., chap. xiv., verse 14th. "I know and am persuaded by the Lord Jesus, that there is nothing unclean

of itself: but to him that esteemeth any thing to be unclean, to him it is unclean."

Rom., chap. xiv., verse 23d." And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

Ques. Is sin, sickness and death a reality?

Ans. No; for that which is real is of God; good, pure, and eternal. That which is called sin is undeveloped good. God made all things and He saw that they were good. There is nothing in God out of which to make sin, or evil. The man that God made does not sin. Man will be in this state of undeveloped good until he becomes conscious of his real self and his relation to God.

Disease is not a reality; it is an appearance only. Your real self can never be diseased, for God made you in his own image and likeness; and He is pure, never was diseased and never can be. And there is nothing in Spirit out of which to make disease.

When you become conscious of your oneness with God, and come into a harmonious conjunction with the Divine, you will then become conscious of the unreality of what is called disease.

There can be no death of the real; for all that God made is eternal. As long as God exists we shall exist, for our life comes from Him and there is no other life. And this life can never die. There is but one life in the universe. What we call death is only the casting aside of the body as we would cast aside an old garment. When it will no longer serve the uses of the soul it is cast aside and disintegrated, going back to the elements from which it sprang.

In this dream of life, sin, sickness and death seem a reality: but as we come out of the darkness into light we see that these things are not as real as they once seemed.

Rom., chap. viii., verse 2d. "For

the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

Rom., chap. viii., verse 6th. "For to be carnally minded is death; but to be spiritually minded is life and peace."

Rom., chap. xiii., verse 12th. "The night is far spent, the day is at hand: let us, therefore, cast off the works of darkness, and let us put on the armor of light."

Ques. What must we do to be perfectly well in body?

Ans. We must first come into a consciousness of our real selves, such as we are in spirit, and then into a consciousness of our union with God, for we can never be separated from Him; we are bound to Him with ties that can never be broken. Remember that we *are* spirit, and not that we will be sometime. We are spirit, and we have a body, and we have a soul. When we discover our real self, we then become conscious of God, health, and heaven, and find that we are one with the Father.

If, then, we seem to be diseased or sinful, or unhappy, it is not in our true self, and is not a reality, but an

appearance only, which will disappear when the Light of Truth sheds its rays upon our soul.

John, chap. viii., verse 32d. "And ye shall know the truth, and the truth shall make you free."

Rom., chap. vi., verse 16th. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

3d John, chap. i., verse 2d. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Ques. Is the body an intelligent organization?

Ans. It is not. The life and intelligence is in the man who occupies and controls it. The body has no intelligence independent of spirit.

Phil., chap. ii., verse 13th. "For it is God which worketh in you both to will and to do of his good pleasure."

Isaiah, chap. lxiv., verse 8th. "But now, O Lord, thou art our Father; we are the clay and thou our potter; and we all are the work of thy hand."

[Continued in our next.]

THE NEW OLYMPUS, OR MOUNTAIN OF LORD YAHVEH'S PRESENCE.

BY JOHN LATHAM.

(Concluded.)

Our earth had lot in outer space
To bear in time a BEACON RACE.
Near dang'rous reefs its coasts were
laid, —
Shipwreck well nigh the venture paid;
But God as man did deign to tread
Earth's soil, ere it were fully dead.
Though many question it to-day, —
The Mystic Life was veiled in clay
To succor earth-benighted man
And consummate the heavenly plan.
Not this a work of after-thought,
But one of order duly wrought.
Our planet was the chosen place
Whereon to rear a godly race;
And though long wrapped in gloom and
tears,

The lesson served for all the spheres.
Our world rolled trembling here in space,
A strange eclipse upon its face,
For it had lost its threefold state,
And crumbling stood — an outer gate.
But 'twas so planned to light this doom,
To free man from his living tomb,
And join the nature of the race
To worlds unfallen high in space.
So there was wrought the wondrous plan
The truth of which doth dawn on man.
Oh! doubt ye not, a FORM of LIGHT
Did tread earth-soil in its dire night;
But if ye doubt, be watchful, pray,
For who can stop the God of Day.

Truth waiteth well, it suffereth long,

Yet comes there time to right the wrong,
For wrong must die, and truth prevail,
Though hosts envenomed should assail;
Truth seeks foundations firm and broad,
She fighteth now for Chief adored,
And must on earth make rapid way
For solar hosts proclaim the day.

It well behooves mankind to wake,
For pregnant issues are at stake,
The tide once more is on the turn,
And manhood's powers re-lighted burn;—
They brook but ill what was of yore
Accepted as fit lot and store:
For still there be who rue the day,
That selfishness must pass away,
Who seek the good of self or clan,
Regardless of the rights of man.
So minds are marshalled in array
To bar, or speed, the coming day,
And thus, decreed, the records stand—
The sheep, and goats, on either hand.
But judgment cometh now with power,
As all may see from hour to hour,
But woe betide on whom it fall,
Unless they yield to Truth their all.
One Light, one Law must all obey,
No middle course the tide can stay;
As well command the sun to fade
And solar light no more invade,

As think the selfishness of man
Can circumvent Great Yahveh's plan.

The Mount of Light doth now appear!
Oh, list! the chariot wheels draw near,
As circling to the earth they run
With steeds in brightness, like the sun:
From out the gates of golden morn
Glad radiant Life to earth is borne.
It fills the spaces of each mind,
Who looks, who seeks will surely find;
It floods the surface of the earth,
And presses evermore for birth;
Wide ope the portals of the soul,
Let heaven-born glories outward roll,—
Bright heralds shout, "THE WORK IS
DONE!"

BEHOLD THE ANGEL OF THE SUN!
Ye nations in your might arise,
And welcome Zion from the skies!"

All populous the inner zone,
Oh, earth! Oh, man! no more alone,
The Mystic City heavenly bride
E'en now is waiting at thy side;
How vain, beside, are wealth, or power,
Compared to this, man's shining DOWER.
TRIED mortal wake! Thy LIGHT has
COME!
Behold! and own—the MYSTIC ONE!

THE POWER OF THOUGHT.

GOD conceived the world and all things therein in thought, and from thought it grew into its present condition. To God the creation of the world was but a single effort of divine power. Man has lost, if he ever possessed, this power to create by a single, concentrated effort of will. His creations are the result of many, varied, and prolonged thoughts, subject to change, and constantly departing from the first conception, the primitive embryo.

In however small a degree man possess this creative power, it is with it alone that he makes or mars the chain of his destiny. To the divine creative thought he owes what he is, and what he may become. To it alone he is indebted for being and

for the assurance of life forever, but to himself is intrusted the power to decide, where and how that future life may be spent. It is difficult for the finite mind of man, circumscribed by limitations he himself has placed around it, to comprehend the stupendous truth in this statement, that thought is the creative power, and from it and to it are all things. When man has come into the light, and thrown aside his earth-forged shackles, he will rejoice in this knowledge, and will learn that he has creative power like unto that of his Maker.

Man has never fully realized or comprehended the majesty and sublimity of the purpose of his being in the flesh. He has powers that he does not understand, if he know that

he possesses them. When will he understand that death is not an absolute change, simply a relative one, and that behind the veil, invisible only to earth-dimmed eyes, we are, and have as much active interest, in the eternal life as we have on earth, and that by *thought* we are. Man cannot dispense with thought. He lives, is moved and controlled by it. "As a man thinketh, so is he," and this is but a fraction of the truth. As men think, so is the world, and so the beings around them. Thought is all potent, and its creative power seems limitless. We change the texture of our own minds by thought. We rise to the heights attained by those who lived on the eternal points of light, by thought. We sink into the abyss of eternal darkness by thought. We make the world better or worse by thought. Men have found themselves in possession of great thoughts whereby the world might be brought into light, and no sooner had they pondered upon them, than waves have rushed forth shaking and tossing the sands of human belief into new shapes. Such outpourings are not always of a reformatory nature, like the waves sent forth from the far-off India, land of the burning sun; nor like that mighty flood that swept forth from a humble hamlet in the land now called Holy. We had the literary wave that began in the fifteenth century, and moved onward with resistless force until it left its mark on the face of the civilized world. Luther, a man of ardent nature and strong purpose, protested against the abuse of the privileges entrusted to the priesthood, and from his pen-strokes the waves of thought leaped out and changed the tides of opinion and belief until he stood amazed at the work he had been instrumental in effecting. When a few are gathered together and united in singleness of purpose and purity of motive, and direct their combined and concentrated thoughts

upon some object or thing, the thought-waves go forth and accomplish it, and, behold, it is done. But to effect this, there must be earnestness of desire and purity of motive. Man does himself an injustice, and insults his creator, when he limits his power to certain things; and he pays the penalty of his own act. Believing that all things can be done, can be accomplished, if men *think* aright, will greatly facilitate the power to create.

Effort follows belief, and together are mountains made to disappear like ant hills before the plough. The laws of Nature are open to all who will read, and to those who cast from them their precious knowledge as worthless, do we turn with sorrowful eyes. Truly, the sins of our fathers are visited upon us. We must strive, by toil and patience to attain the heights upon which they once stood and saw the promised land, but would not enter in.

The mighty power of thought, man cannot limit, nor can he understand its potency until he has come into the light of the divine understanding. To come into this light, he must use the powers he has, and seek aid from the thought embodied in his perfected brothers.

The thought that is sent forth from a strong, vigorous mind has healing power, and can help mortals into light, physically and spiritually. That all the ills of the flesh can be cured by thought, we do not assert, but what may be developed in this direction, is marvelous. We feel that the tide of spiritual thought now spreading over our country is far-reaching in its results, and from it wonderful things will come. Let thought be unconfined, let it soar to the highest heaven and dwell at the feet of the Most High. Man can know if he *will*, and to him and for him were all things created.

J. C. CLARKE.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NEW SERIES.—NUMBER FOUR.

WE closed our last paper with the consideration of the second of the three evils besetting human well-being, viz. HATE, and will now proceed to treat the third,

PASSION.

We must remember in the consideration of all that is evil that it has its legitimate root in God. Man is not a creator of something from nothing; he can, at most, act under the influence of principles already derived from God, the originator of all. Passion is a principle at the very foundation of existence, and, like all other vital principles, must not be destroyed but only subjugated to the will,—to be used by us, and not we used by it. Intellect is the out-growth and ultimate of all principles combined, and as such, in order to escape the buffeting of the senses, must be master, this being the dividing line between man and beast.

Every principle is good, because it may be used by us; and the most vital and important principles in nature, when allowed to rule the intelligence of man, become the greatest evil to him. We will quote some very suggestive thoughts found in R. E. Fryar's "Mental Magic," an experience of Col. Frazer, who, while in India, witnessed a mystic ceremony of marriage by a sect of Phallus, or-sex-worshippers. The old Sage who was in attendance, said to Colonel Frazer, in explanation of the strange performance: "Ardor begat the Universe! There is no power on earth either for good or ill, but passion underlies it; *that* alone is the spring of all human action, and the father and mother alike of all the good and evil on the Earth! It is the golden key of Mystery, the fountain of weakness and of

strength; and through its halo alone can man sense the ineffable essence of the Godhead! . . . for, O Sahib, it is only Lust and Hatred that keep closed the eyes of the Soul!"

Passion is really nothing more than fanning the flame of life to intensity; the effect upon the body is the determining test, as to whether good or evil. If it excites to low or vicious thoughts and acts, it is evil, but if high spiritual, or intellectual action results it is good. Yet it will not serve to elevate the thought and action of any, but the exact opposite, until they have fully subjugated the sex desire, and eradicated it from the tendencies of the involuntary consciousness, which is a work of years for nearly all who have ever lived the generative life,—that principle being a fiery one, in the true sense of the word. Persons of an intense nature will find that it unites with anger, making it uncontrollable; and also with all the other lower animal propensities, rendering them uncontrollably prominent. The waste of the life in that direction intensifies the passion and causes in the mind a consciousness of death, in the body a struggling for life. And as the intelligence does not recognize the root of the difficulty, it creates a combativeness in the nature, and a disposition to imagine evil designs in others, and thus becomes the worst adversary to social life.

But when the "Old Serpent's" head is bruised, his power to waste our life is broken and a correct understanding of ourselves and our fellows attained, then all cause of combat will be gone from us.

One who is truly clairvoyant, and can therefore look into the human body and see the exact condition of

the life, will see that the sex function is like a fire-place; and if the passion governs the person, the flame will be red and lurid like a smothered fire, with more of smoke than flame; beclouding the intellect, stupefying all the real consciousness, and creating in the mind uncertain vague imaginings. Such persons cannot think clearly on any subject, except perchance such as belong wholly to the physical senses; and all spiritual truth is inverted and mere nonsense to them.

But, in one who has conquered that passion and is conserving all the life generated, this fire will appear like a pure white flame; and, if he is well advanced, it will be seen as if a powerful electric light were illuminating the whole body,—as Jesus said, “the whole body will be full of light;” a light identical with the pure white light referred to by the Kabbalists who say there is a place in the universe where all is pure white light, and that light is God, or “The Crown, En Soph.” A life thus purified and intensified is like the God from which it came. But this condition demands more than mere continence. The mind must inspire that supreme light or fire by a soul devotion, or prayer of the spirit; as Paul said: “The spirit itself maketh intercession for us with groanings that can not be uttered.” True prayer arises from a conscious need, which produces an active desire; and that desire draws to the person the things or elements he needs. And the soul will appropriate the elements thus gathered, as food is assimilated for the use of the body.

Words in prayer should be sparingly used; yet it will be found useful to employ such as spring from the interior feelings without hesitancy. While words serve to unite the senses with the soul, yet they must always be accepted by the soul's impulse as its own vehicles, naturally adapted to create a physical condition like that

which the soul desires. I would positively assert that none can reach the highest goal of human attainment without praying a great deal, yes, constantly, and using words when the soul's impulse demands it.

We are told after Solomon had finished the Temple, he put the fuel and the sacrifice on the altar, but put no fire to it. He then spread forth his hands and prayed, and as he finished praying, the fire descended out of heaven and consumed the sacrifice. We are told by the same authority: “God is Love;” and also, “God is a consuming fire.” Both are true. No other fire but the one that comes from God can give life. All life originally came from God — or spirit (which-ever term you prefer); therefore there is a natural affinity between the individualized soul and spirit. All spirit is one, but differentiation comes of the soul, which is the conscious ego, developed through experience in matter and its uses.

The spirit that animates, and serves, is God, and is but ONE. All things exist in God, — past, present, and future; therefore a spiritual consciousness is the Spirit of Divinity and, at the same time, of Divination, or the Spirit of prophecy. We have always heard of prophecy, thought-reading, clairvoyance, etc. as belonging to all who make the attainment of Masters, — masters of the creative or generative principles of their own body. But the prayer of the man not master of the sex, calls down the fire of life, that will consume him. This passion must be conquered by yourself, the innate power of your OWN mind, then it is your own self that is Master and not another.

The angel said to John on Patmos, “He that overcometh, shall inherit all things, and I will be his God (i.e. Power,) and he shall be my son.”

The world is ripe for this work and many are becoming masters of self. One of the indications of this ripeness

is manifest in the avidity with which the people have received THE ESOTERIC, and its consequent marvelous success, when one considers the difficulties which usually attend all new, high, or advanced truths. The expressions and testimonials of our many correspondents convince us that the time has come when "the accuser of our brethren is to be cast out" and a oneness of the body as well as of the spirit established on the earth. For when those three evils we have been considering are conquered and made to serve their divine uses in us, all cause of inharmony and struggle will be forever destroyed, and when people have thus perfected their life and come to a consciousness of the Eternal One-Spirit, then all will be "mind readers," will know each the others thoughts, and thereby they will all be of one mind, though having different organisms and therefore serving different uses to the body. Yet every member will find, and intuitively be led into, their own normal sphere of usefulness, so that every function of mind and body will be free to act its real nature without restraint; for then no one can conceal his thoughts and motives from the other.

So it would be possible for such to be "All of one mind in one place" and, truly, a greater power would be manifest than on the day of Pentecost. For through the conservation of the fire of life in all, and none being present to eat them up, (as the prophet Isaiah said, "They eat up my people as they eat bread,") their person would become luminous, so that such a city would have no darkness at night, but would shine by the glory of spirit. This would be a miniature sun, being the Son of God.

This may seem like an ideal speculation, but let us look at it from the evidences we have around us. We know there are many mind-readers now, we also know that all those who make attainments in these things have

increased powers in every direction. Suppose there were ten or one hundred such persons who knew each other's mind and felt each other's feelings, then they could, if they would, all unite as one man for any purpose they wished. Suppose they were all united with the universal mind, the mind of God, having dedicated their life to God and the cause of humanity; what a power for good such a body would be! Compare that with a single mental healer's power; a person in Boston sits down and calls up the image of a sick person in St. Louis and treats the patient and often actually does cure him. How much more power for humanity's good then might such a body of men as described above, be?

John, while on Patmos, was shown one hundred and forty-four thousand such persons all together, and saw the wonderful power and glory of the assembly, and called it "The throne of God," and "the Lamb." He there beheld that body organized after the pattern of the heavens, as revealed in Solar Biology, and we have experimented on seating persons in the order given in Revelation, and found that the order of the Living Temple, as therein expressed, was actually demonstrated as a scientific truth. Imagine one hundred and forty four thousand persons filled with that inspired life, so that even their persons were luminous, all being filled with the spirit of divine wisdom and knowledge! But you will no doubt say this is an idea too grand to ever be realized here. But we are told the face of Moses shone so that the people could not look at him after being on the mountain, away from the people, forty days. And I have seen the faces of persons who were living this life, illuminated so that they could be distinctly seen in a very dark place.

But if this is too ideal, then the article in the February Number of the Esoteric, page 296, entitled, "An

Ideal to Ponder and Outwork," may suffice for the present. Many realize the need of a place where they can be away from the corroding cares of a business world, where they can prepare themselves for a more perfect sphere of usefulness in the world; and no one can be a competent teacher without a more thorough preparation than can be obtained under ordinary conditions. But all grand ideals must have a solid foundation, or they will never be realized.

Now the business side is this. We have an established paying business in THE ESOTERIC Trust Company which will pay a liberal dividend on the shares taken, through the publishing business alone. Second, the business of the Publishing Company can be carried on just as well in a new country as here. There are now at least a hundred persons who, having made considerable attainment, are ready for such a move. We purpose, as soon as shares enough are taken, to secure a tract of land large enough for our plans, and if the Publishing Company and a hundred other persons located on it, this immediately would raise the value of the land to more than twice its first cost, whereby the value of the shares would also be proportionately advanced. So the idea is practicable from a business standpoint.

"But," says one, "I want to be alone with nature and the God of nature." These people all want to live in the law of God which is our life. The prime law of God and of Good is use. Then all that go there should weigh that law well. What use is there in seven eighths of the ordinary talk among people. If I meet you on the street, the question should arise, "what have I of use to say to

you?" If I have no useful words to you, or you to me, I pass by without a word. Suppose you weigh this thought, and try and never have anything to say that has no use in it, would not our words be few? would not such a people, though all living together, yet be as if alone in their musings. I have advised, and given reason for it, that your words should be few and well chosen. See ESOTERIC for January, page 217.

The less we talk and the more we think and meditate from the interior, the wiser and stronger we become. When we take the law of use and make it our staff and measuring rod for every act, word, and thought, then we will begin to be wise and the world will begin to assume a new garment for us, a garment of beauty! Remember, dear friends, as the only evil is the misuse of good, so, without use all things are evil to you. True to nature were the words of Jesus, Matthew, chap. xii, verse 36, "But I say unto you that every IDLE word that men shall speak, they shall give an account thereof in the day of judgment." Again, we are told that "some men's sins go before them to judgment and others come after." Again, Jesus said, "Out of your own mouth shall ye be judged, and out of your own mouth shall you be condemned!" Then, being your own judge, to justify or condemn, let your past sins of habit be brought to judgment by you, and let the God within you weigh and measure them by the *Divine law of use*. Thus they will go before you to judgment, and they will be condemned and set aside while you go on "in peace and sin no more."

Peace be unto you!

H. E. BUTLER.

DWELLING on the earth, and at the same time being an inhabitant of heaven, is what constitutes one a true son of God.

THE Divine Man is given the power to create, dissolve, and re-create externals by the force of his spiritual alchemy.

THEO-SOPHIA.

LETTER TO A SEEKER.—FROM THE WISDOM OF THE WISE.

YOU ask the question direct, if I know of any way by which you can come into nearer relations with "those who know." It is a natural query, is often made, yet I almost shrink from hearing it, for few indeed are able to receive the disclosure, or accept the truth when it appears in response to their summons.

All Judea was once asking, as one man, the same question of the soul, but when the Incarnate Answer stood in their midst, His welcome was the cross; for the method and manner of his coming was opposed to the form and drift of their thought on the subject. It is so now. All the prejudices, pride and passion of the Nature-man array themselves against the incoming of the Arch-Natural, and claim to sit in judgment on it.

It all resolves itself into a question of *state*. The Life advances from within; just in proportion as you, by unselfish, whole-souled seeking after the highest and best, rise into the broad horizon of the Pivotal Man-Woman, Twain-one, he will draw near to you with welcome, help and guidance, and you will come into the light. Have no more doubt of this, my brother, than of the morrow's sun!

The preliminary virtues necessary for the seeker as he advances to initiation, are unselfishness, purity, the pursuit of truth, the forgiveness of injuries, universal charity, faith in the invisible ideal, worship of the Father-Mother whose dwelling is in the Spiritual Soul of humanity, but not in temples made by hands. All the race must come into the Arch-Natural order and life, but none before their time. Into the coming kingdom,—which is the kingdom of heaven—none enter until their preparations are complete.

As for myself, I am naught, and

my attainments are less than naught, but I have been permitted, as the outcome and fruition of a peculiar experience, to enter the school of the Spirit, and the words I write are not my own, but from those high, sacred, ineffable teachings, which are of the *Central Life*, falling from the lips of the "Twice-born."

You say rightly "that there are those on this continent who are modifying or shaping events." There is an Esoteric Science attainable by those who have evolved specialties of function, and which still bears its part in modifying and directing the processes of human history. There are those who have touched upon the keys of that chorded instrument of law, through which occult marvels may be wrought. The race of the adepts is not extinct. If met in the streets, or in the drawing-rooms, none would suspect them, and those who know respect their silence. The sacred fire has always had its votaries wherever civilization made its hold. It has its adepts under many names, and its mysteries in many modes.

If one will visit the cave-temples of India, and the sacred ruins of Ceylon, and thence explore the ancient works which survive in America, from the Isthmus of Darien to Peru, he may easily discover that the adept priest has been before him; from continent to continent the handiwork of the same mystery is graven upon the walls. Ten thousand years soon pass away; one culture giving birth to another and another, and each in succession becoming dust. But the great esoteric movement has survived through all; it has survived because the race owes being and continuance to this principle.

A new order of Divine-Natural humanity is being now led forth by the concurrent energies of superior and

occult powers, and the advancing wave is a revelation of the Sea. There are many now, in all lands, who are seeking, though unconsciously, to become initiates of its truth and partakers in its beatitudes.

Many who have sought as you have, share in the disappointment you express, at the barren results of the seekings. The truth of life is not far from every high and earnest man, but none will find it in the old Orient. Extremes meet; in this age the true East is found only in the farthest West!

The Divine Science, a knowledge, a power, a life, precious to the earth above all preciousness: that holds in its fire religion, and in its light philosophy; whose essence carries transmutation, and whose potency holds the elemental sceptre—that science, inverted, egoized, spectralized, survives in its last remains in Indian Yogism. The Orient is dead. The primitive force that exerted itself for æons there, has left its chambers. The life that once thrilled and energized in the Himalaya, now throbs and pulsates where the waves of the Pacific beat upon the Coast Range of America! Westward the course of psychic empire takes its way! *Seek there, and you will find!*

The man of men thought that the higher the culture, the more absolute should be the service. "He that is chief, let him be the servant." The elevation of the highest is for the uplift of the lowest. If a man will unself himself, he will know the ways of God, opening thus into the way of all existence. The way of the unself is the doorway by which the Initiate enters the temple of MAN, and he advances thence to the innermost shrine, where she who is symbolized as Isis, All-Mother, is herself unveiled.

The adept of Altruism burns with passionate desire to serve as an agent for instilling into the race those elements and qualities that beget the

spirit of universal fraternity; but the high esoteric culture, of which the Indian Rishis boast, has not been acquired by them in the sweet and genial labors of the service of the people. They have, in a measure, isolated themselves from the great racial sympathy and altruistic endeavors of mankind.

Locked up in the slow moving races and following a hidden cult, they have reduced to their command the animal elementaries, and constructed vast, vague and fluctuating systems of theosophic and cosmic belief. But if the heart grows cold as the intellect becomes weighty, if the ego ascends into the mighty palace of the reason for its throne and sceptre; in the destitution of the human affections and the absence of race-fellowship, they are classed among the abnormalities who have starved the heart. Aryarta to-day is like an organism whose best blood is drawn to the brain and there consumed as to its vital globules, flowing not back into the general system by generous return; so that its breasts have become cowardly, its limbs grown ulcerous and feeble, its feet one running sore.

Here is a vast people, content in their abjectness to serve for the pleasure of conqueror after conqueror; the multitudes of their armies but as wavering spectres before the English sword. The cause of this paralysis of nerve may be traced centrally to the high and proud hierarchy who, maintaining a subtle and profound intelligence, combined with an esoteric practice handed down from generation to generation, through schools of adepts, never evolved into the science of humanity, nor sought to quicken the common social instinct and intellect of their countrymen; nor gave themselves to spend and be spent for the humane ends of the race.

India has become, in the long course of generations, like the head of a man upon a body of the animal creation,

and the body serves the head. This high and elect caste of knowledge has been, for ages, a bodily absorbent of the living elements of thought and force that were generated in the body of the people; it has fed by absorption upon the popular *vril*, renewing its wasting *vrilic* energy by a corresponding depletion of the masses. In so doing, they did not serve their weaker and lesser brethren, but became *eaters* of them, exhausting their contents of spirit and soul, drawing on the precious seminal resources which should have been sacredly devoted to the uplift of *all the people*.

Instead of withdrawing their thoughts, secreting their knowledge, or making hiding-places for their power, they should have led down the wisdom of the ancient science into the public service. The evolutionary power of the race moves forth by means of enlightenment, and it is the function of the wise to exist for the enlightenment of mankind, as it is that of the sun and stars to shine.

The adepts of the esoteric Buddhist cult have sat for ages as luminous and lofty thoughts, high up in the brain of the East. They have labored for a private ascensive evolution all these ages, within the centralia of their own order. They have withdrawn themselves from the common fate of humanity, and have hidden away their knowledges from use, allowing the anciently great people of whom they were members by its proudest caste, to become negative, sensitive, the spoil of successive conquering hordes. They had knowledge, but had fatally drawn out of race fellowship and human sympathies and affections. So they failed to enter "through the gates of gold" into the Divine-Natural order and life; for the principle and law of that order is expressed in the mandate, "He that is greatest among you, let him be the servant of the All."

Stagnated as to the deeper personal-ity, these sages of Thibet live on as

minds of intelligence, but in a sleep as to the spirituality. They are brilliant abnormalists; the active power in them being mainly that of an occult natural intelligence. The advance of the dawning illumination of mankind is leaving the adepts of the East, the remains of the Magi of antiquity, in the obscured shadow; for they never entered into the grand march of the superior art, which follows the Star of Altruism—the star of Bethlehem!

Had these hierarchs of the hidden way devoted themselves to the welfare of their nation, in self-forgetting labors for the lost ideal, they might have shattered the deadly caste-system and caste-religion of India like a glass bottle. It is easy to dream and dream; to lose the sense of God in a vague pantheism; to wander in a labyrinth of imaginary creations; and to spin upon the self-axis, weaving in the brain romances of metempsychosis, nebulous conceptions of the finalities of life and the problem of destiny. This is "Maya."

Every man owes, to the mankind of which he is a member, the obligation to serve in it and for it, according to the measure of his best ability. He who isolates himself from this law, isolates himself with its penalty and fate. These cold and abstract beings, standing on the narrow ribbon of the astral experience, approach their fellow-men as being themselves, essentially and intrinsically, of a superior degree. They cut themselves off, in so doing, from the deep principle of race-fellowship in God.

By dying out of the affections that unite man to his kind they can prolong physical life, but they cannot win to corporate immortality, nor discover the secret of structural renewal, though this secret lies not far from any man. Heaven is chary of its mystery, lest egoists and self-lovers enter into the secrets of the great arcana.

Therefore to the tree of life, the access is guarded as by a flaming sword against those who, content with barren knowing, refuse to love and serve. For mere intellect is not permitted to intrude upon the secret fund of forces that are reserved to serve for the recreation of man. If these arcana, and the potent elixirs concealed within them, were to fall to the handling of those whose characters hold, within an educated intellect an egoistic spirituality, a planetary cataclysm might ensue.

These Mahatmas of the Orient have after all, merely doubled to a small degree on nature, and nature at last doubles on them. They have learned some of the methods of a subtle chemistry; they can subdue by their spells and employ for their magic the animal elementaries; they may gather fruit in Ceylon while walking with a friend at Lahsa; they may control the brain or hand of a medium in New York while sitting themselves with concentrated thought in a cell at Kounbonn, and so produce works like *Oaspe* or *Isis Unveiled*; they can arrest the motion of the bodily molecules and check the waste and drain of the volatile life, so as to prolong physical existence far beyond the century; they may acquire the faculty of entering into a species of cold communication, in a very distant manner, with some of the members of the multiplicity of the bright races that move in the Empyrean Space. Intellect may touch intellect from inconceivable distances, merely as cold mind; but by these and kindred works nothing is accomplished commensurate with the proper grandeur and dignity of man. They remain but egoized human separatenesses, who must not permit the waves of the warm human sympathies to penetrate the chill calm of the bodily life.

It is not by such hibernations; it is not in labors of mere nature, however occult, that the evolutionary prin-

ciple in man can find scope and verge to achieve its Divine destiny. The natural life, however lengthened by the arts of the secret chemistry, finds its motion arrested. After all the magic of renewal has been exhausted the sage finds that old age overtakes him, and he lies down at last in Nature's ooze where the shores of the earth space are washed by the breakers of the Astral Sea.

These high sages are wrapped in the cloak of a cold and proud intellectualism, and have drawn themselves away from the life movement and the thought movement of the burdened masses of their fellows. Had they opened their hearts to that enthusiasm of humanity—the martyr spirit,—that was the master motive in the breast of Buddha, Socrates, Jesus, they would have entered into the potencies of the new evolution by special lines of consecration to the race service, and have been as divine kindnesses to the trampled masses of those who think in the way of Buddha. They would have been the embodiment of the sweetest sympathies, the strongest sympathies that come through the electricity of vril in the planetary chain. Instead thereof, these cold, pulseless, self-involved Aryats have been but as the inextinguishable flame burning beside some votive urn, in the sealed chamber of a sepulchre. Where is the wisdom of the wise?

Those sages of Thibet who cherish the Esoteric knowledge have, of late, begun to depart from the silence that was heretofore the invariable rule, and to give to their secret tenets a bold and wide publicity. They are as the shy birds who dwell in the depths of the forest, and who now fly abroad with ominous notes because of the whirlwind; the breath of whose approach has shaken the nests upon the branches.

For the body of Buddhism is quietly in process of disintegration; it is

a vast, ancient man-image crumbling to dust. As the dissolution proceeds, the mind of Asia loosens its retained speculation and its subtle thought, which flow into the human atmosphere of Europe and America. They hope to make Christendom as Aryarta, forlorn, crowded with its supine myriads, held in the iron persistence of caste. Already the tides of this vast magnetic sea are pouring into the western world. The immense body of latent thought that has been accumulating in India for the last seventy thousand years is flowing into the brain of the western nations, and will tend to modify all mental evolution, and consequent opinion and action.

A movement this, with but the merest point of a visible propaganda, which in power of subtle force, has had no parallel since the days of Sakyamuni. But shall India and Thibet over-sweep us, and make us as Thibet and India? Shall the dissolving East

be led through the West for its dissolution also?

The advance of the thought of Buddhism into the mentality of the West, is coincident with the appearance of an *Occult Power* whose principle is not hierarchal but evolutionary, not intellect only, but spirit and life. "I am come that ye might have *Life*." Through this unselfed warm-blooded science are now being instituted those mysterious elements, that shall serve for the formation of the new electrovital body within the shell of man's natural form. This is the vital Fact, in which is gathered up the world's life.

There is an occultism of the Altruistic spirit in man. There are hierophants of the heavenly science who have attained to the logic of creation. They think and feel abroad into the sympathies of humanity. Living realists are they, among the crowds of human phantasma.

[To be concluded in our next.]

PHYSIOLOGY OF IMPRESSION.

BY G. H. HUNTER.

STUDENTS of physiology are well acquainted with the fact that mental power is in ratio to size and convolutions of the brain; that, the deeper these outer foldings of the cerebrum, the greater the surface of nervous matter; that this matter of nervous tissue receives impressions because of the movement made in the molecules by something we call thought; and that the brain is only one of the centers of nervous matter. It is well, in this connection, to suggest that, although the skull contains the brain proper, smaller brains are quite numerous, especially in the spinal cord, and in the Sympathetic System which most directly presides over digestion, circulation, and respiration. But the nervous tissue, in one form or another, gives its branches to all parts of the

body; and we have abundant evidence to prove that it everywhere responds to irritation when caused to any of its most delicate or most distant parts. If some irritating substance touches the foot, the vibrations made in the atoms of nervous fiber, report the sensation to the nearest center—little brain—and instantly a response is given and the foot, perhaps, removed. Here is vibration,—intelligent action, in the foot. This has led some advanced thinkers to suggest that wherever there is nervous tissue there can be thought.

Education, then, consists in making these centres so harmonious with our surroundings, that we can think and act all over. This being true, we are able to understand how much advanced the student may be when he

can "think in his feet." How many of us can think with the spinal cord? When a snake's head is taken off, it can still make the body move by the force of the energy in the small brains ranged along its vertebræ.

Education in the common, worldly way, has been directed toward rendering a portion of this nervous tissue sufficiently sensitive to easily catch impressions and correctly register them. These impressions are derived largely from without. By and by, the mind, by this process, secures

what we call an education. But still there is a great store of nervous matter waiting for impressions which never come; waiting for work it never gets to do. However, it requires to be sensitized, before it is able to catch the delicate vibrations which the spirit is constantly making in the invisible ether. Like the plate for the camera, it must be cleaned; the dirt must be taken away, and the whole surrounding made pure. When this is done, in comes the light of heaven, and lo, the impressions!

REASON; A NATURAL AND SUPERNATURAL FORCE.

WE are part of nature, living, breathing, reasoning products of the natural world. The life that slumbers in rocky mountain ranges, that manifests itself in grass and tree and flower, in bird and animal, appears in man a self-directing power.

Nature comes to consciousness in man, and expresses herself as reason. The child redeems and glorifies the mother.

Everything that is ugly and evil, is to give way and disappear before the transforming power of reason. For this is the divine interior light that lighteth every one that cometh into the world. Burning fitfully here and there, and oft obscured, it is yet to irradiate the world with its light.

Reason is not foreign to nature, it is natural, and it is super-natural. It is God in us. It is sun and moon, snow and mountain ranges, and bud and flower, in us. It is God's thought expressed in the whole natural world,

in our thought. It is life within life. The soul, confronting nature's glories, claims them with unutterable feelings, as its own.

Conservation and transformation of energy, and its final expression in man, is the process of life. Then comes the work of the active agent man, reacting upon, and transforming his environment, and bringing it into adaptation with his wants and desires, until order takes the place of disorder, and the natural world becomes one with the super-natural and divine.

Through sunshine and storm, through gladness and sorrow, we are being moulded into shape, and toward the full disclosure of our powers. We are human worlds from the central orb of being, built up, sustained and developed by the accretions of universal life.

NEETH.

BROOKLYN, N. Y.

FAITH is the confidence of the human soul in a higher reason than its own reason. It therefore exalts the intelligence of man, instead of degrading it; but faith is superstition and madness if reason be not at its base. Any faith which does not

illuminate and extend reason, is a superstition. To believe is to acquiesce in what we do not now know, but which reason assures us beforehand we shall know, or at least, recognize, some day.

