

THE ESOTERIC.

A MAGAZINE

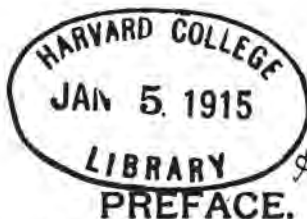
—OF—

PRACTICAL ESOTERIC THOUGHT.

VOL. X.

FROM JULY, 1896, TO JUNE, 1897.

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"In that day shall there be (even) upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

THE ESOTERIC is devoted to methods for obtaining holiness, or a perfect life and a consciousness of the mind and will of God concerning the sons of men.

It has no alliance with any class or sect of people, and thus it is free to express important truths for the benefit of all. All the laws and methods taught are demonstrated facts, and not experiments.

We accept the following as the foundation of all our thought:—God is the Creator of all things; therefore all laws, physical, mental, and spiritual, are but the potency of the Divine Mind. In order to know that Mind, the life must be controlled by a spirit of true devotion, thought, and obedience to law: thus man is led into the highest physical, mental, and spiritual attainments.

Because of this we study every department of nature, and endeavor to give to the world such facts as we deem most advantageous in the development of our race.

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THOS. W. MORRIS, Secretary E. F.

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# The Esoteric.

A Magazine of

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

VOL. X.

5  
JUNE 21 to JULY 22.

No. 1.

## THE SEVEN CREATIVE PRINCIPLES.

FIRST PAPER.

BY H. E. BUTLER.

THE NAME YAHVEH.

The number seven is usually considered a number of chance, and in the general thought it bears no more relation to creation than any other number; but the angel, in his Revelation to John upon the Isle of Patmos, referred to the seven spirits of God sent forth into all the earth. We have been taught from childhood to say that God is our Father—with the thought, however, of his being the Creator; and the same authority which gives us to know that he is our Creator, also causes us to believe that he is the Creator of all things.

When the angel spoke of the seven spirits of God, the question naturally arises, Why seven? why not nine or twelve or any other number? Did not the designation of this particular number arise from the profound knowledge of one who dwells in the presence of the Infinite, from the ability to see that there are, as it were, seven rays of life and light proceeding from the fountains of God's own mind, and entering into and giving life, energy, and consequent action to all things in the physical world? This would justify the words, "Sent forth into all the earth." Now, if there are seven fountains or principles ruling the earth, then the individual who clearly understands these principles, and embodies them in his own organism, must have reached the highest ultimate possible for man in the physical form, until another or other principles are sent forth into the earth.

If these seven principles are caused to work together harmoniously for the purpose of bringing about one grand result and

ultimate to all things in which they operate, then it follows that there must be coherent in each, a mind principle which governs and guides them all. This principle can be none other than the one which controls the mind of the Creator, and the one which was given to Moses as the name of God.

Every Bible student knows that a Bible name is not merely a cognomen of an individual, but the expression of embodied principles; and that God gave to Moses the great name of four letters, would seem to indicate that there was an intent to show at least a harmony between the four rivers that went out of Eden and these four letters, the name being of him, who, we are told, planted the garden and put the man into it to dress and keep it. There is a reason for symbolic prophecy using rivers as a symbol of the tide of human life onflowing through the ages; and he who took a name and gave it to his people was the source and fountainhead of these four rivers: in these two suggestions may alone be found the truth of our early teachings that we are the sons of God.

From the fact that we are told by the same authority, the Bible, that God created the world by a word, we are forced to conclude that the four rivers of life proceed from and originate in that unknowable principle of nature that we call mind,—the mind of God; for surely a word is a thought formed by the intellect and sent forth by that dominant principle of mind which we call the will. The will, even of man, is similar to God in that we may understand some things, or even many things about it, but can never comprehend it.

We find, however, in this little circle of thought, the epitome of everything in the Bible, from the first of Genesis to the last of Revelation; for in these four letters, separately considered and relatively constructed, is expressed the purpose of God in creation. The first letter of the great name is in the form of the right hand in the attitude of pointing upward; it expresses the idea of power, guidance, intelligence. The second letter, in its signification, expresses the result of the attention having been attracted to the thing pointed at, that is, an exclamation, ho! see! Its form is that of a garden gate. Thus the form of the letter is that of a garden gate, and its signification is an exclamation of surprise, joy, discovery, of the way into the garden of God, the gate; and the right hand expresses that kind of power and knowledge which leads to this garden.

Our attention is here called to Eden, where God made the man and the woman and placed them in the garden to dress it and keep it. But they sinned, and were, consequently, driven out from the presence of the Lord, and since that time have wandered in darkness upon the earth. According to Bible history, 2514 years after this ejection from Eden, God gave this wonderful name to Moses, and said of it, "This is my name forever, and this is my memorial unto all generations." Exodus iii. 15.

We have observed that the first two letters of the great name embody a symbolism to lead man back to Eden. In the third letter of the four, we imagine we see a promise like that given by the angel to John, in the words, "They shall go no more out;" for the form of the letter is that of a hook or nail, the common means used by the Israelites in that day for making a thing secure. As if God saw that man did not comprehend the fulness of the promise embodied in his name, he said by the prophet, —seemingly to make comment on this letter,— "I will fasten him as a nail in a sure place." This place is indicated and emphasized by repeating the second letter, "Hea," at the close of the name. The import of this letter was expressed by the angel to John in the words, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the City."

We find embodied in that simple name, the subject matter of all the law, of all concerning which the prophets prophesied, and of all the teachings of the Christ, who said in that memorable prayer, "I have manifested unto them thy name, and they have known that thou hast sent me." Thus we see in the epitome, or, shall we not rather say, in the elaboration of the name, first, from the fact that God gave it to us, that it must be of great and vital importance; second, in its construction, it brings to us the promise of power, knowledge, and understanding, which will unmistakably point the way, show to us, the gate leading into the garden of God, the Paradise, the Holy City, within whose walls our security is guaranteed by the nail that fastens in the sure place, within the garden of delights.

That word, the name Yahveh, is defined as "*I or he will be what he wills to be.*" As the will of the individual is the ultimate conclusion, decision, purpose of the mind, so this name of God is the will of God, which rules over and acts through the seven creative principles as controller and director. Prof.

McWharter some years ago wrote and published a work entitled "Yahveh Christ," which is devoted to showing that Jesus was the word, and the expression of the name of God.\* A historian says that the Jews accused Jesus of having gotten into the Holy of Holies and obtaining therefrom the great name of God, through which he gained his great power. Thus the materialistic Jew confessed that he, Jesus, was the expression of that great name.

In order to make this point clear, it becomes necessary to take a bird's-eye view of the object and method of creation, as given us by the Bible. As God declares the end from the beginning, the first account we have of the existence of man is that of his having been placed in the Garden of Eden, his transgression of the divine commandment, his ejection from the garden, his wanderings through the earth, down to the time of the last prophet John. During all this period we find, that, at frequent intervals, God gave revelations of his will to his people; that he maintained constant control over them by revealing the fact, that, if they obeyed his word, all would be well with them, they would be prospered, mentally, spiritually, and physically, and if they disobeyed, calamities would overtake them, distress, poverty, and servitude would follow. Thus he not only manifested the fact that he had a purpose in the creation of man, but also manifested an undeviating will to bring them to the ultimate which he had designed for them, thus demonstrating that *He will be what He wills to be*, and that man cannot thwart or change that will. What he wills to be is expressed many times,—yes, thousands of times by the prophets, through whom he said, "I will be your God [power]."

Jesus, who was the embodiment and the fulness of the expression of that name, said to the Jews, who, regardless of their part of the contract (obedience), trusted in the promises of God to their father, "Say not within yourselves, We have Abraham to our father; for, verily I say unto you, God is able of these stones to raise up children unto Abraham." He herein expressed two important facts; first, that God was able and would certainly fulfil his promises; second, that he would punish disobedience, destroy the wicked, and yet, that he would have an obedient, faithful people. Therefore when

\* We would like our readers to get Prof. McWharter's "Yahveh Christ" and read it in this connection.



his people take his name, they must necessarily take with it his "everlasting covenant," the conditions of which are absolute obedience and conformity to his will and purpose. This purpose, we have seen, was first expressed in his name, was elaborated throughout the Scriptures, and was summed up by the declaration of the angel at the advent of Christ, in which he said, "Call his name Jesus, for he shall save his people from their sins." The ultimate accomplishment of this purpose, which was revealed to John on Patmos, is recorded in the book of Revelation.

In order that the mind of God's covenant people may move in perfect harmony with his purpose and cease from transgression of his laws, they must dedicate their lives without any reserve whatever, having but one desire, namely, to know and do the will of God. To know the will is to have an understanding of his purpose in creation, his methods of carrying that purpose forward,—which is the prerequisite for being led to the ultimates in that design,—and a willingness to sacrifice every hope, desire, aspiration, and pleasure, in order to become an instrument, a co-worker, with God and his holy angels in establishing divine order, his kingdom on earth, that is, saving mankind from their sins.

There are many who take up the Esoteric thought with the hope of personal gain, of obtaining superior powers. The love of power has for many generations been so fostered in the race, through the struggle for existence in the world, and the desire to dominate over his fellows has become so deep seated in the breast of man, that it is difficult for the human mind to discern therein the root of all evil, selfishness. We perceive in the teachings of Christ, and also in divine order (the laws of nature), that the slightest particle of selfishness becomes a principle of separateness, which not only separates the individual from the rest of humanity, but from God and his purpose.

His purpose was revealed by the New Testament writers as the organizing of a body of humanity whose individual members should be as the organs of one man, wherein the dominant mental quality is to give all its life, energy, and loves to the service of the body. In the physical body, if an organ, through suggestion or some abuse of habit, gets in any degree out of harmony with the rest of the body, struggle, fever, inflammation, disease, is the result. Therefore in the building of this new body of Christ ("a body hast thou prepared me"), every mem-

ber must absolutely surrender his own will to the will of God, whose life and mind becomes the life and controller of the body. From this we think it becomes plain to every intelligent thinker that the surrender to the will of God must be perfect, and that there must be a loving desire to serve the body that is being prepared as a temple of the living God,—the God of life. Thus, in taking the name of God, we become a joint creator, organizer, of this holy body, which is to be the king and priest unto God, and reign on the earth.

From the above we may get a slight glimpse of the nature and import of the wondrous name on the title page of "The Seven Creative Principles." But we must not, like the ordinary magic hunter, confound these seven principles or spirits of God, that are sent forth into all the earth, with the Holy Spirit. The word "holy" means apart from, set apart; in other words, not confined in matter in its work of creation. We have set forth in the seven-pointed star the fact that the seven colors of the spectrum are the expression of the seven creative principles. This does not include white, which is above all color and expresses to our mind the idea of the Holy Spirit, without which the creative principles could not exist as a factor in creation, any more than color can exist without light. The seven creative principles rule in all life and thought upon the planet, and, as they are creative in their purpose, they become the serving principles of the mind and will of the Holy Spirit, which, as the light, fills all things.

Our physical organism, and our mentality arising from the senses thereof, are dependent upon these seven principles for their existence; but before the soul of man can, in the true and superior sense, become the son of God, he must overcome and subordinate these seven creative forces to his own will and purpose, and cause them to serve his purpose, even as now they serve the purpose of God. This can only be properly accomplished by taking the name of God, his covenant, and conquering generation, which is symbolized by the serpent in the center of the seven-pointed star; for this serpent, or psychic power, is the power of the mundane, which binds the soul of man, not only to the earth, but in the earth, and subordinates it to the controlling power of these principles.

The man or the woman who would thus take control must so perfectly ally him or herself to Yahveh, the Holy Spirit, by so

elevating his desires, hopes, and aspirations above all things mundane as to enable him to inspire, draw in, and begin to live from the life and mind power of the Holy Spirit. This life and mind will give such power to the soul and light to the intelligence, that the individual will be able, through the superior power of the Holy Spirit to, like him, take control of the creative forces in nature.

But it must be remembered that this cannot be done as long as there exists in us the least resistance to the perfect domination by the mind and will of God, or, in other words, any will or desire of our own which is not in perfect consonance with the name of God; neither is there power in the seven creative principles combined sufficient to take control of them, any more than a stream can rise above its fountain.

Although, in order to gain this control, we yield up our will, hopes, desires, and everything to God, yet it must not be understood that we cease to labor and strive, not only to conform our lives to the requirements of the plan, purpose, the will, about which we have been talking, but to bring the greatest vigilance and the most untiring effort to the work of subduing and controlling our lives, and of becoming co-workers with God and the angels in the lines marked out to us by the guiding intelligence. So that, while to some it would appear that we hold a perfectly negative attitude, yet we rather hold a receptive condition toward God,—towards God the Holy Spirit alone; but, in all other respects, a most positive and active attitude—mentally and physically—must be maintained almost day and night continuously, without which we cannot hope to obtain the power from God over the creative forces of nature, or, in other words, obtain the dominion.

It is true that the seeker after magic may obtain many wonderful powers through the development of will, by conformity to the course of these seven principles, and, shall we not say, by alliance of the mental and physical organism to the psychic or serpent nature; but the ultimate and perfect control of all these principles can only be accomplished through embodying in ourselves the same Spirit that now rules over and governs them.

The first letter of the great name of God was a symbol of deliverance to Israel when it was given to Moses for that purpose, it began the covenant that God made with Israel in the

wilderness, it also embodied the promise of the Almighty Maker of the heavens and the earth to be the God of all those who take hold on his covenant, and it is our hope and surety that it is his desire and pleasure to impart to his people sufficient of his undeviating and unchangeable will to enable them to take control of the seven creative primates and to carry them to greater ultimates, and to guide and utilize all the forces of nature for the purpose of reaching all that was intended to be expressed in that wonderful name "Yahveh." We can, therefore, place absolute, unwavering confidence in God, that, if we take the name, obey the covenant, and live the life, no matter what comes, no matter what enemies may rise against us, what needs may stare us in the face, or what mountains of natural powers we may have to overcome, that Hebrew letter "Yud" stands as an immortal promise that he will be our "power," and will supply all our needs. Abraham believed God, and it was accounted to him for righteousness, and so will it be to us. Then let us believe God, rest in his covenant, and all things will work together for our good. Peace be with you.

[To be continued.]

"A fire-mist and a planet,  
A crystal and a cell;  
A jelly-fish and a saurian,  
And caves where the cave-men dwell;  
Then a sense of law and beauty,  
And a face turned from the clod,—  
Some call it evolution,  
And others call it God.

"A haze on the far horizon,  
The infinite, tender sky,  
The ripe, rich tint of the cornfields,  
And the wild geese sailing high,  
And all over upland and lowland  
The charm of the golden-rod,—  
Some of us call it autumn,  
And others call it God.

"Like tides on a crescent sea-beach,  
When the moon is new and thin,  
Into our hearts high yearnings  
Come welling and surging in,—  
Come from the mystic ocean,  
Whose rim no foot has trod,—  
Some of us call it longing,  
And others call it God.

"A picket frozen on duty,  
A mother starved for her brood,  
Socrates drinking the hemlock,  
And Jesus on the rood;  
And millions who humble and nameless,  
The straight, hard pathway trod,—  
Some call it consecration,  
And others call it God."

*New England Magazine.*

The internal of man is the Lord's possessions, yea, it is the Lord himself in men. When their externals are quiescent, the angel knows no other than that they are the Lord. It is otherwise when their externals are active.—*Swedenborg.*

## THOUGHT POLARIZATION AND TRUE REGENERATION.

BY FRANK E. WAY, M. D.

That there is a first Great Cause, ruling the world of spirit and of matter, few of my readers will deny. We may, perhaps, but dimly comprehend that Cause; for only to a limited extent can the finite mind grasp the idea of the Infinite. The accuracy and perfection of our conception of Deity will wholly depend upon the extent of our spiritual unfoldment; for just in proportion as the spiritual nature is developed by conscious experience, and the spiritual eyes opened by the illumination from within, can the mind analyze and understand spiritual things. Spiritual unfoldment is largely a matter of development by special gymnastics calculated to bring into active use faculties which have been lying dormant through lack of use. Every man possesses these faculties to a greater or less degree, but the conditions of modern civilization are such, together with the adverse psychic conditions produced by the materialistic trend of nineteenth-century thought, that only the physical faculties have been brought into active and prominent use, while the spiritual faculties have been smothered.

As a disused muscle soon becomes weak and atrophied, so with a disused sense or faculty; and as the atrophied muscle can again be developed by proper gymnastics, so with the lost faculty. Among the exercises best calculated to arouse the sleeping spiritual senses, in efficacy none excels continued prayer. Prayer turns the mind toward God, lifts the spirit up toward Deity, brings the soul in touch with its Creator, and *concentrates* the thoughts on the Great Cause of being. As a spiritual exercise, it alone will suffice to make the seeker after illumination conscious of the existence within himself of a spirit which owns the Great Spirit of the universe as its Father.

As a second exercise for the spiritual faculties, let the beginner pass out into the stillness of a starry night, and, leaving all temporal cares behind him, contemplate the vastness of the uni-

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verse spread above him, concentrating his thoughts upon the wondrous expanse of the heavens, studded with myriads of worlds and systems of worlds infinitely greater than this little earth of ours, letting his mind dwell upon the greatness of the Cause which brought all these into harmony of being, and trying to divine the purpose of the Creator in all his wondrous works. Let the seeker after truth then place his soul in harmony with his surroundings, and reaching out with his spiritual faculties into the measureless space above him, he will receive a message from the cause-world which will be an illumination to his soul, and which will explain many of the mysteries of the divine purpose.

Concentration of the mind upon spiritual things, by bringing into use the spiritual faculties, strengthens the latter and gives increased power to comprehend spiritual phenomena. But perfect concentration is not attained without a struggle. The whole psychic atmosphere of this planet is adverse to such concentration, by reason of the strong psychic currents traversing the lower strata and originating in the materialistic thought of the present age. The seeker must develop about himself a sufficiently strong psychic aura to ward off and turn away these adverse currents, before he can attain to perfect polarization of the mind upon spiritual matters. This power of concentration or polarization of the mind in one direction is the key-note to success, and without it there can be no development.

Having acquired the ability to thus polarize the thoughts upon Deity, the rest will come to the earnest seeker. The overcoming of physical lusts becomes comparatively easy; for all lusts of the flesh arise in the perverted mind, it being the memory of the pleasures of previous gratifications, which tempts to a repetition of those pleasures, and the mind being now under complete control, need not be permitted to dwell upon these pleasures. Also, as a result of having acquired the ability to polarize the thoughts upon any desired object, regeneration, in its true sense, becomes a possibility. While it might be possible for any man, in reasonably good health and possessed of a strong will, to practice absolute *continence* for an indefinite length of time, still no man can practice *regeneration*, in the true sense of

the word, who has not acquired control of the trophic and transmutative forces of the body by the exercise of the will polarized in that direction.

I am convinced, as the result of experiments extending over the past year, that the mere conservation of the *physical* elements of the semen has no other effect than the improvement of the general health of mind and body, which naturally follows the stoppage of waste, from whatever source it may come, bringing with it an increased capacity for labor and a general sense of well-being. The albumen and cellular structures of the semen are simply absorbed by the lymphatics of the body, are carried into the blood-stream, and go to build up the various tissues of the body, which purpose they accomplish no better than an equal quantity of albumen from any other source. No added spiritual power comes from the simple practice of continence.

In order to reap the full benefits of regeneration, it is necessary to conserve more than the mere physical elements of the seed. There are, in the semen, wonderful living and life-giving forces, which may be drawn up into the body and utilized by those who have attained the mastery of the metamorphic functions of the body through polarization of the will and *concentration* of the mind upon the object desired. This controlling action of the educated, trained, developed and concentrated will upon the vital functions of the body is one of the most wonderful as well as the best demonstrated truths of esoteric doctrine.

By concentration of the will, almost the entire nourishment taken into the body can be sent to one particular member,—a leg, for instance, and the leg will grow and develop, while the rest of the body slowly atrophies from lack of nourishment. So with the life-giving elements of the semen. They can be drawn up into the body and utilized to the strengthening of the psychic and spiritual powers of the individual who combines with a rigid conservation of the seed, a proper control of the trophic functions of the body through thought concentration.

Concentration is the keynote of success, as I have said before, and I repeat it now the more strongly to emphasize it. Concentration is the opposite of dissipation; one is the drawing to-

gether, and the other is the scattering abroad. Draw your thoughts together, bring your mind and will to a focus, and focalize them upon one thing at a time, and results will follow. The prophet said, "One thing I desire, that will I seek after." He knew the secret of concentration, and we have every reason to believe he accomplished his *one* desire. Concentrate all your powers of mind and soul upon spiritual things, and spiritual progress will follow. Concentration will give you control,—control of everything, control of forces, of the very existence of which you were previously unaware; and, having acquired control, regeneration of spirit, mind and body become a possibility. The natural sequence is, *concentration*, *control*, and *regeneration*. To try to begin with the latter is like trying to build a chimney from the top downward; you will never be able to make the first brick stick.

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HOW WE MUST BELIEVE CERTAIN THINGS OF GOD'S TRUTH BEFOREHAND, ERE WE CAN COME TO A TRUE KNOWLEDGE AND EXPERIENCE THEREOF.

Christ said, "He that believeth not," or will not or cannot believe, "shall be damned." It is so of a truth; for a man, while he is in this present time, hath not knowledge; and he cannot attain unto it, unless he first believe. And he who would know before he believeth, cometh never to true knowledge. We speak not here of the articles of the Christian faith, for every one believeth them, and they are common to every Christian man, whether he be sinful or saved, good or wicked, and they must be believed in the first place, for without that, one cannot come to know them. But we are speaking of a Truth which it is possible to know by experience, but which ye must believe in, before that ye know it by experience, else ye will never come to know it truly. This is the faith of which Christ speaketh in that saying of His.

—*Theologia Germanica*.

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The Soul always weaves her garments anew; our loves guide the pattern.—*Plato*.