PHILOSOPHY OF ASTRAL SPECTRES.

WE have been requested to give a scientific analysis of the above subject. In order to do so, we will first give an analysis of the creative forces, with evidences of the law governing them, for in dealing with laws and principles, we have to confine ourselves first, to their physical and intellectual expression, second, to reasoning from analogy, and the latter method is as correct as mathematics when drawn from established facts. But even if time permitted, the available space in these columns would not be adequate to give anything like an exhaustive treatment of the subject, but we trust to the superior ability of our readers to supplement the deficiency by the exercise of their own reason and intuition.

All the great masters have been united in the recognition that there are seven creative principles in nature. The revelation made to John, as given in the Christian Bible, makes the number seven more prominent than any other number, because, as there employed, it is wholly related to the ultimatum of the work of creation. In the February number of THE ESOTERIO there is an article by I. A. Osler, page 284, setting forth the seven-fold nature of man; but as man comes into existence by the same law as the earth and everything upon it, so this seven-fold nature is derived from the principles active in all Creation, and we know that Nature's laws are *absolute* and brook no deviation in their methods.

We are able to demonstrate, by the aid of the Science of Solar Biology, that the planets of our solar system are the instruments through which these seven factors are operating, and that from the diversity of their movements comes the diversity of

organized life upon the earth. In all this diversity there is always some one dominant principle that controls, causing the others to be subservient; and it is well known to the mental philosopher, that if any one of the inherent principles of human life becomes inharmonious or, so to say, disobedient to the dominant one, then disorder and disease arise, and this holds true in every department of nature. When our government was a united body, the body was normally healthy, but when secession came, then came disease and struggle. The law of existence is the law of orderly submission to the higher powers, higher laws; and in the life workings it is the higher principles which promote progress.

The relation between law and principle is as quality is to power, or as mental tendencies are to the organic qualities that produce them; principles underlie laws; laws are the modes of principles in expressing themselves. Principles and qualities differ in that principles may and do operate in diverse qualities, but qualities act from the innate principle, and the innate principle determines the law of its being. Being implies principles organized under a controlling head; its attractions and repulsions are the laws of being, to deny their expression, would be death, or destruction of being.

We give below a table showing the principles that are the cause of being, organic structure, and the planets from which they are derived, and their relation to the seven-fold nature of man, and from that we trust to be able to make plain to your minds the actual state of our unfoldment on the ladder of development, and in what sphere or state of conscious-

No.	Planets.	Principles.	Phenomenal Expression.	Seven-Fold Man.
7	Uranus.	Sensation.	Consciousness, Life,	Spirit.
6	Saturn.	Transmutation.	That which changes Matter into a Spiritual or Sensating State, . .	Spiritual Soul.
5	Jupiter.	Fermentation.	That which struggles for a Higher Order of Life.	Human Soul.
4	Mars.	Cohesion.	Mother Love,	Animal Soul.
3	Earth and Moon.	Order.	That which makes the Image, . .	Form.
2	Venus.	Discrimination.	Love and Hate,	Animal Life.
1	Mercury.	Force.	The Undifferentiated Quality of Matter,	Molecular Body.

ness we would find ourselves if we should pass out of the physical form. For what attraction and repulsion is to inanimate matter, love and hate are to mind. (See "Nine Lectures on the Seven Creative Principles," by your humble servant.)

The above table presents to the eye the Seven Principles, and in accordance with the nature of the controlling one, so will be the attraction, and consequently the sphere of our loves, and God is not an arbitrary monarch to force us, while in or out of the body, into any condition that is contrary to our real nature and needs.

God, as Creator, is the servant of all. God is spirit and life, yet we cannot accede to the idea of his creating something from nothing, but must reasonably accept Swedenborg's position that "God created from himself;" therefore all that is, is spirit; even the grossest matter is so by virtue of condition, and creation means simply a method by which God individualises himself, through knowledges gained and made personal, by experiences, in the uses of life's work. Therefore what we are is determined by the amount of knowledge gained relative to the facts of things that are—that is of truth, which expresses the methods of principles, and which arises in them and manifests according to quality.

Creation in its beginnings is the same as education in its beginnings, therefore the first rudiment is Force which controls all the other qualities and binds them, in a mass, which is active and yet passive to the higher principles, therefore it has been called the molecular body; this includes all bodies from the planet down, man's body inclusive.

The second is Discrimination which gives polarity to all inanimate matter, and is the classifier of animate life, serving to keep the species pure and distinct. In man it appears as love and hate, which is its phenomenal manifestation in animal life.

The third, Order, is that wonderful workman that is so wise and minute in all his work, so that all the qualities and principles are expressed in the most perfect detail. By his accuracy we recognize each other and each thing by its own peculiar form, and even the intricate minutiae of expression in every part.

We are told in the Bible that "The Lord God made every plant before it grew." It was first formed in the astral ether, and it remains there long after conditions extinguish its material expression. We are told by science that this ether is far more dense than steel, or than any solid substance we are familiar with. This ether is the most subtle substance we know and it belongs to the great grand zodiac of the sun's center, through a single sign of which it takes 2150 years for our sun to pass. Therefore, whatever makes an impression upon this ether, must be more lasting than anything else we know of. Every object makes its impression in this ether as literally as a foot-print in the snow, but this plastic substance, being the first or highest, is the original from which all things come; it interpervades the earth, and is the basic substance out of which everything material is formed into the image and quality of its prototype in the astral ether. As all that pertains to matter moves so much more rapid than does the astral ether; therefore, after the earth form disappears, the spectre will remain for many years. We have, all probably, heard of, or ourselves experienced what used to be called "Second Sight," but which is now known as "Clairvoyance." Persons who have this power can see the image of a tree years after the tree has been taken away, also that of houses, animals, and of persons. These images are called Spectres, and account for the frequent and varied appearance of the "mirage" in desert places, where the absence of the atoms of moisture in the atmosphere, renders the astral spectre, — the reality of a former time — apparent to the external sight.

Here we approach a realm that because of ignorance (ignore-ance) is labelled "Superstition and Folly," but we have some of us come into a conscious ability to explore it and find therein realities more substantial than the material world. We have daily evidences that all form has a functional power, that the principle which caused the form always adheres to it, and by virtue of that a potential energy follows. For illustration: It is observed that the spirit of the author is felt in his works, so much so that there are sensitives who can psychometrize cor-

rectly from a book delineating his mental states, even though the author may never have seen the copy in question. Again when we read the writings of an author we always get a sensation from the word formations characteristic of the person who wrote the work. Thus it is evident to any one who wishes to observe these things, that if so vague an image as the word formation will attract and hold the qualities of the author that produced it, this must be much more true of the astral image.

Every substance has what we call its chemical composition, and produces, when brought in contact with the organism of man, its own peculiar effect upon the mind and senses. The ancient idea of magical words, spoken or written, had in it a phase of truth, derived from this law; the same also applies to magical amulets on which certain image work is wrought. If the image is in harmony with these seven creative factors, they become a magnet for the attraction of such qualities and forces as they actually express according to the law of form in nature. So that when one knows the language or forming power of creation, he can make an image that is potential.

As every seed brings forth a form according to the principles and qualities inherent, so every form gathers like principles and holds them as long as the form remains. Form is the body of the principle that controlled in its formation, but as the astral ether changes, the astral form dissolves, analagous to the dissolution of the physical form from the changes in matter, only far less rapid. The form of a person was made according to the character of the controlling thought of the parents in whose body the germ grew, and that controlling thought had its own natural loves and hates, which classified and characterized the persons in their own normal sphere in the world, therefore, the old maxim, "Birds of a feather flock together." God and his laws never change, because the law of nature is the law of God's being, therefore, the change called death does not change any of these laws.

But some will infer that if the form is the body of the principle that formed it, it must be a conscious entity; not so however, as form exists before even the

animal soul (No. 4) and to the clairvoyant there are abundant evidences of the contrary. They often see persons who are living in the body who are at the time, actively engaged miles away. This form travels with the thought, and many times without the thought, but as it is the form of the person it is always connected with the thought and especially the feelings; therefore, persons of a strong concentrative mind can call that image to them without the consciousness of the other and work on that image to affect the mental conditions of the person, and through that the physical body; for if you affect the psychic form, you affect the body and through the senses the mind. This form has in itself no consciousness, yet being in the form of intelligence it acts as though it were the conscious entity, because it attracts the thoughts that the principle produced, and it also has power by virtue of form and consequent function to attract the elements like itself and act from their power and thus have a kind of semi-consciousness, which is from the thought-creating process of the planetary movements; therefore, by knowing the planetary influences it can be known what power these so-called astral spectres will have, which is one phase of astrology.

When the development is controlled by the fourth principle "Cohesion" or the "Animal Soul," then the self love, i.e. love of life, is dominant, and these spectres and visions in all their work are in the form of selfishness, so much so, that a physiognomist could immediately see it in their form. Such minds, when in the body, have no higher thought than the care of self and offspring; they are of Mars, the ancient "God of war." So long as they have a body they are ever attracting to them that quality, and their form when they leave the body acts under the control of the same. These are they who cause dreams of passion, wasting and appropriating the life to vitalize their own forms and thus prevent their dissolution. [See "A View of Creation," by Tyrenus, in *January Esoteric*, page 256.] This is done through their close alliance to the influence of the moon, and persons who are of similar nature attract such around them in great numbers and vitalize them from their own life and thought

until they become another part of themselves, acting, speaking, and living from their life, and serving their will. These are the spectres that serve the evil, selfish, designing magician, and are the active ones with many mediums.

But when this form is dominated by the fifth principle, Fermentation, or the Human Soul, then there is a restless struggle for higher conditions; it is then so near Divinity, or so near the Son of God, i.e. the Spiritual Soul, it constantly feels its influence, which causes great struggling; but not having yet become imbued with the spiritual quality, it does not know for what it struggles. So, there are combats one with the other and their ideal of greatness and grandeur is wholly related to earthly conditions, either for wealth, education, or power over their fellows. And when such pass out of the body, they, like those previously treated, are immediately separated from the spirit; for no connection having been established between the lower creative forces and the cause realm, they belong to the elements only, and into them they will return, to be governed by their law. These bear the same relation to the solar and lunar ether as the others, therefore are subject to the call and service of some medium or person that has a morbid love of occult phenomena. Their "Karma," as the orientals call it, is what they have developed in their form and function of use in creation; and by their being detained under the ruling will of some one in the flesh, their real or spiritual form that would otherwise be re-created or re-incarnated through the generative principle, serves under the medium's self-love and is hindered in its upward progress; whereas, if left to nature's volitions they would soon return and finish their work, by creating the sixth, the spiritual soul that would unite them with the universal Life; for as soon as the thought and the universal Life or Spirit are united, there is perpetual consciousness, which is "the at-one-ment" referred to in the Bible; but all life and spirit being one, the form, being made a proper instrument to express the controlling principle, is bound by that principle; therefore as soon as the universal life returns to itself, this form is liberated, and, coming within the

organic life of the medium which gives it consciousness, it is held by this attraction and speaks and acts from his or her consciousness. But during the time a medium is "under control," as they call it, of one of these spectres, and while, perchance, it may be arguing against a particular line of thought;—if one of a sufficiently strong will places his mind on the spectre, and imparts his life, by sending his feelings with the thought,—the medium will change about and begin to reason from the mind that has, by superior force, taken control of the spectre, causing it to contradict its previous statements.

We should bear in mind, that thought as well as mind has form, but not necessarily a conscious life. United to individual life it has consciousness, but apart from individualized life there is no conscious volition. Now, in conclusion, there can be no harmony or oneness with any principle without a conscious active love. Look then at the diagram and determine. "Do you love No. 1, the physical body, most of anything?" then to it you will cling, and when you lose your own body you will conjoin yourself to another and be subordinated by its will.

"Do you love No. 2, Animal Life and its sensations, more than anything else?" then into those currents will you be drawn, becoming a force for passion and licentiousness in the persons and bodies you infest. "Do you love No. 3, the world of physical form and its uses?" then you will be found in that realm, without a conscious ego unless united to one in the body.

"Do you love No. 4, home, family, children, and the earthly existence, more than anything else?" then to that realm you will go as shown above. "Do you love No. 5, the active struggle of a business and reasoning plane of existence?" then to that sphere will you go and apparently continue the struggle as if you were a conscious sensating being, yet with individual consciousness, only if you become allied to some one who has such. Your volition will be of a semi-conscious state, acting from the solar and lunar ether, and in part from the person to whom you are or may be allied.

"Do you love No. 6, Spiritual knowledge and God-wisdom most of all?"

then you are in a condition to begin at once to read such subjects as those in **THE ESOTERIC** and the Bible, and begin to understand them, and through understanding come into a consciousness that you are a spiritual soul and, as such, the Son of God. Such a consciousness will be ultimated through your having the **WILL** to conquer the five lower principles and thus be enabled to utilize the sixth, Transmutation, changing the grosser material of sex

life, into "the water of life, as clear as crystal," through which potential element you, the spiritual soul, become one with God. "And as the father hath life in himself, so hath he given to the SON to have life in *himself*."

Submitted by your humble servant,
H. E. BUTLER.

For explanation of the astral fluid, solar fluid, and lunar fluid, see page 165, November number of **THE ESOTERIC**.

WHAT DO MIRACLES PROVE ?

"WHEN thy senses affirm that which thy reason denies, reject the testimony of thy senses, and listen only to thy reason." **MADMONDES.**

THE following story from the Talmud furnishes a pointed illustration of the relation which reason and conscience sustain to sense phenomena, in the matter of determining the law and doctrine of life.

"On a certain day, Rabbi Eliezer ben Orcaz replied to the questions proposed to him concerning his teaching; but his arguments being found to be inferior to his pretensions, the doctors present refused to admit his conclusions. Then Rabbi Eliezer said, 'My doctrine is true, and this karoub-tree which is near us shall demonstrate the infallibility of my teaching.' Immediately the karoub-tree, obeying the voice of Eliezer, arose out of the ground and planted itself a hundred cubits farther off. But the Rabbis shook their heads and answered, 'The karoub-tree proves nothing.' 'What,' cried Eliezer, 'you resist so great a miracle? Then let this rivulet flow backwards, and attest the truth of my doctrine.' Immediately the rivulet, obeying the command of Eliezer, flowed backwards towards its source. But again the Rabbis shook their heads and said, 'The rivulet proves nothing. We must understand before we can believe.' 'Will you believe,' said Rabbi Eliezer, 'if the walls of this house wherein we sit should fall

down?' And the walls, obeying him, began to fall, until Rabbi Joshua exclaimed, 'By what right do the walls interfere in our debates?' Then the walls stopped in their fall out of respect to Rabbi Joshua, but remained leaning out of respect for Rabbi Eliezer, and remain leaning until this day. But Eliezer, mad with rage, cried out: 'Then in order to confound you, and since you compel me to it, let a voice from heaven be heard!' And immediately the Bath-Kol, or Voice from heaven, was heard at a great height in the air, and it said, 'What are all the opinions of the Rabbis compared to the opinion of Rabbi Eliezer? When he has spoken, his opinion ought to prevail.' Hereupon Rabbi Joshua rose and said, 'It is written, "The law is not in heaven; it is in your mouth and in your heart." It is in your reason; for again it is written, "I have left you free to choose between life and death and good and evil." And it is in your conscience; for "if ye love the Lord and obey His voice within you, you will find happiness and truth." Wherefore then does Rabbi Eliezer bring in a karoub-tree, a rivulet, a wall, and a voice to settle questions of doctrine? And what is the only conclusion that can be drawn from such miracles, but that they who have expounded the laws of nature have not wholly understood them, and that we must now admit that in certain

cases a tree can unroot itself, a rivulet flow backwards, walls obey instructions, and voices sound in the air? But what connection is there between these observations and the teachings of Rabbi Eliezer? No doubt these miracles were very extraordinary, and they have filled us with astonishment; but to amaze is not to argue, and it is argument, not phenomena, that we require. When,

therefore, Rabbi Eliezer shall have proved to us that karoub-trees, rivulets, walls, and unknown voices afford us, by unusual manifestations, reasonings equal in value and weight to that reason which God has placed within us to guide our judgment, then alone will we make use of such testimonies and estimate them as Eliezer requires.' "

OCCULTISM WITH THE AMERICAN INDIANS.

No man who is acquainted with the customs, habits, and religious ideas of the American Indians,—who has become informed upon the doctrine of the Yoga-Philosophy, and has carefully studied the wonderful production, compiled from knowledge gained and fragments reduced from the Eastern wisdom by Dr. Street of your city, — can possibly fail in the discovery of vestiges of Occult science, even in the most degenerate of the American tribes of those descendants from the ancient Aryan race.

During the many ages that have intervened from the dispersion of the Aryan people up to the present time, the traditions have become corrupted, and most of the true Occult practice lost; but, there remain to the present day, as exemplified in many of their rites and ceremonies, vestiges of truth, that are recognizable to the student of Occultism.

Evidences of the above fact are found in the ceremonies of the Teotihuican rites, in all the central Mountain tribes of Mayapau and Uxmal, as also in many of the Pueblo tribes of the Northern Apache. Teotihuican *fete* is, in reality, — the commemoration of the departure of Montezuma, as are also the same ceremonies of the Peruvian Andes Indians, with slight modifications, the commemoration of the departure of the Inca, (by departure, is meant

death, so called). The Inca of Peru and the Montezuma of Mexico were adepts, or Hamas, for the respective peoples, and many of the monuments of those days still exist in the dense forests of the respective countries, showing the traveler silent evidences that the Eastern wisdom was well known and duly practiced in this Western world, ages before Cortez invaded their hospitable shores. The *dress* of the Father and Mother, representing the Maker of worlds and invisible spheres, or planes, are striking and unique, on Teotihuican *fets*. The opening of the mystic circle is accompanied with a *silence* most profound and ominous, — then the weird chant of the Father and Mother Montezuma. At these ceremonies, all classes of sick and infirm are healed, or supposed to be healed, — the venom of the serpent bite or insect sting is instantaneously destroyed and no harm is received from such bite or sting.

These ceremonies last seven days, and no Spaniard, Mexican, or White man, is suffered to approach the Indian lodge. It is stated, upon Mexican and Indian authority, that there are large towns in the heart of the deep forests of Uxmal, into which no white man of any nation has ever been permitted to enter, — that the Indians belong to the unbaptized, and worship in the ancient forms of Montezuma.

No Indian in all the Catholic countries of the Latin states of the South, believes in any religious form or dogma, but holds to the ancient rites and mysticisms of the past ages. The Pueblos of the frontier all have their mystic circles, and perform their secret rites and ceremonies and the healing of diseases. The universal characteristics of the American Indian is *secrecy* and silent meditation.

The Indians claim that all of their most noted medicine men and chiefs, are men who talk and hold converse with angels and Indian spirits, — that upon all important occasions, advice and directions are had from immortals who never leave very far the old haunts of life.

The celebrated Apache Chieftain "Cochise" had his secret circle of medicine men, their assembly room being a cave, in which he had buried the images of his departed guides, their war implements etc., and which was held sacred from all attacks in warfare. If the enemy had gained entrance to this cave, as many a white man did during the Cochise war, he, or they, were unharmed.

This circle-room, or cave, is upon what is known as the Old Cochise Ranch, situated near the Buri mountains, in one of the most lovely of mountain valleys, — oblong in shape or in general contour, and containing a lake of pure mountain water; but now, as all other Indian homes, owned by the white man, — Cochise being gathered to the Indian majority. Occultism only will save the remnant of the American red men from extinction. The supernatural is inherent in their nature. The very

wind that blows, talks their language, they understand it, they are governed by hidden mysterious voices.

Occultism is the teaching of the medicine men of all Indian tribes.

The true medicine man has his chants, as does the hierophant, — he is clairvoyant and clairaudient, and *can* and *does* hold converse with the spirits of the departed.

No white man is ever permitted to enter the sanctum sanctorum of the Indian adept, — or medicine man.

Some mountain men have claimed to have been thus honored, but no credence may be attached to such statements.

The *sine qua non* of an Indian's *medicus*-ship is *secrecy* and *meditation*.

The Indian race will never become civilized and enlightened by and through the missionary influences of Orthodox Christianity, while wood grows or water runs. They can only be reached by and through the omnipresence of occult forces. These manifestations must be introduced by *genuine* pilgrims, who have the Indian cause at heart. A man and woman, both occultly proficient, must go among them, live as do the tribes, form circles, produce phenomena, and choose from among the tribes the best adapted, and train them to occult work, how to live, and direct in the unfoldment of knowledge and truth.

This course, and no other, will in five years time accomplish more and raise the Indian higher than all the government policies and christianization have done for the last two centuries.

THE RECLUSE OF KIOWA.

THERE are states of magnetic trance when the spirit reveals itself above the plane of matter, as the hidden angel and controller.

THE tradition of the Kabbala rests wholly on this one magical dogma—that

the visible is for us the proportional measure of the invisible. It is this dogma which is eternally reproduced in the symbolism of all religious forms—(creation springing from spirit objectified through a word.)

EASTER.

BY JOHN LATHAM.

BRIGHTER gleams the sun each day,
 Winter's scepter fades away;
 Laughing brook and leaping rill
 Gaily bicker down the hill.

Buds expand, sweet flowers bloom,
 Where so late was winter's tomb;
 Earth puts on her living green,
 Easter cometh like a queen.

Song of bird beguiles the hour,
 Gardens teem with dainty flower;
 Orchards spread their perfume wide,
 Meadows bloom on every side.

Silent mighty forces sway,
 Spring in its resistless way;
 Onward moving through the earth,
 With its welcome vernal birth.

Man, as well as bird and flower,
 Truly feels this silent power;
 Easter worketh in him birth,
 More than spring bestows on earth.

Knowing this, who then would stay
 Easter blessings in their sway?
 Shed them freely far and wide,
 Easter joy with all abide!

EDITORIAL NOTES.

WE particularly request subscribers to notify us of any and all failures to receive *THE ESOTERIC*.

THE April installment of the "Science of Understanding" did not reach us in time for this issue, but will appear in our next.

OUR subscribers understand quite thoroughly by this time that we appreciate the names of all persons likely to be interested in *THE ESOTERIC*. But as each number reaches many new parties we repeat the invitation on their account.

THE month of March has been characterized by more than its average of storm and disaster, especially in the States of the Atlantic coast,—a sort

of evening up of the blizzard account between the East and West; while on the other hand the seat of the labor troubles shifted from Pennsylvania to the Mississippi valley.

COMMENCING with thirty-two pages we soon increased to forty, but have for the past four months uniformly given forty-eight pages, over forty of which have been devoted to reading matter. It is our motto to advance rather than recede; and we confide in the same hearty co-operation on the part of our subscribers for the future which has warranted this course in the past.

THE article entitled "Theo-Sophia, or a Letter to a Seeker," by Nemo, is

worthy of more than ordinary attention. Adherents of the Eastern Theosophical Society may take exceptions to the character it attributes to the oriental masters and their work in the present day; but it will be well to suspend judgment until the conclusion of the letter, which will appear in the May number.

METAPHYSICS, the opening article of this number, by Dr. J. C. Street, while somewhat critical of present systems, is full of suggestiveness and soul vibration, and will be found to be a useful contribution to the literature of the subject. Dr. Street's book, "The Hidden Way Across the Threshold," is well advanced in its sales of the second edition. Notwithstanding the adverse criticisms from certain quarters, it is proving a most gratifying success, and our correspondents speak of it in the highest terms.

THE Esoteric Chautauqua is daily securing increased attention and popularity. Systematic reading in concert with other minds is in accordance with Paracelsus' laws of a "magic circle." It certainly has much to recommend it. The readings commence with "The Perfect Way." The best of esoteric literature is being secured and will be brought within the reach of all the members. For further particulars address, President of Society Esoteric, 478 Shawmut Avenue, Boston, Mass.

ADDITIONAL sites for the summer reunions and training school of The Esoteric Chautauqua are being submitted, one of which is on a most charming lake in Wisconsin; another site which offers many advantages, is suggested from Michigan. The North West is a great and enterprising section. It usually manages to capture the presidential conventions, and it remains to be seen if it will also secure the Esoteric Chautauqua. The claims of the respective States

will be duly considered and a tour of inspection made at the proper time. The books are still open.

H. E. BUTLER lectures before The Society Esoteric at 3 P. M., each Sunday. He is at present delivering a Sunday evening course on the esoteric meaning of Revelation, commencing at 7.30 o'clock. The public are cordially invited to the above lectures. The meetings on Wednesday and Friday evenings are for members only. One evening each month is devoted to the reading of a monthly journal called "The Gleaner," which is made up of contributions of the members. The occasion for March was particularly enjoyable, the articles showing ability on the part of the contributors. The lectures and meetings of the Society are at 478 Shawmut avenue.

SWEDENBORG'S writings are a remarkable, one might almost say, inexhaustable repository of esoteric knowledge. Yet his habit of thought and method of expression have on the one hand a profundity and on the other a prolixity which are beyond the ability or patience of most minds, and therefore to a large extent serve to prevent the general reading and study of his works. It seems to be in the nature of things that the very effort at revealing esoteric truth should partake in a measure of the conditions of concealment. Notwithstanding this, Swedenborg's writings have had a marked and modifying effect on the currents of theological thought since his day, and are unquestionably destined to exert a still wider influence in the coming time. We propose in the May number to commence a series of articles, giving in concise form the most essential and interesting portions of his works.

THE FITNESS OF THINGS.

MENTAL Healing and kindred topics are given considerable space in

this issue. This has come to pass spontaneously, as if by a law of natural fitness, this being the ♈ (Aries) number, which sign pertains to the head, and represents the mind and mental function in man and Nature. In addition to "Metaphysics," by Dr. Street, Mrs. S. E. True contributes "Instruction on Mental Healing," considering the subject largely from a biblical standpoint. Views of this subject are also given from the standpoint of Solar Biology, while "Reason, as a Natural and Supernatural Force," "The Power of Thought," "The Physiology of Impressions," "The Mind of Wisdom," and other articles, have a decided Aries flavor. From habit it has come to be a second nature in this latitude to expect the anemone and violet in May and a wealth of roses in June, and so on throughout the calendar. In short, in the field of Nature each period of the year produces its own specific flora; and this we are coming more and more to see pertains as well to the realm of mind,—that a dominant current of thought characterizes each period of the year. And why should this not be so? man being the crown of creation, and as such a part of Nature; that in turn is but the visible expression of an unseen and spiritual domain of causation, from which the processional thought and will of the creative mind is ever moving with mighty and magical purpose.

SEASONABLE THOUGHTS.

WE have already referred to this as being the Aries number, the head and forethought, as it were, of the year. Physicians tell us that the system is specially active and needful of care at this season, this advice may sometimes be given with an eye to increase of practice; but it is not without foundation in fact. We are all more or less affected with what is often called "the spring fever," and realize that

a re-adjustment of the system to the changed conditions of Nature is demanded: lighter clothing, less carbonaceous or heating food being required, as the blood needs to be cooled, cleansed and fitted to the uses of the brain; otherwise conditions of disease arise, possibly the plans and uses of a season are defeated, and even death itself may be the penalty of our not rising to the requirements of Aries. The first of January is ordinarily the time for adjusting one's business matters, balancing his books, or forming new combinations, all of which naturally pertain to ♄ (Capricorn), the business sign and function of the year. But at this season a different kind of forethought and adjustment is not only in order, but imperatively demanded. We wisely and instructively take a mental survey of ourselves, and the proverbial and almost universal new Easter bonnet and hat are not without their esoteric significance. The new spring suit should, and, in an occult sense, does have more than a mere outward meaning; and it is well that we should come into an understanding of the significance of things, and realize why we do this, and why we do that, and what they esoterically imply. It seems as natural to man as to Nature, that he should be reapparelled; but we should bear in mind that Nature gets her renewal from within, and is thereby enabled to come forth with a freshness, vigor, and fruitfulness that are adequate for the needs of another yearly cycle. Therefore be not content with the merely symbolical new suit or hat for the outer man. Let us also be mindful that at this season falls the sublime and typical festival of Easter, emblematic of the resurrection both of Nature and man; and therefore let the MIND be quickened with the LIGHT and LIFE of the new time, that it may serve as the fitting keyboard to the higher harmonies of planetary life.

QUESTIONS AND ANSWERS.

WE are repeatedly being asked the meaning of the word **ESOTERIC**. According to the dictionaries the term comes from the Greek "esoterós" or inner, interior. It was applied in the ancient mysteries to those doctrines that were designed for the initiated, in contradiction to those that were imparted to the uninitiated and termed *exoteric*. The term **ESOTERIC** consequently stood for the mysteries and secrets of the Temple that could be known through preparation and timely initiations only. One expression of the motive for secrecy is found in the sayings of Jesus "That men do not cast their pearls before swine." At the present time this word is less employed as designating arbitrary and enforced secrets, than as applying to those inherent mysteries of life and nature which can only be understood by the cultured and illumined soul. **ESOTERIC** in the sense in which we employ it, does not imply any purposely concealed truth. All truth is esoteric until one is unfolded to comprehend it, and **THE ESOTERIC** will remain a mystery to all who have not expanded in some degree to an understanding of its phases of thought. But it is a law of mind that a truth but partly understood by the intellect is, nevertheless, comprehended by the aspiring soul, and thus becomes a seed for a conscious understanding in due time. Therefore the reading of esoteric thought will always be beneficial. We often experience in the second reading of an article of this kind, that the mind has ripened during the interval since its first perusal and that we are better prepared to grasp, enjoy, and profit by its **ESOTERIC** contents.

SOLAR BIOLOGY VS. MENTAL HEALING.

TWENTY or more have in one form or another asked the relation which Mental Healing in accordance with Solar Biology bears to Christian, Mental, or Metaphysical Healing as ordinarily taught.

Ans. Solar Biology is not in itself a distinctive system of healing, but rather a science that gives light to all systems of treatment by supplying the physician with a simple but certain key to the nature of each particular patient, his dominant mental state and consequent producing causes of disease.

For through this science we know what mental condition governs, or is governed by, each and every function of the human body; so that, when we find a function diseased, we know what mental condition produced it, and are thus enabled to find the antidote. It gives the ordinary physician an advantage such as has heretofore been available only to those few that were possessed of rare intuitive discernment. The time is not far distant when, by the extension of this same system, the chemistry of plant life will be reduced to a mental science; for we already know that every plant is an expression of the creative thought and bears a definite relation to the mind and nature of man, and we shall, sooner or later, be able to extract the essence of that thought and intelligently apply it to change and control the diseased conditions of mind and body.

ESOTERIC READING CIRCLES.

DR. G. F. W. writes, "THE **ESOTERIC** clears strange and startling items and gleamings of truth, opening to me a new world quite unexplored, and yet it presents a veritable and practical life." Of "The Esoteric Chautauqua" he says, "Well, that looks like business! What are the methods of securing an Esoteric Reading Circle?"

Ans. The plan is simple and, to some extent, resembles the method so extensively and successfully employed by the well known Chautauqua Society, which holds its annual reunion each summer at Lake Chautauqua, N. Y. From a small beginning with after school study the work has extended until one hundred thousand persons are now, through its system of prescribed readings, simultaneously securing a broader outlook on life and literature. The Society Esoteric is operating upon a similar plan, yet in a different line of study and research. Its method of monthly letters and examination blanks, serve to bring each member into direct relations with the Central Society: therefore isolated members are brought within the sphere of personal interest and companionship in research and purpose. Local societies are formed where number and interest warrant, but it is well to begin even if you have no local associates,

for they are sure to spring up around you in a brief time, and it is a mistake to make one's own progress dependent on the whim of one's fellows. We would accordingly advise all to avail themselves of the provisions that already exist and that are being more and more perfectly developed from month to month. The membership fee is fifty cents, with dues of ten cents per month payable quarterly. For membership address, President of Society Esoteric, 478 Shawmut Ave., Boston, Mass.

L. C. writes as follows :

"THE ESOTERIC is to be congratulated on its successful career, and improvements as well as enlargement. I wish to tell you what a reinforcement and satisfaction your fifth paper on 'The Art of Never Forgetting,' is to me. My life and mental powers have been saved from destruction by attaining the power to 'gather to myself the inner armor,' and learning to use and direct 'electric will energy.' I have reached an augmentation of the aural and electric forces of the brain, and the power to *energize* my body, in general and in special organs. Your illustration by the electric search-light is as forcible as it is apt and lucid. I am specially pleased with your suggestions pertaining to 'consciousness of a prior existence,' and bearing upon the re-incarnation idea. Thoughts similar to those

you have so well presented, have occurred to me. I have not heard, except at second hand, the theories of re-incarnation, such as are given by Cora Richmond and others; but nothing I have heard seems to me rational. It seems very clear to me that there is an 'heredity of spiritual as well as natural descent.' Personally I feel sure of it."

Ans. The subject of re-incarnation will be considered in its various bearings at no distant time.

A number of highly important and interesting questions stand over for answer next month, the space of this, as also of our advertising department having been in part ceded to give space to "Philosophy of Astral Spectres" to which reference was made last month. Something about amulets is also given in the same article, and in answer to numerous requests, H. E. Butler will next month contribute an article on precious stones.

IN referring, under head of "Editorial Notes," to the fact of additional sites having been submitted, suitable for a summer resort for the Esoteric movement, it should not be assumed that the permanent city site is being neglected; for this is by no means the case. The Esoteric Chautauqua is but an intermediate step, and may even be carried into effect this season, if available location is decided on in time

CORRESPONDENCE IN BRIEF.

M. C. writes, "It suits me that "The Perfect Way" is recommended as a fitting text-book, for it meets my conception of the way to attain the life which is eternal, better than anything I have ever seen.

G. F. B., Arcadia, Michigan, says: "What a treasure 'The Perfect Way' is, and I am surprised at the ease with which I can comprehend it. It is an important milestone on the road of my development."

A. K., WINCHESTER, ILL. writes, "The teachings of THE ESOTERIC are indeed valuable, and must exert a powerful influence in raising souls to new and better conditions. I wonder sometimes that you had the courage to commence the great work of arresting attention to the

instruction so needed for guidance to the higher unfoldment. It is the first theosophical system that seems to give practical ideas of how to gain a foothold to start from, if I may so express it. Theosophy (Buddhistic) is a grand intellectual philosophy, but one is stunned to inactivity by the very height of the first required step. You may remember I wrote you that one sentence in the October number page 125 puzzled me, viz., 'Happy and peaceful are they who escape the vibrations of matter, attaining 'nirvana'; but thrice blessed and potent are they who *transmute* matter, and triumph in the *ultimate* domain or kingdom of Microcosmic Man.' I am coming to an understanding of the idea as I study the latter numbers of THE ESOTERIC."

NOTICE.

FOR the benefit of those whose attention is for the first time called to THE ESOTERIC, we would state that it has already passed beyond its experimental stage, and is an assured success; and were this not the case, the money is set apart to issue it, whether or no, for two years, therefore subscriptions may be forwarded without the shadow of doubt or hesitation. Those who receive this sample number, will understand that we wish to make their more intimate acquaintance; we desire to place their names upon our subscription books, as we are confident that we can do them many times the good in the course of the coming year that the subscription will cost them. Man's mission on earth is an important one, and self-knowledge is not only a privilege, but an essential duty. We want you to join us in its pursuit, and shall conscientiously do our best to aid you in climbing the heights of mental and spiritual attainment and power. Do not neglect or postpone the important matter, but make a beginning by at once, putting yourself on our subscription books. THE ESOTERIC for one year will cost you but \$1.50, including the "PERFECT WAY" \$3.00; it will be sent six months for 75 cents. Address Esoteric Publishing Co., 478 Shawmut Avenue, Boston, Mass.

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THE object of this Society is to promote Esoteric Culture and Theosophic Research, the aim being to unite the leading minds of all departments of advanced thought in a concerted, practical effort to increase light, multiply knowledge, and intensify soul-life, to the end of making the individual superior to present conditions and environments, thus hastening the triumph of mind over matter through experimental knowledge and personal conjunction with GOD THE OMNIPOTENT AND LUMINOUS SOUL of the Universe.

To this end regular lectures are delivered and Classes instructed, also Systematic Reading advised and Weekly Conferences held.

Membership Fee, \$1.00; with 25 cts. monthly dues for support of the work.