## SUGGESTIONS ON THE NEW LIFE.

BY T. A. WILLISTON.

"Let them have dominion over all the earth," was the command of God when he created man. The time for the fulfilment of that promise has arrived; and, for this reason, tens of thousands of men and women throughout the world are awakening to the fact that there is at the center of their being an intelligent, unknown power forcing them to renounce the old order and condition of life, and to turn their attention toward God and Spirit. Some are searching in one direction, some in another; but all are imbued with one thought, which is to come to an understanding of the mysteries of their being.

New sects and orders, both Christian and magic seeking, are springing up on every hand. Some openly avow that they are seeking to understand laws, in order to gain power; some endeavor through material methods and intellectual application to reach the true standard of the Christ: others, again, profess to have solved the riddle of being, through an understanding of the law of mind. Their leaders and teachers differ widely, not only as to methods, but as to results to be obtained. They claim to have found the true road to holiness, and are able to bring forth abundant evidence to substantiate their assertions, proving to the satisfaction of their followers that their rivals are in error. There must be some cause for the great difference of opinion which exists, even among the most advanced leaders and teachers of the new thought. This state of affairs, although it may appear strange, is not to be wondered at, for underlying the great desire which exists among so many to obtain truth, is that subtle and dangerous evil,—preconceived ideas.

It is not the purpose of this article to criticise the different leaders now before the world: all possess truth in a greater or less degree; all are working out their destinies and filling the place for which they were created. The different schools they represent are useful, or they would not exist, as God permits nothing to remain after the use that caused it to appear is served. This paper is written simply to offer a few suggestions to those who truly desire to come to a realization of the

purpose in the mind of God when he created man. An understanding of this purpose solves the great problem of life, and makes plain the cause that produced the two great factors of creation, good and evil, which are synonymous with attraction and repulsion, love and hate.

The material earth upon which we find ourselves is but the school in which God has placed his infant son in order that he may learn the great mystery of being, which, when thoroughly learned, enables him to fill the exalted station which a son of the King of kings is destined to reach, and to which he will attain when he is capable of upholding the dignity of his divine Parent.

The same individuals that now inhabit the earth have lived under various conditions and in many different bodies, from animal to human. Ages have elapsed since the spirit was first separated (individualized, as it were) from the Universal Spirit. Slowly but surely the soul has profited by the opportunities that each earth life has presented, until it now stands ripe and ready for the final gathering, and hears the welcome words, "Well done, my beloved son, faithfully have you performed the duties assigned to you; come up higher."

Man must come to a realization of his true spiritual nature before he has power to leave forever the material stage of probationary exile. The physical body, or lower selfhood, must become wholly subordinated to the higher or spiritual ego. Before this can be accomplished, he must eradicate all the evils that belong to an earthly or animal existence. As long as there is one evil remaining, man can never be clothed with the spotless spiritual garment; and unless he is thus clothed, he can never enter that spiritual state called heaven.

Two of the chief things to be considered by the Esoteric student are the life of regeneration and a complete surrender and consecration of all to God. The first refines the physical body and changes it from a purely material covering to a spiritual, undying expression of a great and potent truth, which is the secret of its immortal nature. The physical body represents, as it were, an untruth, being simply a delusion or psychologized condition of mind, which passes away whenever the condition that created it is removed. The spiritual body, being created from the life of the universe, represents or symbolizes truth, which, as such, is eternal. This body exists as long

as the spirit of man needs a representative of the senses, transcending the physical. Even the spiritual body ceases to exist when the master is able to work wholly as God works, by and through the power of mind.

The second consideration, or self-surrender to God, is the only means whereby man can arrive at a right understanding of truth. This can be accomplished only by conversion, or changing of all the habits and conditions of the material life. All preconceived ideas of right and wrong must be banished from the mind. The complete dedication of self to God must be absolutely perfect; not one reserve can be held. Riches, honor, glory, and power must all be renounced; and in confidence and trust we must place ourselves under the guidance of that Spirit which has never failed to bring those who trusted in it to a oneness with God.

If the various leaders throughout the land could but understand the importance of these two steps, differences of opinion would soon vanish. If their whole being were lost, as it were, in the overshadowing presence of the Almighty, they would be able to see, without a doubt, the result of the purpose of God; and, as all would be controlled by the same mind, truth would appear to each as it really is. Instead of this, many of them follow their own preconceived ideals, which, at best, are ideas created in the brain from shadows or reflections of the real. As their own selfhood creates these shadows, they are colored by the peculiar characteristics of the individual; therefore the truth is often clothed in the most grotesque and absurd garb, which hides its identity, and prevents those who so earnestly desire to find it from obtaining what they seek.

All who desire may draw wisdom and understanding from the same limitless fountain of eternal truth. If all possessed this desire, they would, without an exception, understand the purpose of the divine mind; and, as the purpose of that mind cannot change, all would comprehend the divine law, which, if adhered to, would develop the soul, illuminate the intellect, and give man the power and wisdom of a god. No one who does not understandingly live the Christ life of regeneration can hope to comprehend the divine purpose. Not even those who live the life can understand that mind unless their all is placed upon the altar freely and without question, and unless they resign their life to the guidance of the Spirit. Soul unfoldment can

never be gained in any other way. Intellectual attainment is well and to be desired, but compared with spiritual knowledge, it is nothing. All the knowledge of earth is not to be weighed in the same balance with the true wisdom and understanding which is to be the inheritance of the truly regenerated, heaven-born sons and daughters of God.

Before man can hope to become a worthy and accepted son of God, he must convert (change) and become as a little child. This is the prerequisite for admission into the kingdom of heaven. Ponder much upon this childlike and simple, confiding trust which God demands of all. He never directly punishes disobedience, he never arbitrarily commands his children; but, from his overflowing boundless love, he has ordained laws and methods whereby man can certainly grow into godlikeness. If he so desires, he can ignore these laws and reap the attending evils by so doing; but if he is wise and obeys them, he will be led into realms of knowledge which will bring to him joy so great and power so unlimited that truly the son of man will fully realize that indeed he is a spiritual king and has gained the dominion over all the earth. Every yearning of the soul will then be fulfilled. Every ideal will be fully realized, every desire gratified. God is free with his gifts, and, as he is unlimited in his power, every hope of man will some day be granted.

In our present day and generation, the physical senses of man have so benumbed his higher and spiritual instincts that there are indeed few who realize the need of this complete surrender of all into the wise keeping of our heavenly Parent. Those who feel the need should begin at once to subdue these deceiving senses, these giants, which, if not overcome, will destroy the opportunities of the present incarnation. They belong wholly to the animal personality, and have gained such control over the race, that, unless some speedy change takes place, dire will be the calamities that will come to earth. The man who proves himself superior to the personalities of the animal world is indeed a master, and stands forever free from the limitations of the senses. When he can do this, he is an accepted son of God, a spiritualized immortal being, whose mind will be illuminated so that it will work in perfect unison with the mind of the Creator; he will know the will and purpose of God; he will be a king and high priest, to whose care,

not only the destinies of the race, but the keys of the universe will be intrusted. He is a master in the broadest sense, and can build his own conditions; can ordain either to remain forever a dweller in the realm of spirit, or to return to earth to work as a savior, even as did our Lord and Master, Jesus the Christ.

Without this high spiritual unfoldment, man's acts and loyes build the conditions of his re-birth, and he enters an earthly existence truly a child, with no recollection of the past or comprehension of the future. It is not the intention of God that man should forever remain such: there comes a time when the soul matures; and when that time comes, the charms of an earthly existence vanish, to be replaced by a desire to be united to the Father. When that union takes place, heaven indeed has come to earth,—for that soul, at least.

Fellow students, are you desirous of overcoming the delusions of sense? If so, we can join in a common cause and be a benefit to each other. In union there is strength; and the greater the number on earth who are truly striving to overcome self, the more quickly will be manifested God's kingdom of peace and righteousness. The catalogue of evils directly allied to the senses, and to which man appears to be heir, is of such length that it is impossible to enumerate them, much less to comment upon them in a single article; therefore, perhaps it is well to capitulate them under one head,—“love of self.” While this may not be absolutely true, yet if we honestly analyze our motives with a desire to correct our faults, we will undoubtedly find that all sense desires arise in a love of the gratification of the carnal nature. If this be true, would it not be wise to get at the root of these great evils by conquering the carnal desires, thereby destroying these foul weeds that mar the beauty and harmony of this body of ours, which is the garden that God has intrusted us to till and keep in order? If rank and poisonous weeds are allowed to flourish, the beautiful flowers cannot bloom in all their pristine grandeur and beauty.

If hate be the evil that retards the progress of the soul, let love take its place. Think of your fellow man, not with reproach, but as a divine son of God. Perchance he is still in infancy, but he possesses latent powers and beautiful characteristics, which time will bring forth and mature. After all, he may not be as evil as we imagine him to be. Are we competent to judge? Is it not possible that the mote remains in

our own eye and prevents us from perceiving the godlike qualities of our brother man? Ignore the personality, look deeper than the fleshly covering, and you will not fail to perceive the divine son,—hidden, perchance, under the outer coat of rags,—whose contact with perverted material filth has almost destroyed the resemblance to the divine Parent.

Jealousy, perhaps, is the stumbling block,—foul, noxious weed that it is! Many, indeed, are there, of the dear, well beloved children of God, who have been set back in their development and well nigh destroyed through its subtle workings. The man or woman who permits jealousy to find lodgement can never hope to see the kingdom of God, or to become one with the Father. Rid yourself as quickly as possible from the machinations of this insidious monster. Keep the thought before the mind that God created all for some specific end; that whatever belongs to each one will certainly come to him; no one can rob another of that which God intended him to have. Trust the Father in all things, and this evil will soon vanish. How soon man would rebel if aught that belonged to him were given to another! yet, when he permits a jealous feeling to arise, he endeavors to rob another of his right. Patience, dear friends, is a great virtue; cultivate it, and you will soon realize that God, in his great wisdom and love, has a bountiful inheritance in store for you. If you try to deprive another of his just dues, you push your own inheritance from you.

Anger, an almost unconquerable evil, is one of the most insidious and dangerous of them all, and one of the hardest to overcome. It works so subtly; and ever lies in wait to seize the poor mortal whenever, through lack of wisdom, he permits himself to be off his guard. One of the safest and surest methods to overcome this demon is to cultivate a calm, unmoved attitude of mind. It certainly springs from self love, or an egotistical opinion of self. Do not deny these evils; if you are subject to their influence, frankly own them, and constantly pray God to assist you to overcome them. In time a complete cure will be effected.

Revenge, a twin brother to anger, is one of the most deadly vices that bind the human to the brute, and the one that approaches nearest the instincts of the animal,—in fact, it is wholly animal; and, while there may be some slight excuse for

the other evils, when we take into consideration the trials of the poor neophyte, for this one there is none. One who indulges in it opens the door to the most depraved class of elementals that swarm in myriads, and prey upon the human race. You will be overthrown quickly if you give way to this evil. Better by far would it be for you if you had never attempted to overcome, than to have made some progress toward Spirit and then fall by this monster.

These evils are great, and, apparently, so difficult to conquer, that man is often inclined to be discouraged; but, if we have trust in God and do each day the best we can, there will come a time when they will drop from us like an old, worn-out garment, and we will find in deed and in truth that the old has passed away and all things have become new. We will be then no longer children of sin, but perfected, redeemed sons and daughters of God,—sons and daughters in whom there is no guile, perfect before our Father, freed from the dross of earth, and clothed in the immortal garb of spirit.

All who are able to subdue the material senses and make them subordinate to the uses of the spiritual man, and who feel that they are prepared to renounce the old order and condition of life, for the sake of being co-workers with the angel world and recognized sons of their heavenly Father, are fitted, through soul unfoldment, to successfully live the new Christ life of regeneration. Without a desire for such a life, without a will sufficiently strong to carry out the desire of the heart, and without purpose and determination of mind, man can never reach a state of spiritual consciousness which makes immortality a possibility with so-called mortal man.

Immortality, or an everlasting condition of spiritual consciousness of the ego, is the crowning ultimate of the earthly development of man. It is to be a feature of the new age into which the world has even now entered. The fiat has already gone forth, the angel of God has sounded the trumpet which sends to earth new and higher vibrations of spiritual potency. These vibrations are awakening in the soul new and more god-like spiritual aspirations. Those who have felt the presence of the angel of truth have cause to rejoice, for the night of material darkness has almost past, a new spiritual day has dawned.

## LOVEST THOU ME?

BY W. P. PYLE.

This question from our Lord to Peter, coming, as it did, from one who had, no doubt, overcome all personal loves, naturally raises an inquiry as to whether there is not a meaning here which we do not see at first glance. When Jesus spoke of himself, he rarely, if ever, had in mind his physical body or personal relationship, but consistently held before himself and the people his divine relationship, his divine self-hood. As a child of twelve years, when his parents found him in the temple, he answered their anxious reproof with the words, "Wist ye not that I must be about my Father's business?" He never spoke of himself as the carpenter's son, and refused to recognize all blood ties, even that which bound him to his mother.

When, preaching to the crowd, word was brought that his mother and brethren sought him, "he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," thus recognizing his divine sonship and the brotherhood of man. He did not love his mother less than did other men, but, filled with a Godlike love, he loved all; and if he loved some more than others, it was because they also felt a measure of that divine love, and were laboring, as he was, for the ultimatum of the Father's will as expressed in the words, "Let us make man in our image, after our likeness: and let them have dominion."

He had attained that likeness, and had obtained the dominion. He was the *completion*, the fulfilment, of that creative word, the representative of the perfection of the God-like man. John opens the narrative of the life of Jesus with the words, "In the beginning was the Word," that is, the creative word. "Let us make man," "and the word was with Power;" for God's words are not as man's words: man, in carry-



ing out his thoughts and words, oft times fails, but not so the Creator. He says by the mouth of one of his prophets, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." (Isaiah LV. 10, 11.)

The divine creative word had gone forth, and the Almighty Power that sent it forth, and with which it went forth, had declared, "It *shall* prosper," it *shall* accomplish its design. In Jesus it had accomplished and prospered: for, in his flesh, he stood forth the fulfilment, the manifestation, of that word, and he had obtained the dominion: he said, "All power is given unto me." It was the divine Son, this Godlike man, that he had always in mind when he spoke of himself. To one who had reached this pinnacle of perfection, no personal love could be of consequence. He had none to give, for that divine love regards not the person of any: nor did he desire to receive, for the love of men could add to his store no more than the sparkling dewdrop could add to the light of day.

The law is that love draws to itself the qualities of the thing loved: to love is to desire. The love of man, as a rule, is simply lust. By lust, we mean the desire purely for self, even if the thing desired be good. The love for woman is usually of this character,—a desire for the delight we feel in her presence. Man seeks to please her that she may in turn desire to please him. This love is only a forceful desire to obtain, and belongs simply to the animal man. There are, indeed, a few, who, by observation and experience, are led to see that this animal-love is not best, and, learning the law of love, they begin to apply it, distinguishing between the sensational desire and the qualities needful to them. They seek these qualities in others, that, by a mutual love, they may draw to themselves and build for themselves an orderly personality. In this again, however, there is still a self seeking: the selfishness has but appeared upon a higher plane.

There comes a time, when, after man has suffered all that the heart can suffer, he catches a glimpse of a love, so broad, so deep, so still, so lasting, that the soul seems to stand still with wonder. Then his heart goes out to it with a yearning desire to possess and be possessed by it. He senses, in a measure, its qualities: he knows that it suffereth long, and is kind; that it envieth not, seeketh not its own, thinketh no evil, and never faileth. It never waxes to wane, changes not but to grow, seeks only to give of its wondrous light and warmth to others, striving to show itself to men that they also may open their hearts to it; it burns without flicker, without waver, growing steadily toward the Divine, bringing its possessor nearer to divine likeness; for "God is love."

It was because this love filled the heart of him who "spake as never man spake," that he could willingly sacrifice all for others, that he might be a light to the world. When he said to Simon Peter, "Lovest thou me?" he had not in mind even this Godlike personality, but the divine Sonship of which he was a "representative; and the question might have been worded, Simon, desirest thou the divine Sonship? desirest thou to attain to the ultimate of the creative word, to become the incarnate word of God?" It behooves us who have dedicated ourselves, our lives, and all that we have, hope, or wish for to God, the Father of all, to see to it, that, when this question comes home to us, we answer understandingly, "Yea, Lord."

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### THE X RAY.

#### RELATION OF THE OCCULT SCIENCE TO RELIGION.

A congregation filling Unity Hall, San Diego, Cal., listened with close attention to Rev. Solon Lauer's sermon on "The X Ray and the Occult Sciences in Relation to Religion."

The wide-spread interest in Prof. Roentgen's discovery, he said, is remarkable, considering the limited practical value of it. The chief ground of the interest seems to be that this discovery opens up a new field of research, and promises to lead to still greater revelations of the occult forces in nature. Through these researches in physics we may yet secure scien-

tific evidence of the reality of that invisible universe, which religion has always believed in. We are surrounded by invisible elements, whose presence and operations are slowly being revealed by the physical experiments of science.

The senses are no test to reality. Beyond the ken of all the senses, there are elements and forces whose existence and operation we infer from their effects upon the visible. Below and beyond the range of vibrations which we sense as sound, the atmosphere is pulsating with energies which affect ears more delicate than ours. Visibility means vibrations of such a pitch that they affect the optic nerve. A piece of ice is visible because its atoms vibrate to a certain pitch. Raise the rate of vibration by applying heat, and the ice changes to vapor and becomes invisible; yet the atoms are just as real.

The vibrations of the atoms composing the human body may be so increased that they will become invisible. Yet a body composed of these more rapidly vibrating atoms would be just as real as our present body. It would be invisible to our physical sight, but yet real. Its environment would be as real as ours, as varied in beauty and wonder; and yet, because composed of elements vibrating to a higher pitch than our eyes can respond to, it would all be invisible to us, though surrounding us on every side. The researches of science are teaching us that space is not an empty void, but filled with life, filled with beautiful forms of creation. Universes within universes, each with its own order of life and its own planes of vibration, open before us as we march forward under the banner of science. Thus is physical research justifying the claims of faith, and at last the Church is to be builded upon the rock of science.

—*The Evening Tribune.*

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“ Laugh and the world laughs with you ;  
Weep and you weep alone.  
The sad old earth must borrow its mirth,  
But has sorrow enough of its own.  
Sing, and the hills will answer :  
Sigh, it is lost on the air,  
The echoes bound to a joyful sound,  
But shrink from voicing care.”

ELLA WHEELER WILCOX.

## THE CORRELATION OF SPIRITUAL FORCES.

BY FRANZ HARTMANN, M. D.

Man is an ethereal being, dwelling within a material, animal form—a mask that constitutes his personality. When he attains consciousness of his true, immortal state, he may either throw off his "shell" or retain it; he is free. This attainment of freedom is gained by self-sacrifice, which is merely the renunciation or abandonment of an illusion, and by no means difficult to perform when its nature is understood. Without this understanding, however, asceticism is a very useless quality, for all sacrifices for the love or aggrandizement of self are foolish. The self cannot conquer the self; the illusion cannot destroy the illusion. Such liberation and redemption take place, not through self-conceit, but by the power of that entity which is the divine Self of all beings. Such attainment of divine self-knowledge is not an "absorption into nothing," but an ascending in divine power.

An icicle is formed in the ocean; in form it is different from the water that surrounds it, but in essence it is identical therewith. It melts and becomes what it was before. It has not lost anything save its personal form. Within the all-consciousness is formed a speck of "matter," owing to the birth of a delusion of self caused by previous Karma—congealed by self-love and incrustated by self-conceit. Penetrated by the heat of that love which springs from the realization of truth, the crust is dissolved and man again enters into his true, celestial, all-conscious state. To surrender that which is no longer required, and is merely an impediment in our way, is not a sacrifice, but a blessing. In the enjoyment of freedom there is no room for the desire for bondage. The discrimination between freedom and slavery, between the enduring and the evanescent, is the key to the understanding of the great mystery. Grasp that key yourself and open the door that leads to immortality. Pure is that which is true, because it is free from falsehood; pure is that which is real, for it is free from the unreal; pure is that which is innocent, for it is free from sin; pure is that

love which is free from egoism; pure is renunciation, when it is free of all expectation of personal reward. Knowledge is pure when free from error, and from that freedom arises tranquillity. Within tranquillity reside beatitude and contentment, and within contentment is bliss; for it consists in the absence of all unfulfilled desires. Tranquillity is the fountain of the revelation of wisdom, because only in a mind undisturbed by passions can the light of truth reflect its own purity and the image of God assume substantial form.

Freedom is purity, because the soul that is free of all selfish desires is purified of egoism and error. Freedom is mastery over self. Where the illusive selfhood ceases, there is nothing to be subservient nor to rule. He is not free who, owing to the unruliness of his lower nature, is forced continually to stand guard over it; free is he who has outgrown that self. He who has become one with the law is not its subordinate. Freedom is the law by which all humanity (and through humanity all nature) aspires. Freedom is the true life, for it is that state in which no death exists. Forms die; the activity of life therein ceases to manifest itself, but life itself does not die. True freedom consists in obedience to the divine law—the will of God. This is divine, universal Love, which is the power of the realization of truth. God wills only to manifest himself to himself, and whosoever strives to obey the law and thus to fulfil the conditions under which this manifestation can take place—he alone loves God, and not he who cries, “O Lord!” Neither do those love God who with prayers and incantations seek to explain to him their personal desires, or with the beating of drums and the blowing of trumpets attempt to persuade him to obey their requests. The will becomes free through the recognition of truth. The free will of God and the free will of man are identical. Freedom is the completion of love: the union of the love of man to God with the love of God to his own manifestation in man. This love is self-knowledge. A merely intellectual knowledge is like an empty shell; it contains no real love. Neither does the love for illusions give birth to self-knowledge. Real love springs from the recognition of the oneness of the All. It is the at-one-ment, or harmony, by which the Divine essence in all things becomes known.

It is with the action of spiritual powers in matter as with

the hen and the egg: if there had been no hen there would be no egg; and if no egg had existed the hen would not have grown. The activity of each power is conditioned by that of the other; one gives birth to the other and is born from it. In the Eternal there is neither "first" nor "last." If I recognize God as my own impersonal Self, all that I sacrifice to God will be sacrificed to myself. In sacrificing or letting go my hold of that which in reality is nothing, I make no sacrifice, but gain the possession of all. For the purpose of enabling me to let go of that which is nothing, however, it is necessary to possess the power to recognize its nonentity, and this power comes only from the possession of truth. No one can endow himself with that which he does not possess. The truth is not of man's making; therefore no man can recognize the truth by his own efforts alone. That power comes to him only through the "grace of truth;" in other words, it is the result of his Karma, caused by his obedience to the law in previous incarnations. When he is ready to receive it, it will descend upon him like the sunlight upon the earth.

He who surrenders himself internally to his God is free; but he who without sacrificing his self only sacrifices his treasures for the sake of gratifying his desire for personal freedom gains nothing, for he is still bound by that personal desire and acts under the impulse of the delusion of self. That which enables man freely to surrender all his desires and possessions is the realization of the power and bliss of freedom itself, void of selfishness. Freedom is not merely a state, but a power; otherwise it could not be experienced and known. A quality or condition becomes an experienced power in us when it is alive in our consciousness. A king insensible to his imperial dignity would be a poor ruler. A man who never experienced his own dignity as a human being is only an animal in human shape. To be conscious of the state in which we exist endows us with the power to fulfil its functions and develop its qualities. Freedom is not bound to any locality; the spirit of man in freedom is everywhere, and has the power to act in any place where it chooses to manifest its individual consciousness. Keeping in mind the fact that substantial forms (not only material, but also spiritual forms) are created by the spirit of man, there is nothing astonishing in the circumstance that a self-conscious spirit may produce thought-images and apparitions.

tions representing his own character in places where the conditions for such manifestations are present. The thoughts of people continually act mutually upon each other, and at great distances, even across the ocean. Many are not aware from whence their thoughts, ideas, and inspirations come. Thoughts are free to wander to whatever place they may be attracted; but the will is not free unless it have mastery over the thoughts. The enlightened will must be the lord and the desires the servants; if the master obeys his servants they will make him an object of sport.

To arise in freedom is to arise in power. This is not accomplished by weakness, nor by a flight of fancy, nor by means of pious dreams or assumed indifference, nor by ignorance or contempt, nor by asceticism, vegetarianism, assuming certain postures, or holding one's breath; it is accomplished only in the power of that spirit which lifts us out of the sphere of self—and this power is our own when it becomes manifested in us. While we remain in that power, it is active within us. It forms the nutriment by which the soul grows strong, the mind firm, and the body healthy and beautiful. Without that power all our philosophy will be only theoretical and imaginary, and our life only a vapor and dream. The present age, while excelling in intellect, is sadly deficient in that power.

From the recognition of freedom springs the realization of justice. A man being led by desires has his special favorites, his likes and dislikes, and does not realize the power of justice, which endows alike all creatures with certain rights; but he who is above all beholds the *eternal reality* in a fly no less than in an elephant, in an idiot as much as in a sage. The nutriment of justice is love, because it strengthens the recognition of truth. The symbol of freedom is represented by the Cross, formed of faith, love, hope, and patience. The Cross represents the sacrifice of the illusion of self and the attainment of impersonal power—the death of the material elements and the entering into freedom by means of the union of the soul of man with the Spirit of God. Bound by the chains of sensuousness, captured by the delusion of egoism, sleeps the soul, forgetful of its true origin and home. Subject to a continual change of birth, effort, and death, with intermissions of rest, the soul suffers until it conquers the illusion that keeps it within the vicious

circle of necessity; but, awakening to the realization of its true being, it throws off its veil and enters again into freedom.

The presentiment of the coming freedom, which arises when the power of self-knowledge begins to stir within the soul, is due to the presence of faith. Real faith is the indubitable recognition of a ray of spiritual light, at first dimly perceived through the clouds of matter, but whose source is the central Sun of the universe. This presentiment is not yet perfect knowledge—only its beginning; but when the soul arises in that power the mists disappear and the sunshine breaks forth in its glory. Belief and superstition, dogmas and opinions have nothing to do with faith. Theories are without spiritual power, even if based upon correct arguments; they do not constitute real faith, even if advocated by the most respectable authorities. No man has ever attained real knowledge through basing his faith upon the authority of any person whatever. True faith has no other foundation than the recognition of truth; it is the recognition of truth itself. Faith resting upon the dictum of this or that person, or upon any other basis than the direct perception of truth, cannot be *theosophia* (real knowledge, divine wisdom, or self-recognition of truth). True faith does not consist in opinions, nor in any system of beliefs in regard to "the Path;" *it is itself the Path of Light*, which leads to divine self-knowledge. A man may be in possession of the true faith, and yet ignorant of the doctrines of external science, philosophy, and theology. Merely intellectual speculation has nothing to do with the possession of the spiritual power of self-perception. The beginning of that path of wisdom is light; its middle the word that speaks in the silence; its end the full revelation of the supreme and divine state of Being—not of some other individual, but of that inconceivable state which constitutes the true Self of everything, our own included. By the power of truth we arrive at a true understanding, and by the power of understanding we arrive at the perception of truth. Through the darkness we come to the light; the light shows us the way, the darkness being necessary to enable us to distinguish the nature of light. The dawn of freedom begins at the moment when man realizes the power of faith, which means to experience the capacity to discriminate between the eternal and the evanescent within him. Whoever knows the Eternal has already tasted of immortality, because



only that which is immortal in man can enable him to know immortality. Immortality is freedom. The house in which freedom dwells is the omnipotence of divine law, for free will is itself the law to which all nature bows in obedience.

Freedom is redemption. The freedom of man does not consist in liberty of the action of the senseless elements that constitute his animal nature, any more than the freedom of a nation consists in the liberty of its criminals and fools. Man maintains his freedom by subduing his subordinates, namely, the desires and vagaries that spring from his lower nature. A man with the power of God in and above himself is ordained by that power as lord over himself, and does not need to call upon any other Lord or Master in the universe. The redemption of man takes place through no foreign power and by no merely external Saviour; it eventuates through internal wisdom, and the beginning of self-knowledge is the beginning of final redemption. This redeeming power of wisdom is neither a personal power nor a function of self. The self is an illusion and cannot be redeemed. The divine man redeems himself from the illusive, material, personal self; and in redeeming himself he redeems of the personal man all the impersonal elements that belong to his own divine nature. Only that which is not bound by personality can enter into true liberty and immortality. Wisdom is the door to freedom, and self-knowledge the throne upon which freedom dwells.

The light of truth shines from above upon the pathway of life, but wisdom is born in the soul of man when he recognizes the light of truth. The knowledge of a man is within, and of all the wisdom in the world only that portion will benefit one which becomes manifest in himself. Love is the seat of faith, and the seat of man's wisdom is the word which the truth speaks silently in his heart. Experience is the mother of knowledge, and all knowledge not based upon experience is not real. For this reason man was born to eat of the fruit of the tree of good and evil, that he may taste it himself and not merely learn some theory in regard to its flavor. Illusory knowledge is continually mistaken for real knowledge; but the touchstone of the latter is justice, and justice is measured by its works. Wisdom is not a product of nature; it rules all nature, wherever its laws are obeyed. Wisdom rules all things in which it becomes manifest. It is "supernatural," in being superior to

nature; but it becomes manifested *in* nature, and not outside of it. It is a power higher than all mechanical forces, animal instincts, and intellectual functions: it cannot be monopolized by any sect or society, nor given out or revealed by any president or pope. The interior revelations of wisdom are not speculation. A truth once revealed is seen and experienced, and not subject to doubt by those in whom the revelation takes place; but it is not a true revelation to those who have not experienced it themselves. What the ancient sages and mystics taught of truth and divine revelation was not concocted by their intellects nor produced by combining ideas, nor by any foreign God dwelling in the sky; it was revealed to them by the manifestations of divine wisdom within their own souls. All that is taught by modern philosophers who experience nothing of God is a repetition and combination of ideas learned from others. Speculation is based upon logic, but the revelation of truth rests upon nothing but its own divine self. All nature is a revelation of truth, even if we do not understand its meaning. It is like a book printed in a language not understood by every one. Nature changes, but wisdom remains. If the whole world were to perish and heaven and earth disappear, Divine Wisdom would remain what it always was, and its Will would cause a new manifestation by the creation of a new world.

However intellectual a man may be, there is no real knowledge in him so long as the revelation of truth has not taken place in his soul. It is the manifestation of wisdom within the heart which illumines the mind and distinguishes the sage from the theorist. Real knowledge cannot be obtained from books. Books may teach us where we must seek for the truth, but they cannot furnish it. They may tell us what we must do to render possible the manifestation of wisdom, but they cannot reveal wisdom itself. Wisdom is imparted by nothing save its own power. All the things we see in nature are but symbols and representations of truth, not the truth itself. If we misinterpret the meaning of these symbols, it is not the fault of truth but of our own ignorance. The truth, when seen and realized, is always self-evident. It is a light, and whoever realizes its presence both sees and knows the fact—he requires no other proof; but those who do not see its light will fail to recognize it in spite of all proof.

The object of wisdom is to reveal itself—to teach, educate,

and elevate the beings in whom it becomes manifest, and to render them immortal by endowing them with self-knowledge. Wisdom liberates man from ignorance, error, and sin; it teaches him to recognize his own nature as an intelligent spiritual power in the universe, and to regard his material body as a non-essential part of his eternal being. Wisdom is the realization of the divine Will, and this realization consists in becoming, and not in mere theory. "Thy will be done" means "Let us attain spiritual self-knowledge;" in other words, "Let divine wisdom be manifested in us," for the will of God consists alone in striving to manifest divine wisdom, and there is nothing to hinder that manifestation in us except our own ignorance. To know the forms and forces of nature and their mutual relations is objective science, but not yet divine wisdom. Science deals with phenomena; wisdom is the revelation of truth, eternal and unchangeable. Science without a foundation of wisdom is without truth, because it is barren of any perception of the eternal reality. Only that science is true which has for its foundation the recognition of eternal truth.

*The Metaphysical Magazine.*

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### BEARING THE YOKE.

Thou knowest what is best for me,  
 My Father and my Friend.  
 Or thou would'st not lay on me the yoke,  
 That so many anxious cares attend.

Then hear, O Father, Friend,  
 My earnest, humble plea:  
 Help me so to bear the yoke,  
 That I may honor thee.

My heart thou knowest is weak,—  
 So very weak, dear Friend,  
 That but for thy saving strength  
 I ne'er could reach the end.

It clingeth to the earth—its own,  
 To find in it some rest:  
 It yearneth so for human love,  
 Therein to be at peace and rest.

Ah, Father kind, then pity me,  
 Nor scorn my humble prayer;  
 Thou knowest what is best for me,  
 With grace help me thy yoke to bear.

M. A. ANGLIM.

**DELINEATION OF CHARACTER FROM SOLAR BIOLOGY,**  
 OF GROVER CLEVELAND, PRES. U. S. A.  
 BY PRISCILLA.

Grover Cleveland was born March 18, 1837. The position of the planets at that time were as follows:—

|   |    |   |                                                          |
|---|----|---|----------------------------------------------------------|
| ⊕ | in | ♈ | The brain is the center of action, thought, and feeling. |
| ♃ | "  | ♁ | Spontaneity of action: "hearty" action.                  |
| ♃ | "  | ♃ | The intuitions refined and intensified.                  |
| ♃ | "  | ♄ | At home, giving order and harmony to the brain.          |
| ♃ | "  | ♃ | Adaptability to the people.                              |
| ♃ | "  | ♃ | Irritability of understanding.                           |
| ♀ | "  | ♁ | The love nature intensified.                             |
| ♃ | "  | ♁ | The standard of home life is lowered.                    |

In the Fraternity we have opportunities of obtaining new data concerning Solar Biology. There is in that book a statement concerning the inaccuracy of certain of the accepted lines marking the division of the signs, and, as some of our numbers are able to feel the changes from one sign to another, we are now very nearly able to correct those lines. Until the exact minute of each is determined, we are not at liberty to give out definitely where these changes occur; but we find that on March 18, the earth has already entered the sign Aries. In pursuance of my former method, I begin by quoting from Solar Biology:—

Earth in Aries.—Aries begins at the equinoctial, on the 21st of March, and extends to the 19th of April. All persons born in this sign 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 scientific thought, reason, philosophy, and of educational pursuits; are independent characters, and have their own ideas of right and wrong. The only way they can be controlled is through their reason. They are apparently stubborn; but this is only apparent, however.

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 left to accomplish it according to their own methods; otherwise they get confused. They are not apt to be me-

chanics. 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, elegance, and beauty, and, as a rule, they 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 great deal of the electrical fire nature in them, and their atmosphere is full of motion, and active, heat-producing elements. Every disease that attacks them always goes to their head, because their nature is such that they are using up the forces through the brain constantly, as this is the leading function of their being; therefore, everything that affects their body, affects their head; because of this, they are liable to disease and inflammation of the brain more than any other persons. Excitement and worry nearly always produce sick-headache, and sometimes derangement of their 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. These persons usually adapt themselves to the habits and customs of society, and they love to excel in whatever they undertake, and be the head. It is very difficult for them to serve in subordinate capacities.

Aries, with the Moon in Leo.—Leo represents the heart, the love nature, and this polarity turns the mind into the interior life. These persons act from the heart, from their love, and from their intuitions. Their reasonings and intuitions unite very harmoniously, which makes them superior persons; but their minds are apt to be too much beyond their age for common usefulness. They have a warm, sympathetic, love nature, and are very sensitive to a cross word, to a frown, or even to a sober look, where they were expecting one that was pleasing. They are deep and thoughtful, and inclined to dwell in the unfathomable depths of mysterious causation; but if, from whatever cause, they are restrained in this direction, their mind turns to the business and phenomenal world, and they are liable to become radical sceptics to everything but the world of sense. They are kind-hearted and loving companions, but are subject to extremes and to peculiar and eccentric notions. They have orderly brains, capable of comprehending and of obtaining a complete understanding of almost anything that may be presented to them. They have strong imaginations, can form and hold a picture in their mind of an ideal thing very clearly and minutely,—almost as much so as if they had made a draught of it and had it before their eyes.

Uranus in Virgo.—This is a harmonious position for Uranus, enabling it to impart its mystic and spiritualizing qualities to the mind through the intuitions. But Virgo is a subordinate function, and its use in the body of the individual is wholly governed by the basic principles, habits of life, and mental tendencies, and to the mind of one like our subject, who is in the political arena, it can only impart fine intuitions in the line

in which it is directed. As its nature is highly spiritual and occult, when these inclinations are suppressed, it will create an active desire for an unknown something, producing abnormal conditions and desires; and, when in the function governing the stomach, it will sometimes express itself in an abnormal appetite, so that it is difficult to find anything that exactly pleases the palate.

This position intensifies a love of the quiet and a desire to be alone with nature, when strange and weird thoughts, characteristic of the Uranus nature (see *Solar Biology*, page 250), will arise in the mind, and will give tendency to day dreams. But where the mind is active and dominant, as in our subject, it will awaken therein, through the intuitions, the most subtle and deep-laid plans for accomplishing whatever purposes may interest the individual. Under these circumstances its influence will be wholly subject to the moral inclinations: if they are substantial, it will only give unusual development of thought and plans; but if the moral integrity is weak, there will be an inclination to prevarication, and the most subtle and successful schemes for personal advantage. This position of Uranus will also give an inclination to control the mind of associates and even opponents by the power of the will,—by a subtle will, however, which would probably not be recognized except as it gives the individual, living on the material plane, a feeling of confidence in his ability to induce others to think and believe as he wishes. This confidence amounts to "faith," which gives efficiency of power in the desired direction.

Saturn in Taurus. —Saturn is in its home position. While its influence is strong, entering, as it does, into all the qualities of the life, yet it is an influence passive to the basic principles of the nature, because the planet is in the first half of the sign. It gives order and harmony to the brain, a love of order in surroundings, and greatly facilitates the intellectual action of the individual in keeping his business in constant readiness for successful manipulation, thus enabling him to accomplish a great deal with very little mental effort. This position of Saturn is in harmony with and intensifies all the qualities of the Aries nature, as given in the basic principles. It gives

“peculiar intuitions and intuitional guidance to success in life, so that such persons, though frequently extravagant and sometimes eccentric, will scarcely ever come to want.” It gives “quick discernment as to the nature and character of people at sight.”

**Jupiter in Aquarius.**—Jupiter, the planet which governs the principles of grandeur, greatness, excellence, and power, is found in the last of the last half of Aquarius, the sign of the people. This makes Jupiter the planet which controls Mr. Cleveland's life work, so far as it relates to the public. It gives the ability and a desire to please the people, also pride of public opinion.

**Mars in Pisces.**—The planet governing the domestic sphere, self-protection, and combat, is in Pisces, the sign of the understanding. Being in the first part of the sign, its influence is weak and passive to the general tendencies of the mind; but it is strong enough, however, to color the understanding, so that it weighs every transaction as to its results—beneficial or otherwise—to the family and domestic conditions of the public, and especially to one's self. It gives a very practical mind, which, upon the presentation of a subject, always keeps prominent the question, What use is to be served thereby? particularly in the direction of the domestic interests. This position usually gives disinclination to marry, and sometimes creates restless dissatisfaction in the marriage relation.

**Venus in Leo.**—Venus, the planet of love, art, beauty, and music, is in the last part of the sign Leo, which makes it very strong in the heart, the function of love, sympathy, and emotion. This renders the love passion very intense; and, being in an Aries nature, it gives great harmony, love of elegance and beauty, also great conjugality.

**Mercury in Cancer.**—The planet governing the physical and sex nature is in the first part of the sign Cancer, the domestic and maternal function. Mercury in this position lowers the standard of domesticity to the mere relations of sex, and adapts that principle of one's nature to the sentimental uses of procreation,—so to speak, materializes the love of family and home to what would be generally accepted as the real, practical, homely life.

The above are the principles active in the nature of our subject, and will express themselves as circumstances permit. In making up an individuality, we must consider the eight factors contributed by the life qualities of the Solar System, according to the circumstances governing the individual life; but, at the same time, these principles guide the individual to seek conditions favorable to their expression. There are few who can find environment in the world permitting the free expression of all the factors in their real nature; therefore, in constructing an organism from these qualities, there must of necessity be statements made which are not recognized as true in the life of the individual; for we know full well that there are desires and inclinations active within us that must be suppressed, or coerced into expression in ways not harmonious to their real nature.

The physical body is determined by the rising sign; and the general appearance and character of our subject are clearly indicative of a Taurus body, which gives great strength and vigor to the sensational system, and to the appetites and passions, and power to the brain. This organism enables one to imbibe and profit by the mental qualities which surround him. It readily adapts itself to the customs and requirements of the public mind; and with Jupiter, as in this case, strong in Aquarius, it gives great self-esteem, pride of personal ability, and allies the individual to the spirit of nature, which imparts tremendous vitality, and mental and physical endurance.

The characteristics of the sign Aries (it will be well here to reread what is given above under this sign, pages 32 and 33),—its independence of action, being incapable of taking advice from others, or being in any way dictated to by other minds,—Saturn in its home position Taurus, and the sign of his body being Taurus, give very keen discrimination of mind and fine sensibilities of body and mind, a quickness in grasping an idea, and an equal quickness in appropriating it to his own plans and methods. Saturn blends very harmoniously with his natal sign Aries, producing unusual harmony of thought in his own peculiar direction, and gives him strength of purpose, power of will, and keenness of intellect so strong as to make it almost impossible to confuse his mental action;



therefore his powers are always available,—he is ever ready with an answer (when he wishes to give one). Uranus unites with Saturn to give quick, fine mental intuitions; but it must be remembered that Saturn and Uranus are in the first part of the sign, therefore with qualities always passive to the Aries inclinations.

His external life and inclinations are controlled by Jupiter in the last half of the sign Aquarius, the sign of the people, which makes him a natural politician. This position, with Aries, Saturn, and the rising sign Taurus, gives him almost unparalleled self-confidence. This self-confidence creates in the man what might be termed in the magic realm, "faith" in his own abilities. This enables him to produce in the feelings and consciousness of those with whom he comes in contact a feeling as of being in the presence of a superior. This faith or self-confidence has enabled him to dominate and even coerce the whole of the United States Congress, and through them the country, as no other President has been able to do.

The moon in the sign Leo gives him the inclination to throw that feeling of self-confidence and self-sufficiency into every word that he speaks, and into everything that he does. This greatly exaggerates the powers above referred to, and creates in the minds of those with whom he associates an irresistible confidence in his integrity and ability. Venus being also in Leo imparts a gentleness and elegance to his manner and to his words, so that, notwithstanding their dominant inclination and power, they do not offend his associates. The position of Venus in his polarity and that of Uranus passive in Virgo enable him to intuitively project a psychological influence which takes possession of the feelings of others, and cause him to ever use that peculiar power which the world of magic recognizes as the ability to cause men to think, feel, and desire to do that which one desires to have them. I am convinced that many a political adversary, on having an interview with Mr. Cleveland, completely changes his ideas and objects while in his presence, so much so, that, when he is alone and comes to himself, he feels self-condemned, as having been weak and foolish.