Those at a distance can become corresponding members on payment of a registration fee of 50 cts., with monthly dues of 10 cts., payable quarterly in advance. Corresponding members will be kept advised by circulars issued monthly, or oftener when required, of books to be read, and studies pursued &c. Letters and queries requiring special answer should be accompanied with one or more two-cent stamps to cover expenses of return letter. Address,

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ESOTERIC PUBLISHING CO.,

478 Shawmut Avenue, Boston, Mass.

THE ESOTERIC.

• A Magazine of Advanced and Practical Esoteric Thought.

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VOL. I.]

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{ APRIL 19 TO MAY 20. }

[No. 11.

UNITY OF DESIRE.

AN APPEAL TO THINKERS OF ALL BELIEFS FOR UNITED PRAYER OR SOUL-DEVOTION.

ALL can agree in this; that God, — or the Soul of the Universe and Author of all Being, is One; that all beneficent qualities flow from that One; and that the vital principle in all religions is harmony with, and submission to, the Will,—or “Laws” of that one Spirit.

Now, can we not all unite our prayers as one man on these words and the thoughts they express: “Our Father who art in heaven, hallowed be Thy name. Let Thy kingdom come. Let Thy will be done in earth, as it is in heaven”? —

Let us analyze these words and find what they really contain?

It is a habit of children to call their earthly parent “my father,” recognizing him as their progenitor and source of being, but in this case we recognize “OUR FATHER,” — the common source of all life and our own included.

“Who art in heaven.” It matters not whether we have in mind a special locality, or the perfected state of spiritual existence, we can at least all agree that there is a *state* where all the inhabitants know and do the will of the highest perfectly. Let us call it “Heaven,” “Nirvana,” or “Spirit-world,” we all agree that there is a state where souls have come to a knowledge of God’s Laws or Mind,

or both, and live in perfect harmony with those laws and therefore enjoy great happiness. The Buddhists labor and greatly deprive themselves, to gain that state which they call nirvana; and Christians do the same to gain heaven.

“Let thy kingdom come.” We know what a kingdom is; it implies a king to whom all are subject, one whose will is the law of the land, a general ruler. The will of all kings is not worthy to be supreme; but in this case we desire that

“Thy will be done,” that *this* will be recognized as the one supreme law,

“In earth as it is in heaven,” so that all may act, speak and think, in harmony with it, and transgression against that supreme law cease. But say some, “that cannot be: even our devout Christian friends say this, yet they pray, or use these words in the attitude of prayer, every Sunday, without really expecting what they ask.” To these I add: “Your Bible expressly says, ‘Without faith it is a sin;’ and a man asking a man for that which he did not believe he either would or could give him, would be truly a hypocritical mockery.”

Jesus, who is accepted as the Son of God by Christians, as a great master by Buddhists, and as a wise

teacher by all, recommended this prayer; the Rosicrucians of the seventeenth century found in it the key to their mystic powers.

Not only do we read in the Hebrew Bible that God never changes, but reason itself teaches us that the great first cause must be the same forever; and, being the cause, must be ever present in all effects. How wise then were the words of David, Psalms, 139, vii. verse, "Whither shall I go from thy Spirit? If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Yes, truly, God is Spirit, and everywhere present.

This prayer is not uttered with any hope, or desire, to change God, but with the purpose to change ourselves. Desire, as we have shown in previous articles, is the natural process of growth; and is the *hands of the soul*, by which it reaches out, and secures the food it needs. But need governs the desire, and use the supply; therefore, to unite in a prayer for anything we do not feel the need of, or believe in, would not be prayer, and to pray for anything we do not use, would be an act without reason.

Then the prayer "Let Thy kingdom come, and Thy will be done in earth," implies a desire that we ourselves may be ABSOLUTELY under the control of the will of "our Father" — God; and that is a state of entire submission and obedience to His will, to do, and be, what ever the promptings of the spirit require, thus justifying the words, "As many as are led by the spirit of God, they are the sons of God." Jesus claimed no more; he said, "I can do nothing of myself, the Father that dwelleth in me, he doeth the works."

The Rosicrucians and oriental mystics claim that it is by coming into harmony with, and being

governed by the Spirit, that they possess their mystical power.

There are many to-day who are very desirous of becoming "masters," but there is only one true way for all, and that way is fully expressed in this prayer. True, there is what is called ritual or black magic, which is enacted by the carnal will and is destructive to the life and happiness of the practitioner; but this prayer, if dwelt upon day and night continually, will bring more changes for good than we can now realize.

Let us analyze it a little further. First, we are told in the Bible that God created man in his own likeness and image; and if God is our father, then we must possess the same nature and attributes that he has.

Considering the words, "Hallowed be thy name," — 'to hallow,' Webster says, is "to make sacred, to set apart for religious use." Then, what is this name? — Zachariah says, "The Lord of hosts is his name;" the original Hebrew says "Yahveh of hosts is his name." The best authorities all unite in that being the correct rendering and that its meaning is "THE WILL," or more literally expressed, "I WILL BE, WHAT I WILL TO BE." Thus this name of God is the universal WILL, that has in itself power to will and do, and nothing can alter, change or hinder its mandates. This is the cognomen of "Our Father," the originator of all things. So then there is not, nor can there be, any power in the universe but that Will. — If we wish the assistance of that Will, we first recognize the source of our being, and desire to be in harmony with its Will for proper use and service. See the service Jesus rendered to the people, in healing the sick, casting out devils, raising the dead etc.

When we consider the laws and workings of our own body and mind, being in the likeness and image of our father, we thereby get a good idea of God. First a man is what his will

makes him, — or he is what he wills to be. The Will is the absolute monarch of the body, we cannot move a muscle without its consent. God is the Will of the universe and must be correspondingly absolute. God is Spirit. We are here, confined in matter: do we want to be under the control of the WILL of our father? We cannot "flee" from it; we can simply disobey and suffer; for disobedience is the cause of all suffering, disease, and death. Therefore, to be in harmony with that Will is peace, happiness, health, and life.

Then, can we not all unite in this prayer from the soul, each making it a matter of personal effort. The nation is made up of individuals; and if each individual is in perfect harmony with God's will, then all the people will be.

So the work of ushering in the kingdom is a personal one; and no one ought to wait for another, for if all should do so, nothing would be accomplished; but if each, independent of the other, works as though he were the only one, who was hindering the coming of that divine harmony into this earth condition, the work would soon be done.

Now to our Christian friends we would say, "Faith without works is dead." Let us then all unite in faith and works, and pray, "Our Father who art in heaven, hallowed be Thy name, let Thy kingdom COME in ME, let Thy will be done in my earth body as perfectly as it prevails with the holy ones in heaven." Let it be the expression of every breath, — "O to be psychologized [if you please.] by the will of God!" "O, that it may control me in every thought, act, and desire!" And if that is the one real desire, we will all draw in, "inspire" the will of God until God will penetrate every attribute of our nature; then our Will and the universal Will will be one, all things will obey our will because all things obey

the Will of God. This would constitute you a true master, and would enable you to say as we are told Jesus said, "All power is given into my hands in Heaven and on Earth of my Father." Then your mind will be led into all truth, and by faithful obedience to its guidance, you would be led into a consciousness of the Spirit; that consciousness would enable you to see that God is in you, and around you on every side. Your Spirit eyes would see, your finer senses would feel the Divine Substance; and, lo! you would behold that God and Heaven are right here and you knew it not.

There are many efforts being made in different directions to bring about a unity of thought and action. But there is only one way to accomplish that oneness (unity means oneness.) God the Spirit is one; his Will is one; and all who are one with that Will, will be of the one body. Now we ask all persons who desire a higher condition on earth to unite with us every Wednesday evening commencing May 9th. 1888, from 8 to 8.30, in silent soul prayer that we may all become one with the will of God, and be led, guided, and controlled by Him in EVERYTHING, dedicating ourselves and all we are, or wish to be, to God's will.

Remember, God cannot be influenced by any selfish motive, therefore if you unite with us in this effort you cannot make conditions for God's will to submit to. It is for you to surrender ALL to God, and it matters not what your idea of God is; we ask you to unite in this prayer to your own highest ideal, and if it is too narrow, your ideal will be expanded until the true ideal will be realized.

Therefore earnestly follow the light you have: reaching up for conjunction with the will of God, that you may come into true unity with your fellow man, and thus promote the Divine Humanity on earth.

HIRAM E. BUTLER.

THEO-SOPHIA.

LETTER TO A SEEKER.—FROM THE WISDOM OF THE WISE.

[Concluded.]

Buddhism is like a white elephant of which its shining hierarchy forms the body; but the passive simple millions of that creed never rise; they lie low in the dust; the elephant will not permit them to rise, for it stands upon them. It never sought to socialize the masses, nor to organize the philanthropy of Buddha into practical efficiency, nor to lead down the wisdom of the higher life to the multitude of the lowly placed and lowly born. With an inconceivable fatuity, it has hidden away its knowledges, shrinking in the processes.

No man can become wise in the divine science by seeking to become an adept. He must fix his mind, first of all, wholly on the people's good, and master the law of the uplift of the people. As he becomes identified with the spirit and sympathy of our common humanity, he rises to the threshold of the secret way. He must seek the initiation, not by involving into abstract knowledges, but by losing himself wholly in mankind; thus his Karma ripens into the higher good, that he may bear still greater burdens for the many.

Observe that in the occult story of the "Temptations," the youthful Judean Adept, when for the enticements of self-dominion the hidden gifts were offered, refused them all,—refused the faculty of levitation, refused the faculty of multiplying substances by instantaneous processes, and above all, refused the secret power by means of which he might acquire dominion as a ruler over the natural mankind. The proffer of these rich and splendid idealities was permitted for the purpose of calling out in him the superior virtues, powers, and insight of character, that are only to be found in the rigorous path of the mightier renunciation.

The adepts of the eastern habit at

the present day are persons who in their general society have stopped amidst occult advantages partially attained without respect to the divine end of social use; all of them have lost their hold of right relation to the Central Power of the universe. They are in the region of the insubstantialities, into which those emerge who are great and proud to intellectualize, but who do not accept the responsibilities of their high position to go down into the burden of sorrow and serve mankind there.

It becomes the office of the true adept to lift the load and alleviate the sorrows of this long suffering race. He is at the same time connected by thrilling and enkindling sympathies with the form and order of the All-humanity of the universe. His organism, by means of ascensions and transformations of structure, becomes adapted to its new and high uses. The protoplasm of the human frame can be so transformed, in the greater evolution, as to be combined with Arch-natural potencies; the Initiate entering thus into the porch of a chamber of the mysteries, into which India could never penetrate.

The parent of our humanity is Woman-Man, the creative "*Us*." "Let us make man." We are formed and designed to live from God in eternal one-twinness of life. Real humanity consists of the children of God who are neither male nor female separately, but growing more and more in dual-oneness to eternal life. For lack of the perception of this Arch-truth of evolution, the arcane knowledge of the East is but as a skin of occultism which, when inflated, seems instinct with life and motion, sagacity and courage, yet it is but a hollowness. "The earth has bubbles as the water hath, and these are of them."

There is a war between the adepts of the two opposing principles, more sharp than any crossing of swords; a war between the seed of the woman and the seed of the serpent, which ends only when the pretences of the old magic are relegated to their original insignificance and fatuity, and the self-seeking Sophi and Magi are sunk in the dissolvments of Avichi.

The true cult, the New Life, is not an attempt for the means of individual resurrection, but for all who will receive, in one final and composite form, which shall be the structure of the race-righteousness. The man who would become wise in the divine science, "must go down to Jerusalem" and be nailed to his cross. He must seek to save the "lost." He must enter into the lowest state of the people. He must become identified with the spirit of the masses, and imbued with the sympathy of our common humanity.

Instead of isolating himself from the race in the fine and delicate ethers of lofty contemplation and abstract knowledge, seeking a personal nirvana in which his race are not to share, which is but a subtle form of self-seeking, the true Initiate, with concentrated effort, stands beneath the burden of the public pressure to uphold the nation in its heart and bosom, its hands and feet. He does not seek the responsibilities that follow from the touch of the Invisible. Such come as gifts when one has worked up to them in the unselfish service of mankind.

He of Nazareth, the resurgent Androgyne of our race, was also the Supreme Adept, Arch-master of the common guild; who held in his mind the body of esoteric science like as an orb grasped by his hands at its opposite poles, and revolving before his sight.

The breadth and height of his nature was invisible to those who beheld through the dim Jewish eyes;

their sight was holden; he could show to them by only one aspect of his ubiquity; he could not drop more than a seed-germ of the divine science into the intelligence of that age. The immensity of the realm of the fourth dimension, with all its social kingdoms of the loftier space, and all its lovely races of the irradiant impersonalities, was utterly beyond the scope of the narrow Semites amongst whom he toiled. They were like sleepers dazed by a great light that was too much for them. They could not comprehend the Arch-natural evolution; few can even yet, although it is again a fact in the world, the highest of all world-facts.

He infused his karmic vitalities as currents of deathless energy, as myriads of streaming virtues into the psychic constitution of mankind. He took the earth, occultly, into a new movement, commencing a vast process requiring nearly two thousand years for the first display of results.

In this hour those results begin to come to manifestation, in the appearance of a man-woman who re-opens that spiral and ascending path of divine evolution, closed for nearly twenty centuries, but never to be closed again. The Adept of the Occident has been intromitted into the blessedness that is above mankind. He is as a Star that has traveled over from East to West, but who, instead of setting, pauses for a period above the edge of the horizon, and stands where the line of the earth seems to touch the heaven. In him the occult powers of the ages have met, and the race brought forth its paragon.

Jesus held in himself the mysteries; the works recorded as performed by him, without a single exception, are all within the compass of the hidden law. Whatever is new is old, whatever is old must also become new.

He who is in the wisdom of the illumination, and is bringing the structures of his naturality into the as-

censive state, perceives the processes by which water is made as wine, food is multiplied, the blind and deaf are made to see and hear, the winds stilled and the waters quieted; the person of a friend held in an exanimate state, yet capable of revivification in the tomb; the body made to walk on the floods as on a floor, to find in the high ether a pathway, or appear as transfigured and with luminous intelligences. The bodily emergence from the sepulchre; the coming and going among the disciples and the subsequent departure as by a bodily ascension,—were all manifestations of the divine occult art, and are among the inherent powers of our

common human nature, when it blossoms into the Arch-natural degree of life. "Greater works than these shall ye do;" said 'one who knew.'

The way of all true evolution is from God, through the general body of the race. If a man in the Altruistic Spirit of Fraternity will thus serve mankind, the path of advance opens in him by means of a gradual transformation of his structures and faculties, leading, in its maturity, to physical immortality on this planet. "Whoso follows me shall never taste of death, but rise by translation;" said Christus — Christa. Amen.

NEMO.

HEAVENLY MANNA.

THE wild winds had silenced their wailing,
The storm-pulse beat slowly and slight,
And fancy and hope, unavailing,
Had sought to illumine the night.

The hours of my slumber were wasted,
Disquiet my bosom oppressed,
Till late, before morning, I tasted
The nectarine fruits of the blest.

As freely I ate of the manna
That nourished the chosen, of old,
I heard the soft song of hosanna,
As far from the star-depths it rolled!

I entered the portals Elysian
And gazed on the regions above:
Undaunted, undazzled, my vision,
By rays from the mountain of love.

No pencil can shadow the glowing
Of the crystalline, opaline ray,
Diffused from the fount that is flowing
In the beautiful kingdom of day.

And the friends of my love, the departed,
My hands in soft tenderness pressed,
And led me, restored and strong-hearted,
To the mansions of glory and rest.

And they told me that beauty, supernal,
Springs fresh from the heart of the
flowers,
As onward with progress eternal
They journey through balm-breathing
bowers,

Lands, where the Good Shepherd was
leading
O'er pastures of rest and delight,
And when his loved flock he was feeding,
He fed me and blessed me that night.

And the vaporous tears of my sorrow,
Exhaled by the Sun of the Spheres,
Made radiant the dawn of the morrow
O'er the mountains that bounded my
years.

I awoke and the west-wind was blowing,
The gales had forgotten their strife,
And the Merrimack's waters were flowing
Like the pearl-tinted River of Life.

And my soul had forgotten her sadness,
Though short was the hour of my rest,
For the vision fore-shadowed the gladness
That blooms in the land of the blest!

JULIA NOYES STICKNEY.

GROVELAND, MASS.

WHAT IS LIFE?

BY A. F. MELCHERS.

LIFE is intelligence or the soul-principle of the universe operating in conjunction with matter or the material entity of existence, — the operation of a positive from a centre of gravity through a negative condition. The universe constitutes this on an infinite scale, and makes life an omnipresent condition of existence, and universes or galaxies, suns, planets, vegetation, animal and human beings, are expressions or individualizations of this universal life condition. Man is the highest and most perfect expression of life, and thus the most intelligent or conscious of his existence, — the aim of intelligence or the soul-principle of the universe being to attain an independent or individualized state of existence, freed from the universal oneness of life or causation, and thus enabled to exist in the same as immortal and self-conscious beings with all the principles and attributes of the original in microcosmic form.

Man reaches this condition when positive to matter, *i.e.* freed from his material or animal emotions, sensations or passions (selfishness or hatred, anger or self righteousness, physical appetites etc.) And to attain this superior state of being, he must combat or overcome the impulses which animate his exterior condition, — his animal nature so to say.

The material which surrounds man or his soul-nature, constitutes matter in its highest state of unfoldment as far as this planet or world is concerned, and is an effect or expression of his inner condition, or of how far his soul-nature has unfolded itself up to the period of its incarnation in a natural or physical body, — the exterior therefore expressing the nature or character of the interior or that which constitutes a human life-entity.

The latter consists of a divine soul and spirit-body and has existed from

the time that it first assumed an independent or individualized form, whether as a plant, an animal or human life-entity, only that the latter undergoes no further material changes except to become a higher representative of the human type, until its mission is completed as such, — this being to attain a divine or purely intelligent impetus which is superior in motion, force or volume over that of its surrounding spirit-body. When this has been attained it constitutes an independent being or an individualized intelligence so-called.

Such is life in its purely intelligent state of existence and reached through or in connection with a human body. Whatever it makes of itself in its last incarnation it will continue to be externally, — the surrounding spirit-body now assuming the expression of its soul-nature, and varies more or less from the expression of the physical in comparison to its surplus of soul-force or intelligent impetus over the material or animal. The same law holds good in its unfoldment from lower conditions until it reaches this unchangable state or absolute state of existence, — the soul of the plant unfolding a spirit-body superior to the one it possessed before this incarnation, and thus gives expression to its next material incarnation accordingly, and which process of development continues until it reaches the highest animal condition. In the latter it already begins to manifest reason, — due to the fact that the spirit-body has become sufficiently refined or purified to permit the intelligent soul principle to assert itself for a positive or spiritual effect as it were. This naturally prepares it to unfold a material body which becomes enabled to reason with a more self-conscious effect, and which constitutes man so-called, — whatever shape or

form he may have had primitively. But as hardly more than one or two per cent of spirit purification was attained up to this period, said life-condition was imbued with a large percentage of animal or material impetus, and which reason tells us, could not have been overcome in one human incarnation. But as in the former, it laid the foundation (or is supposed to do so,) for a superior spirit-body, and thus evolved a higher type of human expression.

How many such incarnations are necessary to attain the so-called positive state, depends, perhaps, on circumstances. If not interfered with by passions, evils, discords, etc., it may be reasonably supposed that five or six will suffice; but if the love for matter engages the being's attention during its mortal career, it must add to instead of releasing its spirit-body from his material or animal impetus, and thus gives it so much more to overcome or to purify itself from, and naturally requires one or two, or perhaps a dozen more, incarnations to teach the aim of existence,—intelligence individualized, or a purely intelligent or divine impetus as a life condition.

Now, selfishness, pride, arrogance, conceit, vanity, etc., are manifestations of the human character, which, if not animalistic, are not divine either, and those who pass over with such passions in connection with their being, must return as well as the sensual ones; and which human impulses or emotions express themselves on the material body they evolve, as well as other outlines, conditions, or formations on or in the spiritual body, and which undoubtedly account for the peculiarities in the human character, their inborn passions, expressions of countenance, and withal the diseases to which the flesh is heir—many unfolding new diseases to the world, unheard of before, and not produced by discords or passions of their present

incarnation, because the majority manifest themselves through children primarily.

Every physical disease or ailment is an effect of discord in the spirit-body, and takes shape according to the cause which implanted it. Sensual passions react for consumption, diarrhoea, dysentery, constipation and biliousness; worldly passions, as pleasure seeking accompanied by late hours or intemperance, react for nervous disorders, or liver and kidney troubles; selfish passions in the form of misused or misapplied nature (the perversion of man's highest impetus, love) re-acts for blood diseases, fevers, eruptions, scrofula, cancers, and paralysis, when continued in the incarnation following. Thus expression of countenance or figure betray man's interior nature or what he was in his former incarnation, and his nature or inborn ailments betray his passions, or what were once such,—many of course return with the firm determination of overcoming them, and intuitively resist, combat or denounce them, when proffered or only hearing of them in others. Such often escape this re-actionary result on the physical body in consequence of their abnegation, but suffer aches or pains instead, if the germ is active. This form of re-action manifests itself as rheumatism, neuralgia, coughs, catarrhal troubles, near-sightedness etc., and may be regarded as a compromise form of spirit purification,—discords or passions of the spirit neutralizing themselves through the physical body as above indicated. But abnegation, or a strong will opposing the evil, sets it at naught, and instead of returning through the channels or organs from which it originally emanated, it finds an outlet in the compromise state. And if, in addition to this abnegation, man denies himself his natural wants or needs of the body, he will be even freed from these aches and pains, and all the impurities of the spirit-body

will concentrate themselves in the physical cess-pool, the gall bladder, and pass off as bile, — the same naturally converting itself into its own cathartic or purgative, and releasing itself in a most natural manner. But of course, this takes time, and will be accompanied by a little inconvenience in the form of external inflammation or pain, but which may be relieved by an application of linseed oil, or a warm basin bath, if very severe, — such being caused by the viciousness of the bile when returning or passing off in this manner, as it represents the evil in concentrated form. Hatred or malice accompanying such evils, always adds to the suffering, because it is the reaction of its own viciousness impregnating or infusing the bile, — man being thus paid back in his own coin.

Now, as well as preventing diseases for which the germ is implanted, man can exercise his will or mental force in keeping off contagious diseases, or eradicating such as may have a temporary hold on him. Abnegation or self-denial in some form will always effect a cure, and is the most natural agent, for it is the one employed by animals and most of the inferior races of mankind. Some people remain healthy, because they have no time to get sick. It is simply the will set up

in opposition to an ailment in the beginning. Love deeds in the form of benevolence or charity place the being in a similar state, — it being the will or the soul's intelligence acting for a positive or spiritual effect, which thus accounts for the reason why nurses etc., are exempt from contagion. Abnegating on any physical desire is exercising the will for a positive effect, and while it recuperates the organs in some respects, and preserves vitality in others, the soul is gaining in power, force or volume over the material impetus of the being, and leading directly to the goal, the aim of existence in attaining a superior interior or intelligent motion over that of the animalistic, the sensuous and emotional impulses, and which, when attained, constitutes human perfection, or man reaching a purely intelligent state of existence, — the aim of all life in the universe. But whether all attain the human condition is questionable, as man will undoubtedly become extinct long before vegetable or animal life does, and which undoubtedly will close the avenue for further advancement in this direction, thus leaving a representative form of every condition of life intact, for man's future enjoyment, as an immortal, unchangeable and independent life-entity.

THE SCIENCE OF UNDERSTANDING.

Eighth Paper.

BY WILLIAM COX.

Harmony; the Offspring of Time and Thought and the Brother of Law.

HARMONY is the just adaption of parts to each other in any system or composition of things intended to form a connected whole; as the Harmony of the Universe. Harmony is also the just proportion of Sound; it is consonance, musical concord, the accordance of two or more sounds, or that union of different sounds which

pleases the sense of hearing, as the "ten thousand harps that tuned angelic harmonies." Harmony is likewise an accordance in fact, an agreement in views, sentiments, or interests; it means also good correspondence with peace, and friendship, so that associates may live in concord with each other. It will be seen that har-

mony therefore has a wide application, and extends over universal interests, and is indeed the great adapter in matter and intellect. What celestial music is to the disembodied spirit, the influence of sweet toned Harmony governed by Law, is to all matter.

This sweet influence of Harmony can be obtained only through the performance of patient labor and more patient sacrifice, and those who continually and diligently strive to gain it, will find a full and satisfying reward in the delight it will bring to them. Let this truth be plainly and indelibly printed upon the index of the mind's volume, — Influences can be brought to act upon the Principles which dwell and are developed in intellect, by patient watching, waiting, and working, so that by their soothing and gentle presence they will aid, guide and direct the possessor through all the walks and circumstances of life.

When Glendower said to Hotspur, "I can call up spirits from the vast and mighty deep," — Hotspur replied, "So can I, so can any one, — but will they come if we call them?" It is not sufficient only to *call* upon Harmony; there must be patient toil and sacrifice. The influences for good, which act upon the Principles, that are developed in mind, and dwell in matter, are Order, Harmony, Wisdom, Construction and Attention. These in their various and manifold operations are governed by Law, and in all their actions assist Law, in the regulation and fulfilment of his important function and purposes.

Harmony is the sweetest, the most delightful and comforting of all the Influences, and to secure it, it is necessary to offer up sacrifice. There can be no permanent happiness without constant and complete sacrificial offering. A sacrifice is a seed which, when planted and nourished, cannot fail to grow, ripen, and afford in the price of its fruit the sweet wine of Harmony. Of all places the home is

where the most constant and thorough sacrifice should be made. In a figurative sense there must be burnt-offerings of a Bull, a Ram, a Boar. The Bull should first be laid upon the sacrificial altar, and all its characteristics of brute force, — bellowing, locking of horns, be completely consumed. Next the Ram; — the flame of sacrifice must burn up its characteristics of pugilism and one other degrading vice, which, though pertinent to the matter, shall now be nameless. Then the Boar must be destroyed by the sacrificial fire, until not one vestige of its grunting selfishness and its bristles of antagonism and irritability remains; and all be scattered to the fathomless realms of empty air, never to return again. Ye who would have the divine spirit of Harmony come to dwell with you by your fireside, see to it that not the smallest pig be ever allowed to come grunting into the sanctity and peaceful love and trust of your conjugal lives. *Understanding* itself, no more than Harmony, can be obtained without a sacrifice; but of this more hereafter. Next to Law, in dignity and power, is its own negation, Order: since in the pure and loyal monarchy of Intellect, Law and Order reign *supreme*. Harmony being the offspring of Time and Thought, as is Law, is, therefore, the brother of Law, and is next to Order in importance and power, by right of inheritance; and with the aid of its sweet and consonant spouse or negation, Euphony, it also accords with the wishes, and aids in fulfilling the plans of Law, the elder brother and one supreme. With these successively follow in sympathy and accord, Wisdom, Construction, and Attention — all in accord — all in perfect adaption to the universal whole.

Harmony is grown from the seed of Time, which is its progenitor, its father; and developed in the womb of Thought, its mother: it has been shown that Law is generated by the

same parentage, hence Law is elder brother to Harmony. Harmony being of latter birth, is therefore subject, by virtue of this circumstance of primogeniture, to the governing power of Law. In the empire of Intellect, Law is the emperor. The territory forming this eminent domain embodies and comprises space, duration, and thought, and the mandates of Law are wide-sweeping and universal, while his period of action, his kingship, since he is the eldest child of Time from the womb of Thought, is perpetual.

While the fundamental basis of this mighty empire of Intellect rests upon *four* grand divisional corner stones, — Civil, Political, Moral, and Reflective, — it is further divided into *ten* principalities or kingdoms, and each kingdom is presided over by its chief or king, to whose will it is cheerfully subject. These kings, thus obeyed, are Power, Knowledge, Experience, Reason, Strength, Motion, Zeal, Virtue, Justice and Mercy. Each king receives his motive of action from some one of the higher dignitaries or Influences. To illustrate: when Reason speaks to men for good, the Influence of Wisdom is by his side, and through the sense of hearing governs the distillation of inferences from things seen, rectifying, in words sent forth, the thoughts received by admiring minds, well pleased with demonstrated sense. When Reason starts out to explore the fields and valleys of thought, the influence of Harmony is disturbed, and the further Reason travels on his journey, the greater becomes the agitation of Harmony. Harmony does not affiliate with Reason, and is not in consonance with it, until the journey of exploration is ended and Reason returns again and lives once more in the quiet of its home. Reason begins to draw inferences from its discoveries while abroad; it establishes exact conclusions from diversified facts; there is a happy concordant blending of re-

sults; and Harmony returns with the sweet melody of its soothing and euphonious influence. Justice presiding with kingly dignity over its domain, speaks to its subjects alone through the medium of a just balance, and with its scales weighs and measures all values. Justice dwells remote from Reason; Justice and Reason rarely, if ever, are associated together, rarely meet as individuals; although personally acquainted. Justice determines alone by the preponderance of evidence, by the weight which acts upon the balance; unripened facts, or errors, may weigh the balance down, — it matters not. So goes the decree; — “If the scale do but turn in the estimation of a hair, thou diest; and all thy goods are confiscated;” — such is the rigid and inflexible fiat of Justice. Reason seldom blends with Justice; when Reason hears the renderings of Justice, it quietly shakes its thoughtful head and murmurs, “Righteousness should all be Justice’s own.” Yet Justice, dwelling with those that having eyes see not, renders its inexorable decisions blindly. When the influence of Harmony surrounds and acts upon Justice, then — like as the sparkling dewdrop of the summer moon, when it sinks into the heart of a flower, refreshing and renewing the sweetest fragrance of its perfume, — so the gladdening influence of Harmony is resolved into the spirit of Justice, when Righteousness dwells with Restitution. Harmony is ever doing battle, with the attribute of Truth, aiding the good. When men counsel together for good, Harmony sits in the midst thereof. When personal Vanity marshals the awkward squad of dimensions, and divisions, leading them in a charge upon Truth, with hope of destroying it, then Harmony, calling upon aid from Wisdom, shouts aloud to Truth, these cheering words: It is the decree of Law, O Truth, that thine enemies shall not overcome thee.

Friendship, the beautiful child of Experience, is the dearly beloved of Harmony. Harmony is a mighty aid to strength in overcoming Error; let those who battle against wrong, therefore, ever remember that in Harmony is great strength. The dwelling-place of Harmony is in the palace of Ease, — a palace fashioned and constructed by the hand of Construction, and erected in the midst of Contentment's sacred groves, where blossom the choicest and noblest flowers of Peace.

With his soul filled with Harmony the Poet sings,

"Soft stillness and the night become the touches of sweet Harmony.

Look how the floor of heaven is thick inlaid with patterns of bright gold.

There is not the smallest orb which thou beholdest But in his motion like an angel sings:

Still choiring to the young-eyed cherubims, —

Such harmony is in immortal souls;

But while this muddy vesture of decay

Doth grossly close it in, we cannot hear it."

Blending with order and Wisdom, Harmony transfigures Beauty, with a grace incarnate, so attractive, so entrancing, that the unfolding of its fascinating interlacings enraptures, as with some magnetic charm, the eye of Understanding.

GEOFFREY AT THE HEIGHT OF HIS POLITICAL CAREER.

[Concluded.]

Now Geoffrey considered with his father regarding the situation of Germany, in order to check the wild disorder that was spreading over the country. "We cannot go on long in this way!" he said, "The tradesman belongs to his craft, the knight to his sword; when the citizen and peasant take up arms, all the resources dry up, and famine and pestilence will soon follow as the dire consequences of internecine warfare. This must be prevented, and I am internally moved to declare that before the sun has risen five times, something will have come to pass."

Geoffrey's father who had learned out of his son's own mouth the facts regarding his achievements, put the castle under his command, and installed him as the legitimate master of the Estate of E. At the same time he decorated him with the insignia of a Knight of the Teutonic Order, and authorized him to decide and act henceforth of his own will and judgment.

"I see the barons are overawed and intimidated," said Geoffrey; "I will endeavor to rouse them from their benumbed state, in order to resist with dignity the demands of the two claimants to the imperial crown.

He left the castle the next morning, to visit the neighboring barons and persuade them to a council, but they seemed to have no courage left, and gave evasive answers: the emperor Lewis the Bavarian was too powerful, they said, and hated the Nobility; therefore they had better keep quiet until the circumstances became more favorable."—"Well, then," replied Geoffrey, "if you have not the courage to do anything for your country and the honor of knighthood, I must undertake it alone. The power that aided me in vanquishing those northern invaders, will assist me also now that I am compelled to fight for the protection of my own hearth and person.

He again gathered around him his tried and proved troops with a number of new recruits attracted by the fame of his previous achievements, and with this aid dispersed the Citizens wherever he found them armed.

Frankfort, that rich city, had enrolled an army of mercenaries, and when their magistrate learned of Geoffrey's action, they dispatched messengers to Lewis's headquarters asking for support and orders. Both were granted, and speedily Count B.

reached Frankfort, at the head of a body of selected troops, and delivered the emperor's assent in advance to anything they might undertake against the Teutonic Order. Thus the password was given: "War against the German Nobility!" which severed the last ties that had still united the latter to the people. Many of the members of the Order resented Geoffrey's foolhardiness in thus precipitating the situation to a final climax, and secretly sent messengers to the Bavarian's headquarters, offering their entire submission.

"The die is cast;" said Geoffrey, "by delay the evil will but increase, and our glorious Order, originally formed for the maintenance and defense of the emperor and the fatherland he represents, is being torn, member from member, and must soon die, unless speedy relief is rendered, and quick action alone can prevent the ruin."

He marched against Frankfort, and summoned the citizens to lay down their arms, and to resume their regular business. The herald, being laughed at, repeated the summons. But on the third demand, instead of an answer, an immense army advanced against Geoffrey, to annihilate him with a single stroke.

"It is coming to pass as I have foreseen," Geoffrey said to his men. "Now, listen! When I call to you, follow me; when I ride slowly, do the same; but when I rush forward, wherever it be, then follow and raise a voice, as if a thousand legions were advancing; and mark, how well it will turn out!"

He then advanced slowly, which, being observed by the enemy, caused an uncertainty whether he did not advance thus quietly for negotiation instead of for combat. Then he turned to the left toward a meadow, where a troop of his horse were posted; he then changed front again and did it all as calmly as if he were attending a dress

parade. Count B., who was also present with his Bavarians, at last full of anger exclaimed: "This is a lunatic who is mocking us with his egotistic parade. Fall upon him and put an end to his game!" No sooner had he uttered these words than he advanced with his men to be the first to deliver the "crank" his fatal blow.

This was the sign Geoffrey had been shown in the spirit, and for which he waited. He rose upon his large battle horse who leaped forward as if he was about to fly away, above the heads of the enemy. Before the count could grasp the situation he lay full length on the ground. His men rushed up to assist him; but as though fire poured down from heaven, so shone the lances and swords of Geoffrey's warriors. The noise they made was like a hurricane hurling down walls and rending houses; and the suddenness with which this had been done was so unmanly that the Citizens shook at their knees as if some dreadful spell had seized them, and even the best proved soldiers lost courage.

"Drop your arms!" Geoffrey cried, when the noise had somewhat subsided; and the ground was immediately covered with lances and swords. "Now go home to your trades!" he continued, "and leave the profession of war to those whose calling it is."

They went sneaking away, as if afraid, and yet rejoiced for their lives, their military ardor having completely oozed away. Count B., who had suffered no serious harm from his fall, approached Geoffrey and asked whether he wanted to treat him as a captive, or accept his parole of a knight? "Go whither you please!" said Geoffrey, "but mark well that you do not meet me again in combat, or you will be irretrievably lost!"

After this victory, which was decisive for the cause of the Knights, he again made the round of the castles

of his neighborhood, to gather partisans for the preservation of the existent institutions. This time they listened to him, and unanimously asked to have a Great Chapter, or official assembly of the Teutonic Order, that they might discuss the situation of the country and the dangers threatening the nobility.

When the emperor Lewis heard of the discomfiture of the citizens of Frankfort and the determination of the nobility to convoke a Chapter, he sent messengers everywhere to prevent the meeting. He spared neither prayer nor menace to promote his purpose; but all his attempts were as nought before the firm declaration of Geoffrey that he would not put his sword in its sheathe before such a Chapter had taken place.

Lewis was going to pronounce the ban of the empire against him; but his counsellors dissuaded him from this step that would sever him still more from the Nobility, and thus strengthen the following of his rival, Frederic of Austria. He desisted from his intention for this time, but swore that he would make use of his right at the first opportunity.

These things being reported to Geoffrey with the advice to look out for his safety, he answered: "Nothing can happen, that is not for the best!" He clung to his idea that only a general Chapter of the Order considering the questions that agitated and disturbed the country, could decide, and continued to use all his powers to bring it about. He drove back the Luxemburgians with his victorious troops, cleared the country of the plundering expeditions of the Citizens, and reduced the power of the emperor by thus depriving him of the support of the cities. At length, after six months, the Teutonic Order assembled in Nuremberg, in greater number than it ever had before.

It was affecting to behold all the valiant ones to whom Germany had so

many times owed its salvation, and who were now suppressed by an emperor who as yet lacked the full confirmation of his dignity and right. The eyes of the whole country were turned to them in the hope that they would settle the questions which were disturbing every man that cared for his own and his fellow's weal.

The emperor Lewis had gathered an army with the intention of dispersing the knights of the Order by force, but the cautious Leopold of Austria, who expected a vote from the Chapter favoring his brother Frederic, the rival emperor, advanced with a large force to the frontier of Bavaria, and thus frustrated the designs of Lewis.

The Chapter was opened with great solemnity, and a sublime and expressive earnestness pervaded it. "The Grand-master, Sir Adalbert of Meiningen set forth in an explicit address the purpose of their convocation and ended with these words:

"The fatherland is without a head, because it is ruled by two emperors, whilst our constitution admits of only one. The Nobility are ignored as the support and defense of the emperor and the country; they are deprived of their dignity and excluded from the discussion of the public affairs. Our arms are no more needed, it is claimed; wars are to be conducted with mercenaries and citizens. If the welfare of the country were secure under this arrangement, I would not speak against it, but, on the contrary, be the first to transform my sword into a plow-share; but the time has not yet come to effect this, as our country is still surrounded by neighbors greedy of conquest, against whom we have to be unceasingly prepared.

"How can that be expected from laborers and artisans who are unaccustomed to responsibility of that kind, without carrying want and misery to all the classes? In consideration of

that, and by virtue of my rights, conferred by the laws of the empire, I therefore ask this high assembly: Is Lewis the Bavarian our legitimate emperor?"

To this the assembled knights answered by a deafening "No!"

"Is Frederic of Austria our legitimate emperor?" the Grand-master next asked of the assembly. To this there was a second "No!"

"Shall we proceed to a new election for emperor?" called out the Grand-master.

To this the knights responded by a hearty "Yes!"

Geoffrey of E. then asked permission to speak and remarked briefly as follows:

"I foresee how this will end. The emperors will remain, and there will be a reconciliation between Bavaria and Austria. When this is effected, the country will secure peace and have time to recover from its wounds."

The majority of the knights, however, were opposed to these views. "Lewis," they said, "has declared himself too strongly against the Nobility, and will make no peace with them short of abject submission; we therefore adhere to our opinion that only a newly elected emperor can secure the internal and foreign peace of the country."

Sir F., who was of the same opinion, rose and asked for the floor. "Why," he began, "should we continue in this uncertain state? Why not adopt the surest means at our disposal? Geoffrey, Knight of E., has overcome the enemies of Germany, he has cleared the way for us through many obstacles, and distinguished himself above us all by his unselfishness and courage. In him we have the power and wisdom for a ruler; he alone is capable of maintaining our rights against any and all assailants, and therefore I move that he be made our emperor!"

As though swayed by enchantment,

the whole assembly cried: "Emperor Geoffrey!"

The Grand-master left his chair, laid the Sword of the Order at Geoffrey's feet, and said: "Wield it for the welfare of all, for we have evidence that you can do so. Long live Geoffrey the Emperor!"

Geoffrey had thus far suffered the outbreak of enthusiasm in silence. But now that calm was sufficiently restored, he said: "Not so, not so, noble knights, sublime Chapter!" With an unspeakable emotion he looked upward and with an inspired voice continued: "By your offer I stand on the pinnacle of human grandeur; I see Europe laying at my feet. But though I may possess the power to rule it with safety,—it is not the will of the One I serve that I should do so. I have been led to this height to be shown what the power of the Spirit can accomplish. I am both grateful for and overcome by your proposal, but must humbly decline."

The knights all raised their voices against his decision, insisting it was his duty to accept the dignity. But he was not to be turned from his convictions. "To-morrow," he said, "you will have news of the reconciliation between Frederic and Lewis; then, though the government be under two names, there will be but one sceptre. Tarry until the news shall have arrived, and then ponder what to do further."

They resolved to assemble again on the following day, when, as Geoffrey had predicted, the news of the reconciliation arrived; and as Geoffrey persisted in his refusal of the crown of the empire, the Chapter entered into negotiation with the emperors in order to secure the standing and the relations of the Order. Geoffrey himself had charge of the negotiations, and everything turned out to the satisfaction of the parties concerned.

Emperor Lewis who had heard much of Geoffrey's feats at arms, and

of his declining the imperial crown, had a desire to meet such a rare man, and therefore invited him to his court, where he made great demonstrations of attention to him and was not stinted in doing him honor. Geoffrey remained at the Court of Lewis for two weeks, then took leave under the sincere assurances of imperial favor.

He lived many years on his estates

in the circle of his family, greatly loved by them and honored by all that knew him. He was always zealous to promote the welfare of his neighbors and the fatherland.

His coat-of-arms is, with some alterations, still in use among his descendants, and witnesses for the truth and reality of his sublime and rare virtues.

INSTRUCTION IN MENTAL HEALING.

BY MRS. S. E. TRUE.

[Continued.]

Ques. Does the body make its own conditions?

Ans. The body, having no power of itself, and no intelligence of its own, could never make its own conditions. Mind alone makes the conditions of the body. Mind is the cause; matter the effect.

John, chap. vi., verse 68d. "It is the spirit that quickeneth; the flesh profiteth nothing."

Eph., chap. vi., verse 8th. "For he who soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Rom., chap. xii., verse 1st. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

2. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Ques. Is there any power in thought?

Ans. Thoughts are living things. By thought the world was made. We are a thought of God. There is a great power in thought, for the thoughts we think stamp themselves upon every plane of our being. If we think spiritual thoughts, it leaves

its imprint on the body, giving a beautiful expression to the face, fine skin and fine hair, and a harmonious body. If the mind is engaged in the thoughts pertaining to the physical, it leaves its own peculiar imprint upon the body. Thoughts of anger have power to produce inflammation on the body. Thoughts of fear have power to stop the action of the heart. Sensual thoughts will produce rheumatism. Grief will produce nervous prostration and spinal difficulties.

Jer., chap. xxix., verse 11th. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."

Phil., chap. iv., verse 8th. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Ques. Has man any power of his own?"

Ans. Most certainly not. Our powers are of God, given to us by Him. We of ourselves are nothing. We have nothing but what has been given us, and He gives us freely of all that He hath.

2d Cor., chap. iii., verse 5th. "Not that we are sufficient of ourselves to

think anything as of ourselves; but our sufficiency is of God."

John, chap. iii., verse 27th. "John answered and said, A man can receive nothing, except it be given him from heaven."

1st Cor., chap. iv., verse 4th. "For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord."

1st Cor., chap. iv., verse 7th. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive, why dost thou glory, as if thou hadst not received it?"

Math., chap. x., verse 20th. "For it is not ye that speak, but the spirit of your Father which speaketh in you."

Ques. Why is it that we find ourselves sufferers both in mind and body?

Ans. It is because we have wandered away from our consciousness of God and lost sight of our relatedness to Him. We have tried to live a life independent of God, and closed our hearts against His divine presence, and shut out His love. All this is contrary to the divine law, and will produce inharmony.

Jer., chap. ii., verse 13th. "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Eph., chap. iv., verse 18th. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19. "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

2d Cor., chap. iii., verse 15th. "But even unto this day, when Moses is read, the vail is upon their heart.

16th. "Nevertheless, when it shall turn to the Lord, the vail shall be taken away."

Isaiah, chap. xxxvii., verse 10th. "For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me.

11. "Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know."

Ques. By what power is disease destroyed?

Ans. By the power of Truth; which is the knowledge that man is spirit, one with the Father and can never be separated from Him; that he has a body and a soul. The knowledge of what we really are furnishes the link that unites the soul to the spirit, thus producing harmony in the mental and physical. Man has the power to control his body if he only will, for he is master. Admitting matter superior to man makes us a slave to matter.

2d. Cor. chap. v., verse 16th. "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more."

2d. Cor. chap. v., verse 17th. "Therefore if any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new."

2d. Cor. chap. x., verses 4th & 5th. "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;)

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

In order to heal the sick it is first necessary for us to get in the proper condition ourselves, which is, to feel conscious of the fact that we are Spirit,

that we are one with God, that His divine light and love circulates through and permeates every fibre of our being.

In this consciousness we are as empty vessels, ready to be filled, and the divine love will so fill our being that we can then see the unreality of all that is called sin and disease.

When we come into this consciousness and feel the presence of the Divine within us, and feel our hearts swelling with love for God and humanity, then those that are afflicted, if they come near us, cannot help feeling that divine healing power that will emanate from us.

In order to get into this condition, we must humble ourselves before God, put down self-hood and become as little children, willing to be used by the divine Spirit in restoring the afflicted to "the liberty wherewith Christ hath made us free."

1 Pet., chap.v., verse 6th. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time:

7. "Casting all your care upon him; for he careth for you."

James, chap. iv., verse 7th. "Submit yourselves, therefore, to God. Resist the devil, and he will flee from you.

8. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."

10. "Humble yourselves in the sight of the Lord, and he shall lift you up."

The bible teaches us that we must become as little children, or we can never enter the kingdom of heaven. Now, the kingdom of heaven is within us, and if we seek diligently we will find it, and then, great and mighty works will we do.

Mat., chap. vi., verse 33d. "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

We cannot expect to become successful healers unless we put down self and are filled with the divine love for doing good to all.

In receiving a patient, first find out the mental cause of his trouble. It may be grief; selfishness; loss of property or friends; holding hatred against another; fear of death; fear of hell; some unhappy or dissatisfied state of the mind.

Find out the mental state previous to his sickness. After finding out the cause of the patient's trouble, then seat yourself by his side, and when you are in the proper condition (as referred to above), concentrate your mind on the thought that you are Spirit, one with God, and never can be separated from Him.

Dwell in thought on the attributes of Spirit,—love, peace, and harmony, and you will quiet his fears. God is love, and "perfect love casteth out all fear." Reason mentally with the patient: that his fears are groundless; that there is nothing to fear; for God who is love, governs all things and "He doeth all things well." That God never sent any disease or pain, for there is nothing in Him out of which to make them. Dwell on these thoughts: God in His Infinite mercy made man perfect. God permeates all things and where the "Spirit of the Lord is, there is liberty." No part of your being is in bondage; you have perfect liberty. Perfect harmony reigns supreme. God made you perfect, and your body should express harmony and perfection, and if you are not conscious of a perfect body, it is because some erroneous idea is expressed on it for a while, and hides from you that perfection and freedom which is your just right.

Destroy this idea, or thought, in mind, and what you called disease will vanish. Joy and peace and happiness are around you continually, you can never get away from them; they are

with you continually, whether you are conscious of them or not. You can never be separated from God, for you live in Him, and without Him there would be no life.

Rom., chap. viii., verse 38th. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Remember that you are Spirit, that you have a body and you have a soul, and you furnish the link that unites the soul to the Spirit, thus producing harmony in the mental and physical.

When I say you are Spirit, that you have a body and that you have a soul, I mean that your real self is Spirit, having a body through which to express itself and for the uses of Spirit. The soul is created through the contact of Spirit with matter. It is the consciousness of man. When this soul can fully realize spiritual things

it becomes a spiritual soul, and is immortal.

In our present condition we know very little of the spiritual man, for we have covered up our real selves with our thoughts of selfishness and materiality. When we become fully conscious of our spiritual entity, then will we be like unto God, perfect in thought and form, possessing all the attributes of divinity. Then let us strive for this perfection, "for we shall reap if we faint not."

In treating, it is not necessary to think of the body: we should leave it out of our thoughts entirely, for we are dealing only with the man that occupies it.

Our body was given to us for a divine use; then let us not abuse it, for it is the temple of the living God and the house we live in. We are building this house or body continually with our thoughts. At first this may seem incredible, but such is the fact, for thoughts are living things, and they produce their kind.

[Concluded in our next.]

LOVE AND REGENERATIVE AGENCY.

BY LUCINDA B. CHANDLER.

"The greatest blessing that can be given to a human being was vouchsafed to me. I am well born."

One who is well born, in the fullness of that term, has already the basis of high attainment, is already free in a sense that—a badly born person may not become free in the space of physical existence, or, to become free, must encounter such struggles of spirit as cannot be conceived by one well born.

What is it to be well born?—Unfortunately there has been as yet no adequate answer to this question, no conception of an answer that is nearly equal to the issue involved.

Is it being well born to possess

large vitality, a symmetrical form, what is called "*nerve*," and plenty of muscle, with a fair modicum of brains?—

Is it being well born to possess a bright intellect and a buoyant disposition, or great talents, or refined tastes?—All these are good endowments, surely.

A Sullivan is well born physically. Plenty of muscle that can serve the will unflinchingly, is good endowment. We cannot say a person is badly born whose physical structure is perfect and sound, whose digestion is never at fault, whose temper is even, and who can comfortably perform such labor as the needs of the body require.

But a well bred horse is well born in the same degree and of the same kind.

Again some persons of high aspirations undoubtedly suffer in bodies that may compare favorably in physiological construction with others whose life sets easily upon them. — To be endowed with a persistent tendency to aspiration, and a physical organization that presents no obstacle to this quality, is not this the great desideratum of being well born? —

Upwardness, the disposition to climb, is typified and prophesied, as a law of being, in the vegetable kingdom. Given proper conditions for its roots buried in darkness and soil, the tree climbs toward the heavens and unfolds its stately beauty of form and foliage and flower and fruit.

This is what humanity needs to be well born, a *rooting* that will ensure the unfoldment of the mighty and grand powers inherent in soul faculty.

An infinite variety of individuals is the order of being, an order holding magnificent possibilities and illimitable happiness in the ultimate, for the race.

But what is the root of this wonderful tree of life? Where does the basis of freedom to follow upwardness begin? In what rests the very foundation of human life and its conditioning in good birth? What but the combination of forces, attractions, sympathies, mental harmony or inharmony, all the physiological and psychical, as well as social environing conditions, bearing upon conception and dominating during the embryonic existence of the individual?

Parenthood, and pre-eminently maternity, is a regenerative agency.

On page 329 of *THE ESOTERIC*, Love is defined as a desire of the life, and not the mind — “It arises wholly in the animal instinct, and affects the intellect only secondarily, . . . therefore, its power is in the love of life; and it is as selfish in its operations as the

tiger which tears the lamb and drinks its blood because it feeds him.”

Do we not need a well defined distinction between this “desire of the life,” which can only be termed an *appetite*, and the spiritual life which alone can properly be called *love*?

We do not term the tigerish thirst for the blood of the lamb, love. Why should the tigerish seizing upon the agreeable, enjoyable life forces of one of the opposite sex, be designated by this high, refining, ennobling quality? Love is infinitely more than, and is master of desire.

The desire of life, the tigerish form of its expression, has bred multitudes of human forms, many of whom have manifested the tigerish propensities, and continued to breed the same in their progeny. What has been the modifying agency and power?

Motherhood. A mother who is tigerish is a monster. The re-generation of the individual born of the tigerish or selfish “desire of life,” to the mastership and freedom of spiritual love, is, and will be, called for till people are well bred of the economized vital forces, spiritualized by love, or, *unto* love.

The re-generation of parenthood will make individual regeneration unnecessary.

The human soul when rooted in the soil of love, when well bred, will unfold upward, as naturally as does the tree, and no longer be grovelling in the tigerish desire of life, in a state analogous to the beasts that go upon all fours.

This re-generated parenthood will give to aspiration its natural expression, soul breathing; when the “*anima animalis*” indraws the solar atmosphere and lays hold of a solar vrilic principle.”

This is the normal activity of true motherhood. The soul-gestating woman, the mother who loves and aspires for the embryonic form she is nourishing, is vividly conscious of this

added power and quickening energy. This is the distinction between motherhood and mere breeding of forms.

This consciousness of added power is the graduating diploma of womanhood. It is the coronal of that exaltation which nature bestows as compensation for the burdens of maternity.

But sadly for the progress of the race, the "desire of life," the tigerish love of selfishness, stands in the institution of marriage squarely against the unfoldment of humanity. The agency by which the upward evolution can proceed is held by legality and theological error in bondage to the selfish "desire of life."

Motherhood is the crucible in which the selfish desire of life, the tigerish propensity, is "spiritualized," and the vital principle is exalted. The woman who is capable of apprehending the supreme possibilities of her office, and is open to the influxes of descending involution from the higher spheres of life, is nature's divine agent of re-generation.

The instrument of gestation is the most susceptible instrument of emotion in the physical structure. It is therefore the instrument of soul forces to a degree, and capable of a protracted exercise beyond that of any other human agency. With the gestative process there should be no interference by the "selfish desire of life."

The human race will continue to breed tigerish natures till parenthood obeys the law of love. Our statutes, institutions and customs pervert this law, and we waste our forces and wealth in the wretched patch-work of asylums.

We kill the murderer, and imprison the criminal and trespasser, and blindly proceed to increase their kind in a continual round.

It is a crime no earthly power has rightful authority to exercise, to kill any person. But it is a magnified crime against the unborn to breed

disordered natures. In our present transition state, the protection of motherhood would be the first effective step toward cultivating the love that will transform the race.

With the repeal of the law of coverture the wife of a man who cannot control his tigerish nature, or whose atmosphere is not helpful to the prospective mother, could be legally separated during gestation, and place herself in suitable harmonious environment.

This would not be the most favorable condition for ante-natal life, because the paternal energy, expressed in fond tenderness, is one of the forces and sympathies needful to the complete balance and strength of maternity. But it is better than gestation in torture and worry and discord.

Mothergartens are a need of this period. Complete separateness from destructive environment, and the helpful influences and instruction that may bring to the mother the uplifting, quickening direction of mind and thought which will attract the higher influxes, — are called for, till we have established the proper instruction of youth and the right of free motherhood, legally.

Humanity has largely been bred as an animal organism, but in a degree of ignorance, even on that basis, that the thrifty farmer would not be guilty of in raising his stock. The surpassing influences of heredity, reach into a realm far beyond physiology, and involve the highest possibilities of the human soul. Without this transcendent knowledge, and its application in social life and parenthood, the race must continue to manifest the tigerish propensities that fill human life and society with misery, and make life a burden and torture to millions.

The true mother is born by her office into that love which "suffereth long and is kind," which "beareth all things," and which "never faileth."

The beginning of a higher order of humanity rests in a protected and higher order of motherhood, as the first agency, and of a paternity co-opera-

tive with, and a protector of such motherhood as the complete regenerative agency, — in *love*.

EXTRACTS FROM OUR BUDDHIST FRIEND'S NOTE BOOK.

The Mahatmas are not mystical personages, nor are they disembodied spirits. They are human beings, like others, but by a long and difficult course of study, training, and education, they have attained to the high rank of *Adeptship*. In all ages and in all creeds there have been true saints, whose lives have been in accord with certain rules, and who have been credited by their contemporaries with miraculous powers.

The principles which govern the Adepts are thus summarized :

1st. Perfect abstinence from spirituous liquors.

2d. Perfectly pure and chaste life.

3d. Truth, justice, and honesty in all words and deeds.

4th. Absence of *pride, hate, malice, envy, anger, greed, and craving for worldly advantages*.

5th. Subordination of self to others, one's own pleasure to the good of his fellows ; and loving kindness to all living beings.

6th. A thorough realization of the empty and transitory character of all earthly things and concentration of all one's desires on the unseen and imperishable, and on the attainment of that higher knowledge which leads to these.

By rigid performance of such rules the Mahatmas [Maha, great, and Atma, soul,] acquire control over various forces in nature, which ordinary science knows nothing about, and by means of which an Adept can hold conversation with any other Adept, at any distance, and independent of any supernatural agency.

From the established principle in mechanics, viz: that all action and

reaction are equal, it follows that every impression which man makes by his word or movements upon the *ether, air, water, or earth*, will produce a series of changes on each of these elements, which will never end. Thus, the word that is going out of one's mouth causes pulsations or waves in the air, and these expand in every direction until they have passed around the whole globe.

In the same manner the waters must retain traces of every disturbance. . . . The earth, too, is tenacious of every impression man makes upon it.

The path and traces of such pulsations and impressions are all definite, and subject to the laws of mathematics ; but it needs a very superior power of analysis to follow and discern such sounds, traces, and impressions.

Yet, as all this is due to physical laws, it is not too much to suppose that this must be within the reach of human beings. In the higher intellects there may certainly be perception adequate and accurate enough to discern and trace them through all their bearings. Why should we be so skeptical as regards our own power ?

Why should we suppose that the means of distinguishing the effects of physical forces possessed by the generality of mankind, are as perfect and complete as they can ever be during eternity ? There may certainly be the means of acquiring such knowledge, though it may not be known to *all*. Human beings, by a certain course of training, acquire the extraordinary powers of seeing the minutest and most distant and obstructed objects, hearing distant sounds, penetrating

through matter, moving about in the air, assuming the largest or smallest form, at will, and so forth. There is thus not the slightest justification for us to entertain a doubt as to the possession of such abnormal powers by the great Mahatmas, who have syste-

matically studied and mastered Psychology in all its various occult departments.

The above is from a recent letter of Rajah Pakse, of Ceylon.

W. A. ENGLISH, M. D.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN APRIL 19
AND MAY 21.*

♈ (TAURUS.)

THIS sign is the "neck," or cerebellum of the Grand Man, which controls the "waters of life," or the lymphatic system of the body. The strength of persons born during this portion of the year consists in the rapid generation and restoration of their vital forces. But the abundance of life thus produced is accompanied with a very active magnetic brain-aura, which makes those persons very sensitive to the mental conditions of their surroundings, and thus constitutes a source of weakness as well as strength, as will be more clearly understood from the further description of their nature.

They have much power of mental and physical endurance, and therefore a great ability to learn by committing to memory from books and authori-

* It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of Twelve Manner of People, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact.

"Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

ties; and as they are lovers of literary pursuits, they are thus apt to be hard students and make superior educational attainments, but they are imitators rather than originators of thought.

As mentioned above, they feel the mind of others with especial vividness, and thereby can, if they so desire, conform themselves readily to the demands of the people. This, united with their natural power of mind and capacity for mental attainment, makes them apt to become influential men and public leaders.

They have also fine intuitions in all that belongs to business. But, as they are so sensitive to psychic influences, it is difficult for them to distinguish between their own mind and the minds of those with whom they are associated. It is because of *this*, that persons born in the sign of Taurus should make their decisions when entirely alone, and never decide any important matter while in the midst of business excitement; for if they do, they are apt to act more from the influence of those around them, than from their own mind. The early morning when they awake is the best time for such persons to make their decisions and to lay their plans for the day.

They soon, however, begin to realize intuitively that they are susceptible to the mind-atmospheres of others,

and that it is necessary for them to be on their guard. And in the immature stages of such course of experience they are apt to be more stubborn than they otherwise would be.

From the same source also arises the liability, for both sexes, to jealousy.

Women born in this sign are in great danger of being misled by their feelings and passions. Persons who have gained their affection, hold control over them to a very great extent.

Young people of the sign Taurus, likewise are apt to be misled by their associates through their sympathies; and the more so, as they are governed by their sensations, feelings, and appetites. For abundant vitality implies strong sensual impulses.

Taurus-men are ardent and sanguine in every cause they espouse; frequently, for instance, they are very active church-members and preachers. They are zealous friends, or active enemies; but while liable to go to extremes they are easily turned aside and mollified.

It is quite evident that children born in Taurus are very largely dependent upon judicious education for their future happiness, as well as for their position and success in life.

Taurus, when directed in the right

way, is bound first to conquer himself; this struggle with his own nature makes him very strong and tenacious to carry out his designs, and he can no longer be blindly controlled. He is, then, very determined in whatever he undertakes, and even characterized by the common expression of "stiff-necked." He is unyielding, and a natural conqueror; the sphere of his influence depending upon his endowments, opportunities and surroundings.

Generally persons in Taurus readily adapt themselves to the customs of society, and are best adapted to a city life.

As to disease, they are liable to dropsy, from two reasons; first, from getting an over-amount of vitality through eating too much, and having what they eat too rich, thus getting too fat; second, through strong appetites and over-indulgence in the sex-passion. Remove the cause, and the cure is accomplished.

This nature comes from the parents being very potent in the sex-life, and quite satisfied with each other and their surroundings. Frequently, however, such satisfaction is wholly on the part of the father.

THE NEW AGE.

No. Two.

THE CONVERGENCE OF WORLDS.

It is a new age, a new order, a new dispensation, that is approaching, when a barrier will no longer separate between the divine and the human, between the visible and invisible. The complete unity of all things in nature is to be established. Man is to hold converse with the Deity,—not audibly, but in the intercommunion of mind with mind.

Nor will this communion of the visible with the invisible be confined

to the impact of the divine mind upon the human. The convergence of worlds is to take place, and spiritual and human beings are to become affiliated. For as man is a spiritual being, the only chasm that can possibly separate him from those of a more spiritual growth, is one of degree. And that chasm must inevitably lessen as man's spiritual nature becomes unfolded; and to that unfolding all the forces of Nature are pledged.

Man is at last beginning to understand the laws of his organization. He perceives that intellectual life, in its highest manifestation, is dependent upon a well-developed moral nature, and that these attributes of being have their nourishment in a perfected physical system. Out of the harmonious development of mind and body the spiritual elements of being manifest themselves, and bring humanity into conscious communication with the universal mind.

That which is true of individual life, is true also, in a more comprehensive sense, of the life of society. If it is impossible to develop in an inharmonious manner one part of our physical organism without weakening and eventually deteriorating the whole, it is also equally impossible to draw the life-forces from the great body of mankind and centralize them in only a fractional part, without weakening and invalidating the strength of the entire social system.

When the science of life is fairly understood, and men realize that in order to enjoy life, liberty, and happiness, they must aid others to the acquisition of the same,—that each must live for all and all for each;—when the top of society knows that it can only rest secure, and thrive and prosper as it acts in harmony with the masses of humanity;—when the law of unity, or the brotherhood of the race, is known and conformed to,—then will civilization enter upon a new life, of such power, richness, and prosperity, that it can only be designated as a new age, a new order, a new dispensation. Then all the nobler, higher tendencies which to a great extent have only manifested themselves in rare individual instances, will be generally diffused; while new forces, consequent upon man's growing spiritual nature, will be evolved.

NEITH.

Brooklyn, N. Y.

ESOTERIC GLEANINGS.

THE good is not the cause of all things, but of the good only, and not the cause of evil.—*Plato.*

To accomplish anything we must believe in our ability to accomplish, and this faith must at once be translated into action.

I LEAVE these things, earth, water, fire, and air, to rest secure where neither birth nor death can come. Eternally delivered there from grief, oh! tell me, why should I be sorrowful?—*Buddha.*

IMAGINATION determines the form of the child in its mother's womb; it gives wings to contagion, and points the weapons of warfare. Are you exposed in a battle? Believe yourself as invulnerable as Achilles, and you will be so.

It is impossible to be spiritually begotten of God without desiring to be like Him; that is, to be wise and good even as

He is, not from constraint or the promptings of expediency, but spontaneously, or from a serene inward delight in goodness and wisdom.—*Henry James.*

RELIGION, without being combined with understanding, unavoidably degenerates into superstition, and may become a frequent cause of insanity and suicide. Religion, too, as well as intellect, without morals, will do more harm than good to society at large, in nourishing party spirit, self esteem, and all sorts of selfish feelings.—*Spurzheim.*

THE human soul, being a superior spiritual substance, receives influx immediately from God; but the human mind, being an inferior spiritual substance, receives influx from God mediately by the spiritual world; and the body, being composed of the substances of nature which are called matter, receives influx from God mediately by the natural world.—*Swedenborg.*

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST
GOAL OF HUMAN ATTAINMENT.

NEW SERIES.—NUMBER FIVE.

IN our last we endeavored to show you that those attainments for which the many are now intuitively striving, were the ascending steps leading to a new and higher order of civilization and government on the earth. The Universal Mind is causing many to realize that the time for a higher order of life on this planet has come, and the best people of the land are responding to it.

The methods referred to in former papers must be kept ever active in MIND and WILL, and those who have begun to rise above the controlling power of carnal generation are beginning to realize the benefits from such a course of life. Yet there are those who have been intimidated by a most pernicious fabrication that is given out even under the professional authority of M. D.s, that to stop ALL the waste of the sex fluids will produce varied kinds of disease. If so, why does it not affect the celibate animals in that way? No one thinks of teaching that woman is in any such danger from chastity of life. Physiologists who treat on that subject, do not claim to know it to be so, for they cite the fact that animals are not injured by reabsorption of the vital elements. In short, only those claim to know it who are in full sympathy with the sensual practice themselves.

There is no one false teaching doing so much to degrade and dwarf our race, not only physically, but mentally and morally, as this, because a very slight authority in favor of the indulgence in this passion, is sufficient to persons who have strong proclivities in that direction, to give them a pretext for full license. This passion is most deceptive; for while one is under its influence, it will give color to everything, so much so that he might read volumes full of scientific

facts against it, without feeling their weight; whereas a single sentence in its favor would find congenial soil wherefrom to develop confirming reason for full license; and one who is fully under the control of this passion, would misconstrue the words "pure continence" to mean freedom to the sensual desire. So deceptive is that principle, when it once has control of the person, that every vital truth is transformed into a lie.

I have received several letters from persons who occupy the position of teachers, criticising my words as not plain enough, and add "of course you do not mean entire continence of the reproductive fluids, in your article in the November number of THE ESOTERIC, page 165, last paragraph?" I wish to be understood that that is just what I mean, nothing short of it, and that NO person ever has made any attainments in the development of the divine powers, who has not, by an effort of his own will, restrained the waste, and reabsorbed the generated life into the body; for it is the ONLY method by which any one can increase life and all the capabilities of the mind and body. This was the teachings of Jesus. The Catholic Church also recognizes that law, and in the extent to which their priests live up to it, unselfishly with a spiritual, true soul of devotion, they have spiritual powers now.

Another pernicious doctrine is imported from India; namely, that persons must not, by an effort of the will, restrain and overcome any of the carnal desires, appetites or passions, but gratify them until they are exhausted. Then, when they have nothing to overcome, they can commence making attainments. This is the "Doctrine of the Nicolaitanes, which things I hate," said the angel to John, Rev.

chap. ii., verse 15th. In fact, if one has nothing to conquer, how can he be a conqueror?

It does not follow that an appetite or passion is killed because it is conquered. . . There is nothing that is naturally evil; all that is natural is useful, and may be and should be used by us. Of course, anything that serves a desired purpose is of use relative to that purpose, therefore, the good and the evil are in the purpose. All the animal propensities are like a spirited young horse, that is hard to subdue, but when once brought under control of the intellectual driver, is very good and serviceable. When all the animal tendencies of man are under control of the intellect that has become one in purpose with God, then they all are of use, and without them man would be imperfect, and all that would remain would be an inverted animalized imagination, devoid of the warming influence of divine love and, therefore, wholly evil in its tendencies, and all the powers possessed by persons so mis-trained can only be evil magic.

We should cultivate love to God and the good in humanity, and at the same time try and discriminate between the person and the good that is in the person. Love no person! love the good that is in all! All that is good is God, Life, or Spirit. We should practise to control the love nature, so that we can send out our love with the thought, or restrain it, at will; see April Number of THE ESOTERIC, page 345, 2d. column. Read carefully the whole article. It is a great attainment, thus to be able to control every feeling and emotion by the will! And remember "God is love;" but love is power, and the more love we have, the greater the power, if wisely directed and not too freely used. For love is life in motion, and one can waste his life by leaving the door of sympathy open.

But before we can have control of

any of our powers, we must be able to still the intellect and "allow the man within to speak." Methods may be applied that will be very effectual if it is done with the spirit of childlike devotion. The ordinary man and woman engaged in business pursuits, are in such a whirlwind of hurry, that every nerve in the body and brain is in such excitement that it would be impossible for them to think orderly thoughts, much less to hear the voice of the spirit which always speaks to the spiritual man within. Therefore I suggest the following course to those who wish to become conscious of the REAL world which is beyond the reach of the five senses.

First, avoid all excitement and exciting scenes or readings. Second, move moderately by always avoiding hurry of movement or feelings, for orderly thought and universal attainment is by the operation of the law of "Order." By this law, plant life takes its own normal form in all its minutiae; the frost on the window pane of the house will form orderly structures, like the plant life of the early Silurian or Devonian ages, because that was the beginning of orderly formation from the earth; but the frost on the rail-road car-window, street car, or carriage that are in motion, forms only straight lines running to and fro from the course of the vehicle, because the law of Order is broken and Discrimination in the form of polarization is left to do its work in forming the crystals.*

The positive influence of the solar ether meets the negative of the earth and in their quiet harmonious blending, orderly thought formation takes place. This polarizing current is so strong that an iron rod of one eighth of an inch will polarize in three minutes by only standing perpendicular, so that the bottom will attract the south pole of the magnetic needle and the top of the north pole. This cur-

* See page 42 of Seven Creative Principles.

rent is the physical expression of the law of Order, and if we are rushing around, this law can not act in us any more than it can in gathering frost on the window-pane that is in motion. It was because of this law that the old sage in the Biblical record said, "Use moderation in all things!" and again, "Be still and know that I am God!" and again, "He that believeth will not make haste." The ancient Egyptians who are acknowledged by all occult students to have been the most scientific men in the world, understood this rule and conformed to its requirements in their methods for silencing the raging storm of activity in the body and mind.

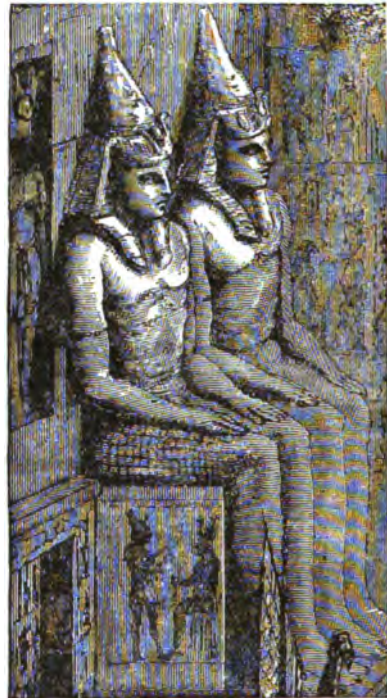
The time in the day most fitting for this work is when the sun is just sinking out of sight and twilight's hour comes, and there is a retreating of all nature from activity to rest. Then retire where there will be no one expected to disturb your quiet concentration, seat yourself on a chair that will allow your limbs to be horizontal to the knees, and your legs from the knees down, perpendicular; your body erect so that the perpendicular currents will pass freely from the crown of the head down through the spine. Remember that thus you are conforming to natural law, so as to avoid all friction. (See Diagram.) Turn yourself so as to face the east, allowing your hands to rest on each limb as if ready to rise at any moment.

The reason for facing the east is that the left hand is negative like the North pole of the magnetic needle, and the right hand is positive, like the South pole of the needle; and the electric currents running from north to south, — which polarizes the iron rail of the rail-road, will pass through the body normally and without the friction upon the finer sensibilities.

The ancient masons understood this law, and many of their symbols are arranged in accordance. For in-

stance, the symbol of the serpent with his tail in his mouth is always found to run from left to right. The positive north current is attracted by the left hand and passes through and out at the right. This is called the psychic current. There is much more in this that can be revealed only to the truly initiated.