This gives us the external man in his political sphere of ac-

tion; now we must look for the prompting motives arising from the interior nature. In examining the interior of the man, we must bear in mind that the controlling quality is Aries, of which Moses said, "And of Gad (Aries) he said \* \* \* and he provideth the first part for himself, because there, in a portion of the lawgiver, was he seated." Adding this to his Leo polarity, we have one who is unyieldingly determined to carry out the designs and gratify the desires of his own heart. Venus being in the heart gives great love for and idealism in regard to elegance and beauty, refinement and excellence: but Mars, in the first part of that restless sign Pisces, unites its combative inclinations with the restless, dissatisfied Pisces quality, which gives him a hard and unsympathetic nature. Those whom he loves will contradict this statement, but those for whom he has no reason to care will fully experience its results in their acquaintance with him.

That highly spiritual and occult planet Uranus is in Virgo, the most occult and magic-loving sign of the twelve, and being weak in the sign, all her qualities are subordinate, and, shall we not say, perverted to serve a physical, reasoning intellect. Her powers will be turned into secretiveness, and the most subtle and far-reaching plans,—all governed, of course, by the basic principles of Aries,—characterized by Mars and organized under the influence of Saturn at home. Much more might be said in this direction, but I leave it for the students of Solar Biology to work out.

Everything in the planetary conditions indicate the complete subordination of the sexual nature to the mind, and that his great powers are greatly enhanced and intensified by natural inclination to conserve the vital energies generated by the body. His domestic inclinations are governed by their use in giving a center from which to work, a home filled with works of art, and in which is found the spirit of music, which is very strong in his nature. Mercury, the strong sex planet, is in the first half of the sign Cancer, which would make a woman characterized by that sign attractive to him. He is a man who is capable of expressing—not in words, however, but in the feelings—a great deal of love and tenderness: but this expression is of short duration, notwithstanding the position of Venus in Leo,

for Venus unites with Uranus in Virgo to create an ideal of love, elegance, and beauty which cannot be fully met by any companion; yet Venus in Leo and Mercury in Cancer will cause him to jealously guard his home, and to protect and elevate it with the greatest care. He possesses great devotion to his children; but this nature is so much in the interior, that, if he has a Taurus body, it would lead out all those interior qualities into nature, and would give him an inclination to be a great deal alone in pure nature.

If he is worried, he becomes very silent and reserved, but has almost unparalleled power of secrecy, which enables him to keep all his plans and purposes entirely within himself, so that no one knows his purpose until carried out; and, as they are executed under the intuitional influence of Uranus, he is able to keep secret the very accomplishment of his plans. I feel sure that there is no one living who is able to know the secrets of this man's heart; for he is able to apparently open his heart and all his nature to an individual, and appear to be thoroughly imbued with an idea, while his purposes are fixed in another direction; and he can do this so thoroughly that the most sensitive and keenly discriminative mind can detect nothing but the idea which he wishes to impress. He lives in two worlds, both in his domestic and in his public life; one in the external, the other entirely within himself. His love nature, whilst very strong, very fine and sweet in its quality, is wholly under the control of his mind and will, so that he can open his heart and send it out wherever he wishes, regardless of the purpose in doing so.

Taking the above qualities under consideration, it is not surprising that he has risen to his present high position. He is undoubtedly one of the most capable men who has filled the Presidential chair of this country. I can safely contradict the report, circulated by some of our newspapers, as to inharmony in his domestic life and the probability of a divorce; for the strength of Venus in Leo and Leo as his polarity will so closely knit his loves and sympathies to his wife and family that he will have almost a model home. But it would take very little imprudence on the part of his wife to arouse jealousy in his nature, which would be lasting and disastrous to his domestic life.

## CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.

In writing for Astrological Delineation of Character, always send hour and place of birth, also state sex.

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### A VISION.

Recently, during the concentrative meditation preceding our supper, I was granted the following vision as an answer to the desire in my mind for knowledge concerning the different states and degrees of soul consciousness manifested by different individuals, some of whom were immature souls, while others, not manifesting phenomena in these directions, were nevertheless known to be ripe, mature souls.

First there appeared what seemed as the stalks and heads of the Crinoidea, the Pentaerinoidea, and the Umbellulariæ, which grow on the ocean floor, and which are described in Webster's International Dictionary. These stalks, of many different lengths, had marked vertebræ-like corrugations like the Pentaerinoidea and the Umbellulariæ, and the heads of the plants were provided with long, slender filaments, —in form like a combination of the Crinoidea and Umbellulariæ,—which could open and close over the calyx. Some of them were opened wide, others but partially so, whilst yet others were tightly closed.

Then appeared slender luminous threads of a light golden yellow, ascending from the head of each plant to a great height above, where the ends were lost in a blaze of pure white light, seemingly at the surface of the ocean; for I appeared to be viewing a transverse and vertical section of a great ocean, with its various superimposed strata of different degrees of luminosity, from the dark floor to the pure white light at the surface. Now I looked down to perceive whence the stalks emanated: on the ocean floor, in the lowest and darkest stratum, were the bodies of human beings, and these strange plants grew from some of these bodies.

Then there unfolded before my vision a wondrous spectacle typifying the growth of the soul. From some of the human bodies the peculiar plants issued forth and commenced their upward climb toward the surface of the waters. Some grew quite rapidly; others, more slowly. There were some, which, as soon as they had reached the lowest of the superimposed strata,—that just above the one in which their physical bodies existed,—opened up their filaments, letting go of the golden thread, which remained dangling just above the open calyx; and then the life-emanations of that stratum rushed in, and they absorbed it, drawing it down the stem into the body and objective mind. The life emanations of this stratum were composed of the lowest and most immature thought forms and psychic entities; and the souls that thus

opened up, and remained satisfied with the qualities they so received were represented by the lowest order of spirit mediums, clairvoyants, and clairaudients, who passively yield themselves to these influences, and so retard their growth Spirit-ward.

There were others who opened up for a while in this stratum, and then took hold of their thread and grew again,—up to a higher and more luminous stratum, where some remained open, while yet others, after sensing the qualities there, closed up and grew again: some to the next stratum, to remain; others, to open up, then grow farther, and so on through several phases of the vision. There were always some of them who would stop growing and remain stationary, satisfied in the stratum that possessed the qualities of a nature equivalent to their ideal aspirations, there even being a few who grew, without stopping, right up through certain of the lower strata to the one having the qualities of their ideal, there to remain. In each case it was interesting to note the effect of this growth on their bodies and mind. Some, who had reached comparatively high strata, manifested great physical refinement, and high mental and psychic powers, which caused them to shine as Adepts, or to be accepted as Christs and Messiahs.

There was one soul in the near foreground to which my attention was particularly attracted; although many others manifested similar phenomena, yet I was to see only this one as a type. He grew ever upward, only opening his filaments now and then in the slightest possible manner, scarcely letting go of his thread at any time; and as soon as the qualities and beings of that stratum were sensed, and when they rushed toward the opening as if to effect an entrance, he would immediately close up again, and grow onward, ever reaching upward, as if to know and receive nothing but the qualities flowing down the golden thread to him, enabling him to reach the surface of the ocean of matter, there to open up in the atmosphere of the great white light, and drink full draughts of Spirit from its source.—God.

Here the vision ceased; but I was given to understand that this soul, and kindred ones, possessed an eye single to the purpose of knowing the mind and will of God, and doing it; that they would stop at nothing short of accomplishing that purpose. To effect that end the individual was feeding the soul plant with the essences of the conserved life, and turning all the powers of the objective mind within and upward, to cause the soul to ever grow, holding on to the thread until it reached unity with Divinity. I was made to know that such, in the objective world, are looked upon by those who have reared their heads into some one of the many strata of psychic consciousness, as a people who are living in the physical, and who are deceiving themselves with false methods for attainment of soul-consciousness and spiritual powers, because those who have stopped this side of the ultimate, and are living in and drawing from their chosen sphere, are able to manifest their acquisitions to the objective mind, whereas the soul that is shut and growing, can manifest nothing, not even to himself, except the fact that he will know nothing short of the highest, and the interior consciousness that he is growing.

One other point was I given to understand: the vertebræ signified the number of incarnations, consequently, the age of a soul. Although the one that grew unceasingly had no more vertebræ than

some of the others who had grown up to, and opened out into the higher strata, yet from his last vertebra he reared his head upward on a smooth stalk, signifying what can be accomplished in one incarnation by those who will to wrestle with the god of generation, and appropriate his powers to enable them to grow upward out of the ocean of matter and psychism, to the atmosphere of substance and Spirit. There were also many whose growth had reached a high altitude, but who had been arrested there because the objective mind had been concentrated in a thought attitude inimical both to further soul-growth at present, or even to unfolding in the stratum already reached. (Concerning the power of the objective mind to help or hinder soul-growth and the unfolding of spiritual consciousness, we would refer you to our article on Auto-suggestion in the June number of the Esoteric, Vol. IX.) This dangerous thought attitude, created and fed by a most damnable doctrine, now so prevalent in the world and which is held and taught by various organizations of spiritualists and so-called occultists, with their endless and blinding palaver about the philosophy of reincarnation and Karma, is laying hold of the powers of the objective mind and causing it to lose itself in a labyrinth of sophistry which can in no rational manner be of individual use to it. Not only are the powers of the objective mind thus diverted from the true singleness of eye which would fill the body with light, but there is created a powerful objective suggestion which so lames the soul powers that it can neither grow nor unfold where it stands.

Not long since a Theosophical friend said to me, "I am convinced, by my researches in the philosophy of reincarnation and Karma, that I have not the proper Karmic constitution to make the attainments in this incarnation; but, 'since life doth little more supply than just to look about and die,' I will sort of prepare myself for better work in the next incarnation." This was a full-blown auto-suggestion to the soul to quit growing because it was of no use in this incarnation, thereby stopping the real genuine evolution that had been going on in accordance with divine law, and substituting in its place a striving to break through the proper limitations (typified by the stalk of the plant), and that, too, at a much lower altitude than the one already reached by the head of the plant.

I also saw in my vision a few such souls, whose objective minds, obsessed by the craving for manifested phenomena, had burst through the protecting tegument of the stalk at a much lower altitude than the one the head had reached, and the influences which were rushing in and feeding on the vital essences were depraving the whole organism, so that the head of the soul plant was drooping downwards, and this—in spite of the manifestation of so-called spiritual powers—kills the body, thus necessitating further reincarnation and more psychic Karma to be eliminated.

PROF. CHARLES PURDY.

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WATERBURY, April 8, 1896.

MR. H. E. BULTER:

*Dear Sir,*—Will you kindly answer a question for me? I am one of the students of THE ESOTERIC, and anxiously each month do I await its coming, for I deem it a wonderful spiritual educator. The contents of its pages afford food for many hungry souls that are searching for

the light that leads to regenerate living and the spiritual life. My question is this: Am I getting into the spiritual realm of thought, the regenerate life? At times there seems a beautiful halo of golden light thrown about me, the daily burdens of life become as nothing, my heart is light, and I feel perfectly happy and at peace with all about me. I seem to soar above the earth, earthy; there is no reality to the material; I seem to be living in another realm,—one of contentment, harmony and happiness, all things etherealized. I often find myself in thought communication with dear ones who have passed on. I feel such a nearness of their presence that it seems as though I had but to reach out and grasp the hand and look into the eyes of a loved one: and yet, while I feel the presence so near me, I fail to see them. Will you confer upon me a great favor by kindly replying to this? Yours in the truth,  
L. M. R.

*Ans.* Yes: your experience indicates the beginning of a spiritual consciousness. The consciousness which you have of the presence of friends who have passed on to the soul side of life may be made more satisfactory to yourself by talking with them, if you should wish to do so; but in doing this you must remember that all conversation on the soul side is by thought process, and not by audible words. Therefore, when you feel the presence of some one, you have but to clearly form your question in your own mind and then mentally listen to see what thoughts come to you, independent of your own volition. This will usually be the thought answer from those present: but it should come with the same peculiar consciousness that you have of the fact of their presence. No one can tell you exactly how to carry on that conversation: you must obtain that knowledge by experiment.

There is, connected with this line of communication, a danger to all those who have not overcome personal love, and who have not reached a point where they cannot be attracted by the desire for the merely wonderful. It should be always treated with a degree of seriousness, and with the thought of use ever uppermost in your mind. To enter into useless communication with these invisible ones will lead to greater evils, and even disasters, than idle conversation with those in the body; for elementals would be attracted, who would personate your friends, or who would pretend to be great and wise ones, in order to get your sympathy: and, as soon as they get that, they will enter in and take control of you, and then all hope of further spiritual advancement is at an end.

We would advise that you allow no one—no matter what their intelligence or what they really are—to take control of you, of your mind, of your feelings, or of any part of your body. In communicating with those who come in the spirit or astral, hold yourself in the same attitude, mentally and physically, as you would if you met a stranger in society. Keep ever uppermost that useful truths, that you recognize to be true, are equally good, regardless of their source.

Remember, too, that that which comes through the agency of "spirit" is of no more value than if the same thing comes through some person in the body. Do not seek communication with spirits, but if they come to you with useful messages, receive those messages with thankfulness; and always keep your mind centered upon God, and desire no communications except such as are sent by him, and which tend to prepare you for more perfect unity with him and for usefulness in the world.

If these points of caution are carefully observed, and if your purpose to reach the highest goal of human attainment is well defined in your own mind, then these communications can be made safe and useful. But there is no doubt in my mind that, at least, some of these whom you have already met are elementals, and, as soon as you reject their communications, they will rise up against you and disturb that peace of mind, and will cause you to realize that the way to the high goal is not all peace, but that it is a way of struggle and effort, and of sorrow to the physical body.—[ED.]

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ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

BY DAVID LUND.

A. N. Knapp. July 8, 1862, 2 p. m. N. Y. City.

6° ♀ on the ascendant, the ruling sign of the Fraternity. ⊕ in ♄, and polarized in ♄. Mars is your ruling planet. You have arrived at conscious soul clairaudience in your unfoldment; and when you draw in "Jéva," hold it as long as you can, and you will hear the Universal Tone and be able to sense the conditions of your environment. You will need to still your restless, unsettled, and overactive tendency; and, like Jacob, you will have to wrestle hard with the god of generation before you can lead a higher life. But "watch and pray" when the moon enters your natal sign. '96 should be fortunate; but '98 and '99 will be evil years—danger of being flung back.

G. F. E. July 22, 1866, 2.45 p. m. S. Maltor, Devonshire, Eng.

20° ♀ rising at birth, and the warrior Mars is your ruling planet. Born between ♄ and ♁, with the ☽ in ♄. This position of the ⊕ will make you the more versatile in your nature. Clairaudience is your forte, and, if you will still your thoughts, you will hear the higher vibrations of sound on the astral plane and sense the state of humanity. You will need to cultivate a habit of repose and to subdue your over active tendency—"a time for everything." Rise early and take cold sponge baths to prevent loss when seed germs mature in your body, i. e., when ☽ enters your natal signs ♄ and ♁. '96 will be a very active year. Avoid law and speculations in '99.



L. U. L. July 11, 1827. No time given. Fredonia, N. Y.

Born in  $\varnothing$ , and polarized in  $\text{♁}$ . If you are an Esoteric student, you should have brought into subjection the rash and hasty tendencies of your nature (as shown by  $\odot$  con.  $\text{♁}$ ), which is so necessary to those striving to attain the higher life; and you will also have given up your love of town life, and can enjoy rural peace "far from the haunts of man and beast." We often begin our initiation in the city or town, and finish on the mountain top. From March 1899 to 1902 will be an evil period.

L. W. L. Aug. 8, 1839, near 12 p. m. Charlestown, Va.

$7^{\circ}$   $\Pi$  on the ascendant, so that the swift-footed Mercury is your ruling planet. Both the  $\oplus$  and  $\text{♃}$  in  $\text{♋}$ , the heart of the Solar System. You will be highly inspirational and intuitional, and capable, under proper methods, of making attainments quickly; but you will need to strengthen your will, or you will be as quickly flung back, *through a desire to enjoy* the love nature that you inspire. You are capable of receiving instructions from higher intelligences, and of inspiring the thoughts of the Universal Mind. '96 will be fortunate, but unsettled; do not make changes.

C. P. L. Dec. 24, 1864, 5 p. m. Austin, Nev. Sex not given.

$9^{\circ}$   $\varnothing$  rising.  $\oplus$  in  $\text{♃}$ ;  $\text{♃}$  in  $\text{♎}$ . The silvery Moon is your ruling planet. You, also, are inspirational, and will gain most or best experiences in that direction. But never go under control; you can inspire from higher intelligences without losing self-consciousness. You will make attainments best through your superior ability to serve others. You are somnambulistic. '96 is an evil year.

A. W. L. Jan. 7, 1867, between 11 and 12 p. m. Ruby Valley, Mo.

$6^{\circ}$  of the celestial balance on the ascending angle, and therefore the beautiful Venus is your ruling planet.  $\oplus$  in  $\text{♃}$ ;  $\text{♃}$  in  $\text{♁}$ . You are clairvoyant and will have dreams, and are capable of seeing beautiful visions in "summer land." You should be rather fortunate generally; but, if you are a female, you will be liable to crosses in love, and to much trouble with the opposite sex. Best unmarried, in your case, for making attainments. You are also inclined to be rash and passionate, and fond of society and town life. These are the things that you will have to overcome in yourself; and you must turn your gaze within. Ask within for everything; do not run and ask favors of man. Be careful of accidents, and avoid quarrels and disputes and discredit in the first three months of '99.

E. W. L. July 8, 1870, 5 a. m. Hamilton, Nev.

$20^{\circ}$   $\varnothing$  rising at birth.  $\oplus$  in  $\varnothing$ ; polarized in  $\text{♎}$ . The occult Uranus and Neptune are your ruling planets, and their position declares you to be a born mystic. You are highly inspirational.

Mark the thoughts that come into your mind when you are practicing deep breathing. You have also a deal of Bohemianism in your nature, and great love of romance and mystic subjects. But you must hold Simeon bound till Benjamin comes with the Will Power of regeneration; and then your surroundings will soon come in line with your thoughts and desires, especially if you will carry out the instructions in "The Narrow Way of Attainment." '99 will be an evil period for you.

L. S. L. June 7, 1876, 2 a. m. Roibe, Nev.

The end of Aries is on the ascendant, and Mars is your ruling planet. Born in the sign of the Twins, and polarized in Capricorn, the house of Judah. You are clairvoyant, especially of things pertaining to the finer ethers of the physical. If you will develop this, you will be able to see in the astral light, and thus read the counterpart of the contents of a closed book. You will have great occult tendencies; but your present incarnation will be a continual struggle to overcome the pleasures of Venus, and the desires and delusions of the senses. Guard against temptations and the psychic influences of others during the summer of 1896.

O. M. C. Aug. 15, 1842. Montreal, Canada. No time given.

♈ is your natal sign, and polarized in ♃. You will experience the "divine unrest of the spirit" in this incarnation, desiring and seeking higher conditions of existence. You will be dissatisfied and restless, and your too great activity will often cause you to go to extremes. You will have to restrain this excessive muscular activity, and make it subject to the will of stillness. You must realize in your own mind the fact that there is far more power in silent thought vibrations, than in bustle and noise, and muscular activity. Sit daily half an hour with this thought in your mind. Also take cold sponge baths to prevent unconscious loss. 1896 will be a fortunate period. Push your affairs.

R. H. Sept. 18, 1879, 1 p. m. Minneapolis, Minn.

14° of the Archer on the ascendant, therefore Gad or Jupiter is your ruling planet. Born in ♉, the sign of the will, and polarized in ♄, the maternal sign. You seem to have made much progress in a former life, either through passing through great tribulations, or else by having more favorable environments. You are clairvoyant, clairaudient, somnambulistic, rather "eccentric," and fond of the romantic, and of a beautiful home, and have an ideal world of your own. Music and harmonious surroundings will be a great help to your further unfoldment in this life. But you will have selfish tendencies, and therefore you should cultivate broad humanitarian feelings; and do not hold so tenaciously to old conditions, for when you have learned the lessons

which they have to teach, they will be changed. 1896 and '97 will be fortunate, except Nov. '96, when you will be very unsettled, but make no changes at that time,

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### EDITORIAL.

We wish to call special attention to Dr. Way's most able article "Thought Polarization and True Regeneration," page 9 of this number of *THE ESOTERIC*. He there brings out a thought which has, to a certain extent, been neglected in the teachings of *THE ESOTERIC*; namely, the necessity of concentration of mind, of devotion, of the power of the will—in short, the necessity of mental focalization in the direction in which one wishes to attain; that otherwise comparatively little will be accomplished. In *Solar Biology* and in many other places in our works, we have strongly emphasized the fact that qualities in the seed are dependent upon the mental states; and in *Solar Biology* we show that the mental states of the parents are expressed in the character of the children. The same law holds absolute in the retention, transmutation, and absorption of the seed germs.

We have known men who, through activity of the mind, have turned all the forces toward the brain, and thus, merely because of intense interest in the line of their business, they have ceased entirely to throw off the seed; yet they seem to have gained but little. However, those with whom they do business find that they have an unusual controlling power; so that Dr. Way's statement, that the absorption of the seed is, in such cases, no better than an equal quantity of albumen absorbed into the system from any other source, is altogether too strong.

We have for many years very carefully observed results in this direction and find that absorption of the seed increases all the abilities active in the individual, creating greater strength and activity, which enter into the seed germs in process of formation, and these qualities, again being absorbed, enter into the mental tendencies, thus constantly increasing whatever is active. But the fact of not throwing off the germs is not an infallible sign of regeneration; for there may be diseased or exhausted conditions of the generative functions, which

prohibit the creation of life, in which case, of course, weakness, disease and death must inevitably follow in close proximity to each other.