Now, having gotten into a position harmonious with all nature, having a knowledge of the law, skepticism



From an Egyptian Temple.

and the idea of the ludicrous should have no place in your mind: for as Paul said in Romans, chap. xiv., verse 23d. "And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." (The word "damned" should be rendered "condemned.") And if any one attempt these things, having no faith in him or her, they condemn themselves and thereby will plunge deeper into the darkness of materialism.

When you have taken this position you will observe that the body is made thereby very positive, which will protect your physical senses from being affected with any outside influence, and enable you to hold and maintain your own consciousness, and at the same time to direct the consciousness to any part of the body or brain. Then concentrate your mind on your own highest ideal of God, in a pure soul devotion, and try to come into the conscious consecration to God of all you are or wish to be; for it is one thing to consecrate in words, and another to realize it! Sit in this attitude at least thirty minutes, and at most an hour. The first five minutes or even ten, repeat silently the words WILL, STILL, and as you do so, send the thought and feelings with the word down in the body.

It may be necessary for many to think over the direction and effects of words as if in elocutionary drill; pronounce in your own mind pathetic words, loving words, and the opposite if necessary, in order to get an understanding of the method and effect of the different expressions (but do this part of the work when you are not seated for this drill). After you have gotten so that you can speak to your own senses and say STILL and feel it, then consider the word WILL. In the use of this word keep active the consciousness that there is no power in earth or heaven but will power; that it is the will of God that holds worlds, suns, and systems in their places. But remember there are two wills, one of energy and motion, and one of *stillness*, that is unmoved under all circumstances. "Though heaven and earth may pass away" this will is unmoved, this is the kind of will you need to keep in thought while you are sitting and repeating the words WILL, STILL. Let these two words answer to the breathing process, viz. the word *will* as you draw in the breath, and the word *still* as you expire; this

allows the consciousness of stillness to descend throughout the body and the consciousness of drawing in that will power at the same time.

Many who begin to practise this without having heeded carefully the former Practical Instructions given in THE ESOTERIC, in each number* from August to this one, will no doubt meet with experiences, to say the least, very inconvenient to them. Remember that this experiment should be entered into only by the truly devout soul whose one desire is to know the will of God that they may do it; not to see what will come and then to decide what they will do after; for there may something come under such mental conditions that you would wish had not come to you. You will observe, as soon as you begin to concentrate your mind on God, that it will produce a feeling of pressure on the upper part of the forehead in the organ denominated by the phrenologists as "human nature" which is the organ that, when brought under the control of the spiritual soul, becomes the *eye of the soul*.

Another hour of the day equally important is that of sunrise when all nature awakes to consciousness. To many this hour would be far more desirable. But to persons over-burdened with the cares and labors of life who can not apply either without great sacrifice, I would say: sit at any time you can; and to all I would say the one desire should be "Let thy kingdom come and thy will be done in ME. Read carefully the article entitled Unity of Desire, Page 387, in this issue.

We wish that in these sittings you harmonize in your own mind the former ideas I have given you on the necessity of "taking the name of God, — and not in vain," but for divine *uses*, that is the name YAHVEH, signifying I WILL BE WHAT I WILL TO BE,

*Back numbers of THE ESOTERIC can be had at fifteen cents each.

which expresses positiveness in the extreme, but a positiveness of the mind over the senses of the body; and at the same time you *must* maintain extreme negative passivity, or a loving, desiring submission to the will and mind of God. Contemplate the LOVE of God with a desire to be imbued with it that it may pervade your entire being. Truly this is the road Jesus spoke of when he said, "Straight is the gate, and narrow is the way that leadeth to life, and few there be that find it."

Don't let any one think that these things can be reached and realized at once; to many it will take years, whilst there are others who are already prepared; but all who have the will to begin the work of regeneration and persistently follow the directions herein given, can find the path; for all the attributes of the Creator are in us, and we can create in ourselves any conditions we may desire.

THE JUDEAN PRINCE.

"*Eli, Eli, lama Sabachthani.*"

BY C. H. JACKSON, WITH ANNOTATIONS BY HELIOS.

ACCORDING to Christianity Jesus is said to be both God and man, though his despairing cry as above quoted should prove the fallacy of such an assumption. If, as the Bible states, Jesus was to be a Jew and in the direct line of David, how can the clergy claim God as his natural father through immaculate conception? If such should be true, he was not of the seed, nor of the lineage of David, and the prophecies of the Bible are of no avail, for Mary was not of this tribe.

Jesus was or was not in the natural line of descent from David. It is sufficient that he was the spiritual and therefore true descendant in whom the divine over-shadowing and forecasting to David finally and fully blossomed.

A new and higher type of human nature, — the "Aroh Natural" or "Divine Human" is not a sudden or arbitrary outbirth, but the cyclic convergence, culmination, and flowering of the Divine Spirit in the internals of the race. The despairing cry of Jesus upon the cross was but the final struggle of the natural senses at the necessity of being fully yielded to spirit. The senses can never fully comprehend the mysteries of spirit, and were they not endowed with a natural selfhood and power of reaction, we should be the merest automata. This "despairing cry" would confirm rather than deny the three-fold nature of Jesus.

PROBABLY for no event of history is there more diversity of interpretation than for the subject of this article. Allowing the event to have been what is popularly claimed for it, — the unitation or at-one-ment of God and man, whereby Jesus became the Christ of humanity, these differences would not be surprising, as it would necessarily involve a vastness of arcana such as could be comprehended, in fulness, only by the highly unfolded and enlightened spiritual man: for Spirit alone can comprehend Spirit or understand even in degree its mystic and all potent marriage with matter, by virtue of which supersensuous relation, higher types and states are produced by the infinite over-shadowing.

The true esoteric understands that creation is a continuous work, that nature was not the end but simply the means, and that, where the outermost of Spirit touches the innermost of matter, life is continuously being evolved, from the perfumed heart of the roses to the aspiring soul of man. A halo of over-shadowing, — a river of spiritual life and fruitfulness is ever "the silver lining" to the clouds of historic evolution. The line of spiritual life and descent moves steadily forward, and it matters little to the true esoteric whether

To know, if such a man by the name of *Jesus*, ever existed, is a matter of common history, and not of supreme import for the salvation of man. To all thoughtful minds, this child of Bethlehem was as all other children, being born of woman, he inherited from her all the tendencies like those which fall to the lot of other children. As a man, Jesus was as all men, "dual," — a natural and a spiritual body — a two-fold nature, — an external nature, which was human, and an internal nature, which was the spiritual — and as one of the apostles says, "was made perfect through suffering." Little by little as he advanced in age, the imperfections of the human nature

were removed, and the spiritual took the place of them. For how could he that is perfect, need to pray? or if he was "God with us" how could he pray to God as to another person?

The mistake is continually being made of treating of God as an objective personality, rather than as that sublime subjective and substantive life which constitutes the luminous centre of aspiration and goal of immortal being. For man is perpetually finding being in God, while God, on the other hand, is finding existence in man; the one was created as a complement and completion of the other. God becomes cognizable to sense only through creation, while creation is perfected and exalted through its mystic marriage with Spirit. The centre or God, which is pure being, must obviously rule; the circumference, or man of form and sense, must necessarily obey. Allowing Jesus to be the Christ of humanity, would not make his natural an exception to this universal law, the difference being one of degree rather than kind, as the Divine nature impinges on the inner or third degree of all human life, and the needed prayer of the natural mind is for conjunction therewith, and guidance and enlightenment therefrom.

All through Jesus' earthly life then co-existed in him an internal nature, which was the spiritual, and an external nature, which was human; each having its own distinct will and purpose, and thus, like all mortals, he turned to God in prayer. How could God suffer, or can we imagine God triumphing over difficulties?

The relations of God and humanity are relatively those of spirit and body. Man finds being in God, God attains form in man. This relation is biblically symbolized as that of a marriage, in which God is the husband or bridegroom, while the Church or the Soul is the bride and spouse. God as Love or Being is perpetually giving of his living substance, sinking himself as it were in the nature of his creatures, even suffering humiliation at their hands, yet still sustaining the very life whose selfhood reacts against him. This is not due to any impotence or mistake on his part, but is the way of Wisdom as well as Love. He therefore suffers in man to the end that man may ultimately triumph over his lower nature and attain the full sonship of God. But it is asked: "How could God suffer?" Is not God nearer than one's own soul? Are not the very hairs of our head numbered? Not a sparrow falls to the ground without His notice. Is he not more watchful and tender than a mother's love? Again, can the bride suffer and the bridegroom be unmindful thereof? It is a stupendous thought but we are in co-partnership with God; in mystic marriage covenant, with One who is mighty to deliver and redeem. The Infinite Love yearns over us ever as Jesus yearned and wept over Jerusalem. Shall we not then heed the strivings of Divine Love?

When he was thirty years of age, he went from Nazareth to the river Jordan, where St. John the Evangelist was baptizing; for St. John, being a prophet, foreknew what was to come. When Jesus was baptized, he complied with necessary conditions, and therefore "the heavens were opened unto him."

This was called the anointing, and was conferred by him on others, teaching them, and enabling them to teach also.

The doctrines of Jesus are sublime in their truth and simplicity; his whole code of ethics is to the effect that humanity should be unselfish, so that their inner and spiritual selves might be fit to associate with the Father.

Jesus did not teach worship or anything else but *manhood*, as a divine thing. He taught salvation as flowing from *works*, and not from his merits or blood, or from the worship of him, or anything else but principles.

We should not view him as a historic person about whose life we read in the Gospel, but as an example of a system of life, through and by which man becomes spiritualized and free from the senses. And he who by virtue of his observance of this system of earth life goes to its utmost extent, while in the body, becomes a true and literal disciple.

He recognized the spirit in all men, and in the physical wrecks around him he beheld only the inner man. The cures he effected were a radical change in the mental states of the man. The body was saved from disease by redeeming the soul from sin, the illusions of the senses, and the life of iniquity to which they led. Jesus said "I am the *way*, the *truth*, and the *life*; surely, if any man in this world had a right to speak as a Specialist in Soul-life, it was he.

Undoubtedly he was a great Adept. But the truth *was*, before he was born, and it is not the belief in the historic Jesus that can or will save mankind

from evil, but the recognition of the truth,—the system of life. Those who believe in the doctrine of Jesus, whether they believe in his person or not, are the true worshipers, but those who do not follow His words but believe in His person, worship only a form without life,—an illusion.

The form may be an illusion so far as not having life of itself, but it is that whereby the abiding soul is revealed. Therefore it is said that we can know the Father only through the Son. For who can see or endure the pure flame of God's spirit, and live?

The second coming of Jesus will be a state of Spiritual wisdom, and not the coming of a historical personage. It will be the highest personification of spirituality in man, which is yet to be unfolded.

Christianity has been on trial nineteen hundred years, and the teachings of Jesus yet remain to be practised. If the clergy believe in the practical fulfillment of the doctrine of Jesus, that a life in accordance with those doctrines will be the source of the greatest happiness, why do they not practise that which they preach? If they believe the "system of life" as taught by Jesus, admirable, do they also consider it impracticable? Undoubtedly he spoke to them "in parables"; seeing, they see not, and hearing, they hear not, neither do they understand. If he who "had not where to lay his head" could walk the streets and alleys of our cities, and see the misery and distress which liberal and judicious benevolence could alleviate or remove altogether, and then turn from the wretched sight to gaze upon the hundreds of splendid churches bearing his name—what would he say? Can any good come out of such a Nazareth?

Those who profess to be followers of Jesus should be willing to take those portions of the New Testament which they believe to be His very words, as their guide and as a text book to determine who are His true followers. By their fruits shall ye

know them. "*These signs shall follow those that believe.*"

"Shall see visions."—Acts, chap. ii., verse 17th.

"Work miracles."—1st. Cor., chap. xii., verse 10th.

"Heal the sick."—Luke, chap. x., verse 9th.

"Your sons and daughters shall prophesy."—Acts, chap. xi., verse 17th.

"Shall speak with new tongues." Mark. chap. xvi., verse 17th.

"Shall dream dreams."—Acts, chap. ii., verse 17th.

"Discerning of spirits."—Acts, chap. i.: Cor. chap. xi., verse 10th.

Who believes? Is it not time we exchanged the Christian religion for the religion of Christ? Look at his pity, his tenderness, all and always, for fleshly frailties of men and women! For them, never a hard word fell from his loving lips, only a divine compassion for the frail and fallen. If you will bring to your mind in a clear manner the experiences through which he passed, you will find that He perfectly illustrated the precepts and principles of His doctrine; His system of life; His love and compassion; His forbearance and forgiveness; His meekness and wisdom; His simplicity and holiness; His equanimity and self-possession. And that which should inspire you, is to know that he *was mortal man, not a God*. To find in him one who carried the same burdens you feel, who found the same temptations you face, and the perplexities and difficulties of every day life, to find him more brave, more strong, should give to you example and inspiration. Thus should this ideal man be the aspiration of all mortals, all should feel the same ideal of purity, tenderness, justice, and truth.

The Way, the Truth, and the Life, are nothing new; they have been taught by Buddha and Christ, Mahomed, Zoroaster, Confucius, and every reformer; preached in sermons,

and written in works of literature, philosophy and fiction, — read by all, understood by some, and practised by few. Average man looks up, in moments of aspiration, to those ideals and gradually becomes less animal and more spiritual, and in proportion as he advances in spirituality he will realize that moral growth is not necessary to please a God whose favor must be obtained, but that man himself becomes a God by growth.

Being, or pure life, is the central or inner reality of the universe; these are predicated of God

only. Existence, form, receptivity, are the prerogatives of man. Thus God is the centre or Spirit, man the circumference or Body. Man can no more have life and fruitfulness without God than the earth without the sun. God and humanity are to each other respectively as is the sun to its system of planets, each complements the other. And thus positive and negative polarities actuate every atom of matter. The thought of becoming a god is said by Swedenborg to be an insanity of the mind. A legitimate and true aspiration is to become Godlike.

The function of the earth is to receive the magnetism or light and heat of the sun. Thus its glory and its fruitfulness are in its receptivity. The glory of man is to receive the life of God, not to become God, but like God, his Son and Heir.

SWEDENBORG AS A MAN AND AUTHOR.

FROM whatever standpoint Swedenborg is viewed, he stands out as a most remarkable man. That in his latter days his spiritual experiences or "spiritual openness," as he styled it, caused him to be considered a mystic and visionary, is probably the cause why his scientific and philosophical works have not received more attention at the hands of the scientific world. Apparently unprejudiced reviewers assert that he was not merely great in one branch of learning, but that there was scarcely a department of human thought but what he mastered, and to the advancement of which he materially contributed. In many lines of research his writings anticipate and declare laws and principles relative to the subtle forces of nature, any one of which would have established the lasting fame of a less versatile mind, who had not thrown his scientific acquirements into the shade by other remarkable and unusual claims.

Swedenborg can in no sense be regarded as an adventurer who sought a following and power or consideration through the assumption of miraculous authority. He was notably lacking in effort or seeming desire to organize a church in conformity with his views, or to proselyte in any way. His modesty and abnegation in this particular were, to say the least, somewhat unusual. He seemed to fully realize that his revelations must stand or fall on their own inherent merits, and that spiritual truth could not be forced out of season. His writings therefore remain as a legacy and aid to those desiring

light on the occult problem of life, and the innate simplicity and honesty of the man, to say nothing of his natural fitness for a work of this superlative kind entitles his views to a candid and careful consideration.

Had his object been the attainment of worldly fame or honors, these were already at his command, as he was the friend of kings and the peer of the noblest minds of his age, but these considerations seemed to weigh with him as nothing in the balances; they were all put aside to enable him to perform the service to which he sincerely believed himself called.

If there is anything in heredity, the circumstances of his birth would seem to be in keeping with the lofty nature of the work of his latter years. His father who was a Swedish bishop, distinguished for learning and piety, christened the infant Emanuel (God with us) "in order that his name might continually remind him of the nearness of God, and of that interior, holy, and mysterious union in which we stand to him."

To arrive at a knowledge of the soul by rigid scientific methods, early became the hope and endeavor of Emanuel Swedenborg. He conceived that the body, being the fellow of the soul, was in some sort its continuation; and that if he could only penetrate to the purest forms or subtlest essences, he would be sure at last of touching the soul's true territory. Long and fruitless toil had somewhat disenchanting him of this idea when what he calls the "opening of his spiritual sight"

revealed that the realm of soul is not a sublimated continuation of matter, but a distinct or true substance which stands related as cause to effect, and that the spiritual world in some of its phases is everywhere present with man, but that, as spirit alone can discern spirit, the eye or sight of the soul needs to be opened, and this he claims was accomplished in his case by the appearance of the Lord. But before treating of his peculiar experiences and teachings, it may be well that the reader should learn more of the man and his works, and to that end we introduce the following extract.

"EMANUEL Swedenborg," says Chamber's Encyclopedia, "a man of science, a philosopher, a theologian, and a seer, was born in Stockholm, Sweden, January 29, 1688. His father, Jesper Svedberg, was a bishop of the established church of Sweden, whose family was ennobled by Queen Ulrika Eleonora, and the name changed from Svedberg to Swedenborg. This gave Emanuel Swedenborg the rank of a nobleman. He was educated at the University of Upsala, where he graduated at the age of twenty-one. He then travelled for four years in England, Holland, France, and Germany. He had an ardent love for mathematics and mechanics, in which branches he was especially proficient.

"On his return to Sweden he was appointed by Charles XII., to an assessorship in the College of Mines. He enjoyed the intimate friendship of that monarch, to whom he rendered important services at the siege of Fredrickshall, by transporting vessels over land on carriages of his own construction. At this period his mind was busy with various scientific subjects, upon which he published pamphlets from time to time, such as short treatises on algebra, giving the first account in Sweden of the differential and integral calculus; on a mode of finding the longitude at sea by the moon; on decimal money and measures; on the motion and position of the earth and planets; on docks, canals, salt-works, chemistry, bridges, air-guns, submarine vessels, the circulation of the blood, a new system of notation and many other subjects.

"In 1724 he was offered the Professorship of mathematics at Upsala which he

declined. He now remained silent for eleven years; but the result appeared at Leipsic in 1734, in three massive folios beautifully illustrated, entitled *Opera Philosophica et Mineralia*. The first volume, called *Principia*, or the first *Principles of Natural Things, being new attempts towards a Philosophical Explanation of the Elementary World*, is an elaborate deduction of matter from 'points of pure motion produced immediately from the Infinite.' This was followed in 1734 by a treatise on *the Infinite, and the final Cause of Creation*. The other two volumes describe the manufacture of copper, iron, and brass, and contain an exhaustive record of the best methods in use in the last century.

"His investigations at this period were pursued with the express determination to discover the soul itself, and indeed to penetrate the whole realm of final causes. With this end he studied Anatomy and Physiology, and thereupon published in 1741 two volumes entitled *Œconomia Regni Animalis*, and in 1744-5 three volumes entitled *Regnum Animale*. The character, number, and variety of these works serve to show the character, attainments, and purposes of the man, and to render still more striking his subsequent career.

"Suddenly his scientific labors ceased, and in all his works afterwards published he scarcely so much as alluded to them. He soon resigned his assessorship, and devoted himself exclusively to the labor which has since rendered him so celebrated. To give the substance of his own account of this transition, the Lord appeared to him in an unexpected manner by the opening of his spiritual senses, and commissioned him to be the herald of a New Dispensation, or of the New Church, signified by the New Jerusalem in the Revelation. As such his office was to interpret the Word of God according to its true significance; to set forth a complete system of religious doctrine; and finally, by daily intercourse for twenty-seven years with the spiritual world, to reveal its nature, its order, and the constant relation of all men to it. The result of all this was the publication in Latin of a series of theological works, more voluminous than even his previous scientific productions. The

first and largest is called, *Arcana Cœlestia; the Heavenly Mysteries contained in the Holy Scripture, or Word of the Lord, unfolded in an Exposition of Genesis and Exodus: together with a Relation of Wonderful Things seen in the World of Spirits, and in the Heaven of Angels*, 12 volumes, published in London during 1749-56. Next came a volume entitled *Heaven and Hell, a relation of Things heard and seen*. To these succeeded others, of which the following are abbreviated titles: *Earths of the Universe with an account of their Inhabitants: The Last Judgment: The New Jerusalem and its Heavenly Doctrine: The White Horse of the Apocalypse: Doctrine of the New Jerusalem respecting the Lord*: and similar treatises on the *Sacred scripture*, on *Life*, and on *Faith: Divine Love and Wisdom: Divine Providence: Apocalypse Revealed* (2 vols.): *Conjugal Love: Intercourse between Soul and Body: True Christian Religion*: His posthumous works are *Apocalypse explained* (6 vols.): and other smaller works.

In our next we shall consider Swedenborg as a seer and revelator, setting forth some of the distinctive features of his system. We conclude this article with an extract from "Intercourse between Soul and Body" wherein are set forth the relations sustained by the two prime factors of man's nature.

WILL AND UNDERSTANDING.

"By the human mind are to be understood its two faculties, which are called the understanding and the will. The understanding is the receptacle of the light of heaven, which in its essence is wisdom; and the will is the receptacle of the heat of heaven, which in its essence is love. These two principles, wisdom and love, proceed from the Lord as a sun, and flow into heaven universally and individually, whence the angels have wisdom and love; and they also flow into this world universally and individually, whence men have wisdom and love. But the two principles proceed in union from the Lord, and likewise flow in union into the souls of angels and men; but they are not received in union in their minds; light, which forms the understanding, being first received there, and love, which forms the will, being received gradually. This also

is of Providence: for every man is to be created anew, that is, reformed, and this is effected by means of the understanding; for he must imbibe from infancy the knowledges of truth and good, which are to teach him to live well, that is, to will and act rightly: thus the will is formed by means of the understanding. For the sake of this end, there is given to man the faculty of elevating his understanding almost into the light which is enjoyed by the angels of heaven, that he may see what he ought to will and thence to do, in order that he may be prosperous in the world for a time, and blessed after death to eternity. He becomes prosperous and blessed, if he procures to himself wisdom, and keeps his will under its obedience; but unprosperous and unhappy if he puts his understanding under obedience to his will: the reason is, because the will hereditarily tends to evils, even to those which are enormous; wherefore, unless it were restrained by means of the understanding, man would rush into acts of wickedness, yea, from his inherent savage nature, he would destroy and slaughter, for the sake of himself, all who did not favor and indulge him. Besides, unless the understanding could be separately perfected, and the will by means of it, man would not be a man but a beast. For without that separation, and without the ascent of the understanding above the will, he would not be able to think, and from thought to speak, but only to express his affection by sounds; neither would he be able to act from reason, but only from instinct; still less would he be able to know the things which are of God, and God by means of them, and thence be conjoined to Him, and to live to eternity. For man thinks and wills *as from himself*, and this, *as from himself*, is what gives him the faculty of reciprocal conjunction: for there can be no conjunction without reciprocity, just as there can be no conjunction of an active with a passive force without re-action. God alone acts, and man suffers himself to be acted on, and re-acts in all appearance as from himself, though interiorly it is from God. * *

The case is in this wise with those who subdue the allurements of the lusts of the will by the wisdom belonging to the understanding. With these, the understanding afterwards enters into a marriage

covenant with the will ; thus wisdom with love, and they dwell together in the upper apartment with the utmost delight.

“They who judge of things only as they appear before the senses of the body, conclude that beasts have will and understanding as well as men, and hence that the only distinction consists in man’s being able to speak, and thus to describe the things which he thinks and desires, while beasts can only express them by sounds. Beasts, however, have not will and understanding, but only a resemblance of each, which the learned call an analogous endowment. A man is a man, because his understanding is capable of being elevated above the desires of his will, and it thus can know and see them, and also govern them ; but a beast is a beast, because its desires drive it to do whatever it does. A man, then, is a man, in consequence of this, that his will is under obedience to his understanding ; but a beast is a beast in consequence of this, that its understanding is under obedience to its will. From these considerations this conclusion follows, viz., That the understanding of man, forasmuch as it receives the light influent from heaven, and apprehends and perceives this as its own, and thinks from it analytically, with all variety, altogether as from itself, is alive, and is thence truly understanding ; and that the will of man, forasmuch as it receives the influent love of heaven, and acts from it as from itself, is alive, and is thence truly will ; but that the contrary is the case with beasts. Wherefore they who think under the influence of the lusts of the will, are compared to beasts, and in the spiritual world they likewise at a distance appear as beasts ; they also act like beasts, with this

only difference, that they are able to act otherwise if they will : but they who restrain the lusts of their will by means of the understanding, appear in the spiritual world as men, and are angels of heaven. In a word, the will and the understanding in beasts always cohere, and forasmuch as the will is blind, being the receptacle of heat and not of light, it makes the understanding blind also : hence a beast does not know and understand its own actions, and yet it acts, for it acts by an influx from the spiritual world ; and such action is instinct. It is imagined that a beast thinks from understanding what to act ; but this is by no means the case : it is compelled to act solely by the natural love which is in it from creation, with the assistance of the senses of its body. The reason that man thinks and speaks is solely because his understanding is capable of being separated from his will, and of being elevated even into the light of heaven ; for the understanding thinks, and thought speaks. From these considerations it is evident, how much they are mistaken who believe beasts to be endowed with rationality, and only to be distinguished from men by their external figure and by their not being able to express by speech the rational things which inwardly occupy their thoughts ; from which fallacies many even conclude, that if man lives after death, beasts will do so too ; and, on the contrary, that if beasts do not live after death, neither will man ; beside other dreams, arising from ignorance in regard to the will and understanding, and also in regard to degrees ; by the aid of which, as steps for its ascent, the mind of man mounts up to heaven.”

MIDNIGHT MUSINGS.

BY WILLIAM A. ENGLISH, M. D.

WHENE’ER we pray, along life’s way,
The angels list to hear us ;
When all our thoughts are pure and true,
Then they are ever near us.

Live simple, plain ; the right maintain ;
Draw every virtue near you,
And evermore they’ll hover o’er
To strengthen, guide and cheer you.

Let all your acts be free from guile :
Give conscience full dominion ;
Have charity for all mankind ;
Grant freedom of opinion.

May love with softest, strongest ties
Bind human hearts together ;
And light and truth make error flee,
Like mist in sunny weather.

EDITORIAL NOTES.

BACK numbers can be supplied from the commencement of the volume, therefore subscriptions may date from any desired number.

THE series of "Instructions in Mental Healing" by Mrs. S. E. True is continued in this issue. The concluding lesson will be given next month.

WE are issuing THE ESOTERIC a few days earlier each month. This time we are out by the 23d of April, and next month shall be a few days earlier than that.

PROF. BUTLER's promised article on the significance of "Precious Stones," is in type, and will appear in our next. It required more space than could be spared in this issue.

OUR desire remains as heretofore, that our readers should kindly forward us the names of all persons likely to be interested in THE ESOTERIC, that we may send them a sample copy.

THE Society Esoteric holds public meetings each Sunday at 8 and at 7.30 P. M., at 478 Shawmut avenue. The conference and class meetings during the week are for members only.

THE relation which the diseases of this life sustain to a prior existence is treated in an original and instructive manner by A. F. Melchers, under the head of "What is Life?" The uses and advantages of abnegation are also suggestively presented.

THE "Esoteric Chautauqua" has been receiving numerous accessions to its membership during the past month. Attention will be devoted for the present to systematic readings with monthly questions and reports. For conditions of membership see Society Esoteric in advertising columns.

THE classes in Solar Biology, under the charge of Mrs. Butler and Mrs. Drury, are thriving, and many are availing themselves of the oppor-

tunity to secure the aid which this science throws upon mental and metaphysical healing, in particular, as well as on the various issues of life in general.

THE extract from Swedenborg on "Will and Understanding" page 421, is well worth the attention of our readers. Will and Understanding constitute the two prime factors in man; and their nature and relations to each other, as receptacles of the dual *esse* of life, — spiritual light and heat, or wisdom and love, involve occult arcana regarding which every esoteric student should be advised.

"UNITY of Desire," the opening article of the present number, by Prof. Butler, takes the place of his printed lecture for this month. There is a growing appreciation and desire for soul unity and definite effort on specific and high lines, to the end of ultimating the long deferred dreams and hopes of humanity. We should never lose sight of the thought "that NOW is the accepted time;" and when any number of persons unite on a right thought in this frame of mind "THE WORLD MOVES."

THE conclusion of Theo-Sophia is given in this issue. The article is able, critical, and far-reaching in its thought, and has elicited considerable notice. It varies somewhat from the ordinary estimate Theosophists have of Eastern "masters," but at the same time exalts one's ideas regarding adeptship. Dr. English gives another extract from his Buddhist friend's note book, which presents the Mahatmas in more glowing colors than "Nemo" does. Where there are extremes of thought the truth is usually found to lie somewhere between the two. Theo-Sophia is being issued by us in pamphlet form.

WE give in this number the last of the series of extracts regarding the remarkable occult training and feats

of the hero Geoffrey. We have had them translated from the German of J. Kernning's "Key to the Realm of Spirit" wherein it is given as an example of an "unfolded force" in contra distinction to other spiritual powers that can be evolved. It contains so many hints of discipline in the attainment of higher powers, that we have decided to issue it in book form. The introductory chapters which were not published in *THE ESOTERIC* present this historical episode in such an entertaining manner as to add greatly to the interest of the portions given in the magazine. The series in book form will be entitled "Esoteric Education, or the Unfoldment and Life of a Hero." It will be ready for issue May 15th, and will be mailed, post paid, bound in cloth, at 50 cents. Other writings of Kernning's will appear in subsequent numbers of *THE ESOTERIC*.

IMMORTALITY.

THE question of the possibilities of attaining immortality in the body, has been receiving considerable local notice of late, growing out of the published views of Dr. Hammond of New York, who maintains that it is no physical impossibility, in that the animal body differs from any inorganic machine as it possesses the power of self repair, and that it is simply a matter of sufficient wisdom to enable one to adjust the repair to the waste. He thinks that it may be a long time before any considerable portion of mankind will be sufficiently perfected in knowledge; but that such is attainable he claims to firmly believe.

The leading doctors and ministers of Boston, on being interviewed by a Globe reporter, did not express themselves as having the "substance" of a corresponding faith. Rev. A. A. Miner thought the fact that plants and animals were subject to decline and death even in their most favored environments, when the conditions of their being would seem to be perfectly met, implied a law of "dust unto dust" regarding all outward things. He regarded life as a boon, and a school of experience, but thought that God had other

forms of blessings elsewhere, and that on the whole it was not desirable to live here forever. Some of the doctors thought Dr. Hammond's views were chaff and nonsense, and though admitting that he was an able man, suspected he was presenting such views from a sensational standpoint. Rabbi Solomon Schindler expressed views analogous with those of Rev. A. A. Miner, accepting neither the logic nor the desirableness of physical immortality. Life, he further said, was supported by death, and death but a change of form, and one necessary to check over population. He thought a better knowledge of hygienic laws, coupled with stricter obedience to their commands would greatly lengthen life's span and lessen its pains, and that was all we could reasonably expect. Rev. M. J. Savage thought it was startling to be told by a man of Dr. Hammond's standing, that death was a blunder. His theory was fascinating, but he suspected it was only a brilliant speculation. The oak tree, he said, had no bad habits; yet did not live indefinitely. All things from solar systems to the existencies of a day are governed by a cyclic law of birth, development, and decay, and that the scheme was a most gigantic land monopoly for getting possession of the earth and keeping others out. As there was a limit to its capacity of sustaining life, he thought it fortunate for Dr. Hammond that it was not adopted a thousand of years ago, or the present generation might have been excluded. He thought death was as natural as life, and on the whole he opposed the idea of making a prison of the earth by closing the passage out. Dr. O. S. Sanders thought that any one who taught that there was any other immortality than that which Enoch and Elijah attained by transmutation, and the balance of mankind by death, was not to be relied on.

The Sunday Globe devoted eight columns to the views of prominent ministers, doctors, and thinkers, including those of Prof. H. E. Butler, which were given at considerable length under the caption that "The Great Esoteric Philosopher Believed in the Hypothesis," but as we cannot do Prof. Butler's views on this subject justice in the brief space remaining of this number, we will reserve them for another issue.

PROF. BUTLER ANSWERS SOME QUESTIONS ON ASTRAL SPECTRES.

L. M. G. writes :

HIRAM E. BUTLER, Esq.,

Dear Sir,—Your article in the April ESOTERIC, entitled "Philosophy of Astral Spectres," I have read with great interest; but, to my mind, it leaves unanswered several of my mental questions for which I have, without avail, sought for clear and explicit answers in the few works upon Occultism that I have read. I earnestly request the favor of answers from you, either through the next number of THE ESOTERIC, or otherwise.

You say, on page 378 of THE ESOTERIC, ". . . when this form is dominated by the fifth principle, and passes out of the body, it is . . . immediately separated from the spirit." Mark, you say it is "*immediately* separated from the spirit." If so, what becomes of the spirit?

Ans. The spirit is God's and it returns to God from whence it came.

And if the principle was *existent* at the time of such immediate separation, what becomes of that?

Ans. It is attracted to that like itself *i.e.* the same principle in its earthly expression.

Does the sixth go with the seventh into Devachan or elsewhere, and finally become re-incarnated?

Ans. If the sixth is developed at all, then it will remain in Devachan until it has reached conditions of development sufficient to return into life as a high and enlightened personage.

How long, ordinarily, does the fifth or fourth principle, or both combined, remain in the akasa or ether?

Ans. That depends altogether on the dominant; if it is the first, ruled by mercury it returns soon on account of the rapid movements of that planet. None can answer that; for all depends on the solar conditions.

Do the sixth and seventh principles sometimes remain in the ether united with the fifth and fourth principles, even from five hundred to one thousand or more years, just as much entities as they were on earth, in some probationary condition

and undergoing some sort of progressive development? If so, can they not come back through mediums, and yet not be, necessarily, very wicked?

Ans. Yes! when there is enough development of the sixth principle to perpetuate the house for the spirit, then they do remain as you say until the power of the lower principles are loosed, and then re-incarnate as lofty souls.

If so, what finally becomes of their sixth and seventh principles, and when?

Ans. Then the sixth and seventh remain with the third and are incorporated as a conscious entity, and people say of such children "they are peculiar," &c.

You say, as above quoted, that the fifth principle "*immediately* separated from the spirit"; yet you say, lower down, on page 378 (the same page,) ". . . their real or spiritual form that would otherwise be re-created or re-incarnated . . . serves under the medium's self-love, and is hindered in its upward progress."

Ans. The spiritual form, or spectre, is of the 3d. principle and not essentially a part of it.

Now, how can it (if you mean the seventh principle, or even the sixth,) either thus "serve" or thus be "hindered," if, as I understand you to say above, it had been separated *immediately* from the fifth principle? And if the seventh principle thus separates *immediately* from the fifth, do you wish to be understood to mean (page 378) that the sixth principle had not then been created?

Ans. Yes!

And what principle is it, or what principles are they, that would soon return and finish their work by creating the sixth, the spiritual soul? What principle or principles are they that are re-incarnated?

Ans. All that has been developed,—unless they have debased themselves by drunkenness or other ways below the beast, when disintegration takes place, which is the sin of the soul—"the soul that sinneth it shall die!" There are many who must

descend to first principles and traverse the whole road over again. If there is progression, certainly there is retrogression—this answers also A. C. D. G.'s questions.

If it is the seventh principle (with or without the sixth), and if only the fifth and fourth (without the sixth and seventh) have been "astral spectres," in the ether, do such spectres disintegrate and decompose before such re-incarnation of the seventh (with or without the sixth) principle?

Ans. Very few of the astral spectres have any part of the 6th principle or spirit developed, and therefore are only semi-conscious, from the solar and lunar mind principles of creative life, or from the sensorium of those to whom they may be allied. The 3rd. principle, "form" frequently disintegrates, especially if there is not a germ of the 6th.; if they have, then they remain in Devachan until the 5th. and 6th. are freed from all the lower, except the love of the 3rd. which is what Swedenborg called the proprium, that is the serpent or sex principle which draws them back for incarnation.

Please also enlighten me by stating

whether your knowledge of these subjects is obtained through inspiration (or reciprocity of thought), or whether, through the development of inner powers and senses, you have not only become clairvoyant and clairaudient, so that you can see and hear "astral spectres"; but that, from the first, and second, and third of the lowest principles you can, at will, disconnect the fourth, and fifth, and sixth, and seventh principles, and with these go far and wide into the astral or etherial spheres, and there not only actually see and trace "astral spectres" back, through observation, to their sources, but obtain actual knowledge, through observation, of their disintegration, together with actual knowledge of many other supramundane things of which you write?

Ans. Deus novit:—I do not wish to be accepted as absolute authority, those things that come from my pen should be only received as suggestive thought to be worked out and proved, and when you know them, then and not till then, is anything that I can say absolute truth.

BOOK NOTICES.

THE SPHINX.

To those of our subscribers, or their friends, who read German we recommend *THE SPHINX*, the only monthly magazine for occultism published in Germany. Editor, Dr. Hubbe—Schleiden, Neuhausen bei Munchen. Price, per year, \$1.75. The subjects are treated with that scientific thoroughness which is characteristic for the German mind.

RE-INCARNATION.

HOUGHTON Mifflin & Co., have recently issued a work which is calculated to attract the attention of esoteric students. It bears the above title, and is from the pen of E. D. Walker. "The soul is older than the body" says the author, and he undertakes to show how that can be, and yet we individually know so little about it. There must be some vital reality he, claims, to an idea that dominates the thought of 750,000,000 people at the present time and which has been entertained by so many of the illustrious sages of the past. We are just finding he says, "that the 'New World' is the oldest continent, so the 'new truth' recently brought to light is found to be the most ancient."

The first chapter is devoted to the explanation of what is meant by re-incarnation. The author then proceeds to consider the evidences of re-incarnation under seven heads which are briefly stated as follows: 1st. That the idea of immortality demands it. 2d. That analogy makes it

the most probable. 3d. That science confirms it. 4th. That the nature of the soul requires it. 5th. That it most completely answers the theological questions of "original sin" and "future punishment." 6th. That it explains many mysterious experiences. 7th. That it alone solves the problem of injustice and misery which broods over our world. A chapter is devoted to the consideration of western objections, and another to the views of western authors who have written in its favor. A copious collection of the poetry of both the East and West expressive of the idea is also given. The subject is ably treated, and the work is full of interest, and we shall no doubt have occasion to refer to it hereafter when opportunity admits of its more thorough perusal. We have the book in stock, and will forward postpaid, on receipt of price \$1.50.

THE following books have been received.

The Missing Sense and The Hidden Things which it Might Reveal. Treated on a Rational Basis, by C. W. Wooldridge, B. S., M. D.

Philosophic Chiromancy, Mysteries of the Hand Revealed and Explained by Robert Allen Campbell.

The Four Gospels in One containing every statement of Matthew, Mark Luke, and John, in the exact words of the Authorized Version. By Robert Allen Campbell, also Phallic Worship by the same author.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. I.]

{ II }
{ MAY 20 TO JUNE 21. }

[No. 12.]

ROADS TO IMMORTALITY.

A TREATISE FOUNDED ON UNDENIABLE FORCES OF THE HUMAN NATURE.

FROM THE GERMAN OF J. KERNNING.

We intend to give our readers in full all that is of essential value in this remarkable little book of the German freemason and mystic, who published his occult teachings about 1830-40. This work contains not only a course of the occult training of one disciple, and a description of the crises occurring therein, but also a number of instructive examples of peculiar mental conditions of other persons, and their treatment by adepts according to metaphysical law, from which examples no one can fail to derive most important information.

INTRODUCTION.

THE road to immortality is not so easily to be found as people generally think. There are many paths, indeed, but this is precisely why so many become careless, and think that a goal which can be reached by so many different ways, must be easily found after all. In this belief we find (nearly without exception) the so-called educated people, and it is for them in the main that this book was written. But others as well, who in the realm of faith have entered the safe path, will find in it a confirmation of their views and obtain more strength for their pilgrimage in bringing their feeling to a clear consciousness.

Immortality is the crown of human perfection, and the doctrine of it should be dealt with systematically, because a steep hill is more easily climbed by regular steps. But as a

mere theory would be dry, and useful for a small number of readers only it was deemed advisable to clothe it in a series of narratives from actual life, in order to combine the theory with its practice and thus to make it plain to all.

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

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

the office of a superintendent on a large estate of the government.

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

(We do not deem this controversial correspondence sufficiently interesting for our time and readers, and therefore give only the last letter of Fielding's in which he invites his friend to reside with him for awhile):—

"It would be useless" he wrote, "to continue arguing against your views, because your heart and your intellect have united and become one in them. Only one thing let me tell you: The intellectual perverseness cannot go farther than it does in our day, when every one wants to do the other one's thinking and no one stands on his own legs. The oak-tree grows by itself, the lion realizes his strength by his own nerves; but man is degraded to the poor view that to him alone Nature has been niggardly, denying him positive powers and independent growth. Every man has his individuality; let him not extinguish it and he will at once know himself and nature. But let him neglect it, and he may still understand how to

handle words and phrases learnt by heart, but will not possess a spark of pure knowledge and truth. The truth of man rests in the consciousness of immortality. But this consciousness cannot be obtained by school philosophy; yea, rationalism has not one tenable reason for an everlasting life of man, and if this system contained the supreme laws of the human nature, we should have to resign immortality entirely.

You see what an earnest aspect the subject assumes if we look at it closely. We have to defy the whole civilized world and tell them: 'you are wrong!'

If after this declaration you are still determined to seek after light on this subject, it will be more to the purpose that you live near me for some time, because mere theorems are of no use, and we have to advance by *practice*. As my office does not permit me to visit you, whilst it will be easy for you to part with your lawsuits by entrusting some friend with them for awhile; I earnestly look forward to your early arrival, assuring you that you will be cared for as well as the circumstances of country life will permit."

ORAL INSTRUCTION.

Silbert, on receipt of this letter, at once made arrangements for his temporary absence, and as it was easy at that time for him to arrange his affairs he arrived on Fielding's estate on the fourth day. Fielding received him cordially, assigned him a room and said: "It is well you have come; for letters are of no avail with you, and I think we shall be more likely to succeed by oral communication in bringing you to a certainty."

"You had the kindness and patience" Silbert replied, "to examine my doubts, and, whilst I am still far from a state of mind satisfactory to you, I trust in your magnanimity and expect to get light from you on a sub-

ject of such importance that, if realized in its truth, will be of the greatest benefit to me."

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

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

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

S. Why so?

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

S. I perceive what you are driving at, cosmopolitanism and equality do not suit your mind; you want exceptions.

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

S. Accordingly a separation would be necessary?

F. It would. In all times mankind has been divided into two class-

es, one of which sought the form only, the other sought in the form for the substance.

S. This statement is new.

F. Not at all. The Bible speaks of it plainly, for it divides mankind into "children of God" and "children of Man;" before, as well as after the deluge. Christ also calls the latter the "dead," the former, the "children of light" or "of life."

S. And from this division you infer immortality?

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

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

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

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

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

S. But if it predicts uncommon things?

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

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

F. What others have accomplished is impossible to no one, provided he

*There is a state of perfection for man, in which the immortals come to him, uncalled, by their own impulse, to minister to him. (*Ed.*)

have perseverance and courage. It is but your resolution, I want.

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

F. You shall have the means.

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

F. You give me your hand upon it?

S. Here it is!

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

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

A few days later when they were walking across the fields, Fielding had an opportunity of giving his young friend an outline of his views on creation, of which we present only the closing portion here.

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

Second, those in whom the power of comparison arises, opening special fields for their activity. The present being too narrow for them, they reach into the past, and search the history of the nations. Speech gives them the means for new forms of thought, by which they try the correctness of all judgment and knowledge. Here

the arts and sciences flourish, because sensation is brought to consciousness, and consciousness again modifies sensation. This class the wise call "the world." It is the realm that threatens to swallow everything. In it there is the dominion over the children of man, indifferent whether this ought to be so by the law of truth. I need not tell you more of it for you know it sufficiently.

"Third, such as withdraw themselves from all given conditions and turn their eyes to nature and eternal truth only, in order thereby to learn the real purpose of life. Here man enters a new sphere of culture. He crosses the narrow barriers of temporary existence and passes beyond into the realm of the generative power of the Eternal Father, by which a new, an internal man is generated, who draws all the forces of life to the centre, thus securing to man an everlasting life. In this state all external law and science cease for man; he has arrived at the fountain head from which all knowledge and all power flow; he stands, a new philosopher, above the multitude in harmony with himself, and gives to drink to the thirsty who approach him asking for refreshment.

* * * * *

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

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

Silbert remained alone, thoughtful, and tried to fix the different planes of the system given him in his mem-

ory, in order to recall it the more easily afterwards. "It is to that seventh degree*" he thought, "that my friend wants to lift me; from there I shall be able to look into the beyond, to the departed and ask them about the requirements for immortality."

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

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

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

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

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

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

* * * * *

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

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

S. And the man of the world?

F. Clings to his institutions, sciences, ambitions, and honors, his restless activity, a thousand troubles, sorrows and distractions. He lives for

*In Fielding's "outline" the highest class of men formed the seventh degree in creation. (*Tr.*)

the time and perishes with the passage of time.

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

F. Without fail.

S. Let me ask then how it is attained.

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

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

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

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

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

Silbert was like one petrified. "I am to learn to think I‡ and what for,

† We think it would be more correct to say that they go inward as well as outward. (*Ed.*)

‡ We must not think that everyone desirous, like Silbert, to obtain certainty of the spiritual life, has "to internally repeat" the same word, in order thereby to transform his inner nature. Different persons and conditions require other

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

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

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

F. You have kept your word, and I am rejoiced at it. You ask for light regarding the forms you see around you? Well, I think one who sees a thing should be the best person to give an account of it. Experience is the best teacher; therefore please go on with your work for six months longer, and then it will be apparent what is to be done further.

S. Be pleased to answer me one means, and the thoughtful will be able to find for himself that pass-word which best expresses his particular need; then the only thing to be heeded is to stick to it with perseverance, in order to realize its effects. (*Ed.*)

question first: Are those forms those of beings outside of myself?

F. What are the images of a dream?

S. They are phantoms?

F. Who creates them?

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

F. This is the answer to your question.

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

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

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

F. Practice alone can give you the understanding.

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

F. Who says that? Not I, to be sure! Nothing must be insignificant to a student. Visions are images of life, caused by spiritual forces. The man who dreams sees countries and groves, cities and villages, men and animals;—he walks among them, converses with them, speaks, gets excited, works with them, is glad and anxious, loves and hopes, chooses and rejects; in short, his life so enters into full activity, as to make him realize all its sensations, and thereby really to live. Can that which is capable of producing all this be of small account? No, certainly not! It takes the greatest perverseness of mind to pass by such phenomena without earnestly inquiring whence and why they come?

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

F. To despise spiritual apparitions, and to seek ideas and bodies only: just this is the depravity of the world. In their ideas they fancy a heaven

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

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

F. It is through labyrinths we have to walk in order to find the gate of Life. Existence at first is like a chaos, which we, through light, have to bring into harmony and order. Dreams are given to us as a first impulse. They are the indisputable beginnings of super-sensuous effects, which the most obstinate skeptic cannot deny, and therefore the safest of foundations for a doctrine, the object of which is the realization of immortality. Man has gone too far out into the life of the senses, and therefore can in his sleep only, perceive the manifestations of spirit. The true student must re-establish the equilibrium of spirit and matter, so that he can act and observe at will in either, and thus discern which are spiritual and which are physical phenomena. Thereby he will obtain the ability to perceive also in the waking state such forms and apparitions as he saw before in dreams, and rise to the standpoint where he realizes that the physical forms are only coarse and imperfect copies of those higher spiritual pictures, that present themselves to the then opened interior senses. The lowest state of spiritual life is dream, in which man has to tolerate in himself the action of good and bad spiritual forces. The highest plane is realized when those forces unite with

our will and, according to the laws of spirit, lead us into the realm of true and infallible clairvoyance, clairaudience, and clear perception in general. Now, my friend, seek the steps between the first unconscious state of dream experience, and this last fully opened state, and your task will be accomplished. You have the means; it is in that simple "I." You have the strength also, otherwise you would not be so far advanced as you are. Be faithful to your word! In six months we shall speak of it again."

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

He called on Fielding for leave taking, and before they parted the latter gave him a book, and said: "This is a rare collection of dreams and ghost and demon stories. Read it, both for recreation and to the end of getting used to give some attention to the effusions of the spirit. Phenomena like those reported in this book, are frequently met with in common life; but they rarely are considered with impartiality, because one class denies them in spite of all evidence, whilst the other regards them as miracles, produced for special reasons by the Eternal Omnipotence.

The true investigator does not reject or believe blindly, but goes to the root of the phenomena and considers them in relation with the laws of nature. Abstain from all interpretation of whatever phenomena may occur to you. He who is constantly asking for meanings, becomes biased and is easily misled to give the interpretation more value than the apparition. Nature has no hieroglyphs, but only entities; the former are given to the weak for a sign-post. Remember me in your exercises and take my assurance with you that my good wishes always accompany you."

Silbert returned to the capital,

where he "practiced" for several hours every day and, in the interval, read for his recreation the tales in the book he had received from Fielding.

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

[To be continued.]

INSTRUCTION IN MENTAL HEALING.

BY MRS. S. E. TRUE.

The soul in its consciousness has wandered away from God, or Spirit, and that is why we find ourselves in this inverted and distorted condition; but when we furnish the link that unites the soul to the Spirit, we then become conscious of harmony, both in mind and body.

There is no hereditary disease except as a thought transmitted from the parent to the child. In spirit there is no disease, and how can you inherit that which does not exist? Spirit is the real, and we find realities in Spirit only, and as disease is not of Spirit it cannot be real.

Thoughts and ideas are hereditary, and if you know a thought or idea to be erroneous you have the power to correct it. You are not obliged to believe as your parents did. This is an age of progression, and this generation is far in advance (as regards spiritual truths) of the preceding generation. God made man perfect, and, as far as God is concerned, man is perfect still. We are not always conscious of this perfection, but that is our fault and not God's.

Whatever the mental cause of your

patient's suffering may be, it can be destroyed by the Light of Truth and the understanding of God and His laws. As we deal with man as spirit and not flesh, we do not see any disease or know any, and as we present these divine truths to them mentally, we show their minds where they are in error, and present to them the truth of their being and their divine rights as children of God.

God never made a dyspeptic, and a dyspeptic is not the image and likeness of God, having "dominion over the fish of the sea, the fowls of the air, and the beasts of the field." Food cannot affect them in any way, and they should have no fears of any kind of food. It is the fear of food which affects them and not the food. Mind alone determines the condition of the body.

The body can feel no pain or pleasure independent of mind. "Take no thought of what ye shall eat or what ye shall drink," but turn your thoughts towards God and away from your body, and you will soon behold harmony in every action. You, as spirit, should have supreme control over ev-

ary organ of your body. This is your divine right.

God never made a consumptive, and a consumptive is not the image and likeness of God. The lungs have no power over us, for we are spirit, and anything in the shape of flesh has no power whatever over the spirit, and spirit is the only power. Then have no fear, for God never sent any suffering upon His people.

Matter has no power of itself to become inflamed or congested; the states of mind that we are in imprint themselves on the body. So, if we are in an inflamed state of mind, we may expect to see its expression on the body in inflammation. Man — the man that God made — never was sick, and never can be, for disease is as foreign to man as to God. And to understand and feel the truth of this will lift the mind from its darkened condition up into the glorious light of liberty.

No matter what the patient's trouble is, we must remember that he, as spirit, does not suffer, and never did. God loves His children with an everlasting love, and He throws the mantle of His love over us all, protecting and caring for us. If we would allow the divine spirit to work within us, we would see perfection and harmony in all our members. We should have no fears of death, for there is no death of the spirit. Spirit is life eternal. We, as spirit, can never die; and, knowing this, we can say: "O death, where is thy sting?" There can be no sting, for there is no death. "O grave, where is thy victory?" For there is no man in the grave; it only contains the old garment that was worn by the man.

In treating yourself, treat the same as for another, keeping constantly in mind your oneness with God, forgetting the body and holding yourself as spirit. We cannot expect to heal ourselves, or others, until we have made these divine truths practi-

cal in our own lives, and thus developed our soul. For we must be conscious of the God power within us before we can help others.

God's laws are always the same, and if we do not live in accordance with His laws we bring our own punishment upon ourselves. So it is necessary for us to know God's laws and then try and live in accordance with them. It is the same power that moves the arm and hand to perform a kindness, that lifts the hand in anger. It is the same power, but used differently.

We have the spirit of life and love around us continually, but we do not use it as we should. God has given to us all that He has for our use, and we are free to use it as we like. If we use it for good, we shall be blessed, but, if we use it for evil, we shall certainly suffer the consequences of that evil. God does not make us suffer; we bring ourselves into inharmony with the Spirit, and that inharmony produces all the ills of this existence. We must have pure thoughts and pure desires, and then we shall be in harmony with the spirit and in harmony with ourselves.

There is one thing we must avoid, and that is, talking of our feelings and our ailments; for the more we talk about them the more firmly they are fixed in our minds, thus injuring us.

Avoid talking to your patients of their feelings. Keep their mind away from their body as much as possible. Let your conversation with them be cheerful and encouraging. Remember that God is not somewhere in the distance, but "above us, through us, and in us." We can see God in everything we behold, for He is the life of all things, and what we see are the outward expressions of this life, which is God. Without these expressions we would know nothing whatever of Him and His wonderful power. These expressions are temporal, but

they have their uses. The body is temporal, but it is useful for the Spirit to work through. The body is not the man; for man is spirit, the image and likeness of God. As there is one Spirit, so there is one body, and we are as many members of that body.

Gal., chap. vi., 1st verse. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

2. "Bear ye one another's burden, and so fulfil the law of Christ.

3. "For if a man think himself to be something, when he is nothing, he deceiveth himself.

4. "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5. "For every man shall bear his own burden.

6. "Let him that is taught in the word, communicate unto him that teacheth in all good things.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9. "And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

32 *Glendale Street,*

Dorchester.

THE DEVELOPMENT OF THE RACE.

A LECTURE BY HIRAM E. BUTLER.

[Delivered before the Society Esoteric of Boston.]

DEAR friends: I have thought this afternoon that perhaps it would be more profitable just to have a little quiet talk in regard to the uses and methods for obtaining a higher state of mental development. We are in a country where educational culture is held as pre-eminent, and every effort is being made to obtain knowledge from books, thereby making research into the knowledges that have been obtained in the past. All these things are good and useful, but, of course, limited. All that pertains to the knowledge of the past, belongs to retrospection and gathering the knowledge and experiences of those who lived in prior times. We know full well that we are in an age of progress. The human mind is unfolding, reaching out broader and deeper, penetrating the heretofore unknown, discovering the fields of usefulness as well as of understanding, and ev-

ery new discovery that comes to the world is not limited in its effects to that one department, but opens out many other lines of knowledge, because everything that is, is governed by one universal and divine law.

The most of us unite in the belief that God is the Creator of all things, and those of our friends who may not, will agree in this, that all things spring from one common source or cause. Thus, all laws, all that pertains to the methods of nature's workings must necessarily originate from one common source. Therefore all law must of necessity be the emanation of the one creative mind that projects all things into being. That being so, every invention, every new discovery, must of necessity open out new avenues by which we may be enabled, (if we utilize the opportunities which are placed before us,) to

obtain broader and more perfect comprehension of the methods and objects of creation.

In my recent studies, I find that all the ancients who have written, or have made high attainments in the world, have been centralized on one point, viz: the laws governing creation. They have discovered that all things, no matter what they are, emanate from the law of creation. Any mechanical instrumentality is only an appliance of certain laws in nature, to cause some force to serve our purposes. We stop for a moment and look out into the world and see all kinds of machinery and all the inventions of art to beautify the world. It all originates in the inventive mind in its efforts toward the laws of creation, by applying those laws that govern the universe. The watch that you carry in your pocket represents very perfectly the movements and workings of the great time-piece of eternity, the movement of worlds or planets in their orbits. Everything that belongs to art is only an imitation of nature. Look wherever an attempt has been made to beautify, and you see in it an effort of the human mind to imitate nature. We look upon the walls; the pictures, the flowers of the paper are only the effort of the human mind to imitate creation. Thus, if we sum up all that belongs to human invention, human projections, we see in it all only a faint effort towards imitating the God of creation.

So if we go still further back into nature, still further into the causes of things, we will then find out more perfectly the laws that govern all that there is in nature. We know that all the five senses viz: seeing, hearing, feeling, tasting, and smelling, relate to the perception of material objects. We do not see the cause which produces them, we only see the thing produced. We watch the growing corn for hours and can see no

growth; yet hour by hour, it grows from within. By what means? By an invisible and unknown power; something beyond the sensuous comprehension. There must be something in the mind of man that is capable of reaching beyond the physical sense before he can know the causes of the things that are. Therefore to even approximate to an understanding of realities, we must of necessity go beyond the external senses.

The education of our day has been wholly that of the senses, and not only so, but the education has been against all that belongs to the occult, because of the bad use that has been made of them in the dark centuries that we have been passing through. Our teachers have all united in teaching the children that all such matters are the results of ignorance and superstition, until we have a civilization the most materialistic that has ever existed upon this planet. There never was a time in the history of the world when the people were so wedded to the physical as at this very hour. At the time that the Nazarene came to ancient Israel they were not so benighted in this direction as we are today, while they were more ignorant in all other directions. At that time almost the only science that existed was occult science. Israel always had their prophets; and their counselors, and, whenever they wished to make any great move, would send for those prophets to guide them in that movement. But later, and until our times, there has been a constant struggle to crush out of existence all those spiritual powers in every direction, and to ignore the capacity of man to perceive and to be conscious of the creative mind.

This has had its use. I am not among those who are disposed to blame or censure. There has been a use. During this period of the world's darkness, you will find by examin-

ing of the brain formation of the people of to-day, and comparing it with the brain of the people four hundred years ago, that there has been more rapid development of brain power than in any period of the earth's history. The brain has been thrown forward, whilst prior to that time the greater portion lay back of the ear. During the time when the predominance of the brain was behind the ears, man ruled the world by brute force. We find in the majority of men to-day two-thirds of the brain in front of the ear. What does this teach us? The world has been growing in reason; and through its constant exercise have developed the reasoning powers. We have, as a people, developed into the intellectuals to that extent that the laborers and mechanics are incapable, as well as indisposed to perform the amount of hard labor that our grandsires did. Those only who have not this development, are the men who like to do this laborious work.

The reasoning faculty of the brain is good because it enables us to understand the laws of God. Everything is necessary, and everything will be made of use; it is a good thing to know how to use to the best advantage the capacities which we have developed. The power of the reasoning faculties is promoted by methods of experiment. Our whole life has been an experiment. A mechanic who makes an invention tries many times before he succeeds. In every man's life how many experiments are made before he succeeds! In every circumstance we find that we are so conditioned that almost everything we do is an experiment. All the powers of the man are called into being by a life of experiment.

The work of developing man from a lower to a higher state of being has been going on with tremendous rapidity during these years. But now we realize that the time of experiment is

a time of suffering, a time when the whole world is in a state of fermentation as the result.

What shall be done? is the question in the minds of thousands. One class of men is rising against another; the poor are blaming the power of capital for oppressing them, and on the other hand capital turns round and charges laboring men with indisposition to work. Both are right and both are wrong.

Experiment, which is the method by which knowledge comes into the world, has done its work. But now the time has come for solving the final problem of life, and the most highly developed class of minds in the world have seen the necessity of turning their attention towards the *causes* of these things. It is to that class of minds we must look for our salvation from a time of chaos and bloodshed, and through that class of minds alone we shall find it.

All men and women possess capabilities in themselves, — if they but know how to apply them, if they but make efforts to develop and bring them into service, — that will enable them not only to inspire new thoughts from the spheres above, but even to rise into the sphere of the mind of the Creator and Cause of all things, and foresee and foreknow how these things are working, what is necessary to be done; and through that power of mind they will be enabled to see and understand the laws and methods that should be applied to bring order, harmony and peace into the world.

Now this idea of being able to foresee and foreknow is in great disrepute. At once the world says that it is "fortune-telling," that it is all a myth and nothing in it, because we have had a long period wherein the world has been taught to look at things in that light. The most of the books that were intended to educate the mind of man in occult knowledge, have been collected and burned in the

old world, and thus the means that the world once had of obtaining the knowledge and development of these interior powers have been destroyed as far as it could possibly be done. Whilst occultism is often mixed with superstitious notions, yet no person can believe in and try to utilize these interior and spiritual powers that every man possesses without obtaining some truth, from the fact that God is spirit, and the spiritual life in man is a part of God, is divine. Now "divine" means the power to foresee or foretell events, and the divinity that is the life of every organism, and animates and actuates every human creature, only needs the opportunity to spring forth and lead man on in paths of peaceful harmony and success.

I have told you before and can repeat here, that there is no man or woman that has made great attainments even in a business line, but has done it through that divination called Intuition, through which they have foreseen and defined how the results of their acts would terminate. Some of them have received this through perception. Just as a psychometrist will take a letter or glove and, through perceiving the person who wrote the letter or wore the glove, tell all about him. Persons who have these powers fully developed, as soon as a business is mentioned to them, perceive just how the thing would turn out. If you ask them how they know they may say they have followed their reason; for they do not know what their power is. There are others who have had an intuition which seemed to spring up in their mind, and they have a clear idea of what a certain act will terminate in. You ask them about it and they say they know it will turn out thus and so. They may give you some reasons; but really it is the intuition only that has instructed them. There are many methods by which an individual may have been led, and thereby have succeeded.

Why is it that divination, the God principle in man, should have been so degraded as we see it in some persons that have taken the position of fortune-tellers. We find them very low in their character. Why is it? It is this: God the spirit is creating through his spirit descending into matter. God descends into matter through generation. The generative principle in man is the point where God materializes himself. Now if conditions are such that this principle is degraded to a low state, then the spirit that meets the man or woman on that plane of life will be the divine in its lowest element; for, as said above, divinity is all that there is in the universe, where it is manifested in different degrees, uses, and stages. Persons giving up their mind to low sensual practices, and at the same time trying to use those powers being active only on that plane of consciousness, become conscious of nothing but that which belong to that plane. In this way fortune-tellers have cursed the earth by causing people to class all manifestation of spiritual power with their low practices so that they are called outlaws who give up to these influences for gain's sake.

All that, however, only tells us that there are such laws and such powers, and that these powers may be developed and conducted in an exalted way, as it was by the prophets of old. We all accept the prophecies that have been made in Bible times, because the minds of the prophets were elevated. They elevated every attribute of their nature in order to come into a consciousness of the divine in themselves in its highest and holiest conditions. The churches for all these years have been devoid of this, for they failed to go down to the bottom of these matters. The word *holy spirit* means *the separate spirit*, that spirit which is not involved in matter, in your bodies, and bound to serve the uses of the physical; it is that

more exalted and perfected mind power of divinity by which the causes of all the phenomena that take place in the world, are known, and understood, and controlled. Therefore when we have united with, and come into a consciousness of that holy spirit, then we are in the consciousness of the mind which is the producing cause in this world, and then we shall be true prophets of God.

The animal world in a certain degree is wiser than we. They are more in harmony with the mind of the Creator than we; they know what we do not. If the farmer when he is working in the fields sees the wild geese flying south, he knows that there is a cold wave coming, because he knows that they are going away from it for self-protection. We are all familiar with a multitude of ways in which the animals know more than man. What is it in them that gives them this knowledge? It is the divinity whose voice has not been silenced, that has not been suppressed by experimental reasoning and is free to act itself. In other words, the animals being purely natural, and without reasoning power, which is the experimental, are obedient to the interior guidance of the spirit, — the same as Adam and Eve were in Eden before they found in them the desire to experiment; for this is the meaning of eating of the tree of knowledge of good and evil; upon the tree of experiment the fruits of knowledge grow. Now the animals are led by that pure mind of the universe. They have not set up their reason against those quiet leadings of the soul, but they follow it purely. Experiment has caused man to reject this, therefore man does not act as wisely as the brute creation. Man is the only creature upon our planet that really disobeys the laws of the universe, or that suffers as much. Man, as long as he follows reason, which belongs to the senses, as has been said, must be in

darkness, his life a life of experiment and the life of suffering; but as soon as he has subjected his reasoning to the interior intuitional, then he has found Eden again.

All this experiment was necessary that we should have knowledge; but it would not have been were it not for the hope of enjoyment and to escape suffering. It is a mystery to our minds to see persons spending their life-time in a sphere of action that to us would be suffering, and yet they seem to enjoy it; their will drives them into that sphere of life; they enjoy that which would make you suffer; simply because their innermost need is such that they cannot get the will to make any experiments in the line of your life, wherein you find pleasure and enjoyment which is to you much superior to theirs. Their enjoyment is on the plane that would bring to you suffering. All enjoyment and pleasure is relative.

The only absolute principle in nature is that which relates to cause. Provided we were unfolded in the spirit so that we had the capacity of turning our senses out of the natural or physical body, and could foretell and foresee all the events that would take place in an age to come, they would not even then approximate cause. Beyond there is another sphere of divinity, another sphere of cause as much superior to that as this would be beyond the sphere of our present capacity. To me it is a great consolation to know that I can go on with all the powers of my being, to know and understand the workings of creation, and by and by, when I have finished my work in the physical world, to step into the spiritual world where I shall be able to understand more perfectly. But then I will be only commencing in my real capabilities of knowing; though I should go on through all eternity in obtaining knowledge, yet I should never exhaust the fountain.

There are many who, as soon as they get one new idea, want to come before the public at once and begin to teach, when they really need to be taught. Those spiritual subjects are of grave import, and to teach them one should know all about them from personal experience; we need to do as the oriental sages, withdraw from the world and live quietly where the powers of comprehension and understanding can traverse freely the realms of knowledge and experience, bask in the sunlight of divinity. Then heaven would begin on earth, and a heaven surpassing that of ancient Eden might be enjoyed here. We know that if we can get the mind of the people to look into those laws that govern their own beings, and begin to develop their own powers; in a single seven years, many of these mature minds before me this afternoon might reach that state, where, if they should go out from the world and dwell in that spiritual thought, they would have obtained mental powers, so that such isolation would enable them to return to the people with all the abilities needed to lead others into that same divine harmony and heaven: whereas in remaining here among the people, subject to all their vicissitudes, they could never become conscious of the divine harmonies, enough to enable them to lead others also into them.

• We intend to picture the path to light and life so plainly in the course of lectures on "The Narrow Way" that notwithstanding all the struggles and anxieties with which we are all surrounded we shall be able to walk in that path, and reach the goal. The length of time that it takes us to reach the goal will depend upon ourselves, on the amount of devotion that we are willing to give to the work, which means that, if we wish to make rapid strides in these attainments, we have got to promise obedience to the guidance of the spirit of God, ever de-

siring to know the truth that we may do it and be qualified to lead others into it. Where this devotion is most active, the most knowledge will be obtained. The vital principle of life is loving devotion. In order to obtain the consciousness of God, we have to promise implicit obedience to the guidance of the spirit, the spirit that speaks in the soul.

When we can understand the law of life, the laws which first gave us birth into existence, and apply them in harmony with the divine mind of wisdom, then suffering, crime and misery will all pass away; self-condemnation and combat will cease. The understanding will be unfolded and we will again begin to realize the divine inspiration of knowledge, wisdom and power. These will make a higher degree than we are now capable of even thinking.

Through the development of this inner consciousness will be fulfilled the word of Obadiah, verse 21st., "And SAVIOURS shall come," &c. For such have been the saviours of the nations in all the history of the past. Our present civilization is a mere mockery to the truly intellectual people of our age, and unless something comes to take the place of the present social and political condition, desolation is inevitable.

But we are not discouraged; there are many who are awake to these things and are desiring to know the way; and the world is not without its living lights to guide the people; and though all the records of the knowledge of the ancients were destroyed, it would still find living exponents.

Truth is indestructible and is ever waiting at the door of all who are ready to come in and be saved from anxiety, worryment, sickness, pain and death: for, as the Bible says of God, „Thy word is truth," that "word that liveth and abideth forever" is the only Saviour.

ANCIENT CIVILIZATION OF THE SOUTHWEST.

IN THE ESOTERIC for January we made mention of the somewhat startling revelations which are being made by the admirably equipped Hemenway scientific and archæological exploring expedition which is executing a well conceived plan of investigation in Arizona under the leadership of F. H. Cushing, who had rare opportunities and experience with the Zunis, a typical and mysterious people of New Mexico, through the study of whom he undertook to secure a knowledge of primitive man. It happened that his choice of this people as an example was an exceptionally fortunate one, for the Zunis turned out to be a remnant of the ancient culture and civilization of the Southwest. He found among them esoteric societies, which have descended from time immemorial, and becoming an initiate therein secured a remarkable fund of information regarding primitive man which has already proved a revelation to the scientific world, and given a new impetus to ethnological research. The application of the knowledge gained among this people has resulted in the remarkable discoveries made during the past year by the expedition under his charge, which was fitted out by Mrs. Mary Hemenway of Boston, who appreciated the rare opportunity offered for the study of the aboriginal culture of America.

In the valley of Salado he came across the vestiges of a group of ancient cities, akin in character to similar groups which are to be found by the score in all the once fertile valleys of the southwest. A correspondent writing from Tempe, Ari., says:

"This group, amid which Camp Hemenway lies, has lain forsaken for untold centuries, its walls gradually uniting with the soil of which they were made until nothing was to be distinguished but a low mound in the midst of each city, ill defined heaps of earth at close intervals, va-

rious depressions in the surface here and there, irregular lines of old irrigating canals, and the ground covered with pottery shards, remains of stone implements, etc., scattered far and wide among the Mesquite forests and brush thickets.

"As shovelful after shovelful of earth has been removed, revealing more fully the remains of the life which animated the spot with its doings and striving, a life as engrossing and important to its actors then, as ours is to us in our larger activities of to-day, and, perhaps, after all of just as much account in the economy of the world, Mr. Cushing has by degrees been enabled to reconstruct that life of the dim past, until many of its features already form coherent pictures before our mental vision.

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"Without his Zuni experiences, the clear light which Mr. Cushing has cast upon much of these primitive peoples would be impossible. The facts of their daily life and religious institutions, their ceramic and other industrial arts, and things plainly recorded in the structure of the Zuni language and thus handed down through the centuries from remote antiquity as plainly to one who knows the linguistic ground as though they were graven in stone,—all these have been indispensable means to the attainment of his striking results. What he has found here has also, in turn, made plain to him the meaning of various facts observed by him in Zuni, and which he hitherto could not understand."

Reconstructing these ancient cities from data within their possession, the following picture is presented.

"In the midst of each city there rises a massive structure prominent above the rest, with walls thick and fortress-like, and six or seven stories in height. Around this there stand the dwellings of the people in enormous blocks, with flat roofs and rising in terraces three or four stories in height. One of these blocks may cover acres of ground. In each city we find another public building, a great oval structure of one story, and again outside of all the high massive walls enclosing each block, huts not unlike the great oval struc-

ture and covered with sloping thatch instead of flat earthen roofing. Between and beside the blocks there run the canals, their course marked by trees. Whoever has seen the pueblo of Taos at the foot of the Rocky mountains in New Mexico, with its two blocks of terraced buildings and the stream running between them, may, if he but imagine the ovens and sheds standing about the hut described, gain something of an idea of the aspect of these dwellings; but one of these ancient structures would contain within itself many like those of Taos. Beside each block of dwellings there is one, and sometimes there are two, reservoirs filled with water, the canal either entering them or running through. Near the reservoir is a heap of earth, and each building has close by a large circular pit. Far off, on the borders of the fields, stand hamlets of thatched huts, with sides of wattled cane, precisely like those clustered nearer the central buildings. Such is the general aspect of the scene, but in two or three of the cities, instead of one great central structure, there stand several smaller edifices of similar aspect in various parts of the town.