We have in mind a man who inherited unusual combative struggling conditions of mentality: when engaged at his business, he would often find himself mentally fighting with some one, known or unknown. His efforts to live the regenerate life resulted in very successfully retaining the seed, but the unfortunate conditions of mind were greatly intensified, so that he became a disbeliever in God, Spirit, and in his fellow-man. Thus the qualities most active in his mind were increased in proportion to his success in gaining control of the life forces, so that he was really forced into a concentration in the wrong direction. Therefore, when Dr. Way says, "The sequence is concentration, control, regeneration," he is absolutely correct; but it must be remembered, that the effort to control is in itself concentration, without which no effort can be made; yet that is just as apt to bring powers for evil as for good, unless the mind is concentrated upon God and the higher spiritual. That attitude will draw down, and give spiritual qualities and powers to the seed, and, consequently, to the body, mind, and soul.

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As one event after another transpires in the world, it may be well for the readers of *THE ESOTERIC* to turn and read again the Bible Reviews on the Revelation, found in the last part of Vol. VIII. and in Vol. IX.; and we think that they will be enabled by the Spirit to locate the period in which we live. We do not deem it wise to pick out certain prophecies and locate certain events taking place, which are their fulfilment. When enough has been said and given to the world, it is wise to stop there; otherwise, even our friends might think us alarmists, and therefore the good we would do would be turned aside. But remember the word of the angel to Daniel: "None of the wicked shall understand; but the wise shall understand."

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No. 2.

## THE SEVEN CREATIVE PRINCIPLES.

SECOND PAPER.

BY H. E. BUTLER.

THE LOGOS, THE WORD.

In our former Article, in considering the name of God we were necessitated to notice the object of the Word. John, the beloved disciple of the Lord, the one, above all others, who was, as it were, the reflection of his soul, began his Gospel with the words, "In the beginning was the Word;" and he further says, "All things were made by him (or it)." He says also that this Word "was made flesh and dwelt among us." Herein is epitomized in words the plan, method, and purpose of creation: and this purpose was elaborated, expressed, and walked among us in the person of the Lord Jesus, the Christ, the first material, intellectual, and spiritual image of it.

This Word we placed in the center of the star, the symbol of the seven creative principles, because it was the thought of the Almighty that was sent forth in the beginning of creation,—a germ, like the acorn, which has in it all that is requisite for building and completing the mighty oak. When we speak intelligently of an engine, the word, or name, has in it the thought of the entire formula of the machinery, including all the careful and exquisite workmanship down to the minutest part. So this Word of God had in it the thought germ which has been and still is the wonderful master workman, directing and controlling the seven creative forces, entering into and expressing itself through each of the seven qualities, causing them to cause the manifestations that we see in all forms of nature and life. Thus Jesus stood in his person as the embodied spirit of that wonderful workman, the thought of the

everlasting Father-Mother,—a thought conceived in love, born of divine spirit life, formed by infinite intelligence, animated by the spirit of mother love, the Eternal Virgin, and endowed with the will and formative principle of the Everlasting Father,—mind.

While this thought is beyond the comprehension of the human intellect, yet it is not beyond the understanding of the regenerate and spiritualized soul of man. But we must bear in mind that we are writing for the intellect of the physical, sentient man; therefore we turn our attention to accepted authority, in order to obtain means of expressing our thought in connection with this Word.

A thought expressed partakes of all the life and mind qualities of the thinker. John said, "In the beginning was the Word." In obedience to his reference, we turn to the account of the beginning of all things, and we find in connection with the account of creation the words, "Let us make man in our image and like us." The materialistic mind infers that this necessarily means the physical form,—head, hands, trunk, limbs, and feet; but God in the ten commandments forbade man thus to make an image of him who is above all form, and is, therefore, formless. Yet the Formless produces all form for the purpose of serving the uses for which it was made; and when any form ceases to express those uses, it dwindles away and ceases to be; but the Formless, by the power of mind, causes forms to spring forth, serve their purpose, and return whence they came. This causing power is the image of God in which man was made.

Who can tell us scientifically how we think, form ideas, imbue them with causative (psychic) power, send the energy of the will into the mechanism of the physical body and cause motion? These are the God-endowed attributes of living organisms, the image of the Father. The likeness will be manifested when we, like Jesus the Christ, can command the forces of nature; in other words, when we can command, by the power of the will, the seven creative principles and cause them to cause nature to obey our thought and will. When the Word went forth, "Let us make man in our image and like us," does any one imagine that the thought thus expressed was of but one man,—the man Jesus? There is nothing in the original to indicate that the Word was *a* man, and not man as a race:

and, if the text refers to but one, why say, "Let *them* have dominion?"

But it is not our purpose here to argue upon theological questions: it is enough; we think all can see that the creative Word went forth from the mind of the Infinite into space, and, so to speak, materialized a world. Therefore this creative Word stands as the cause interior to those forces in nature which, by the mystics of the past, have been called psychic power, that is, soul power; but, instead of being soul power, they are the manifestation of that principle called the serpent: the snake, unto the present day, is an expression of that power. We have seen the sluggish serpent lying in the sun with his eyes fixed upon his prey, and his tongue in rapid motion in the act of causing it to come to his very mouth.

An instance occurred at this place when we first came here, which illustrates this power very fully. We had only a shanty upon the place, in which we were stopping. In the corner were a couple of rough boards put up on end supporting shelves, something like the rungs of a ladder from floor to ceiling, thus forming a temporary dish-closet. In the night we heard the sound of a mouse in the room, coming and going. The next day, after being out, I had occasion to return to the shanty, and, as I stepped into the door, I saw a field mouse going across the floor toward the closet. Its little mind was so intent upon what it was doing that it paid no attention to my intrusion, but kept on its way. In its mouth was one of its young. As it passed under a chair that stood near these shelves, I rattled the chair so that it dropped the young one, which I picked up and put in my hat. The mother mouse turned immediately and went to the wood box in the corner, got another of her young and returned. Again I rattled the chair as she passed under it, and again she dropped the little mouse. She hurriedly ran back to the wood box and got another. This time I followed her to the closet and waited until, going with all diligence, she had nearly reached the top, when I rattled a dish close beside her, and again she dropped her burden. She immediately turned and started back for another; and so she continued until she had brought out five, and all of them I placed in my hat, she seemingly intent upon carrying them to the top of that closet, regardless of my presence and continued interference. I afterwards got a chair and looked

on top of the closet, and there was a snake, about a yard long but very slender.

Our inevitable conclusion, under such remarkable circumstances, was that the snake was hungry, and had imbued the mind of the mouse with the thought of bringing to him her young; for the thought in her was all-controlling, so that she forgot all fear, mother love, and everything else except to take her young to that snake.

Herein was expressed that marvelous power which we see in all creation; and especially is it manifest in the work of generation. It is the manifestation of this in animate life that we call sex passion; and, when it is strong in an individual, it gives him what is known as the psychic power, which causes one of the opposite sex to desire him. Again, when taken control of by the will, it is the power which causes one mind to influence another. It is this power that we are told the Eastern nations worship, even to the present time; and they regard the snake as sacred.

While this power is called soul power, yet it is far from being such; for its office and function is the control of matter. When it is in its normal position, according to regeneration, it is under the control of mind, that eternal spiritual Word in the interior of the innermost of man's soul consciousness; but in the generation, it is the master and governor of mind, carrying it down through the seven creative principles, organizing for it a material body, and binding it in that body as a servant of generation. Herein are found the mysteries of the universe.

Those of the Esoteric students who have lived the life long enough and are sufficiently refined, are enabled to see, hear, and feel the qualities that surround our earth and fill the sphere of our Solar System. The names of these qualities have been brought down to us from the time when man had not descended so low in matter as not to be able to take complete cognizance of the twelve oceans of mind and life which surround our planet, and which are called by the names designating the twelve signs of the zodiac. These twelve oceans radiate from the sun to the outermost limit of its system; and, during the earth's travels around the sun, she is always immersed in one of these oceans, as, during the year, she passes from line to line. Another zodiac surrounds our earth, filled with a still more



material element of mind substance, through which the moon travels during her circuit around the earth, serving only, as it were, a magnet to gather and reflect upon the earth the qualities with which she is surrounded, and with which she comes in contact. Again, the earth turns upon its axis, and thus every twenty-four hours carries every part of her surface through all these oceans of life.

The seven planets—Mercury, Venus, Mars, Jupiter, Saturn, Uranus, and Neptune—are each in its order making its way around the sun, through all these twelve oceans, and in periods of time from about twenty-nine days to nearly one hundred sixty-five years. These seven worlds appear to be the embodiment of the seven principles; and the earth is the center and recipient, and, so to speak, the laboratory and factory in which this creative Word has given the serpent principle its direction, which reaches out and gathers into the individual organism, monthly, daily, and hourly, such qualities as the zodiac furnishes at the time, and which its own organism is capable of receiving and utilizing.

Thus the serpent becomes the creative hand by which all the forces of nature are manipulated. (See Editorial, April number of the Esoteric, Vol. IX.) It serves continually in the office of gathering the divine life which is in the creative mind substance, as well as the mind element of the Infinite, carrying them down and binding them in nature, whence they must work their way up through all the experience of animate existence, until man has reached a state of soul growth and refinement, or God-likeness, which enables him to perceive this wonderful mechanism of divine law, to recognize that he is indeed the son of the living God,—the God of life,—and to know that he is like unto him in power and consciousness. He is also able to perceive the object in the mind of the Father,—not only in his own creation, but in that of worlds. He then takes the name of God, allies himself to the Infinite Will, and, by and through the power of that Will, says to the serpent, who now rules all the affairs of the world, "I am your master, your maker: you shall henceforth serve my will."

As he looks out into this wondrous mechanism of God's great work-shop, and recognizes the unbounded power of the Father's mind and will, he exclaims, "I am spirit, the son of the Infinite: therefore I have the power in myself and WILL BE

WHAT I WILL TO BE. My mind is one with the mind of the Father, my will is part and parcel of his will; therefore all power in heaven and in earth is within my reach and is mine."

This is the awakening and the ascension of the son of God. Jesus, who was the first ripe fruit of this living Word, ascended on high, and says to all the sons of God on earth, "To him that overcometh (this serpent's power) will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne."

This overcoming means the overcoming of the psychological forces (for want of a better name) of the serpent, first and chiefly, in the generation of flesh; second, in the mastery of his mind power, in order to prevent him from directing the mental faculties toward the material world and the office of generation; and, lastly, the overcoming of the combined powers of the united world of visible mankind and of the invisible elements. So that henceforth the mind of this divine son is as a nerve center in the body of the Infinite,—calm, unmoved, and serene as the mind of Him who sitteth upon the heavens, ruling the universe.

The Esoteric student will readily see here the tremendous task before him,—not only to take control of the creative forces within himself, the sex generation, but to overcome the materialistic tendencies, and to hold within his continual consciousness the realization that "I, the real, individualized selfhood, am spirit; that my mind is a part of the mind of God, and therefore can no longer be deceived by the delusions of matter."

Thus, by and through the power of that Infinite Name, and by the aid of his Spirit and his holy ones, you will be enabled to overcome all the psychic forces of the serpent in his manifestation through men, and even through that great body of mystics now coming into the world, who are allied to the mundane, and who are in willing sympathy with this serpent power; who hate and would fain destroy this newly-born son of God (see Revelation XII.), the very component elements of whose physical bodies are made up of feelings, thoughts, and desires antagonistic to the higher order. The labors of Hercules must be performed by every individual soul who thus awakens and takes the name of God.

God is the fulness that fills all things. (See First Lecture in Seven Creative Principles.) He sits serenely passive to the love, desire, and will of all his organized mind-centers; for they are organized from his life, nature, and can only love, desire, and will within the limits of his purpose and of his nature. Therefore a loving prayer is the act of opening the doors of the soul, subordinating, for the time being, the sensual body, and drawing in, inspiring, the spirit substance of the Father, who works and wills in the soul, thinks through the passive and submissive mind organs, becomes enthroned in the will of the individual. Thus God becomes servant of all, and his sons become "King of kings and Lord of Lords." Peace be with you.

[To be continued.]

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### THE "YOGA."

They have in India an ancient system of psychic training called Yoga, in which the recitation of certain mantrams, or verses of Sanscrit, is prescribed. Especially important is said to be the way in which the mystic syllable *Om*, or *Aum*, is pronounced. Learned Brahmans tell me that the illimitable psychic potentiality of the Sanscrit charms, or mantrams, is only drawn out by the adoption of a certain very accurate rule of pronunciation (*swara*). They say that by formulating the words correctly a vibration is set up in the *akaz*, or that part of the ether of space which enwraps our globe, which makes man the master over all the spirit denizens of the various kingdoms of nature. It first reacts upon the astral double, or ethereal body of the man himself, purifying its grossness, stimulating its psychic powers out of the normal state of latency, and gradually fortifying them up to the point of mastery over nature's finer forces. How radically different is this concept of man from that of the theologian, who makes him out to be a crawling worm of the dust, master over nothing either within or outside himself, helpless, dependent, the toy and sport of a Higher Power, which must be invoked for strength to accomplish the most trivial equally with the most noble actions!

H. S. Olcott.

The above, quoted from the leader of the Theosophical movement, shows conclusively the real ultimate before the aspirant in that society. This will present itself to any student as purely mundane magic; and he can easily contrast such objects with those which we have set before us in our efforts to attain unity with Divinity, wherein every hope, wish, and desire, earthly or heavenly, is merged in the mind and will of God, and whatever the Esoteric student desires and receives is by virtue of the love, wisdom, understanding, and power derived alone from that source.—[Ed.]

## THE NATURE AND FUNCTION OF AQUARIUS.

BY LANDON FAUNTLEROY.

“ I have waited for thy salvation, O Lord.” Genesis XLIX. 18.

To the not very complimentary birth-right blessing of Dan, Jacob adds this clause. It has no apparent bearing upon the text: one can find no clue to its meaning there. It is as though the old Patriarch had paused after putting the last touch to the somber shades of the picture, and, looking down the vista of the long ages, had caught a glimpse of the inheritance into which this son would pass, and had seen, too, that the open sesame to that inheritance would only be available after his brothers had passed into theirs: “ I have waited for thy salvation, O Lord.”

Probably the most wonderful system of magnetic or telegraphic communication in all God's universe is that along whose network of filaments the electric life currents run to every portion of the body of man; and the wizard who is the presiding genius here is Dan: this is the Aquarius portion.

One of the “new-fangled” ideas with which certain modern divines have been horrifying the dear orthodox souls, is that electricity is a direct manifestation of God himself. It looks as though they might have caught here a glimmering of a grand truth; and—wonderful to relate—they have not gone to the time-honored canons of churchly authority to find it. Of course, in a broad sense, all nature is a manifestation of its Creator, but is it not possible that that subtle and mighty force, baffling the efforts of our most successful scientists to penetrate its mysteries, the qualities of its composition, or even to absolutely know the laws by which it is governed,—is it not possible that, after mind and spirit, it is the highest and most direct manifestation of Divinity. This would make it identical with the life that animates; for we know that this something which we call life stands, in the scale of creation, on the plane next below the subtle forces of mind.

If this be so, it is, as all else, even the qualities of mind, subject to varied degrees of refinement. It appears in the

mineral, the animal, man, and it may be in a still higher stage of evolution; but as yet our knowledge will not carry us further in the ascending scale.\* It gives vitality to the very air which surrounds us; and, after a day of enervating and de-vitalizing condition of the atmosphere, as it flashes from the heavens in all its glory and majesty, we feel that the air is receiving a *life* and vigor which will give us renewed energy. Something of this thought is beginning to dawn on the medical world, and we hear of electric baths, electric belts, and various electric contrivances for increasing vitality.

Those living in the regeneration find, that, as the system becomes potent with life, the electric conditions increase in the body, manifesting themselves in various ways: dazzling electric sparks dart from their eyes, and they learn from experience that they must carefully shut off this escape of the life forces by cultivating an habitual *devitalization* of the eye. The Bible tells us that God is a consuming fire; and it is so of this mighty and terrible manifestation of his presence, as it is of the refining fires of his own most Holy Spirit.

Among those who are striving for regeneration, the expression "conserving the life" is a very frequent one. What is the object of our conservation? not the seed but the life,—the electric force which is contained in the seed. The electricity, the life, which we gather from animal and vegetable substance consumed as food—all good vegetarians hope that it is vegetable—is incorporated in the seed, and this, in process of transmutation, is liberated. The electric currents thus liberated play upon the wonderful network of nerve filaments which traverse every part of the body. Then is the whole body filled with life, magnetism, electricity, which, in the evolutionary scale, stands next to mind and spirit, and which, in the higher regeneration passes into each of these, in regular order.†

\* In the Bible story, we find a visitation by a higher intelligence often attended by electric phenomena: witness the tongues of fire accompanied by the rushing mighty wind at the Pentecost, the burning bush, the transfiguration of our Lord, and various angel visitants, the brightness of whose presence was such as to prostrate those to whom they revealed themselves. Those living now in the higher life, who are capable of receiving these visitations, see the same phenomena. May it not be that what we call electricity, this substance of life, may, in the ascending scale, become so refined and so potent as to be thus a manifestation for spiritual intelligence; that, at will, this intelligence may stand related to life substance as do we to our physical bodies?

† The identity of electricity and the life currents is of course a mere theory, which, however, seems strongly supported by phenomena; but the laws which govern the uses of Aquarius, as given in this article, are a matter of experimental knowledge.

In a recent experiment to gain data concerning telegraphic communication, the wizard Edison stood in New York and sent telegraphic messages in different directions through and around the world. Now, Dan (Aquarius) is the wizard who presides over the telegraphic (sympathetic) system of the body: along his wires course wondrous electric currents.

Sensation attends the path of these magnetic or life currents, as they play along the intricate network of nerve filaments; and it is the instrumentality by which they are poured into the workshop of the mind with its whirl of busy machinery, there to be converted into thought forms, good and evil. We have all felt the wondrous thrill which vibrates through all the body as these magic currents are seized by this mental machinery and converted into some grand or beautiful thought. It is, I believe, generally accepted that this thrill of pleasure is one of joy at the birth of the new thought; but let me here repeat that it is the instrumentality by which these currents are turned into the machinery of the brain. Certainly the emotional and sensitive nature is more vividly conscious of this formative joy; but I very much question whether there is a train of original thought, a child of the individual's own brain, whose birth is not accompanied by something of this pleasure.

We must distinguish, however, between the pleasure of clothing the thoughts of others in the garb of our own language, and the delight which attends the birth of those which spring into life from our own vitality. Where the organism is an extremely sensitive one, the whole being, during this formative process, remains sensitized, thrilled with magnetic life. On the other hand, where the temperament is so entirely in the mental as to render the individual, during the process, wholly unconscious of all but its result, that is, the thought proper, of course all attending phenomena is ignored with the very existence of the physical form; but when he returns to the consciousness of the body, he will find it thrilling with that sensitized life.

I have heard our teacher say, that, when listening to music which is entirely harmonious, he passes entirely into the world of thought, becoming unconscious of the sounds, unless a passing discord recalls him to his surroundings. Music, as we know, plays upon the sensations, and in receiving these impressions, he is, at the moment, only conscious of the thought so produced; and yet he tells us that he *enjoys* music, and I know of no one

who shows more pleasure in listening to it. This instance is simply an example of the use of sensation as it exists in the higher order, a glimpse of Dan's sphere of use in the day of his "salvation."

But, in the function of sensation, we meet the law of progression, as we do in all nature. Its development is proportionate to the sphere of mental activity which it serves. In the lowest forms of animate life, we find a mere suggestion of it; and, as we ascend the scale, an organism becomes more sensitive as its needs demand a greater manifestation of mentality, whether, as in the animal kingdom, its mentality be merely the creative thought which guides it as a species, giving it the instincts of self-preservation and the cunning with which to seek its prey, or, as in man, it becomes individualized and creative.

As sensation serves its uses in the human family, it becomes intensified as the mentality recedes from the control of the animal nature and approaches the world in which the law of mind rules supreme. As it ministers to the mental needs of the animal man, it is crude and proportionately obtuse. It is said that a sensitive person would shrink from even witnessing the amusements of the criminals as they associate in the common ward. Their ingenuity taxes itself to invent games in which physical pain, to themselves and others, is the pivotal idea. Thus, as we trace the course of sensation, or the portion of Dan, as it appears in the human family still living in the generation, we find it in varied degrees of unfoldment, from its lowest manifestation, as in the classes just referred to, until it passes into the service of the intellect which has ruled the world.

In an examination of the dates of birth of those who have held a place in the foremost ranks of literature, science, politics,—whatever has interested the public mind,—we find a large majority of them were born in the sign Aquarius. Their life powers were characterized by this function, and, consequently, they have possessed proportionately superior powers of mental activity—but always on the plane upon which the sensational system is found. Thus they have dominated their fellows by mental force; and, being still under the control of the serpent, or psychic, principle of drawing to one's self, they have selfishly used this power, not even disdaining, in their control of the electric fires of life, to send those magnetic currents from the eye, in order to draw their prey to themselves.

which is an old trick of the serpent (Dan shall be a serpent by the way, an adder in the path).

As in the Aquarius sphere of use, the production of mental activity is its most important work, thus enabling the mental machinery to convert the currents of life into thought forms, so in the Aquarius nature, more than in others, the coloring of the mental action is regulated by the quality or degree of refinement of the sympathetic system, or, in other words, by the purity of the life currents; and, I believe, the people of this sign are dependent in a peculiar manner upon success in the true regeneration, in all its phases, for elevation from the old selfish principle of generation, the old serpent desire to draw to one's self, the adder nature.

The study of the effect of the combination of the various life qualities as they are felt from the astral is of the deepest interest and profit to the Esoteric student. The key to many important and wonderful truths is secured thereby. During the present month (the earth in Gemini), when the moon entered Aquarius, it gave unusual mental activity, and an ability and a desire to formulate thought in words. We know, of course, that Gemini is the expresser of mental activity, and its very harmonious position in combination with Aquarius indicates the function of both signs.

Another experience with the Gemini quality is equally significant: When a sensitive person receives an adverse psychic quality from one born in that sign, it manifests its presence upon the sensory nervous system very much as if a rubber weight were placed upon the strings of a musical instrument. There is the presence of an unpleasant something resting upon the entire physical consciousness, deadening sensation, and, consequently, all vital power. The different plexuses seem to be the point of attack, and from them, through the nerve filaments of the body, rests a peculiar sense of this deadening quality. Thus Gemini, which is the expresser of mental activity, by reverse action destroys sensation, the motive power of those activities.

The mechanism of the Aquarius function is so delicate as to vibrate to the most subtle qualities, and its sphere of mental activity gives it peculiar powers of discrimination, thus making it the best psychometer of the twelve signs.

The color of the astral qualities of the sign is a blend-



ing of silver and blue, or a silvery blue. When it is the expression of the baser senses, it becomes very dark, of a steely appearance—almost a blue black, the silver being just sufficient to give it a grayish tint. As the sensational activities pass into higher and still higher qualities, the silver and blue blend into something wonderful,—something which the eye that is vitalized by life flowing downward into generation has never beheld.

The Aquarius nature, as it appears upon the lower plane, possesses a most peculiar characteristic. Not only does its steely quality manifest itself in color to the clairvoyant, but, when aroused to antagonism, the life currents which it projects possess a hard, cold, steely gleam, and they can be likened to nothing but the "cruel steel." The silver sheen seems a cruel glitter playing upon its merciless edge. Strange example of the perversion of the most ideal qualities! The cool, clear nature, the beauty of the translucent silvery blue, is debased and darkened until it changes into a quality like the merciless steel upon whose hard, keen edge plays the cold light of the midnight moon.

But, like the Patriarch of old, let us turn from the somber shades, as they have darkened this nature in the old order, and endeavor to catch a glimpse of those wondrous tints with which it clothes itself in the new. As, through the inspiration of the divine fires, the electric life currents become more nearly allied to the fires of God's own presence, this magic system (the sympathetic), with its myriads of intersecting nerve filaments, will transmit such marvelous currents, that sensation, which attends their course, will become so harmonious as to blend in music that will not only produce mental activity and cause the body to pass into rhythmic motion, but whose melodies will seek the inmost depths of the soul. Thus, in these vibrations of inexpressible harmony, will the activities of body, mind, and soul blend, and the triune man will become one. Those in the regeneration are even now conscious of the passing of the musical vibrations through all the body, to which each particle of the physical seems to sway in rhythmic motion.

The Astrologers, who assigned Uranus to the Aquarius life qualities, like Jacob of old, foreshadowed the wonderful inheritance of Dan, the "salvation" for which he would have long to wait; for only the delicate mechanism of this function is capable

of vibrating to the mystic currents which come to us from this planet, so etherealized, so far removed from the coarser atmospheres of her sister worlds, that even her revolutionary motion is reversed. To Aquarius seems given the task of receiving these spiritualized qualities, which, as they pass along the intricate network of that system (the sympathetic), manifest themselves in heavenly music, to the rhythm of whose strains they are transmitted to a brain so illuminated by the divine fires as to be able to give them thought form.

Truth is always the same, whether we find it in heathen mythology or in the sacred symbolism which appears in the dealings of the God of Israel with his children. The Aquarius nature, as it is found in the new order and in the old, is so widely distinct, that, in the ancient myth, it is represented by two persons. Hebe, who was the dispenser of the divine elixirs, the nectar of life (the Aquarius function), possessed the bloom and freshness of the youth of pure nature; but she was supplanted in her office by Ganymedes, whose god-like beauty was characterized by immortal youth.

As Dan passes into his divine inheritance, his hand-maid Music will also pass into the sphere of use for which the Creator intended her. Music is the language of sensation. It reproduces sensation by means of vibration, and is, therefore, the medium by means of which feeling is transferred, *in toto*, from one consciousness to another, resulting in the actual recreation of the thought to be conveyed. When the gathering of the divine Christ body has been completed, and its members meet in public assembly, the music heard there will bear upon its strains thoughts caught from the higher spheres, which, vitalized by the united mentality of this regenerated body, will roll out from their midst with a mighty power which will make our hoary old earth tremble. In that day—the day of his “salvation”—will Dan stand at his post in all his majesty: in that day messages of terrible potency will flash from soul to soul.

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“The sun could exist without our earth, but the earth not without the sun; a man can be without truth, but eternal truth nevertheless remains what it is, even if there were no one to recognize it.”

## SOUL FUNCTION.

BY PROF. CHAS. PURDY.

During the passing centuries, since infant man began to extend the scope of his objective researches toward discovering the inner workings of the organism in which he lives and has his being, one of the hypotheses which he has expressed, and one which comes very close to the truth, is that which allies the workings of the subconscious mind to the reflex action of the spinal nerve: for near the base of this important vital factor of our organism is a brain center known as the Solar Plexus, which, with its corresponding system of nerves and ganglia, is termed "the sympathetic system." (For the description of this system and its physiological workings we would refer to the able article on "The Sympathetic System" by F. E. Way, M. D., in *THE ESOTERIC*, February number, Vol. VII.)

This brain center, the Solar Plexus, is the seat of the subconscious mind, or soul. We have deduced this fact from authenticated scientific data gained from the observed workings of the subconscious mind while the organ of the conscious objective mind, the cerebrum, was in a state of unconsciousness or sleep, either natural or induced,—as in hypnosis,—or as the result of an accident. When the accident has been to the Solar Plexus, it has generally resulted in death; and in such instances, though the objective mind was conscious to the last, no phenomena of the subconscious mind were present.

Again, the Solar Plexus is the chemical brain of the organism, as it conducts the process of selecting the proper qualities, in proper quantities, from the digested and emulsified food essences necessary to rebuilding the tissues of the body broken down by all natural wear and tear, as well as replenishing waste of tissue substance caused by all kinds of abusive habits, and repairing wounds, contusions, and osseous fractures with a constancy and persistency which are simply marvelous. The Solar Plexus not only selects the proper food essences, but

lays hold of them in a manner that is strongly suggestive of psychic force, draws them up by magnetic attraction out of the alimentary canal, repelling other elements which were just as properly digested and emulsified as those chosen out of the fluid mass.

Then this psychic force, manifesting through its organ the Solar Plexus, lays hold of these food elements and takes them through all the wonderful processes of transformation in the liver and lungs, which prepares them to become tissues of the body; and not only so, but it actually removes the worn-out tissue particles, as a mason would take out brick from a wall. Just here, in its manipulation of the vital elements present in the blood, this psychic force indulges in the most incomprehensible magic phenomena, more wonderful than the selection of food particles and the conversion of them into red and white blood corpuscles, for it consummates an absolute transformation of these corpuscles into muscle, bone, nerve, or brain tissue.

As we have well authenticated experimental proof that the Solar Plexus is the chemist-brain of the organism, that the cerebellum is the motor-brain, and that the cerebrum is the conscious thought-brain, so we have just as authentic proof that the Solar Plexus is the manifesting organ of the subconscious mind, or soul. Those experimenting in this direction, however, have rather related the induced phenomena to the reflex action of the spinal nerves, just as for years they supposed the cerebellum to be the chemical brain, because of the pneumo-gastric nerve proceeding from it to the heart, lungs, liver, and stomach; whereas it has been ascertained that the cerebellum, through the pneumo-gastric nerve, merely furnishes mechanical motion, and is the motor-dynamo of the organism; that injury to it impairs voluntary and involuntary mechanical motion, but in no wise affects either the conscious thought processes or the chemical processes, for these immediately begin to repair the injury done to this organ. An injury to the spine in that region called the "small of the back" may, to the extent of the injury, arrest the chemical processes so that death ensues.

These data lead us, therefore, to the conclusion that one important function of the soul is to build and preserve an organism through which it can express the spiritual ego, or creative cause, sent forth from the Creative Mind imbued with the purpose of making man in its image and likeness,—an image and likeness which, by means of experience gained in form-building, would give the soul knowledge of and mastery over the creative forces in all nature, which are manifest expressions of the thought of the Divine Mind.

We feel that the simplest manner of depicting the beginning of conscious life is that embodied in the first chapter of Genesis. The thought given there is, that God sent forth the creative thought impregnated with his Word or Will that life should be, and that this Word caused the various elements of matter to cohere in orderly forms, in obedience to the impelling power of the omnipresent creative Word, which is the life of all material forms. The essence arising from the action of spirit upon matter was the soul of the organism, a medium for the expression of the causative spirit through the forms of matter.

The soul is thus the passive, intelligent principle actuating the organism by virtue of the ever-hidden impelling power of the creative Word; and hence its function is to build and preserve an organism through which to gain and retain the experiences of life, being, intelligence, wisdom, and power, which are the attributes of the creative Word. Therefore it has ever sought to perpetuate its existence, and extend its domain of experiences by generating like organisms to its own, thus passively carrying out the creative impulse derived from the causative spirit within; and so it continued until the sum of experiences in one series of similar forms so extended its concepts of the methods of creative expression as to enable it to build for itself a higher form and more perfect organism. This process has been carried on through the ages, according to the divine law of evolutionary growth and unfoldment, until in the present age the ripened souls of this planet perceive a new era of growth and unfoldment of their power and wisdom,—that of the reversal of the law of generation of outward physical forms to

the law of regeneration of inner form and function, perfecting in themselves, of themselves, all form, function, use, power, and wisdom.

When one reaches this plane of unfoldment, where he is enabled to perceive the truth expressed in the foregoing statement, he at once follows the promptings of the creative Word within him, and takes the positive thought attitude necessary to assist the passive mind in the work of taking control, through its special organ of action, the Solar Plexus, of the production, retention, and transmutation of the creative life potencies. The soul will be successful in this work just in the degree to which the outer personal self allows it to attain, by thoroughly unclutching its hold on all and everything which belongs to the old order of generation and its habit of life.

And right here is an altogether important point concerning soul function: As the soul has ensphered itself in the physical organism, so it must continue to perform the functions of the passive chemist, faithfully and patiently working out all that the folly or selfishness of the objective mind imposes on its store of burdens; so that, where these are needlessly added to the Cyclopean task of overcoming ages of the generative habit, it necessarily follows that the great work of regeneration will be fatally stifled, or so retarded in its progress, that, after years of trying, success will be despaired of.

Now, in this connection, our teacher has said (pages 20 and 21 Solar Biology): "When they begin to accomplish this (regeneration), it should affect the appetite: for at least seven-eighths of all the food consumed by man is wasted through the sexual channels; therefore, when that waste is shut off, a less amount of food is necessary to support the body, in proportion to the previous expenditure in that direction. We have known many persons who, after conquering this passion, only found it necessary to eat one meal a day, and that of pure vegetables, abstaining entirely from animal food." How many readers of THE ESOTERIC have experienced the truth of this seemingly outrageous statement?

We know there are some, and among that number is the writer of this article. We found, that, as we were remarkably

successful in conserving the life, the previously habitual food quantity could not be used without discomfort; and, although we greatly increased the mental and bodily activity, we found that it was absolutely necessary to diminish the food quantity until we reached the ultimatum mentioned in the quotation from Solar Biology. We maintained the bodily and mental activities for many months on one spare meal a day, and at the same time reducing the time of sleep to a minimum, without any perceptible wane of the vital energy.

We thus perceive it to be one of the soul functions to carry on the great work of discrimination through the psychic powers over chemical attraction and repulsion, thereby relating all which this vast work daily implies to an expenditure of soul force, including in this drain upon the psychic energies the further exercise of the principles of order and cohesion,—fitting everything to its place, causing it to remain ensphered there,—as well as the principle of fermentation, or tearing down used-up tissue. In this category we most emphatically classify the elimination of superfluous food substances, both in quantity and quality; and thus, without further argument, it is plain that the ingesting of a superfluous amount of food into the alimentary processes will keep the soul, like the overworked housewife, continually busy with the physical duties, giving it no opportunity for the mental activities. Therefore we can see why the prophets retired from the busy world, fasting in their seclusion, in order to bring the soul into conscious *rapport* with the Spirit, and the physical body and objective mind into consciousness of the soul's higher activity.

In perusing the article by Dr. Way, before referred to, we also see what an able plea he makes for regeneration, by illustrating the enhanced power accruing to the sympathetic system through the conservation of the life essences; and, as this system is the complex organ through which the soul manifests itself, therefore the use of regeneration, attended by the proper discrimination in diet, will render the sympathetic system sympathetic to the workings of the creative Word in man, and also sympathetically convey the impressions to the objective brain and reasoning intellect, thus tending toward the unification of body, soul, and spirit, or unity with Divinity.

But, dear readers, this is a great work,—much greater than, on paper, it seems to be,—and one which will tax all of your powers to the utmost to accomplish: for you have centuries of false habit-accretions formed around you by wrong living, mentally and physically. In tearing down and eliminating these, your powers will, at best, be engaged for years before you can become fully conscious of the soul's mode of expressing the creative Word in the interior of your inmost.

Remember that, if you who are trying to live this life are in any way bound to the old order of family duties, activity on the wasteful plane of business life, interested partisanship in the world of society or politics, or the emotional sphere of exoteric religion, arts, or mental enjoyments, you are in the same category with the glutton and drinker, though, perhaps, on a different plane: you are imposing burdens of the worldly, earthly nature upon your soul. These are the things carnal, carnally minded, which bring death or unconsciousness of the things spiritual; for the spirit is life.

You have yet to learn the lesson which the old Greek philosopher Diogenes taught the world, and which, in a modified way, Count Leo Tolstoi is to-day teaching by personal example. The former slept in a barrel and had but one piece of cloth, girdled with a rope, for a garment, and a gourd from which to drink; which latter vessel he one day cast aside as useless, having seen a boy use his hand to obtain a drink from the spring. Count Tolstoi renounces the follies of the world, wearing the attire of the common peasantry, and working daily with them in the field; yet both these men have given wise counsel, which comes to the world from the very depths of their being. Again, "The son of man hath not where to lay his head."

All this emphasizes the fact, that, as the soul has important functions to perform in the physical body, those who would realize the fulness of its powers to know and express Spirit, must of necessity unburden the patient worker from some, if not all, of the useless burdens with which objective conventional habit in every direction has overloaded it, in order that it may transform the body into an instrument of perfected consciousness.

To this end were the works of our teacher given to the



world, that such as have the wisdom to perceive, and the energy to do, might accomplish the greatest work yet given to humanity,—the regeneration of man's triune personality into unity with Divinity. These teachings have, since the work began, been followed more or less fully, as to the letter and spirit, by a great number of individuals, and always with results that were entirely dependent upon the degree of energy with which the individual has grasped and solved the problems therein given, together with the practical and practicable methods for solving these problems.

The fundamental teaching is, that while mind is the power that has formed all things, yet the physical body in its present condition is the limitation to the mind; and, therefore, that the work of the regeneration of the physical must proceed step by step with the regeneration of the mind: hence the necessity, first, to conserve the vital, procreative elements hitherto wasted in the generation of physical forms, in order to add power to the soul in the performance of its higher functions; next, to transform the appetites, and eliminate the "prides of the mind." To this effect it was shown in the teaching (demonstrated in the practical experience of many, and in this article again shadowed forth) that, to accomplish the former, it is not only possible, but also necessary, as the conservation of the life proceeds, to reduce quantity and simplify quality of food;\* and, to consummate the elimination of the prides of the mind, that it is necessary to make a complete covenant dedication to God of all one is, has, or hopes to be, thereby fulfilling the close conditions of discipleship with the Christ; so that the soul, freed from all unnecessary burdens, may fully exercise its functions in the accomplishment of the great purpose,—to make man in the image and likeness of God, one with God, perfect as God. "Verily the little foxes spoil the grapes."

\* Many persons will misunderstand the import of the above unless the following explanation is made: Those who have not much flesh material to work on, and whose appetite is moderate, should not diminish the amount of nourishment they are accustomed to taking; and especially does this apply to women, unless they are of very full habit. Observe that he says, "As one gets control of the seed, the food supply is lessened"—not lessen the food supply in order to get control; for a good strong vigorous body is of great aid in controlling the life. No one should practice frequent fasts: they are like medicine, which should only be taken when absolutely needed.—[Ed.]

## THOUGHT.

BY T. A. WILLISTON.

The "narrow way" that leads to holiness, and the one which all must travel if they would obtain eternal life, is not, as many suppose, easy to find. Even after it is found, it is most difficult to travel unless every thought is centered on God, the Eternal Source of all things. The man or woman who is satisfied with the world will never find this, the only road to true happiness and a righteous life. Neither will they do so, who from the cold, intellectual, reasoning mind endeavor to come to an understanding of God's purpose, or the methods he employs in leading man from a state of material bondage to a condition of spiritual freedom or oneness with himself; which state when reached enables man to comprehend the relation existing between God the Creator and man the created.

To be able to successfully travel this "narrow way," man must have first developed, through the evolutionary processes of nature, a spiritual soul capable of comprehending the divine possibilities which were embodied in it (the ego), when, as a deific thought form, it was sent forth in the beginning. The inherent possibilities and the ultimates of each individual soul are, to have dominion over all the life elements that the power and understanding of the mind of the god-man can comprehend and utilize in the furtherance of his mission as a heaven-ordained creator. The dominion is not to be obtained through superior brute strength, neither can it be gained by mental powers governed by the animal will, but through soul powers so attuned to the Spirit that every vibration of the organism is in perfect accord with the purpose of God. This enables the individual to use the brain organs and mental attributes of his nature so perfectly, that every thought formed will not only be in accord with the mind of God, but will be so perfectly constructed, and endowed with principles so correctly adjusted as to each func-

tion, that, after being sent forth upon its mission, it will most accurately perform the purpose and desires of him who imagined and willed it into being.

Man was created in the likeness of God; and it is within his power, if he is truly regenerated, to image forth a thought endowed with the capacity to work out the desires of the mind. It is this power of mind that constitutes the likeness between man and his Creator; for it was by and through the working of this law of mind that the world,—yea, the universe, was created. Our constant aim should be to gain control of the desires and feelings, which are the parents of thought. Thoughts are created from the life stored in the body; and such is the marvelous power contained in the life, that each thought immediately assumes the image of the principle which it represents, and, in obedience to the mandate of the will, goes forth upon its mission.

Man in his undeveloped state lives constantly in a condition of chaotic activity, which scatters his forces, benumbs his finer sensibilities, and prevents him from comprehending the wonderful possibilities of spiritual unfoldment and mental illumination with which he is endowed. Not until the passions and worldly desires are stilled, can man hope to receive the baptism of the Spirit, which, when it comes to him, unlocks his understanding and makes possible the state of spiritual awakening that brings him a consciousness of his alliance to the Infinite; which makes him vividly aware that God is the Father and man the son. Be still, if you would know God. He will never be found amid the whirlwind of mental strife. If you would find him, it must be in the silent chamber, when, through true soul aspirations, the ego reaches out with that desire born of a consciousness of its need to be united with God.

The power of imagery is the most remarkable faculty with which God has endowed man. To comprehend it, we must look deeper into the wonderful store-house of the Divine than the mere intellect of man can penetrate. We must go to the First Cause from which all forms emanate, in order to rightly grasp this most subtle of all the powers stored in that spiritual fluid termed life,—life! what is life? We are told that life

is God, and that God is love. This is true; and although this expresses all there is in the universe, yet, when it reaches the intellectual brain alone, it is simply sound, conveying no depth of meaning. To the man who has unfolded a spiritual understanding, how different these things appear. He sees the wonderful workings of the powers of life. He begins to realize how each atom is so perfectly constructed, that, when separated from the Infinite Ocean by the desires arising in the mind, it immediately takes form. This form is termed thought. It expresses not only the desire, but is endowed with function that enables it to gather from the surrounding elements and absorb other qualities, until the aim of the creator of the thought has been ultimated. When its use has been served, it disintegrates and returns to the elements from which it was originally drawn; while the central spark may, perchance, and no doubt frequently does, take on an organism of a higher order, evolved from the experiences through which it has passed. As ages roll on, it becomes, like its creator, an inhabitant of a human soul, possessing the same possibilities, as to ultimate attainment, as does the greatest soul on earth, expressing in itself the marvelous and incomprehensible power hidden within one infinitesimal spark of the deific life, and proving the truth that man is created in the likeness of his Maker.

True it is that our thoughts are our children. If we are wise and have developed understanding, we will create forms that in time will, when they become incorporated into our organism, make us glorified beings. On the other hand, if we create unwisely, allowing our thoughts to be made up of principles antagonistic to each other, we will not only build deformed animal bodies, but may also create demons, which can, and frequently do, hinder the evolutionary progress of the soul toward Spirit, or God. Many of the elementals infesting the borderland have been brought into being through the ignorance of man, who, in the undeveloped state of his soul, created forms antagonistic to the purpose and will of the Creator. The ignorant creation of thought forms is one of the causes of what is termed "evil." For forms created from the life elements are literal entities; and, when the mind that created them is

out of order, or undeveloped in its understanding of law, these entities are made up of principles that repel each other, and the result is a struggle to create an equilibrium. This struggle,—being in opposition to the law of the universe, which is harmony—creates sin and death.

The process of thought formation by which animals build a body, is wholly under the control of the god of generation (*Eloheim*); and as this creative power works in absolute accord with the expressed purpose of the God of the universe (*Yahveh*), their bodies express perfectly blended principles, so constructed as to serve the use for which they were created.

We should ever hold our mind in a positive attitude, closed to the influences of other minds with which we come in contact, but ever in a receptive attitude toward the mind of God. For remember, man is constantly in an ocean of unformed thought, as well as surrounded by a sea of thoughts formed by the many inhabitants who are now living, and who have lived upon this planet. It is in this ocean of unformed thought, that the knowledge which is to govern the incoming age is yet stored; and, as we become sensitive to the cause realm, we should endeavor to learn from God the things needed by the people who are to constitute the kingdom founded by Christ 1900 years ago.