"The population is of a race like that of the Pueblo Indians of to-day, but theirs is a stone age civilization, and more highly organized than that of its surviving remnants. The people are industrious, peaceable and contented, but they have their full share of the pain and suffering which must have been the lot of mankind in all ages. The men till the fields and engage in the chase; the women attend to the household duties, cook the food, and grind the maize into fine meal in the stone hand-mills, or metates, and they make and bake the pottery, decorating it with the designs which have been handed down from a still remote past, and which are yet faithfully repeated by the Zunis and to less extent by some of the other pueblos of to-day. There is a deal of mechanical activity always going on among the men, for the fashioning of the various implements of stone and bone, for instance the grinding or rubbing down of the stone axes to their symmetrical shapes and true lines, necessitates an amount of patient, pains-taking labor that would be the despair of one of our 19th century workmen. But the

work done with these clumsy tools is much more expeditious than would seem to be possible. With these tools we see them hewing trees and chopping and working the wood into the various materials used in their house construction, working it into bows and arrows and making various utensils, or breaking it into fuel. * * *

"In those undertakings which concern the people as a whole they are co-operative, and the individual, under such circumstances, subordinates himself completely to the community, which works as a unit, and thus constructs the extensive irrigating systems, the public edifices, etc., which even to us seem gigantic in their extent and conception, making us marvel that they could have been carried out with such crude implements. Without this unity of effort they would, indeed, have been impossible. * * * * *

"The great central edifices are the temples. The dwellings of the hierarchy of hereditary priests, containing the store-rooms for the share of the grain and other crops which is theirs on the titheing principle, contributed by the entire community, as well as rooms for sacred and public purposes. In time of war the building incidentally becomes the citadel of the place, and with its massive walls it is well nigh impregnable. As the dwellings of the priestly rulers it might perhaps be called the palace or temple: at all events it may correctly be termed the germ of the palace and castle that came into being when monarchical institutions had fully developed out of a similar stage of culture in other parts of the world.

With the people whose past we are beholding, religion is the main thing of life, and every act, every movement, however insignificant or however slight, has its religious aspect and significance. So thoroughly are they pervaded by their devotional attitude that it requires no exercise of authority on the part of their priesthood to secure submission; their obedience is that of children to their parents, filial and reverential, and the voluntary outcome of their mythico-social life. They have their esoteric societies for the guarding of what they deem secrets of nature, methods of treating disease and fighting sorcery. These societies have their lodge rooms probably in each block of buildings,

and in the great oval building we have seen is their meeting-place for more formal and public exercises; this building is what is commonly called the *estufa*, in speaking of the modern pueblo, but the term, which means "stove," is a misnomer; perhaps sun-temple, the name which Mr. Cushing applies, would be more correct, since it is the headquarters of the Priest of the Sun, the spiritual head of the people, and standing apart in his functions from the hierarchy, the "six Masters of the House."

"The burial customs of this people are of two kinds; the common people were cremated, and the priests and members of the hereditary priestly caste, — the line of descent being always through the mother, were buried. For, according to their belief, in order to secure the complete liberation of the soul from the body immediately after death, it is necessary for the body to be burned, its destruction setting the soul free at once, while the priests have, by virtue of their spiritual powers, this knowledge, and so their bodies do not need to be burned. This knowledge also belongs to members of their caste by right of heredity, and sometimes by initiation sanctioned by them. Such persons are, therefore, always buried in the temple or beneath the floors of their houses. The low, gray earth and ash mounds which we have noticed near the reservoirs are the "pyral mounds," or places where the bodies of the dead are cremated."

By an extensive system of canals and irrigation they were enabled to sustain a large population in what would otherwise have been, and is today, a desert waste. This would seem to give evidence that the naturally fertile portions of the continent must have been densely populated also, else why should such effort be made to sustain life at so great a natural disadvantage. It may not be generally known, that the desert places of our earth were once densely populated hives of civilized industry, but such is the fact. The relics of the stone age are largely traceable to such localities.

The desert wastes of Mexico, Peru,

and our own southwest, once blossomed under the judicious and even stupendous system of irrigation of the ancient people. Under the Incas in South America, Peru, which to-day has vast barren tracts, sustained a population of thirty millions against less than one tenth of that number under its semi-Spanish civilization of the present time.

In view of the above the following is highly significant:

"The study of the methods of irrigation and agriculture pursued by the primitive races of the southwest is highly interesting and instructive. The subject has been followed closely by Mr. Cushing for several years, and the results of his investigations thereof will, when made public, have not only scientific, but also a genuine practical value in indicating improved methods for bringing large tracts under cultivation, and showing that, with all our boasted 19th century civilization, the modern man can profitably go to school to the occupant of the soil in an age when they used hoes of stone and planting sticks, instead of steel ploughs, seed drills, cultivators and harvesters."

The following conveys an idea of the migratory habits, of these people and may give some clue to the occupation of Mexico by the Toltecs about A.D. 700, who were said to have come from the north. They were an architectural and agricultural people, such as the buried cities of Arizona bespeak for their former occupants. About the year A.D. 1200 the Toltecs disappeared from Mexico probably going to Central America, and possibly to Peru as the Inca dynasty are supposed to have come into power about that time. The Toltecs were replaced in Mexico by the Aztecs, whose populous empire under Montezuma so remarkably crumbled before the small but resolute band of Cortez.

"It is seen that the institutions of this people required a contemporaneous inhabitation of an entire group of their towns, but that inhabitation was subject to termination through a regard for a peculiar ar-

ticle of faith, which must have existed with them from a very remote period in their past, and which must have been a controlling motive in the migrations which dispersed them over such wide areas of the continent.

"This was a belief in the necessity of maintaining their abiding place at the centre of the world. Should the stability of the natural conditions of the locality inhabited by such a people be undermined through the occurrence of disturbing phenomena, and should religious ceremonials and sacrifices be unavailing in persuading the gods to cause a cessation of such phenomena, then the place would be abandoned with all the belongings of the people, and however desirable the region might be for residence, however rich the soil, a taboo would be laid upon the towns and the fields and no one of that race might longer dwell there or till the soil. A removal to a short distance, no farther away than a neighboring valley, for instance, would be enough to comply with the self-imposed edict, and there the people might live even for centuries, perhaps, about a stable earth centre, rejoicing in the favor of the gods.

"Earthquakes were one of the main causes of the instability of the "centre of the world," and it was evidently that which occasioned the abandonment of the group which has been the scene of the investigations of the Hemenway expedition for the past year. Mr. Cushing first came to this conclusion through finding the household utensils left in their regular places, unbroken and undisturbed, as they would have been in the case of such a deliberate abandonment under taboo. That earthquakes were the cause was shown by the nature of the sacrifices which he also found, the same sacrifice that the Zunis make today to the gods of the lower regions, the divinities who produce and control the phenomena of earthquakes, whenever a great land-slide or other allied disturbances occur in their country. The walls of many of the houses were also found to be overthrown and the roofs burned, as if from the fires on the hearths, and now and then the skeletons of persons were found who had been caught and crushed beneath the falling walls. That of one man thus found appeared to have been

held to the ground alive and mangled, as if struggling to free himself."

Last summer almost simultaneous with the first excavations at Los Muertos, Ari., discoveries of a similar nature were made in the Spanish province of Almeria, giving additional evidence of corresponding civilizations in the Old and the New World. The researches of the past few years have done much to clear up the mystery of the ancient history of our race, and from the material now available a vivid, interesting, and quite reliable picture of the ancient times and early civilization can be constructed. The American Indian, as he appeared on the rediscovery of this continent, conveys an altogether inadequate idea of the culture of the people that once occupied America, being but a scattered and degenerated remnant, a few hundred or thousand distributed here and there, where once had dwelt millions, their numbers diminishing in the same ratio as they lapsed into barbarism. In Mexico and Peru where the ancient civilization had not wholly faded out, we find a population vastly more dense, in fact greatly exceeding that of all other portions of the continent.

A noticeable fact is to be observed regarding the ancient civilization of America, which is also true of Egypt and other parts of the Old World, viz. a retrogression with the passage of time; each succeeding civilization has been inferior to its antecedent. The Aztecs were inferior to the Toltecs, and they, in turn, were inferior to their predecessors. The Incas of Peru but patterned on a superior race that antedated them. If we turn to Egypt, the further back we go into the past, the grander does its civilization appear. We can find no remote period when they were rude savages. We can trace no rise from a barbarous state, but the farther back we look the more splendid does their attainments appear. The Grecian poets

were not without material on which to base their idea of a decadence from a Golden Age. Both the old and the new continents furnish abundant evidence of an anterior civilization which has gradually been passing away.

It is only within the period of modern history that we find the marks of an advancing wave. That condition of barbarism that we regard as man's primal state would seem to be but a low water-mark of a grand antecedent time. There is a cyclic law that rules the destinies of the race, and the world is older than many people fancy.

We shall watch with interest the developments in Arizona, and keep our readers advised of important new discoveries. It is an historical fact that subsequent races partake in a high degree of the nature of their predecessors, even though they may themselves have been unconscious of their existence. Admitting this to be a fact it becomes a matter of interest and importance to know somewhat of the ancient people of America, and we shall from time to time endeavor to throw light upon this subject.

THE SCIENCE OF UNDERSTANDING.

Ninth Paper.

BY WILLIAM COX.

Monarchs among Men who have Exemplified the Ten Principles.

It is possible for the human mind in its growth to attain unto a proportion as vast as the scope of an empire. Mind is an Empire. A principality, a state, a kingdom, a republic, an empire, has had a starting point or germinal dot, from which as a nucleus its growth has been developed. Egypt, Carthage, China, Persia, Rome, Britain, Columbia, were developed from what may properly be termed germinal dots. It has been shown that a vegetable germ, acted upon by the influences of air, earth, heat, and moisture, will attain full development through the several stages of bud, blossom and fruit; and in the fruit is contained the germ from which the plant or tree is again developed and continued throughout the cycles of time. So it is with empires, — they bud, blossom, and fruit, and from the seed of this fruit come the germs of still other empires.

Thus the processes of rise and fall, and rise again, are perpetuated until the child of time returns again to the arms of its mother, Eternity.

Mind, like an empire, is governed and is evolved from the seed of devel-

oped intelligence. The mental germ, acted upon by the influences of Order, Harmony, Wisdom, Construction, and Attention, will develop, stage by stage, degree by degree, increasing by growth until it branches and buds forth the principles of Power, Knowledge, Experience, Reason, Strength, Motion, Zeal, Virtue, Justice and Mercy.

The scope, efficacy, and grandeur of these principles, or monarchs, in the empire of mind, can best be exemplified in the lives, thoughts, and deeds of the world's mighty dead, who as long as truth endures will live in endless praise.

On the shining scroll of fame are written ten great and unapproached representative names which exemplify Power, Knowledge, Experience, Reason, Strength, Motion, Zeal, Virtue, Justice, and Mercy, as no other names can. These names are the climaxes, the absolute perfect fruition, of these principles, and, as such, stand erect upon the sands of time as do the pyramids, colossal and alone.

First, POWER looms, like a mountain against the sky of history, in the mighty Cæsar, the foremost man of

all his time. He was at once soldier, statesman, scholar, poet, law-giver, architect, and mathematician, uniting therefore in himself forces, at once comprehensive, wide-reaching, and well nigh universal. Armies, nations, and empires were ground to the dust of annihilation beneath the iron of his will. So complete and crushing was the power of Cæsar that history is content to present him simply in his own almost omnipotent words "I came, I saw, I conquered." Power, however, unaided by Justice, Mercy, Virtue, and principles for good, must go down in the crush of matter and the wreck of worlds. Alone, it is not proof against the temptations and blandishments of pleasure, and even Cæsar bartered his soul for Cleopatra's smile.

KNOWLEDGE finds no higher exemplification than in Humboldt; without doubt the most distinguished name in all the range of physical science. All nature was his, he studied it in all its moods, its minuteness, and its vastness, accumulating and bringing together those treasures of knowledge, and beautifully displaying their connection and unity in one grand whole, there laying an enduring groundwork for the loftiest contemplations of which the human mind is susceptible. His is the grandest conception of the universal cosmos, involving as its consequence the idea of universal mind and supreme intelligence. The culmination of the giant mind in the realm of knowledge finds expression in the immortal words "The Universe is governed by Law."

EXPERIENCE. High above the world of man towers the herculean figure of Moses as an exemplification of Experience. Prophet and legislator of the Israelites, where in the wide sweep of time is there an experience at all comparable to his journeyings of forty years through the wilderness to the promised land? In the desert of Thoran, through the parted waters of

the Red Sea, amid the lightnings of Sinai, and from the summit of Pisgah, he moulded the minds and hearts of men, and walked with the Jehovah, from whose hand, into the hand of Moses, and thence to all the nations of the earth, came the commandment writ in fadeless characters upon tables of stone. With the experience of one hundred and twenty years still in the full vigor of manhood, he died the mightiest exemplification of this third principle in the span of human history.

REASON finds its highest representation in the rugged, picturesque Socrates; that the mind of Socrates was fully developed in the principle of Reasoning is shown in the following transcendent quotation. "Thou shalt understand, O my pupil, that there is a Being whose eye peereth throughout all nature, and whose ear is open to every sound, extended to all places, extending to all time, and whose bounty and care knows no bounds other than those filled by his own condition. Is not Providence, in a most eminent manner, conspicuous, which, because the eye of man is so delicate in its texture, hath therefore prepared eyelids like doors whereby to secure it, which extend of themselves, whenever it is needful, and again close when sleep approaches? Are not these eyelids provided as it were with a fence on the edge of them, to keep off the wind and guard the eye? Even the eyebrow itself is not without office, but, as a pent-house, is prepared to turn off the sweat, which, falling from the forehead, might enter and annoy that no less tender than astonishing part of us. Is it not to be admired that the ears should take in sounds of every sort, and yet are not too much filled with them? Is it not to be admired that the fore-teeth of the animal should be formed in such a manner as evidently best suited to the cutting of its food, and those on the side for grinding it to pieces, that the mouth through which this

food is conveyed, should be placed so near the nose and the eyes as to prevent the passing unnoticed whatever is unfit for nourishment, while nature, on the contrary, hath set at a distance, and concealed from the senses all that might disgust them? And canst thou still doubt, my friend, whether a disposition of parts like this should be the work of chance, or of wisdom and construction?"

STRENGTH. Physical power culminated in Samson, who carried up on his shoulders the gates of Gaza, and even in his blindness pulled down the pillars of the Philistines' temple, destroying thousands. Strength, such as this, is always blind, it is suicidal, no matter what the slaughter accomplished by it, it destroys itself, and even Samson was his own destroyer. Strength, such as this, needs tempering and rightly directing by Reason, Experience, and Virtue; Samson does not represent therefore the principle of Strength in the empire of mind. The Samsonian mind finds a climax in the mighty faith, patience, endurance, and long-suffering of some good and holy man, whose trust in the wisdom of divine providence perpetuates his soul in love, as a garden keeps a flower, and which forms a perfect life through the righteousness of a pure spirit. Such an exemplification of Strength was that just man Job.

MOTION, giving swiftness of action, in the performance of any work to be accomplished, is shown in an unparalleled degree in the character of St. Paul. Fiery, impulsive, and intense in temperament, he was as swift to further the cause of the God he worshipped, as he had been to breathe out threatenings and slaughter against the churches. With the swiftness of a ray of light from the noonday sun he declared unto the men of Athens the "Unknown God" whom they had ignorantly worshiped.

ZEAL. Martin Luther reaches to the very pinnacle of the temple, as an

exemplification of Zeal. All the world trembled when the thunders and lightnings of Luther's righteous wrath rumbled and flashed throughout Europe. The acts and words of Luther were born, not on his lips, but in his soul; Zeal is of the soul, and not of the mouth. "God hurries and drives me" he said, "I am not master of myself; when I most wish to be quiet, I am hurried into the midst of tumults." The fiery unflinching zeal of Luther found expression in the memorable words: "I am resolved to enter Worms, although as many devils should set at me as there are tiles on the house tops." There was a lack of patient thoughtfulness and philosophical temper in him, as there is in all men in whom zeal is the predominating principle; yet even this gave wings to his bold struggle for life or death, in the cause in which he was engaged.

JUSTICE finds its loftiest exemplification in the character and acts of Abraham Lincoln, whose heart, though as wide as the sky, and as deep as the sea, was yet too small for the dwelling place of oppression. Within its throbbing walls he placed his country, and on its doors he wrote the words of Eternal Justice: "This is a land where every man has a right to be equal with his fellow man."

MERCY. The tender hearted John Howard embodied within himself, to an unapproached degree, the sublime principle of mercy. When a prisoner with diseased limbs and reeling brain gasped for breath, in the noisome vapors of some foul dungeon, it was the merciful John Howard, who flung wide the prison doors, and let the sweet air and smiling sunlight through.

VIRTUE. The amaranthine wreath of all the principles sat upon the brow of the lowly Jesus of Nazareth. Throughout the sweep of centuries he alone wears virtue's spotless star-gemmed crown; his words of virtue speak: "Forgive us our trespasses as we forgive those that trespass against

us." "Blessed are the pure in heart for they shall see God." "A new commandment I give unto you,—that you love one another."

Cæsar, Humboldt, Moses, Socrates, Job, St. Paul, Martin Luther, Abraham Lincoln, John Howard, and Jesus of Nazareth. These are the exemplifications that history, has shown of the ten principles representing Power, Knowledge, Experience, Reason, Strength, Motion, Zeal, Justice, Mer-

cy, and Virtue, as developed in man.

Let it not be forgotten, that Principles never change, that they are the same yesterday, to-day and forever; that they are not subject to that Law, by which matter is changed, — physical growth and decay — but are immortal, eternal, godly seeds, germinating, budding, fruiting from the intellectual tree of mankind, culminating at last in the golden ripeness of Understanding.

PRACTICAL INSTRUCTION FOR REACHING THE HIGHEST GOAL OF HUMAN ATTAINMENT.

NEW SERIES.—NUMBER SIX.

IN our last paper we presented the central object of desire, and a method for stilling the senses, so that the spirit's voice may be heard as it speaks in the soul. No doubt there are many among our people who are by this time beginning to be perplexed at the results of this practice; for the first thing that will be realized by this exercise is a consciousness of the mental conditions existing in the atmosphere with which we are surrounded, and after that, the conditions of humanity at large will open to the consciousness, unless a complete comprehension has been realized of the teachings we have been giving from the beginning, not only in our "Practical Instructions," but in all our teachings. That consciousness of the condition of the people is anything but desirable, on account of the misery, the vicious and diseased states, and the selfish, angry jostling of the masses, which would make this consciousness unendurable to most sensitive minds. Therefore I have led up to this point by the articles and lectures in the ten numbers of *THE ESOTERIC* prior to giving this drill. We have also presented to our readers the Nine Lectures on "The Seven Creative Principles," so that as far as possible their minds might be prepared for the first

effort toward real consciousness. But when those who have not discerned their import, and whose sympathies are still with the masses or with parties, sects or associations, begin to practice this, they will find themselves disagreeably surprised by a consciousness that is degrading and oppressing. Therefore I will give an epitome of all my teachings bearing directly on this preparation.

First, the recognition of God as the unchangeable, man as the changeable; God as the Creator of all things, man included. Man to come into harmony with God's natural laws, and not God to harmonize with our law. Again, God is everywhere present, filling all space, and is the life of all living, and, whether individualized or otherwise, embodies all intelligence wisdom and power. Man as well as all creation is being evolved from an animalized state toward a state of real or spiritual consciousness which in its ultimate will give to man of God's consciousness.

The present condition of mankind is but little more than that of struggling beasts devouring each other. Yet this struggle has a special use, namely to develop intelligence, and is an indication of an unripe or undeveloped state, and necessary to cause

growth. With this view we can look philosophically on, and see all that to us would be evil, realizing that it is really good because it is of use to those under its influence. We can look at this world of chaos, with the same composure as we would if we were building ourself a house. See every kind of mechanic cutting, hammering, and chiseling, and all kinds of crude unsightly material lying around on every side. We understand the necessity of all this apparent disorder and see in it our ideal hopes and expectations, the perfected palace all finished, furnished, and the loved ones in it. So should we look upon this world, and within its seeming confusion see this building of the perfected humanity that is to be. God makes the material and the mechanic one, viz. "makes the house build itself."

In order to be free from the consciousness of evil we should see all nature in this light, ever keep in view the perfect state, and refuse to recognize anything in other persons or in their affairs as evil; for all is good in view of the use they are serving. You who have begun to realize the SILENT VOICE WITHIN, should begin now to respect its words, not only during your sittings, but continually forming this into the involuntary habit of every breath: "O for wisdom that I may know the truth and do it!" Keep that ever active, as Jesus said, "Pray without ceasing!" Yes, continue it until all your consciousness is polarized toward the God of wisdom, and interrogate everything that you meet with, "of what use is this in God's purpose?" Then if your mind has been dwelling on that soul desire for wisdom, it will be present to answer every such question to your satisfaction. Thus by devoutly dwelling on the object and uses of creation, and earnestly desiring to be a co-laborer with "the Masters of the Solar Circle" (see February Number page

301), our mind comes into harmony with God; and as God is the animator of all nature, we will find ourselves in Heaven and heaven in us; for a realization of God's harmony is Heaven realized beyond the highest ideal of the most devout churchman.

Note too, the ideal of all the prophets a "New Heaven and a New Earth wherein dwells righteousness." Listen also to the prophecy of Jesus: "The kingdom of heaven is like a grain of mustard seed which is the least of all seeds, but when it is grown, it is the greatest among herbs and becomes a tree so that the fowls of the air lodge in its branches"; also the Revelation he gave to John; see also the train of thought all through Isaiah's prophecies and the seven minor prophets who all with one accord point to the time when Creation (Generation) will have accomplished the design of the Infinite Mind and a new world be built out of the mature souls of this, or "the ripe fruit of the earth is gathered in." The tares will be gathered in bundles (organized societies) to be burned.

Then, our mind should be fixed on the thing we are praying for, "Let thy kingdom come on earth." All advanced mystics now living are contemplating the building of a place where the neophytes can come, and be educated and developed, and where the headquarters of power may be established for the good of their cause and humanity. The Masters of the Heavens the prophets that lived for and dwelt upon this subject during their stay on earth, are all united for the accomplishment of this ultimate. It was for this the Nazarene taught his followers to pray; this is the ultimate toward which we are laboring in concert with all nature, from the restless tossing ocean to the tiny insect or growing plant, or the highest order of developed humanity. With this thought and desire uppermost, and a confiding reliance on God to whom we have dedicated our lives, we are safe in proceeding with

our efforts to come into our higher consciousness which will enable us to begin to realize the nature of the power we read of Jesus having when he spake to the wind and sea and said "Peace! be still!" and they obeyed him.

In our next issue, the first number of the second volume, we intend to take up the twelve manner of people and a careful description of the special inherent "GENIUS" that should be cultivated and developed to its higher state; also the weaknesses and dangers to which each of the twelve is especially liable, thereby determining the "dominant" of each. We feel safe in promising our people a volume superior to the present one. The ex-

perimental period being past, we now find ourselves settled on a solid base with a fine subscription list and a good book trade. During the last year several changes took place in the firm, and our managing editor was alone much of the time; in short, there have been many difficulties to overcome that none but those who have undertaken a similar work can realize. We intend to remain and give our entire time to THE ESOTERIC, as we feel assured that our usefulness will be greater here for the present, than elsewhere. Believe me, your fellow servant in the Harvest field of the earth,

H. E. BUTLER.

TWELVE MANNER OF PEOPLE.

NATURE OF THOSE WHOSE BIRTHDAYS OCCUR BETWEEN MAY 20
AND JUNE 21.*

II (GEMINI.)

THE Persons born in this sign belong to the sphere of the body represented by the inferior cervical ganglion, which rules the arms and hands, — the *expressors* of the thought of the brain, and therefore belonging to the realm of mechanics, art and education.

Such persons are very active, restless, anxious, and never satisfied; there is always a restless want of some-

* It must not be supposed that all persons born in a given sign or period of the year will be alike in all respects. They will be characterized by the general nature of their sign, but may differ widely in polarity (as derived from the position of the moon), and also in mental characteristics, due to different planetary positions. But while they will appear and act different, it will, nevertheless, be found that there is an underlying kindred nature, determined by the sign in which they were born.

For fuller details and modifying causes of character it will be necessary to consult "Solar Biology." But it will be found both interesting and instructive to follow this series of Twelve Manner of People, as it will give a large measure of insight regarding the nature of the persons with whom you are brought in contact.

"Solar Biology" is based upon astronomical and natural laws, and has nothing whatever to do with astrology.

thing they know not what. They are the result of parents dissatisfied with their conditions. In cases of very coarse hair and dark complexion there is in them a combative feeling, a vague imagining of evil, and a distrust of associates and of those with whom they have to do. They are very active, and want to be doing something all the time. They are lovers of knowledge in all its departments; many successful speakers and lecturers come from this sign. Children born at this time should always have a superior education. They are apt to lack continuity. They are vivacious, but liable to be inconstant, and are in danger of extremes in everything they do, unless this is modified by planetary conditions. They are liable to nervous disturbances, and parents ought to restrain such children from all kinds of excitement and exciting scenes, and give them as associates such persons as are quiet, easy, and restful. They should cultivate in them the habit of self-control.

Little children are apt to have fits from teething. Should they have worms during that time, they ought to be kept very quiet.

Ladies are liable to hysteria.

It would be well for persons born in this sign to remember that their

dissatisfaction, restlessness, and anxiety arise more from prenatal conditions than from surrounding circumstances; therefore they should positively restrain them, always remembering that the *cause* is from within.

IMMORTALITY; CAN IT BE OBTAINED WITHOUT DEATH.

AN OPEN LETTER.

THE reported interview which appeared in the Boston Globe and New York Herald of Sunday, April, 8th under head of "Immortality, can it be obtained without death?" so materially differs from the statement we actually made, that we infer the reporter must have undertaken to supplement inadequate notes by memory and imagination, and as a number of letters have been sent us relative to the views expressed, we perceive that there must be a lively interest in the subject. We would accordingly present our real views, as on a question of such vital interest we do not like to be misunderstood. Our claims in brief are as follows:

All natural law is unchangeable; such being the case the same law that gave us our present existence, enabling us to develop from childhood to manhood, can be so applied as to enable us to go on developing this manhood into a higher and more perfect state of existence. We are of those who hold all life to be immortal; and that, as we possess in our bodies the power to create, or gather and give quality to life, we have also the power to hold and control it by our own will. Again we know that the mental and physical power is in accordance with the quality and quantity of life, and that the thought directs and controls the life and causes it to do service in any direction the will decrees. But as all will power is derived from God, who gave his "name" according to the Bible as Yahveh which means

will, and as that will is the energy of all life,—to embody it, the mind of man must first be harmonized with the God will, and thus made in harmony with all nature. Then all unnatural struggle and anxiety will have passed away. It is well known that anxiety and worryment causes premature age and infirmity. If an aged man can produce young life in an offspring, transmitting the capacity to develop vigor and manhood, then he must contain in himself the power to "regenerate" and renew his own youth and vigor.

It is, we believe, accepted by all scientific men that every particle of the material of the body is thrown off and replaced by new ones within seven years. If this is so, then the mental consciousness is the only permanent attribute of man. Physicians say to a depleted patient: "You lack vitality (*vita*, life); you need to feed up and get more strength,"—thus recognizing the fact that we gather life through feeding the body. And it is as well understood that all mental and physical actions exhaust the life; for if one stops eating, he cuts off the life supply, and the material of the body is consumed, so that flesh is reduced as well as strength. Thus it is manifest that the amount of life determines the amount of flesh supported by it; and it is true, as Dr. Hammond says, could we bring about equilibrium between the supply and the exhaust, life might be perpetual, providing the mind,—which is the only perpetual principle

— could avoid all thought that produces destructive conditions in the body. For if the mind is the only permanent principle, then it follows that it is the mind that governs the rebuilding of the body, and also controls in the quality of the chemical elements incorporated into the body to be perpetuated. Therefore youthful growing life may be created in us, but the mind must be in perfect harmony with God, before that state can be reached; for if God is the Creator of all things, then all law must be the product of the mind that created it, — the Mind of God; and all that there is in scientific knowledge is but a knowledge of Creation.

There is a quality of life that is inexhaustible which is often intact when persons are in the last moments of earth life; even when the body is emaciated, with not strength enough to move a muscle, the mind is often clear and lucid. This is from the quality of life that Jesus the Christ called regenerate *i.e.* that which is generat-

ed in and reabsorbed by the body, being like the original germ from which the body came. When this law is correctly understood and applied by the will, the power of life and death will be in our possession the same as it was with Jesus. He not only said but demonstrated in his death and resurrection, that "I have power to lay down my life, and have power to take it up again." This power, said Jesus, "I received of my father;" — and is not God our father too? The Bible tells us we are the sons of God; can we not then obtain the same power? or is God partial to some? We are trying through the columns of the Esoteric to lead the thoughts of the people into the knowledge of the divine laws, which must be both scientific and religious. The Bible is full of passages that can only be interpreted as teaching the possibility of immortality in the body.

A careful analysis of this subject will be given in our next month's issue. H. E. BUTLER.

THE INTERIOR EDUCATION OF CHILDREN.

BY PROF. CHAS. WIELAND.

"The sphere and reach of all reform and improvement (of man) lies in the understanding alone. The character is unchangeable, the motives act with necessity; but they have to pass through the *understanding*, which is the medium of the *motives*. The understanding is susceptible of the most varied enlargement and of constant correction in innumerable degrees: it is in this direction that all education works. The development of reason by all kinds of knowledge and insight is morally important because it opens the gate for motives from which man would otherwise be locked up; for, as long as he was not able to understand them, they did not exist for his will. But no moral influence reaches beyond the correction of the insight or understanding, and the attempt to wipe out the defects of the character of a human creature by sermons and moral reasonings, and thus to regenerate this character itself, its real morality, is the same as to try to transmute lead into gold by external action, or to induce by diligent care an oak tree to bear apricots." (Shopenhauer, *The Freedom of the Human Will*.)

If the view, above quoted, of the great philosopher is correct, as it undoubtedly is, then, the more thorough our insight into

the nature of things and persons is, the more correct will our motives become; that is, the more likely we shall act in harmony with the inner nature, which is the reality of things, and at the same time with justice in the moral sphere, and with certainty of success in the business department.

A great deal of knowledge and understanding is supplied to the young by our ordinary school education, and still more by the practical teaching of their own experience, especially if in the time of their apprenticeship in life they have the fortune of being guided by intelligent parents or fatherly friends who take the trouble to bring these experiences to their consciousness by wise comments and thus turn them to the best account for them.

But all the knowledge acquired by this long and expensive method becomes much more useful, if we cultivate another fruit-

ful field of insight that lies beyond that domain of physical experience, and has in our age been wholly neglected. There are slumbering in all persons those interior senses of the mind that, ages ago, before mankind had "fallen" into physical matter formed the one undifferentiated soul sense by which immediate interior unity was had with the soul of the universe and therefore with all creatures, of the very life of which they were able to participate.

These interior senses, which furnish the real "insight" into things, although generally neglected, suppressed, and therefore dwarfed, have not wholly died out. On the contrary, every one almost is acquainted with, or has heard of some persons who have the gift of clairvoyance, or clairaudience, or mindreading, or prophecy, innate in them. A lady of our acquaintance when told of a man who read the literal thoughts of a person living in another city, replied: "I see nothing remarkable in that; thirty years ago I often told their names to persons I never had seen or heard of before, and knew people's discourses, thoughts and plans, and my companions became afraid of me and were very cautious, because they thought I knew everything that was going on. I could still have that power more fully if I had not neglected, and even suppressed it, or if I wanted to develop it again, more than I have it now; which I do not care to, because it is not pleasant to know all the disagreeable and unjust things that are constantly going on around me; I am so sensitive and excitable in this direction."

How often are such precious powers neglected in children before they are wholly aware of their existence! Most children are finer and brighter than their adult associates, parents for instance; this is simply an outcome of the law of evolution and progress in nature. But their faculties are blunted by these surroundings, in the same way that a dog of fine breed loses his sensitiveness and natural skill under the hands of a dull and careless master.

Whilst those interior senses can be, and usually are suppressed, they can also be developed, and in some persons this results in the most astonishing manifesta-

tions, whilst others, if they do not become clairvoyant, clairaudient, or psychometric demonstrably, will necessarily and without fail, by proper training, obtain at least a deeper insight into the nature of their surrounding, and therefore be able to judge their situation at every moment much more correctly than before. This result will be obtained whether they are conscious of it or not. We do not speak of the improvement of their physical strength and health, which always accompanies the rational training of the occult forces.

If what we advance here, is true, why not, then, make of the subject a branch of the education of our children, who can far more easily be developed than the adult whose interior nature is already covered by the hard crust of materialism, in form of sensuality, acquisitiveness and ambition? Of course such an attempt can be made only in family circles at first. The best beginning of such training is by some experiments in psychometry and thought transference, as the "willing game," pin-finding, guessing of objects thought of, as room utensils, numbers, drawings, colors, pictures, words, sentences, scenes. These exercises, which have much of the character of games, give, when wisely conducted, so good results with children that by far the most of them are completely successful, and very few are total failures.

Such games suggest to the young folks the usefulness of the concentration of their mind, and that again naturally leads them to the more earnest exercise of their will power. Now there is nothing so important as to be able to hold one's mind for a long while on the same object; yea, all success in life is based on this capacity of concentration, and we might perhaps even state that the success in any enterprise might be measured by the number of minutes or hours a person is able to concentrate his thought on the subject of his speculation. For if the arrangement of thoughts which the project requires is wrought out in its fulness, then the material embodiment follows almost by necessity, and is therefore easy.

The most obvious illustration of this statement is the inventor, who concentrates his thought in order to create a mechanical organism for a given purpose.

But even in our business life we have very often to create rather complicated thought organisms in order to reach our purpose. A friend of ours, a manufacturer, said ; "I usually spend more of my time in walking up and down in my private room, meditating in order to discover the right things to be done, than in writing, at random, numerous letters of doubtful efficiency ; and I think my time is better employed in this way."

But the development of the *will*, high though the attainment may become, is yet not the very most valuable one that can be reached. For, at the same time the children realize the reliability of the powers that reside in their interior mind, their *faith* grows stronger and stronger ; and we need only to allude to what Jesus said of the power of faith, not to speak of the many statements of other great masters in truth, in order to open the mind of our readers to the vast range of possibilities that lie before the well developed man.

We will treat here only one special practical subject that suggests itself to us whilst speaking of faith. There is an exercise that can very properly and easily be introduced even in public schools, without fear of the narrow-mindedness of the public, or of school boards and superintendents ; it is *extempore* speaking. We bid the class sit still, with their minds easy, passive and "blank." Then we give them the subject, and tell them to let it pass down through their bodies, rather than to meditate it. After a few minutes

only, before they have had time to worry their brain, we call up one to speak. Should there be, at first, some hesitancy and fear, we settle that at once, by having a subject given to ourselves from one of the class ; on which we speak out the most common thoughts that must suggest themselves to any one, thus encouraging them, and at the same time giving the example of uttering naturally what they think. For the trouble with young people is, they imagine that by speaking what comes to them naturally and without effort, they are saying nothing at all.

Teachers who practice, this exercise in the right way, which, by the bye, can be introduced in all the classes, will soon discover how much the pupils like it, and what a new life enters into their classes, when the children realize that their mind contains thoughts and knowledge they were not aware of before, and how they get more and more ready to do justice to any subject they are required to talk of.

How many children who have much individuality and soul life, and, precisely for this reason, little adaptability for artificial drill — because the soul that realizes herself rejects knowledge foreign to her nature, — and are therefore set back and feel neglected and dissatisfied, will thus have their chance and see a path open to them wherein to show their innate value, and awake to a new mental life and become lovers of the school that before had been a torture to them !

PRECIOUS STONES.

PRECIOUS stones have always been held sacred in religious services and ceremonies. When the people worshiped many Gods, or the varied manifestations of natural law as Gods, precious stones were held in high esteem.

It is a curious fact that precious stones are more numerous in countries where the sun has the most power and that even the same kind of stone is most brilliant when derived from the tropics. This would argue somewhat in favor of the ancient idea that each stone possessed a specific life quality, and consequently a mind quality. There are many instances cited, by different authors, of persons who

through some peculiar development of the soul's perceptions, have seen the atmospheric zone that is said to surround all such stones.