In order to come to a realization of God's thoughts, let the student try to imagine that he stands, as it were, at the center of an immense sphere of mind, which is God, and that this presses in upon him from every side. Let him picture himself as a spiritual entity, representing an I containing within himself the selfsame principles as this great ocean that surrounds him. Let him endeavor to set aside all ideas of the material body, and, for the time being, try to realize not only his true spiritual nature, but his divine sonship. He must try to understand that he is inseparably one with this mind power; that he is animated and controlled by it; that he has the capacity to realize the thoughts that are being formulated by this gigantic mind, and the ability to clothe those thoughts with life gathered by himself from the unlimited ocean of life of which he is a

part. These thoughts of God, which man has the power to vivify and bring into a realization or manifestation, are of such a character, that, not only the destiny of individuals depends upon them, but the ultimate spiritualization of our race is to be the outcome of their appearance on earth. Therefore, if the Esoteric student is to stand as a representative of God, as a mediator between the Creator and the created, he must develop a singleness of purpose, and a complete control over the mind organs whose function is imagery.

The hardest possible thing to imagine is the control of the thought process constantly going on in the brain. The following drill will be found helpful. Sit in the positive attitude as described on page 453, Vol. VII of THE ESOTERIC. Hold the mind in a waiting or expectant attitude, and refuse to think thoughts foreign to your desires. At first do not tire the brain by too great an effort, but simply ignore those thoughts which begin to pour in upon you. If a thought comes up and will not be banished, follow the trend of its leadings; and should it lead into practical fields that are of use, follow it to its ultimate; for, perchance, it may be the thought impressions of Deity, leading to an illumination of your mind concerning his desires, which have been reflected upon you, in order to find expression. Those useless and disjointed, meaningless thoughts are the ones that not only use up the vital fluids, but create antagonistic conditions from which we must be free before the divine likeness can be gained. This drill will not only place the mind in order, but will develop psychometric powers; and these powers will enable you, not only to correctly analyze the thoughts and feelings of your associates, but will give you the ability to gather knowledge from every thing you meet in your daily life.

The man or the woman who has placed the mind in order has gained the greatest victory possible to imagine; for when that is accomplished, the freedom of the soul is assured. It is the chaotic condition of mind, the grossness of the physical body, and the adverse psychic influences, that prevent the successful followers of regeneration from even now standing before the world, giants in intellectual ability and spiritual attainments.

These conditions must change before long; therefore be up and doing. Begin with the little acts of every day life. Try to gain a victory to-day, be it ever so little. It is the little overcomings that lead to the final victory that will forever free man from a world of sin and unhappiness, of chaos and disorder, and permit him to enter that realm where order prevails and happiness is to be the lot of all.

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### POWER IN PIANO PLAYING.

The amount of power expended in playing on a piano has recently been estimated in a way which, if not altogether accurate, is at least interesting. Commenting on the statement made that "it requires more force to sound a note gently on this instrument than it does to lift the lid of a kettle," an exchange says that this is easy to verify if one takes a small handful of coins and piles them on a key of the piano. When a sufficient quantity is piled on to make a note sound, they may be weighed, and the figures will be found to be true. If the pianist is playing *fortissimo*, a much greater force is needed. At times a force of six pounds is thrown upon a single key to produce a solitary effect. With chords the force is generally spread over the various notes sounded simultaneously, though a greater output of force is undoubtedly expended. This is what gives pianists the wonderful strength in their fingers that is often commented upon. A story used to be told of Paderewski that he could crack a pane of French plate glass half an inch thick merely by placing one hand upon it as if upon a piano keyboard, and striking it sharply with his middle finger. Chopin's last study in C minor has a passage which takes two minutes and five seconds to play. The total pressure brought to bear on this, it is estimated, is equal to three full tons. The average "tonnage" of an hour's piano playing of Chopin's music varies from twelve to eighty-four tons.—*The Home Queen*.

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" New occasions teach new duties,  
Time makes ancient good uncouth,  
They must upward still and onward  
Who would keep abreast of truth."

## ENTREATY.

BY F. S. CHANDLER.

Let us join our forces together as truly devoted brothers and sisters in the highest spiritual sense, living henceforth and forever within and upward, rather than downward and outward, which characterizes the majority of our race to-day.

Let each of our hearts be forever cleansed from all that pertains or has affinity whatsoever to hatred, malice, dissention, strife, selfishness, jealousy, suspicion, or any form of animal desires or propensities which can possibly disfigure the delicate tapestry of a regenerated soul.

Let us "clear the decks," as it were, for the advent of Christ's second coming and of his peace upon earth forever.

Let our souls be solemnly united as a unit upon this ancient footstool, desirous of bringing about God's kingdom of Love and the consequent harvesting of his chosen, that they may be assembled together at the proper time and place, where he can minister unto them with all the tenderness, faithfulness, and devotion known only to such a Divine Parent.

Let us never again become separated through Babylonian misunderstanding of our leading desires, aims, and purposes now so clearly defined, and which are embodied in our great zeal to know and do the will of God, regardless of the cost on a lower plane, where experience has taught us that all is as the "apples of Sodom," and is in no wise comparable with the loves and harmonies endowing those who die to the world, that they may enter into the spiritual or cause realm to become perfectly conscious of their true inheritance, Divine Sonship.

Let us forevermore swing clear of all material ties and man-made laws, fixing our vision upon the highest conception of a universal brotherhood and Godly parentage: recognizing, that, in such a battery of interior aspirations, we blend and interblend our respective qualities or individual essences as the ancient alchemist restores and refines the gold.

Let our hearts cling only to the transparent or spiritual vine, which draws its sustenance from the blue Heavens above



and spreadeth its slender branches cheerily earthward to comfort, to relieve, and steadily absorb the weary pilgrim desirous of entering into its holy circulation, or sap of eternal life.

Let us pray unceasingly to be purified and justified in our upward trend toward the Source of our being; bearing in mind that old axiom, "A smooth sea never made a skillful mariner," and that, in the multifarious little duties carefully observed and diligently performed day by day, we are steadily drifting out into the great ocean of individual experience, which is well calculated to test our timbers and fit us to navigate safely across the wide expanse of troubled waters representative of our earthly passage, on the opposite shore of which lies a harbor of refuge in the bosom of our Father and our God, where we can safely cast our anchor and furl the storm-torn canvas of our frail little bark mid peace and sunshine perpetual.

Let us welcome with outstretched arms the blessed privilege of such unification with Spirit and the "souls of just men made perfect."

We who have passed through such terrible carnage and agonizing experiences while enclosed in clay cannot but feel that now is the appointed time for such an amalgamation; therefore, dear aching, tortured hearts, come with us, and share alike the rewards due those who have earned them truly, by self sacrifice, celestial patience, forbearance, faith, charity, and a strict obedience to the will of Him who launched us forth from Eden centuries ago, that we might enjoy more deeply the Edenic state to which we are now returning laden with knowledge richly flavored by ages of experiment and research through a great labyrinth of matter.

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As come the white sails of ships  
O'er the ocean's verge ;  
As comes the smile to the lips,  
The foam to the surge ;  
So comes to the poet his songs,  
All hitherward blown  
From the misty realm that belongs  
To the vast unknown.

—*The Poet and His Songs.*

**DELINEATION OF CHARACTER FROM SOLAR BIOLOGY,**  
**OF NICHOLAS II., CZAR OF RUSSIA.**  
 BY PRISCILLA.

The present Czar of Russia was born May 18, 1869. The position of the planets at the time of his birth were as follows:—

|      |   |                                                                                                             |                                                             |
|------|---|-------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------|
| ⊕ in | ♈ | Physical endurance; sensitiveness to mental influence from others; stubbornness when aroused to antagonism. |                                                             |
| ♃    | “ | ♁                                                                                                           | Strength of will; love of knowledge.                        |
| ♁    | “ | ♃                                                                                                           | Idealism; subtleness of character; secrecy in business.     |
| ♂    | “ | ♀                                                                                                           | A love of science, art, beauty, and excellence.             |
| ♂    | “ | ♁                                                                                                           | Love of power; pomposity and arrogance.                     |
| ♂    | “ | ♁                                                                                                           | Critical, impulsive, and caustic expression of thought.     |
| ♀    | “ | ♁                                                                                                           | A great ideal of love, beauty, and music.                   |
| ♁    | “ | ♁                                                                                                           | The ideal religious standard is lowered to the traditional. |

For the sake of brevity we will not, as heretofore, quote from Solar Biology, but will simply give the dominant characteristics of our subject. Born in the last degrees of Taurus, he possesses great vitality, and, consequently, mental and physical endurance. He has a studious mind, and is allied to the conventionality of his age and surroundings, possesses great adaptability in thought and word to the higher classes of the people, and is very politic in all that he does. He will very implicitly follow the advice of those to whom he looks up, and in whom he has confidence; but as soon as his confidence in a person is shaken, he will turn positively against him. He will always be greatly influenced by the mental condition of his advisers, actually feeling their condition and thought without there being an expression thereof. He really absorbs the mental atmosphere by which he is surrounded, and thinks and acts from it.

He is a man who is very uncertain as to his policy, because a little disturbance between himself and his advisers might throw him into the most radical extremes. When aroused, his stubbornness is almost unbounded, and can only be coerced by the arguments and mental influence of those in whom he confides. He is utterly incapable of standing alone, for, under

such circumstances, he would do the most erratic things; but he moves on the tide of human thought and enthusiasm, which he has the faculty of carrying with him and appropriating. He is a paradox to those who know him best; for when the love and emotional nature is excited, he becomes as weak and spontaneous as a child, and when the antagonistic nature is aroused, his determination becomes unbendable, and he seems, at the time, to be totally devoid of all human feeling.

The Moon in Aries accentuates all the above characteristics, but intensifies the will, gives him great love of knowledge and an admiration for oratorical ability; makes him very subject to clear, logical, and even sophistical reasoning.

Uranus in Capricorn adapts him to his position as the head of the church, but weakens him as an Emperor, because it fills the brain with the most weird and peculiar schemes and ideas, which cause his counselors and the nation to depreciate his ability as a ruler. This depreciation he feels severely, which militates against his real abilities in other directions.

Saturn in Gemini gives a great love of the sciences and of education. The tendency of this position of Saturn is to give the ability of a polished speaker. It somewhat lessens the inclination of the basic nature to talk rapidly, and inclines him to be rather slow and deliberate in speaking, and may even cause a slight impediment in the speech: if so, it would be of the character of a hesitancy. He is more inclined to express his thought by writing than by speaking.

Jupiter in the last degrees of Scorpio imparts a very arbitrary tendency, love of display and of making a show of power and authority. It gives a certain dignity—in short, in Astrological terms, it puts him under the rule of Scorpio, making him tyrannical, hard, and unfeeling, keeping his whole nature on the alert, ready to take offence, and giving to the combativeness a keen edge, which is ever ready to spring into activity.

Mars in Libra also gives a combative tendency, but more in the way of hasty speech and an inability to conceal one's feelings. When he is offended, his eyes will fire up and his whole visage will change, which will afford ample and timely warning

to those around him to keep silent until his anger is mollified. This position of Mars connected with that of Jupiter gives a most fearful temper. No doubt, when he becomes thoroughly angry, the poison generated in his system is so intense as to make him sick.

Venus in the last part of Aries endows him with a very tender, loving, sympathetic nature. If his love nature can be touched, one can do almost anything with him. He possesses a high ideal of excellence, elegance, and beauty; so that he will undoubtedly surpass his ancestors in the elegance and luxury with which he surrounds himself. There will be created in him a dissatisfaction with old conditions, and, therefore, Russia may expect some radical changes during his reign.

Mercury in Sagittarius gives a love of physical activity and athletic sports. It unites with his Taurus nature in imparting great strength and endurance. I think I am safe in prophesying, that, unless he meets death by violence, he will live to a good old age. The effect of this position of Mercury upon his mentality will be to give him respect for old religious customs and ritual. He is not likely to make many changes in the established church, unless it be in the direction of additional elegance and refinement; but he will closely adhere to old ideas. It is possible that he may unite the established church with that of Rome.

Summary.—The Czar is governed by three dominant characteristics: his Taurus nature, the influence of Jupiter in Scorpio, and standing over against these, as if to modify and restrain, is the influence of Venus in Aries. From his appearance, I judge that Virgo was rising at his birth, giving him a Virgo body; but of course this is only supposition, having been guided in my judgment by newspaper pictures, which are unreliable. A Virgo body would give him a very subtle and unyielding will: so that he will appear to be governed by his advisers, and, probably, will be, until his familiarity and interest are established in the government of his country, when he will lay his plans, and quietly, but in the most positive way, carry them out, taking no one, not even his nearest associates, into his confidence. The characteristics of a Virgo body would unite strongly with

Jupiter in Scorpio and with his accentuated Taurus nature, giving him, when once aroused, great self-esteem and self-confidence.

His Venus strong in Aries, however, blends with the sympathetic side of the Taurus nature; and, in the execution of his determined policy, he is disinclined to openly oppose any one or anything. He will seem weak and yielding—and, in fact, will be so in all that relates to appearance and surroundings; but there will be present a subtle, interior decision of purpose in the direction of deep-laid plans, so that he will carry out those plans, and will also make those around him, unknown to themselves, execute his wishes.

The power of Jupiter in Scorpio will forbid a yielding to his counselors, and will give him an ambition and a love of power, which will lead him to desire to rule the world. The Adventists have, as I believe, correctly allied to England and Russia the prophecy found in Daniel VII. 4, 5; and, when I saw his picture in the papers, I was impressed that he is a man of destiny, raised up to play an important part in the great drama of the closing history of the world. The position of Jupiter in Scorpio with a strong Taurus endowment gives him a nature that would be well symbolized by the bear; so that, if the word, the impulse, from God should come upon him to "arise and devour much flesh," his natural instincts and abilities would enable him to do so in a way so unexpected that the nations would be unprepared to meet him.

I would not be surprised if one after another of his father's advisers were removed, and replaced by men more subject to his will. Thus he will gradually get the reins of government wholly in his own hands, when the nations may expect the most formidable adversary that they have met; for he is clear headed, has a great love for science, and an ability to utilize all the newest and most important inventions in the way of the material and implements of war; and, when his nation is once involved and he has the government under his own control, that apparent weak and dependent side of his nature will be entirely lost sight of: so that, as long as he can carry his nation with him, he would even resort to measures which are

mutually conceded by the nations to be contrary to the rules of civilized warfare.

To his counselors and to the nations, he will prove himself the greatest paradox,—apparently so weak and dependent upon those by whom he is surrounded, and yet capable of being one of the most tyrannical autocrats the world has ever known. I have said above that he is incapable of standing alone. That is true in the quiet of the peaceful enjoyment of all that belongs to home surroundings, the domestic, and even national life; but when his nature is wrought up in extreme combat and resistance, he will let nothing or no one stand in his way, neither would he recognize the limits of his power; for his fertile brain, in the midst of the greatest extremes and excitement, would invent methods and apply means that would be unique, and effective for the accomplishment of his designs. He is so organized that he is able to lay hold of and utilize the mental powers of those around him, and even to inspire knowledge from his opponents and from the astral; so that he will be capable of accomplishing marvelous things.

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#### A REFLECTION.

Night, and o'er the sleeping world  
 Deep silence reigns supreme  
 From far away to where those snow-capped peaks  
 Do stand like giant sentinels amid the gloom  
 The soft winds come and move  
 With lightest footfalls mid the dewy leaves  
 Of the great oaks, whose shadowy forms,  
 Enwrapped in somber stillness, tower above,  
 As if they feared to wake the sleeping things  
 That slumber in their bosoms.  
 Alone I stand within this quiet glade,  
 Watching the reflections of the things I see.—  
 Of stars and blazing suns and moving worlds  
 That gleam and flash like beads of burnished gold  
 Upon the bosom of this gently flowing stream.  
 How easy it would be to think, did I not know,  
 These shadows were the real! that all these orbs  
 Mirrored upon the waters quiet breast

Were there transfixed, and did not live and move  
 In the broad heavens above.  
 How easy we're deceived! We now believe,  
 And hold as true, a greater falsity  
 Than this delusion of the night could ever be  
 In thinking that this house of clay in which we live,  
 With all its sorrows, cares, and wanton joys,  
 Its pains and aches, its loves and selfish aims,  
 Our care and joy, its life our life, its death our death,  
 Cuddling all the toys it loves into our lap and nursing them  
 In fond delusion, as if they were our own.  
 And so it is with all things in this world of sense,—  
 Nothing but mocking shadows everywhere,  
 That for a moment greet us, then are gone,  
 Leaving but an aching void behind  
 To tell that they have been.  
 O fellow-man! how long shall we be led  
 To think this darkened vale of tears and dread,  
 This sin cursed world with all its vanity,  
 Can ever give to us the peace we crave?  
 Let's turn away and cease from chasing phantoms,  
 Grasping things that slip like shadows through our fingers;  
 Let's raise our eyes from gazing in the depths,  
 Where but reflections of the real we see,  
 To the great throne of truth o'ershadowing all,  
 And every thought and action henceforth be  
 A potent prayer toward that perfected life  
 Of peace on earth, good will to all mankind,  
 Which aching hearts have longed for all these years.  
 And soon we'll find  
 Life's chalice shall not be void of joys as now,  
 Nor filled with faded hopes and broken vows,  
 Nor tokens of regret for misspent years;  
 But life-giving dews, memories sacred, lofty hopes,  
 Shall fill our hearts o'erfull with praise to Him  
 Who holds the fate of all that is in his right hand.  
 And soon we'll see  
 This darkened vale of sin and misery rent in twain;  
 And soon we'll hear  
 His angels echo back a sweet refrain  
 Of glad hosannas from that shoreless sea,  
 To meet and mingle with the songs of men;  
 Angels to man, and man to angels back again  
 These loving words: "Peace be thine."

R. HARRY DILLEY.

## CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.

In writing for *Astrological Delineation of Character*, always send hour and place of birth, also state sex.

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We publish the following from the hand of a body whose soul is just beginning to awaken and impress the intelligence with the first lessons in divine truth. She, like all awakening souls, has to practice with her instrument, the body and brain, before the ideas will flow smoothly and clearly; but there is enough suggestive thought in this to make it worthy of a place in *THE ESOTERIC*, for the use of others who are in similar stages of development.—[ED.]

SNYDER, TEXAS, MAY. 10. 1896.

MR. H. E. BUTLER:

*Dear Brother and Teacher,—*

We remember that God's will is fully expressed in his commands, and in the prayer of Jesus to usward, given to the Apostles. Again, Jesus said, "The first shall be last, and the last shall be first." We note that Cain was the firstborn, but Abel was first accepted; Esau was first born, but last in receiving the legal blessing. Esau lost his blessing, or birthright, by depending upon the skill of the animal spirit that makes use of cunning schemes in handling God's laws, and seeks to be justified by the earthly father, setting at naught the Heavenly Father's laws and plan in the creation, which Christ was.

Esau shows us ourselves,—Adam's race disregarding the covenant of Christ. The red pottage indicates the blood or physical death of the body of Christ. Although it is eaten, or understood, by us, we go on with disregard to honesty, and yet expect the legal blessing, notwithstanding we thereby sell it. Christ bought the physical birthright of the race together with the spiritual one; and the birthright bought by Jacob from Esau indicates the illegal birth of Cain in the face of the laws of man's creation. Thus when the animal spirit—which is identified by its cunning, subtle, serpent character—comes to the Heavenly Father's plans, he will come second as a ruler, and man comes first. Yet both may have a human form alike, because the spirit of the beast of the field entered into the goodly bodies of our first parents, and so deceived them to think that they were of the animal order; and thus the spirit of lust, or the serpent, took their bodies as a medium, and set at naught the human order that God had created for himself, and set up the ways of that lower animal order in human bodies.

To understand the physical truth of Christ, or the physical lesson



we have in his birth, is the eating of his flesh of which he spoke. His blood indicates the taking in of our original God spirit and casting out the intruder, sending him to his own class of bodies that were allotted him in the creation, as Jesus cast them out that belonged in the bodies of swine. We note what was said unto Jesus on one occasion: "Why hast thou come to torment us before the time; what have we to do with thee?" This, the cunning race of Adam will meet with its own cunning skill, when the truth of the laws of creation has been uncovered and the truth that was murdered in the beginning brought to light the second time, as was showed in Christ the first time, and since then has been put in the background. Truly the Esau race is a race of cunning hunters; but honest truth, or Christ the legal heir, holds the deed to the race, and, when the end of the course of this law of sin and of death has come, all that have yet held on to the foreign spirit, or spirit of the animal, will repent too late; for that spirit is dwelling in a forbidden house when he is occupying a human body, and can but be refused the blessing of a lawful heir in the human order. Christ has paid honestly for the reign and rule—including a physical birthright—for a generation that will succeed us as a race.

"The days of the coming of the Son of man will be as the days of Noah." "Heaven and earth shall pass away, but my word shall not pass away." Cain was in human form, which was the likeness of Adam; but the seed word of God that spoke man into existence was not fulfilled, or filled full, so to speak, and so had the shape of his original order, but was filled with the spirit and principle of the order that had lust allotted him for a life which served for temporary purpose. That order was made subject to death and infirmities under the limit of time: so we are commanded to overcome that side of our house, before we can enter into our original state: for we are the house divided against itself, and cannot stand, being a cross between two orders; and, as Jesus said, we are a lie.

Not that we tell falsehoods; but our condition from birth calls for the death of the body. Being out of unison with any order, we do not manifest the complete word of the higher order, or our original order, nor the word of the original lower-animal order; but our mixed condition does belie God's word of truth. Hence Jesus was the truth of man from the beginning; and the serpent that deceived our first parents abode not in the truth. If he had, he would have remained among the beasts of the fields in the proper position allotted to him in the creation, and then the human tribe would have held their own birthright allotted to them. Lawful heirs to eternal life, they had only one task assigned them to accomplish; and, being the last created, they were the youngest of all God's creations.