Alardus, a Dutchman, writing in the year 1539, gives a legend of the following wonderful import. "Among other stones of the most precious quality, and therefore beyond all price, and not to be valued at any equivalent of human riches, the gift of the most noble lady Hildegarde, formerly wife of Theodoric, Count of Holland, which she had caused to be set in a gold tablet of truly inestimable value dedicated by her to St. Adelbert, patron of the town of Egmund ; among these gems,

I say, was a Crysolampis, commonly called an Osculan, which in the night-time so lighted up the entire chapel on all sides that it served instead of lamps for the reading of the hours late at night, and would have served the same purpose to the present day, had not the hope of gain caused it to be stolen by a run-away Benedictine monk, the most greedy creature that ever went on two legs. Afterwards, however, for the fear of being convicted of sacrilege, by having so notable a gem in his possession, he threw it away into the sea near Egmond."

Two centuries before Alardus, Sir John Mandeville, speaking as an eye-witness, reports: "This emperor (of Carthage) hath in his chamber, in on the pyleres of gold a Ruby and a Carbuncle of half a fote long, that in the nyghte semethe so grete clartee, and shynynge, that it is also light as day."

Epiphanius, under the name of "Carbuncle" says: "when worn it is impossible to conceal it; for notwithstanding whatsoever clothes it may be covered over with, its lustre shows itself outside its envelope, whence it is called Carbuncle," — i.e. a glowing coal. And almost in the same words, M. Ben Mansur: "The Bidschade (Garnet) is a clear stone of a pure water, that often loses not its lustre even when under the clothes."

Whatever of truth there may be in these ancient statements, we cannot say, but we do not see such jewels now. They may have been gathered up by the Roman Catholic Church, as they have ever held them to be of occult value; and they at one time had control of all Europe, so that such might have been the case. Among the Egyptians, the various kinds of stones were believed to have a specific value and to possess certain potential relations to the body, mind, and spirit. Many stones of no value as jewels were held to be of immense value for their occult virtues.

We give below some further quotations from the most ancient authors. Camillus Leonardus gives in his "Speculum Lapidarium" or stone-mirror, the following relation of the virtues of stones: —

"*The Diamond* has the power of depriving the load-stone of its virtue, and is beneficial to sleep-walkers and the insane. The Arabian diamond is said to guide iron

towards the poles, and is therefore called magnetic by some.

"*The Agate* disposes the mind to solitude. The Indian is said to quench thirst by holding it in the mouth.

"*The Amethyst* banishes drunkenness and sharpens the wit.

"*The Red-Bezoar* is a preservative against poison. The Bole Armeniac against infectious fevers of every kind.

"*The Garnet* preserves the health, produces a joyous heart, but discord between lovers.

"*The Sapphire* makes the melancholy cheerful, if suspended round the neck, and maintains the power of the body.

"*The Red Coral* stops bleeding and strengthens digestion, if worn about the person.

"*The Red Cornelian* stops hemorrhage and cures dysentery.

"*The Crystal* banishes bad dreams from the sleeper.

"*The Green Chrysolite* is of great benefit to the weak-sighted.

"*The Chrysolite*, held in the hand, banishes fever.

"*The Jacinth* enlivens the heart and the body.

"*The Green Jasper* prevents fever and dropsy, and strengthens the brain.

"*The Onyx* shows terrible shapes to the sleeper, and increases saliva in boys; worn about the neck, it prevents epileptic fits.

"*The Opal* is a remedy for weak eyes.

"*The Green Smaragd* (Emerald) prevents epilepsy, unmask the delusions of the devil, and sharpens the memory.

"*Amber* cures dysentery, and is a powerful remedy for all affections of the throat.

"*The Topaz* cures hemorrhoids and sleep-walking, relieves affections of the mind, and laid upon wounds stops the blood.

"*Serpentine* disperses dropsy, if persons so afflicted stand with it for three hours in the sun, for then they break out into a violent and unpleasant smelling sweat; it cures worms, and taken internally, is said to dissolve the stone in the bladder."

In the little Greek book of "the very wise and excellent Psellus" on the Virtues of the Stones we read: "I can hardly permit myself to speak of the causes of

the virtues inhering to them, and will not in this respect imitate the insolence and temerity of the dogmatists in order to talk much and with verbosity and copiosity of anything I please. But I will open to you those virtues of the stones known to us and which we most love, that you may use them in time, and obtain some benefit from them.

The Diamond extinguishes intermittent fevers when atatched somewhere around the person.

The Amethyst stills headache, makes drunkards abstemious and sober; hence its name.

The Aematites or *Bloodstone* heals diseases of the eyes.

The Carbuncle is said to cure headache, if given to the sick in solution.

The Agate heals inflammation of the eye and headache; stops the courses of women; is also very good in dropsy, and has so much drying power that it can drink out all the water from a vessel.

The Galactite or *Milkstone* is a spring of occult milk, from which it has its name. It attracts the milk to women; produces forgetfulness of evils, but also evokes the memory of them; it is a protection against the wounds from the bite of wild beasts, if tied around the person.

Amber, tied round, stills the difficulties of urination, heals the fever, prevents inflammation of the stomach, gives keenness of sight to the eyes when washed with it.

The Jasper eases inflammation of the head, and prevents nightmares; is a preservative against pestilence and epilepsy.

The Crystal prevents fear, and, taken in the form of powder, removes nervous difficulties.

Of the Loadstone there is one that attracts iron, another that repels it; dissolved in milk it gives keenness to the eyesight and banishes melancholy.

The Onyx, dissolved, keeps off nightmares and phantasms, and when powdered is good for toothache.

The Sardonyx stills inflammation of the eyes, prevents the fall of the child in the womb, and is good for melancholy, when worn suspended.

The Smaragd (Emerald) laid on with a poultice, helps against leprosy, this also, if drunk in water, restrains the flow of the blood.

The Jacinth stops coughs; heals hernice, and is good against melancholy, if drunk with vinegar.

The Chrysolite is a preventive of eye-pains.

The Chrysophrase, when worn round the fore part of the hand-palm, gives keenness of sight, cures pains of the stomach and heart, and reduces inflammations and tumors.

The Chalcedony, worn round the person, heals the wounds from the scorpion's bite.

The Topaz, powdered and drunk, brings persons raving mad back to their state, if it is worn on the person it is also helpful in this case."

The above quotations sound mythical, but in order to form a just judgment upon them, we ought to remember that according to all the ancient lore, and also according to the Bible, all things were created by the mind, thought, or "word" of God. And if that is so, then all things are thought elements, and stones must be thought crystallizations, and those precious stones that appear to be produced by the action of the sun's rays, must be possessed of some potent elements of thought, and if there are stones as above stated that have such marvellous emanations of light as to show through a covering, and shine despite the obstructions, there must be a potent and most subtle emanation from them. We are among those who are superstitious enough to think that the Christian Bible is of sufficient moral worth to give it the credit of not having a thing in it that was not of moral and scientific worth, and there is no book extant of half the volume of the Bible that contains as many references to the value and use of precious stones. In the prophecy of Ezekiel, chap. xxviii., commencing with the 13th. verse, he enumerates many of the precious stones. I have no doubt that this prophecy was especially intended for the early Christian church now known as the Roman Catholic, for he says "Thou hast been in Eden, the garden of God, every precious stone was thy covering, the Ruby (or Sardius), Topaz, and the Diamond, the Beryl (or Cryolite,) the Onyx and the Jasper, the Sapphire, the Emerald (or Chrysophrase,) the Carbuncle and

Gold." Read the balance of the Chapter.

Revelations, chap. xxi., versés, 19th. and 20th., give the names of the twelve precious stones and their relation to the twelve foundations as follows: "The first foundation was Jasper, (or Bloodstone); the second, a Sapphire; the third, a Chalcedony, (Onyx or Agate); the fourth, an Emerald; the fifth, a Sardonyx, (a reddish yellow or nearly an orange colored stone, or Ruby); the sixth, a Sardius (or Cornelian); the seventh, a Crysolite; the eighth, Beryl (or Aquamarine); the ninth, a Topaz; the tenth, a Chrysolprusus (or Turquoise); the eleventh, a Jacinth, (Zircon or Hyacinth); the twelfth, an Amethyst.

These stones are allied to the twelve signs of the zodiac. In this 21st. chap. 12th. verse, he says, speaking of the Holy City, New Jerusalem: "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the children of Israel; on the east three gates; on the north three gates; on the south three gates; and on the west three gates."

Solar Biology is a commentary on the Bible, throughout which we can decipher all the now mysterious parts. It gives us the nature of all persons born in the twelve signs of the zodiac, through which the earth passes during the year. The Israelites began their new year with the sign ♎ (Libra). By reading the 29th. chapter of Genesis beginning with the 32d. verse, you will find that the order in which these twelve sons were born and the meaning of their names correspond most perfectly with the leading character of their signs.

The name of the first son of Jacob was Reuben, which means "vision of light;" belonging to the month of ♎ (Libra) from September 22d. to October 23d., and the stone allotted by the angel that gave the Revelation to John, was the Crysolite."

The second son was Simeon, ♏ (Scorpio,) which is from October 23d. to November 22d., and the stone allotted by the same authority was the Beryl, i.e. Aquarius, and many authors ally the Opal to the same sign or period of birth.

The third son was Levi, ♐ (Sagittarius,) from November 22d. to December

21st., the angel allotted the Topaz to all in that sign.

The fourth was Judah, ♑ (Capricorn) from December 21st. to January 20th. The Chrysolprusus, probably the Turquoise.

The fifth was Dan, ♒ (Aquarius), from January 20th. to Feb. 19th., to which was allied the Jacinth, Zircon or Hyacinth, and some authors ally the garnet.

The sixth son was Napthali, ♓ (Pisces) February 19th. to March 21st., to that period or tribe head was allied the Amethyst.

The seventh son was Gad, ♈ (Aries) from March 21st. to April 19th., to which is allied the Jasper, or Bloodstone.

The eighth son was Asher, ♉ (Taurus) April 19th. to May 20th.; to it is allied the Sapphire; and many authors give it also the Diamond.

The ninth son was Issachar, ♊ (Gemini), born between May 20th. and June 21st. Allied to it was the Chalcedony, Onyx or Agate.

The tenth son was Zebulun, ♋ (Cancer) from June 21st. to July 22d., to it was allied the Emerald.

The eleventh child was Dinah, or Diana, the only daughter, representing the interior or the soul; the "woman" in mystical language.

The next son must stand as the physical or external expression, so Joseph was placed in that sign which is ♌ (Leo) the heart, the time of which is from July 22d. to Aug. 22d.; to this sign is allied the Sardonyx (a reddish yellow or nearly an orange colored stone) and by most authorities the Ruby and Carbuncle.

We then have to turn to chap. xxxv. verses 22d. and 23d., where the account is given of the birth of Benjamin, ♍ (Virgo), between August 22d. and September 22d., to which sign is allied the Sardius or Cornelian.

It will be observed on comparing the statement of the order as given in Revelation, that it differs from that of Genesis in that the angel in this 21st. chapter began where the perfect state is reached, the time for ultimates, with ♈ (Aries) the head or intellectual function. And in the 7th. chapter, with Judah, ♑ (Capricorn), the business function. We may in the future take up and show why this was, and also concerning the comparison

of the names of the tribes which will be seen of vital interest to those making attainments and coming into divine order.

Many great and grand secrets lie hidden behind this most ancient science that we now just begin to know as Solar Biol-

ogy. It would take a large volume to contain a clear elucidation, and therefore we have only given a few fragments of thought on this great subject.

I am your Fellow Servant,
H. E. BUTLER.

REJOICE IN LOVE.

LET Earth rejoice! Fresh truths, from realms above,
Proclaim forevermore, that GOD is LOVE:
That in the spirit of each earth-born son
There dwells some portion of the perfect One;
And that this spark Divine, however small,
Must be redeemed; and God be "all in all."

When Moses gave—in ages long ago—
The stern commands:—"Thou shalt not"—thus and so;
The spirit was not reached, but fear of ill
Held men in check, or, urged them to fulfill;
But, recognizing every man as brother,
The "new commandment"—"Love ye one another"
Touches our hearts, inspires our holiest awe;
For Love is the fulfilling of the law.

W. A. ENGLISH.

SWEDENBORG AS A SEER AND REVELATOR.

IN our May article considering "Swedenborg as a Man and Author" but a title was said of what might fittingly be written regarding this truly remarkable and many-sided man: many-sided in the capaciousness and versatility of his mind, his aptness for the acquisition of the languages, his penetration and mastery of the practical sciences, and of all the philosophical and theoretical knowledge of his age, and not only that, but to go beyond his times and leave a treasure mine of original discoveries in the natural sciences that would have established the lasting fame of a dozen ordinary men in as many different departments. Important and voluminous as were his scientific writings, he scarcely alluded to them in his latter years, and this seeming lack of appreciation on his own part was probably not without its influence in causing this portion of his works to be, for a time, overlooked

by others. One can scarcely believe in consideration of his immense literary labors that he was also a man of affairs, and for over thirty years filled the office of assayer of mines, and also won distinction for services in the Parliament of his country. This broad experience and deep research, it would seem, were but preparatory for the comprehension of the kingdom above nature. No mere ordinary "fisherman" would be able to comprehend, portray, and interpret that realm of living causation from which all the intricate and diversified manifestations of the material world spring.

Swedenborg bears abundant evidence of being one of those natures periodically chosen and specially prepared for an important esoteric work, such a one as would in the Orient have been regarded as a Buddha. Nor was his childhood devoid of that precocity which has been regarded as one of their characteristics, grasping

knowledge as by instinct and astonishing his parents by the wisdom of his infantile revelations, so much so that his father would often declare that "the angels must be speaking through his mouth." Many remarkable things are related of him in attestation of his seership; but he attached so little importance himself to the phenomenal and miraculous, as serving rather to force the judgment than to carry that inward conviction which is the reliable criterion and method of Truth, that we shall here give in detail but a simple instance, which is related by Immanuel Kant, the celebrated transcendentalist, and occurred on the 19th of July, 1759.

"ON Saturday, at 4 o'clock, P. M." says Kant, when Swedenborg arrived at Gottenburg from England, Mr. Wm. Castel invited him to his house, together with a party of fifteen persons. About 6 o'clock, Swedenborg went out, and after a short interval returned to the company, quite pale and alarmed. He stated that a dangerous fire had just broken out in Stockholm, distant three hundred miles from Gottenburg, and that it was spreading very fast. He was restless and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At 8 o'clock, after he had been out again, he joyfully exclaimed: "Thank God! the fire is extinguished, the third door from my house." This news occasioned great commotion among the company. It was announced to the governor the same evening. The next morning Swedenborg was sent for by the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city; and as the governor had thought it worthy of attention, the consternation was considerably increased, as many were in trouble on account of their friends and property, that might have been involved in the disaster. On Monday evening, a messenger arrived at Gottenburg, who was dispatched during the time of the fire. In the letters

brought by him, the fire was described precisely as stated by Swedenborg. On Tuesday morning, a royal courier arrived at the governor's with the melancholy intelligence of the fire, of the loss it had occasioned, and of the houses damaged and ruined, not in the least differing from that which Swedenborg had given the moment it had ceased: the fire had been extinguished at 8 o'clock.

"What," continued Kant, "can be brought forward against the authenticity of this occurrence? My friend who wrote this to me, has not only examined the circumstances of this extraordinary case at Stockholm, but also, about two months ago, at Guttensburg, where he is acquainted with the most respectable houses, and where he could obtain the most authentic and complete information. As the greatest part of the inhabitants, who are still alive, were witnesses to the memorable occurrence." (Kant, it may be remarked, was no adherent of Swedenborg.)

His statements, while at Amsterdam, relative to the time, place, and nature of the death of Peter III., Emperor of Russia, was equally remarkable, and numerous instances are given of his messages from those in the spirit world, as in the case of the Queen of Sweden, who interrogated Swedenborg regarding her brother the Prince of Prussia. On receiving his answer she was much affected, and when she recovered, she said to those about her: "There is only God and my brother who can know what he has just told me." These matters however are only incidental, and Swedenborg is the last one who would desire them to be employed as credentials in any way hoping thereby to substantiate the truth of his revelations. His repeatedly expressed reliance is on that witness which every one has within himself; that faculty whereby truth may be discerned as such, in contradistinction to theories and beliefs of the external mind. Realizing, as he evidently did, that light which lighteth the understanding and carries assurance to the heart and inward life, he had no anxiety regarding the fate of his writings; believing them to be the utterances of the Spirit, he felt he could safely leave them to the keeping of the source whence they emanated.

That Swedenborg was profoundly impressed with the genuineness and importance of the work to which he believed himself called no candid reader of his writings can doubt. His very nature was one of modest and straightforward honesty, with a calm deliberate habit of mind that would not easily admit of his judgment being carried away by zeal or imagination. No ordinary spirit could psychologize or absorb a mind of his practical experience, learning, and mental power. It is, however, claimed by some who admit his honesty of purpose and great natural ability, that his judgment was biassed by the religious environment of his times. This of course is quite possible, and many who accord him credit as having rendered an exceptionally important service to the race, take exceptions to some of his leading doctrines. This is quite natural and no more than could be expected. It should however be borne in mind that prophets, revelators, and great and original minds in general are almost invariably in advance of their times, they labor for future ages rather than for their own. The theological and philosophical world has already largely absorbed and incorporated Swedenborg's doctrines, and to a great extent without knowing to whom they were indebted for their new views or clearer interpretations of old ones. The radical and materialistic school of thought disclaim against his attaching so much importance to the Bible, or claiming therein a hidden meaning sealed up as it were within the symbolical and correspondent language in which it was written. The occultist, however, well understands the peculiarities of ancient writings in this respect. William Cox in his "Science of Understanding" claims for Homer and kindred writings an esoteric as well as exoteric meaning, in short that until the discovery of his key, Homer had not in modern times been truly understood. In the ancient cities now being unearthed in Arizona, a threefold arrangement is found, with the hierarchal citadel or temple in the centre, a second tier of houses or palaces for the intermediate classes, while "the hewers of wood and drawers of water" occupied the outer circle: an arrangement like unto that of spirit, soul, and body. This threefold law of order was not only understood but literally observed

in ancient times, and their writings had a structural correspondence, the inner significance being known only to its correspondent circle. Swedenborg was shown that the Bible was a book of this class in a pre-eminent and superlative sense and consequently devoted twelve volumes to the minute exposition of its inner meaning. The significance, value, and general bearing of these writings cannot be dwelt on in this article, but will be treated in due source.

His doctrine of Jehovah as the God from eternity and his final incarnation as the Lord of the Scriptures and the human race is one over which the greatest objections are raised. To Swedenborg's finding the God of the universe is no empty title or mere theoretic formula, but a verity more real and necessary to man's inner life than even the material sun to the planets of its system which are dependent thereon for power, enlightenment and life. This great mystery of the ages is brought within the rational and philosophic grasp of the human mind, more nearly in the writings of Swedenborg than in any other source with which we are familiar. Whether this doctrine is a mere survival and reflex of the religious environment of his times can be best determined after giving him a fair hearing, we therefore offer no opinion at this stage of the review, but will close this article with the following suggestive quotation on the office of the lungs and breath in matters of spiritual openness or seership.

"Swedenborg" says one of his biographers, "was gifted with peculiar powers of respiration. From childhood, when on his knees at prayer, and afterwards when engaged in profound meditation, he found that his natural respiration was for the time suspended. As we have seen in his work on the "Animal Kingdom," his attention to the correspondence between thought and respiration had been of long continuance, — probably from the fact that his own system supplied him such constant illustrations of its nature. This power of suspended respiration under deep thought, common to all men, was preternaturally developed in Swedenborg. At this period he discovered the use to which these peculiar powers of his were to be applied; for he writes: 'My respiration has been so formed by the Lord as

to enable me to breathe inwardly for a long period of time, without the aid of the external air; my respiration being directed within, and my outward senses, as well as actions, still continuing in their vigor, which is only possible by persons so formed by the Lord. I have also been instructed that my breathing was so directed, without my being aware of it, in order to enable me to be with spirits, and to speak with them.'

Those who have studied mesmerism and clairvoyance know many facts that

confirm and illustrate this position of Swedenborg's with regard to respiration; and it is quite evident that the Hindoo Yogis are capable of a similar state. There is this great difference, however, between such instances and the case of Swedenborg, that his powers were natural and continuous in their exercise, and not sought after and induced by himself: while theirs are only occasional, and are frequently brought about by artificial means."

THE EMPIRE OF MIND.

THE "Science of Understanding" for this issue has for its opening thought the vast scope and proportions to which the human mind can unfold. "Mind" says Mr. Cox, "is an Empire" and then proceeds to show how principalities, kingdoms, and republics are evolved from a centre of human intelligence. Indeed the constituents and arrangements of the human mind and nature in its evolution and government are interiorly more vast and wonderful than even the most populous empire.

Says Prof. J. C. Zachos, *Studies in Science*: "If the present system of telegraphing were multiplied so as to include every town and hamlet in the country, yea, each be within the reach of every individual as an operator, it would convey but a feeble illustration of the complication, the number, the power, and the perfect unity of a similar system in the human body.

"We have first in each individual cell a galvanic battery. There are countless millions of such cells in the human body, whose united force has never been estimated, but doubtless a million of tons would not approximate to the force they are exerting at any one instant of time. Each of these cells is provided with two nerves; an afferent and an efferent nerve, a carrier to, and a carrier from, that center; each, endowed with different functions by reason of the duality of force generated in each cell: a force of motion and a force of sensation. A number of such cells and nerves may be combined

and at a certain point of the circuit they make there a concentration and accumulation of power by a plexus and convolution of these nerves, around a central substance called 'neureline'—a granulated collection of particles that seem to take the place of the soft iron in the helix, for they are always found in the midst of these convoluted masses of nerves; these masses are called *ganglia*; they are the centers of nervous power and intelligence, connected each with some special group of functions; associated by connecting nerves with each other, and having their central and common connection in the largest ganglion, called the brain.

"No part of the system fails to be visited by these nerves, and although they are not discoverable in every tissue, yet their presence is inferred, because their function is there—sensation or motion, or both.

"We cannot at present enter into details in enumerating the number, the structure, the special functions of these several ganglia, which might well be called the telegraphic stations of the body; they vary from the size of a grain of sand, to that of the brain which fills the cavity of the skull.

"But what shall we say of that principle of intelligence which pervades every part of this complicated system; which dwells in each of the thousand millions of cells, where the chemical laboratories are furnishing out of the crude materials of the food, the wonderful organisms of every part of the body? Intelligence and contrivance reign in every cell; combination and co-operation are carried on

through the instrumentality of the nervous system. At the centres of co-operation and power there seem to be placed higher forms of intelligence that govern the whole of the subordinate functions by some unitary plan, governing thus the functions of the heart, or the liver, or the lungs. Finally, for the moral and social exigencies of man, there is provided an enormous centralization of co-operative intelligences and powers, that seem to have their seat in the brain; but it is a republic and not a monarchy; every individual cell in the body has its representative there, mediately or immediately; every one contributes to the welfare of the whole, and can not be denied its rights, or be neglectful of its duties, without injury, in that proportion, to the whole republic.

"There is a subtle and indefinable health beyond that of the stomach and muscular powers; a man may be torpid in moral brain and intellectual functions, who yet has an excellent appetite and can do the work of an ox. This is not usually regarded as sickness, or needing any phys-

iological treatment. But it is as much so as the grossest form of sickness. A man's temper and disposition may be the only evidence that his liver is out of order. A paroxysm of rage may come from a diseased spleen, and many a murder, arson, and suicide, I doubt not, come from a defective hygiene.

"Physiology is an integral part of theology. Sanitary reforms lie at the foundation of moral reforms. Christianity is health, and the means of escaping disease.

"No delusion is so vain as to suppose that this world is ever to be christianized, society purified and exalted, man saved and brought to the divine likeness, while a thousand forms of disease prey upon his vitals, cloud his moral perceptions, enfeeble or exasperate his will, overwhelm him with pain and confusion, even in the midst of his noblest designs; and all this, because he knows not, or respects not sufficiently, the laws of his physical nature, the subtle powers and mechanism of which are as divine in their origin and inflexible in their character as any that govern the soul."

HEART HUNGER.

ON page 347 of THE ESOTERIC for April, I read: "Soul-sickness and heart-hunger is an awful experience; how many true men and women have gone down to the grave in silence through heart-cold and indifferentism, where the shivering naked soul that has been cut to the quick by human selfishness and wrong, suffering in silence, passes out into Eternity, dying for a little warmth and kindness."

I felt like copying the following expression of thought, written some years ago, more from the heart than the head or intellect; and sending them to the author of "Metaphysics" through the columns of THE ESOTERIC.

INSPIRATION.

O touch my pen this morning with inspiration's fire,
Teach me to write the story of a soul's intense desire!
Tell me why souls must hunger and languish as they go,
And why the spirit thirsteth, while crystal waters flow?

A little child once whispered, in lisp-
ing accents sweet,

"Don't talk to me, dear Papa,—I'm hun-
gry and must eat!"

And while she sat in silence and ate her
milk and bread,

I gathered inspiration from what the prat-
tler said.

I too have been so hungry I did not wish
to speak,

But pain would sit in silence, if bread I
found to eat;

The milk of human kindness when poured
into life's bowl.

Is often skimmed so closely it starves the
human soul.

There's milk for babes a plenty, and meat
for some, it seems,

But O, I want a little of the rich and yel-
low cream!

Something that I can relish, all free from
taint and mold,

To strengthen and to nourish the fibres of
the soul.

* * * * *

Nor are they satisfying, the quickly passing showers
That tremble for a moment in burning souls like ours ;
But there's a living fountain within the human breast
That like the boiling geyser will never, never rest,

Until the oil of gladness, of sympathy, and peace,
Is poured into the fountain to bid its tumult cease.
Our human hearts are selfish, and human love is vain,
So angels guard the fountain from earthly taint and stain.
In ignorance we murmur, and wonder why 'tis so,
But God has set the boundary, and will not let it go.

So human souls go hungering and thirsting on the way,
Till they have cast the garment of selfishness away.

While selfish passions gather like frost-drops on the soul,
We look in vain for nectar within life's flowing bowl.

The wine of human passions intoxicates the breath,
And leads the human spirit into the vale of death.

But, by-and-by the angel will roll away the stone
And to the living fountain bid every spirit come.

Then *all* may taste the waters, high on the mount above,

When they have learned to cherish the Soul's unselfish love.

ABBEY E. CULVER.

EDITORIAL NOTES.

WE this month commence on page 427 the first installment of a new series of translations from J. Kerneing's "Roads to Immortality." There is a rare vein of spiritual philosophy and practical teaching pervading the writings of this master of occultism.

As many have expressed a desire to bind and preserve THE ESOTERIC, we have supplied with this number a title page and contents for the year, which your binder can insert in its proper place. We are prepared to supply bound volumes at \$2.00 post paid. Such as desire may send their ESOTERICS to us and have them bound uniform with our special cover design. The cost for binding and return postage on the volume will be 75 cents, which should be sent with the order.

PROF. HIRAM E. BUTLER lectured at Bridgeport, Ct., Sunday, May 20th. Dr. J. C. Street, the popular oriental student and traveller, supplying his place in the afternoon, spoke to THE SOCIETY ESOTERIC on Re-incarnation. The Doctor handled the subject in an able and entertaining manner. Prof. H. B. Philbrook of Chicago oc-

cupied the platform in the evening, his subject being "What is the Mind?" Though his theme may sound somewhat dry and hackneyed, such would in no sense apply to the discourse itself which was original in the philosophy advanced, and brilliant in its form of presentation, and left an earnest desire on the part of the audience to arrange for another lecture at an early day.

WE acknowledge the receipt of "The Way, the Truth, and the Life. A hand book of Christian Theosophy" by J. H. Dewey, M. D. From what glances we have thus far been able to give the work we are very favorably impressed, and being acquainted with the author and his views we can recommend the work with a high degree of confidence. Its aim is to present a "New Education in Healing and Psychic Culture" based upon the "Ideal and Method of the Christ?" We shall review the work as soon as opportunity presents; in the meanwhile, we would refer our readers to our advertising columns for further particulars.

THE present number constitutes the twelfth ESOTERIC issued and completes our first volume. We have consequently been with many of you now for one year, and you have had somewhat of an opportunity to form an opinion from the past what may be expected in the future. It should not, however, be inferred that we are content to hold up the past as a criterion wholly satisfactory to ourselves, or as one that we would ask our subscribers to regard or accept as the measure of the future. We have done what we could under the circumstances, but it is an esoteric doctrine that substantial internal growth comes by a natural law to the seeker, rendering him in time superior to those obstructing conditions which are the almost inevitable environment, in their earlier stages, of all movements or undertakings of a spiritual nature. Not that we can expect obstacles to disappear wholly, but rather that internal power and understanding are increased. The strong wind lifts and bears heavy impediments with ease while a feather will fall to the ground in still air. We have now established a centre of thought and action, and our experience thus far gives us the assurance that the forthcoming volume

will be a marked improvement on the one already furnished.

We started out with the idea of a lofty ideal present in the atmosphere of the earth, that was pressing for embodiment; that there were cyclic periods and epochs of special overshadowing, and that we were entering one of those higher electric whirls destined to greatly change the polarity or tendency of the race. We shall continue in this line of thought, supplying practical means and methods wherewith to aid all in the realization of the lofty possibilities within reach of the individual and race. We shall introduce suitable biographical and historical episodes to serve as instructing and interesting illustrations of the esoteric teachings. We shall also seek to promote the health and mental culture of our readers by informing them of the most needed facts of demonstrated science, being mindful of the needs of a renewed body as the necessary complement of a renewed or quickened soul. In short, we are getting down to foundation work, and want to make a "new covenant" with our subscribers and have them all start in on the second round of the cycle.

UNITY OF DESIRE.

In the last issue we asked all persons to unite, with us in soul prayer for perfection of self, that God's dominion might begin in us, first as individuals; then, when united to the one Mind and Will, all will be in unison. As we have seen in our May number that the thought in the Lord's prayer was the central one in the object of Creation, let us continue with one accord, that we may inspire from the Heavens the pure Spirit of Godlikeness, until the earth be "deluged," this time by Spirit, as it was in Noah's time by water.

Space, or separation in the body,

amounts to but little; there were many among those who sat with us the first Wednesday evening, that, though their bodies were far away, realised that they were not alone. In order that we all sit at the same hour, we herewith give a table of time for the chief places, so that, if all take the time of the locality nearest to them, mentioned in the table they will be sitting, at the same time with us.

When it is 8 p. m. at Boston, Mass., it is at	
Augusta, Maine.	8.05 p. m.
Austin, Texas.	6.15 p. m.
Baltimore, Md.	7.40 p. m.
Buffalo, N. Y.	7.27 p. m.
Columbus, Ohio.	6.70 p. m.

Columbia, S. C.	7.20 p. m.	New Orleans, La.	6.43 p. m.
Chicago, Ill.	6.52 p. m.	Norfolk, Va.	7.37 p. m.
Detroit, Mich.	7.10 p. m.	Omaha, Neb.	6.10 p. m.
Dover, Delaware.	7.41 p. m.	Ottawa, Canada.	7.40 p. m.
Ft. Kearney, Neb.	6.05 p. m.	Philadelphia, Penn.	7.43 p. m.
Frankfort, Ky.	7.05 p. m.	Pittsburg, Penn.	7.23 p. m.
Harrisburg, Pa.	7.35 p. m.	Salem, Oregon.	4.32 p. m.
Indianapolis, Ind.	7.00 p. m.	Savannah, Ga.	7.20 p. m.
London, Eng.	12.43 a. m.	St. Louis, Mo.	6.43 p. m.
Little Rock, Ark.	6.35 p. m.	St. Paul, Minn.	6.30 p. m.
Memphis, Tenn.	6.43 p. m.	Salt Lake City, Utah.	5.15 p. m.
Milwaukee, Wis.	6.50 p. m.	Sioux Falls, Dakota.	6.20 p. m.
Mobile, Ala.	6.50 p. m.	San Francisco, Cal.	4.33 p. m.
Nashville, Tenn.	6.55 p. m.	Tallahassee, Fla.	7.05 p. m.
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Newport, R. I.	8.00 p. m.	Washington, D. C.	7.33 p. m.
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QUESTIONS AND ANSWERS.

TO THE EDITORS OF THE ESOTERIC.

DEAR SIR:—

THE ESOTERIC seems to be governed, as many publications are, by the principle of giving room to different shades of opinion,—a method against which I have no objection. Only sometimes I, for one, would like to know your views in cases when those of your contributors do not seem to agree sufficiently with your own teachings. I read, for instance, in the May number, page 406:

“The regeneration of parenthood will make individual regeneration unnecessary.”

Can you accept that in the sense it is understood in the article in question? To me it seems that the most favorably generated, gestated, born, and educated person will still have to regenerate him or herself, if we understand the aim of regeneration to be *Perfection or At-onement*. (1)

This however, only as an example. For what I really wish you to tell me is this: What is your position as reformers?—What position do you take towards other humanitarian movements, such as Woman's Rights, Socialism, Temperance, Free Soil, etc.?—Do you hold it is not good for a person desirous of self-perfection, to sympathize with such movements? (2)

I think that by answering these questions, you would not only do an important favor to your readers, but also benefit your own work. For I feel that you are on the right track, but am not able to define your standpoint as clearly as I desire.

Yours Truly, C. W.

Ans. (1) We agree with you in the necessity of regeneration. When gold and brass are placed side by side, even the inexperienced can readily decide on their qualities.

(2) All those movements are serving a use, and are necessities of the age; but they are contending parties, struggling for the mastery (See Isaiah chap. xlv. verses 9th & 10th). If those who are laboring for those God-like attainments engage in such interests, they at once ally themselves with their body and imbibe their spirit, which will produce a restless irritability, hindering spiritual attainment.

Our motto is: *Reform men and women, then Society and Government will reform themselves.*

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NUMEROUS questions have been asked concerning the word *drill* for developing will power and psychic force, as given in the October number. Without specifying the different questioners we will say in brief that the words are to be vibrated, that is, thought silently and consecutively in the mind. The exercise is intended as a species of quiet mental gymnastics, as a means of acquiring the habit of concentration and controlling motion in different parts of the brain. The words serve the mind as an incentive to systematic drill, somewhat as dumb bells are employed by the hands. The subject of will and psychic development is also being considered under the head of “Practical Instruction.”

NOTICE.

FOR the benefit of those whose attention is for the first time called to THE ESOTERIC, we would state that it has already passed beyond its experimental stage, and is an assured success; and were this not the case, the money is set apart to issue it, whether or no, for two years, therefore subscriptions may be forwarded without the shadow of doubt or hesitation. Those who receive this sample number, will understand that we wish to make their more intimate acquaintance; we desire to place their names upon our subscription books, as we are confident that we can do them many times the good in the course of the coming year that the subscription will cost them. Man's mission on earth is an important one, and self-knowledge is not only a privilege, but an essential duty. We want you to join us in its pursuit, and shall conscientiously do our best to aid you in climbing the heights of mental and spiritual attainment and power. Do not neglect or postpone the important matter, but make a beginning by at once, putting yourself on our subscription books. THE ESOTERIC for one year will cost you but \$1.50, including the "PERFECT WAY" \$3.00; it will be sent six months for 75 cents. Address Esoteric Publishing Co., 478 Shawmut Avenue, Boston, Mass.

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JOHN LATHAM, *Editor.*

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TERMS: \$1.50 per year. Single copies, 15 cents.

Entered at the Boston Post Office as second-class matter.

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473 Shawmut Avenue, Boston, Mass.

JOHN LAFLAM, *Editor.*

HIRAM E. BUTLER, *Contributing Editor.*

TERMS: \$1.50 per year. Single copies, 15 cents.

Entered at the Boston Post Office as second-class matter

THE ESOTERIC



FEBRUARY

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1888

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ESOTERIC PUBLISHING

COMPANY BOSTON

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THE ESOTERIC



No 9

Vol 1

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MARCH.
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1888!

COMPANY BOSTON.

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TERMS: \$1.50 per year. Single copies, 15 cents.

Entered at the Boston Post Office as second-class matter.

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ESOTERIC PUBLISHING COMPANY BOSTON

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THE ESOTERIC



No. 11

Vol. I

ESOTERIC PUBLISHING

MAY,
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COMPANY BOSTON

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THE ESOTERIC



No 11

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COMPANY · BOSTON ·

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THE ESOTERIC



No 11

Vol. I

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1888

COMPANY BOSTON.

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No 11

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1888

COMPANY BOSTON

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