Their minds were perfect; yet God knew they had need of a knowledge of the earth and all things pertaining to it, and so they were commanded to multiply in a knowledge of earth, and refine or subdue it: as if he had said, "I will not be satisfied with a superficial class of understanding of my works, but refine your knowledge." We say every thing clearly understood ends in a science; and so are God's wonderful works upon the earth. After the serpent entered in, our first parents became possessed of an experimental knowledge of that spirit, having already an experimental knowledge of their origi-

nal God Spirit; and thus they became a tree bringing forth after two kinds. This was a cursed state, and a confusion, a disgrace to true order. Physically we are that plant that God did not plant, and must be rooted out, because God planted each in his own order; and each manifests his original word or seed to this day save man. The cow, the tree, the vine, the grass, the fish, are all manifestations of truth, each of its own kind.

If Adam had been made subject unto death, as were all the others, God would not have put him out of the garden for fear he would take to himself the right to escape death after submitting his body to such as were subject unto death. We note that the work of Christ was to the end that man might be redeemed from under the law of sin and death, which is the law of the spirit within the race; for that spirit was not at first granted human bodies, but took it by subtilty. We know that Jesus came under the law, which was the body of his mother, but he did not come by that law; and how are we to come from under the law of a spirit until this serpent spirit be cast out, and thus its law would cease to reign within. Paul speaks of the redemption of the bodies and the groanings of creation, also of the reformation.

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I saw Jesus walking in the clouds with a long robe about him of a dazzling soft white, his face toward the south. I realized his interest in humanity; he so counts them as himself. If a man's hand was fast in a steel trap, how anxious he would be to loose it! just so is humanity in the steel trap of the serpent spirit, and does not know it. Jesus sees it. Your student gratefully, MRS. J.

San Francisco, June, 27, 1896.

MR. H. E. BUTLER:

*Dear Sir.*—My mother, Mrs H., wrote to you lately, evidently deprecating the influence your principles have had upon me. The chief reason for writing was the fact that I did not, in her estimation, take enough sleep; and my being of a very nervous temperament led her to fear that unfortunate results would follow. She has read articles written by clever medical men, in which it is asserted that insanity often results from habitually depriving the body of sleep. The consideration of that question may be laughingly dismissed by the clinching argument that these wise medical men who know how to cure all sorts of complicated diseases and who don't know how to *keep themselves well*, never heard anything about the regenerate life, and if they had, would consider it "contrary to physiological law." That is the expression a certain doctor used to me. I write to you to say, that, although I have struggled seven months without as yet perfect success, it is assured, as I am, by daily experience, becoming more and more master of the principle, and stronger in my power to control. The physical and mental results which I have already attained demonstrate infallibly to me the magnificence of your teachings; and I no longer have *faith* in you—that faith has turned to absolute knowledge of fact. You yourself, were such a thing probable, could not refute that which I, from personal experience, the world's greatest teacher, know to be true. Many people, my parents included, con-

sider this humbug. However, we must not cast our pearls in the mud under the feet of the swine. Do not think me condemnatory or selfish: I try to benefit those whom I may. Again I tender you my thanks and gratitude for teaching me what life is, and hope I may be of the same service to others.

Yours most sincerely, G. H.

Prior to receiving the following letter we had the one referred to from the anxious mother. From the standpoint of reason as established by the medical profession, and, in fact, from the experience of those living in the generation, she has good reason to be anxious about her boy; but in this regeneration, she has no cause whatever. She says: "He is still at a growing age, is not as stout and strong as most boys of his age, and I know that he needs at least eight hours of refreshing sleep 'to knit up the raveled sleeve of care,' as Shakspeare says. He sits in a chair and falls asleep over his book after dinner, continually arousing himself to keep awake. He reminds me of the Chinese torture which never allows its victim to sleep." We can not wonder at the anxiety of the motherly feeling, when she says in another place that three members of her family have become insane from over work at school. It is so hard for good people (for this is evidently a good family) to realize that they themselves during gestation lay the foundation for a diseased body and brain: so that unless the offspring by their own will conquer the diseased state thus inherited, they must inevitably pay the penalty. But when they see the desperate struggle on the part of their children to overcome, by almost super-human effort, the conditions that they themselves have inflicted upon them, we do not wonder that they feel anxious and worried. Thank God, we have in our possession the written evidence, as well as the knowledge of the existence in America and Europe of thousands of witnesses, to the safety and efficacy of these teachings. We withhold the name of the writer of this letter, not because we are requested to do so, but because it is something of a family matter, and the young man is in public life.—[Ed.]

2227 Calumet Ave., Chicago, Ill.

TO THE EDITOR:

*Dear Sir*.—Three months ago writing poetry seemed a lifetime away from me. One day I remarked to a friend with whom I have studied considerably, "It may seem absurd to you, but I feel lately *full of poetry*, as though I might write poetry some day." "Nothing we can conceive is absurd" was the answer. After dinner,—with us always simple,—I lay for my usual quiet on the couch, when a series of moving pictures passed before me—my first experience of this nature—and as the verbal descriptions came almost simultaneously, I spoke aloud the first six lines of the accompanying ("Suggested"). Pleased with the sentiment and rhythm, I secured pencil and paper

and immediately transcribed them. I returned to the couch, and upon closing my eyes, the storm was revealed with the accompanying description and the balance of poem. Since then I have been blessed with many beautiful pictures, many of them poetically translated. No two are similar; but, except this, all of them are in a bright, hopeful, happy tone. Thinking my experience may encourage others to let the power within dictate as to what their work may be, I enclose this. My attention has only recently been called to your beautiful work; but I have found great happiness in the two numbers of your Journal already received. Make whatever use of this may seem to you most desirable.

MRS. ELOISE O. RUDBERG.

SUGGESTED.

Wave upon wave, black error rolls away  
And leaves unclouded, truth's eternal day;  
Phantom-like joys intensify the gloom;  
Our world's a world of dead, a living tomb.

Man's but a shroud when all is dead within,  
His life a death, his impotence a sin.  
When forked lightnings flash and tempests shriek,  
He cowers and quakes, with blanching lip and cheek.

He hears aghast the voice of wrathful God,  
Whose will is vengeance, and who smites the clod.  
So be it! by the Law man makes the choice  
Or mighty roar or whispering "still small voice;"

But think not, man, thy kingdom to attain  
Till thou canst hear him in the gentle rain.  
Till thou shalt know him of thyself, a part.  
A living, loving Savior in thy heart.

ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

V. V. Littlefield, June 6, 1869, about 1.30 a. m. Tecumseh, Neb. Middle of ♃ rising, so that Mars is your ruling planet. Born in ♁, and polarized in ♃. You are clairvoyant, and will have beautiful dreams and visions; and by a proper training you would explore the seven planes of the astral world, and see its many wonders and delusions. You are also somnambulistic, and will have great tendencies toward the transcendental and could recover the memory of former lives. Do not spend all your time reading the thoughts of others; you have the knowledge within yourself. The end of '96 and '98, and all 1901 will be evil years for you.

C. G. Littlefield, Jan. 26, 1864, 3. 50 a. m. E. Bridgewater, Mass. 13° of the sign of the Archer on the ascendant; therefore Jupiter is your ruling planet, and if you will watch his progress through the different signs of the Zodiac, you will know your "fortune." ⊕ in ♃; ♃ in ♃. You are clairaudient, and may hear mystic sounds from the music spheres, as Beethoven and all the great masters did; also the astral bells, and knocks and ticking caused by "nature spirits"

as they sport and play around you, may be familiar to you. You should be more positive to the opinions of others, and you would develop a strong will, and if you would formulate your desires, and concentrate your thoughts daily on what you will to be, you will be astonished to see how your surroundings will come up in line with your thoughts and desires. The end of '96 and all of '97 should be a fortunate period for you.

W. E. Weir. Jan. 26, 1868, 11 a. m. Cambridge, Ohio.

4° ♀ rising, so that the beautiful Venus is your ruling planet. Born and polarized in Aquarius, a human sign. You are a clairvoyant and a dreamer, and will be fond of occult subjects. You will be able to penetrate through the seven planes of the astral, and come *en rapport* with the higher spiritual realms, inhabited by the Devas and other highly developed souls. In all your trafficking in and among the people, do not waste your opportunities to learn the lessons which your present condition in life has to teach you. Remember these two things: all things come from within; try daily to solve the riddle of the Sphinx. The end of '97 and all of '98 will be evil years for you in all things.

L. H. R. Feb. 11, 1855, 7 a. m. Grand Rapids, Mich.

21° ♈ rising on the ascendent, and therefore Uranus is your ruling planet. Born in ♋ and polarized in ♁. You also will have great mystic tendencies, which you began in former incarnations. You are clairvoyant and may have strange visions and curious dreams. If you will conserve your energies—by being still—instead of wasting and scattering them on external and temporary affairs, and if you will employ your concentrative and sex activities to develop the powers and capabilities within, you would become an illuminated soul. Remember there are far more power and force in silent vibrations than in physical activity. 1898 and 1900 will be evil years for you.

John Freeman. Dec. 2, 1862, 7 p. m. Birthplace unknown.

Middle of Cancer rising. Born in the sign of the Archer and polarized in Taurus. The position of Neptune shows that your forte is inspiration. You can sense the thoughts and desires of others; and you can receive guidance and instruction from those dwelling on the planes of the Devas, without losing self-consciousness, or going "under control." You will also be very sensitive to the finer vibrations of the cause plane; so that you could, under proper development, sense future events, and, like the prophets of old, know the will and mind of God. 1896 is likely to be a bad year; you may have much opposition and hindrance, disappointments and losses. Enter into no new speculations or changes of any kind.

A New Reader. March 30, 1869. Northwestern Illinois. No time.

⊕ in ♈, the head of the intellectual trinity; and ♃ in ♎, the heart of the reproductive trinity. If you will turn the fires of life inwards to feed the intellect or lower mind, which the soul sends out in search of knowledge and experience in the material sciences, perhaps you would make more progress in soul growth in this life by the second of the above methods. But you must not scatter and waste your superabundant thoughts, nor drift aimlessly through life. Like Esoteric students, you must formulate your desires, and learn to con-

trol and concentrate your thoughts, and have an object and method, and strive daily to be what you will to be. Determine to live no longer for the sake of your lower self,—your transient personality.—but only for the purpose of serving your higher self—that which endureth throughout the ages. Read "Practical Methods." 1896 and 1897 will be an evil period for you.

Mrs J. H. Hardy. May 24, 1868, about 9. 30 p. m. San Francisco.

Capricorn on the ascendant, and therefore Saturn is your ruling planet. The Earth was in Gemini—the Twins—and the Moon in the sign Cancer. You should be highly clairvoyant, and have strange and beautiful visions and dreams belonging to your higher consciousness; and if you strongly and persistently desired it, you could call up visions of your former life. The configuration of the Moon implies many changes during this life. It will greatly help your soul's progress toward union with the Spirit, or sonship, if you cultivate the "ethics of repose," and self reliance. Read the article on that subject on page 97, No 4, Vol. I of THE ESOTERIC. From the end of 1897 to end of 1899 will be an evil period for you.

Maud Elliot, March 4, 1874, about 7.30 p. m. Battle Mount, Nev.

The celestial balance was rising in the east, so that the beautiful Venus is your ruling planet. Born in  $\times$ , and polarized in  $\sphericalangle$ . You are somnambulistic, and may talk and walk in your sleep, and thus tell all your secrets. Your polarization will enable you to inspire knowledge and facts on both sides of a question, and you will thus be able to draw just conclusions concerning it. But I judge you will be much inclined to pleasure, society, music, etc.: that you will also be fond of novelty; and that you will experience much unaccountable opposition and hinderance. 1897 will not be good for you: act with great caution.

A New Reader, Aug. 6, 1858. Northwestern Illinois. No time.

Birth sign  $\Omega$ ; polarity  $\ominus$ . There are two methods of promoting soul growth: first, by illumination from within, when wisdom and knowledge will be imparted to the soul by the spirit within, which, again, will be reflected on the intellect, and thus enable it to direct and command the passive or interior mind which controls the involuntary actions of the body; and second, by the lower manus, or objective mind, gaining knowledge and experience by trafficking and experimenting in matter, and thus helping to build up the permanent and ever growing individuality within. Now, being born and polarized in intuitional signs, the first of these methods is perhaps the best for you; and, like Jacob Boehme, you would thus "learn more in one quarter of an hour than you would learn in a lifetime at a university or college." But try daily to preserve an even tenor of mind, and extend your love of home and family to that of humanity. 1896 and 1897 should be a fortunate period for you.

E. E. W. Jan. 10, 1866, 6 a. m. Grand Rapids, Mich.

$28^{\circ}$   $I$  on the ascending angle. The  $\oplus$  in  $\mathcal{V}$ , and the  $\mathcal{D}$  in the sign of the serpent. You have five planets in the ascendant, and therefore you should have great magnetic force and influence, and carry all before you,—born to employ others, and to provide for their needs. You will be clairvoyant, and have mystic dreams and visions. I see nothing evil in front of you for some time.

## BOOK REVIEWS.

YE THOROUGHbred. *By Novus Homo.* 129 Pages. A number of "The Health Culture Library," issued quarterly. Heavy linen paper, \$1.00 per annum. No. 30 East 14th Street, New York, N. Y.

This seems an unfortunate title for a book containing so much thought; for we think that the author is doing some thinking on lines of great importance and hitherto little understood. The first chapter deals with the physical elevation of human life by using the same judgment and common sense in the production of children as in the production of thoroughbred animals. The second chapter is devoted to an exposition of the subtler forces of life. The third chapter treats of man Americanized; the great Republic, its status, dangers, duties, and its future. A few quotations from its pages will enable our readers to judge of the character of the book.

"No civilized people would, for a day even, tolerate the known raising and letting loose upon the community of multitudinous rattlesnakes, nor can they with impunity suffer the multitudinous reproduction of criminally vicious, low-grade human animals of a still more dangerous brood than even 'rattlers' are; nor can the day be far distant when healthy, wholesome, well-regulated, progressive, and really beneficent human society will longer tolerate the known multitudinous procreation of radically diseased, imbecile, or other naturally worthless and injurious low-grade animals of any class or kind. *Salus populi suprema est lex!* Individual liberty and so called parental rights must be circumscribed and bounded by the common weal.

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It is also a fundamental fact of infinite import to know and practically to appreciate, that the electricity of each individual male or female has a 'peculiar' (that is, its 'own') quality springing from and dependent upon inheritance, nurture, mental, moral, and spiritual pabulum, self-direction, reflection, companionship, and social and other like surroundings; and hence it is that the electricity, or 'magnetism,' of one person, male or female, is physically, intellectually, and morally, healthy, pure, and elevating; and that which inheres in and emanates from another is physically and otherwise, depravingly and degradingly unhealthy and impure, according as the individual is physically, instinctively, intellectually, morally, and otherwise inherently good, bad, or indifferent. Moreover it is an important correlated fact to be borne in mind, that each individual is constantly surrounded by his own peculiar electrical atmosphere, whose activity, quantity, and quality are concordant in all things with the real character and characteristics of the individual.

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In fact, unless soil qualities and other geological characteristics are taken into consideration, it becomes wholly impossible to satisfactorily explain the many and great tribal and national varieties, say, of the Caucasian (Aryan) race now spread over the whole of Europe, much of America, and numerous other portions of the earth; nor otherwise can be clearly understood the specially distinguishing physical and other differences of the various peoples of Central and Northwestern Europe and their descendants throughout the world. The stalwart Celtic Scot is chiefly indebted for his massive bony fabric to the abundant limestone in the greater part

of the soil, and in the rocky substratum of his native heath. Lime, in one form or another, is the principal substance composing bone; and where lime rock abounds, the soil, the water, and the vegetation are surcharged with lime, and hence comes the abundant supply of bone food for man and beast; and thus the massive bone fabric of the Highland man has been nourished, upbuilt, and maintained through long continuous generations. If, on the other hand, the earth supply of lime is deficient, the bone structure of the human animal suffers from lessening nourishment; and hence a diminishing size and strength of bone in man (and in the other animals) will be the result, and in process of time will lead to the collapse and even the extinction of the race from bone-food starvation."

While he handles his subject purely from the external reasoning standpoint, he has certainly done well from that plane. It is impossible for one who has not reached considerable attainments in the inner life to know from definite experience the laws governing mind and the subtle forces of which he treats; but it is marvellous how near—from the theoretical standpoint—he comes to the truth. The reading public will receive and appreciate the thought presented in this book much more than if it were given by a Master in the occult. It is a book which we sincerely hope will have a large circulation; for its character is such as to lead the reader into a broader understanding of the laws governing human life, and the subtle forces with which it is dealing continually, and of which it is almost entirely ignorant. In fact, the whole work is sparkling with bright jewels of thought and good suggestions to the thinker.

**OUR PAPER.** *A weekly Journal of 16 pages.* Published by the "Massachusetts Reformatory" at Concord Junction, Mass.

This paper of 16 pages is a record of the subjects of interest, classes, meetings, and doings at the "Massachusetts Reformatory," together with items of general news and advancing ideas. We give the following quotation which shows that the editor is awake to the leading thought of the day. We are heartily glad to see the Esoteric work carried into these institutions. He has dealt more fairly than the ministers, doctors, and many journals do, who are using *THE ESOTERIC*, and, in many instances, the language, verbatim, without even mentioning its name.

"We have too often limited the term 'regeneration' to its spiritual meaning and failed too frequently to use it in its truest sense,—the physical. The value of emphasizing the latter meaning, especially to our young men, should not be lost. The effort to revive the spiritual life fails in the majority of cases, I believe, through the lack of teaching the importance of conserving the generative principle of our life. We should urge young men to come to know God, but to this end they need to know themselves better; the idea that misguided experience will teach them the physical laws of being is folly, it is ruin.

The mastery of the instinct of generation is the greatest victory that a young man can have within himself; without absolute control of the generative function there can be no happiness, there never was holiness. By the elements of life is new life created, and by the retention of that life alone can our bodies be renewed from day to day. This is the basic principle of the so-called Esoteric movement. Disobedience of the mind of man to Christ's law of purity has been the greatest sin of the ages, and it is the greatest agent of ruin,—moral as well as physical—that is at work in our land to-day. The lust of the flesh is a great enemy of man; indeed, one writer says, 'This monster is guilty of all the crime, all the heartaches and sickness in the world.' In another place he writes, 'We challenge the world to bring from the history of the past one instance of a criminal character who was chaste in these respects.'

The positiveness of the claims show the clear trend of thought on these subjects



that is taking possession of the minds of many. Moral regeneration begins with the physical. The life of the spirit must be based upon a sound morality. A low and impure mind can have no exalted thoughts; the man with unholy desires, and uncontrolled passions, and with a nature that is wholly animal, will end his life in failure: none but the pure in heart can know God.

We find the characters of men written in their faces: shall we not read the record of sin there? Yes, even to men these things are apparent. Who then would not strive for self control! Who would not gain a noble life! Who would not make it his aim to attain to joys that transcend earthly delights and become linked to the eternal! Our future hope lies in God; what then must be our conduct when, "All things are naked and open unto the eyes of him with whom we have to do?"

**ELECTRICAL DOINGS.** *An illustrated monthly Journal devoted to the practical explanation of Electrical Science.* Published by Electrical Doings Publishing Co., at 15 Cortlandt Street, New York, N. Y. Price 5¢ cents per year. Sample copy sent to any address for 5 cents.

It contains several special articles, which it illustrates, showing how electricity is generated and applied to useful electrical apparatuses. The explanations are made in language stripped of all unnecessary technical terms and are interesting and easily understood. It is a valuable aid to the young man who wishes to devote a one of his spare time to the rapidly expanding field of electrical development. Electricity, notwithstanding its wonderful advancement in man's knowledge of recent years, is yet, in all probability, still in its infancy. Its application has become so manifold and so useful that it opens up a vast storehouse of bright possibilities to the young man who will acquaint himself with either its practical or scientific developments. The general reading matter of the paper is entertaining and interesting to all, and well worth the subscription price charged.

**A TALK OF TWO NATIONS.** By W. H. Harvey. 302 pages. Paper, 25 cents. Coin Publishing Co., 134 Monroe St., Ft. Dearborn Bldg., Chicago, Ill.

In the plot of this book is a plan on the part of the money kings of England to reimburse their diminishing treasury from the stores of American gold, by bribing and inducing an influential American Senator to put on foot the demonetization of silver in his own country. It is understood by the scheming parties that the success of their plan will impoverish the working classes, make money scarce, and, in short, will be the ruination of America. The work was published in 1894; and the results set forth therein seem by this time to have been well verified. The silver politician will do well to read the work during this campaign; for he will find there strong arguments in favor of his theories.

**WASHINGTON, OR THE REVOLUTION.** By Ethan Allen. 258 pages. Paper, 50 cents. F. Tompison Neely, publisher. Chicago Ill.

The work is a dramatic history of the Revolution. For those who have time to dwell in the past, it will be entertaining and instructive. Many of the incidents are graphically pictured; and in becoming familiarly acquainted with the *personae dramatis*, events of such historical interest are as vividly impressed upon the memory as are the scenes in the plot of a fascinating work of fiction.

## EDITORIAL.

"DIVISION OF THE ZODIAC BY THE ANCIENTS. The manner in which the ancients divided the zodiac into twelve parts was both simple and ingenious. Having no instruments that would measure time exactly, "they took a vessel, with a small hole in the bottom, and having filled it with water, suffered the same to distill, drop by drop, into another vessel set beneath to receive it, beginning at the moment when some star rose, and continuing till it rose the following night, when it would have performed one complete revolution in the heavens. The water falling down into the receiver they divided into twelve equal parts; and having twelve other small vessels in readiness, each of them capable of containing one part, they again poured all the water into the upper vessel, and observing the rising of some star in the zodiac, at the same time suffered the water to drop into one of the smaller vessels; and as soon as it was full, they removed it and set an empty one in its place. Just as each vessel was full, they took notice what star of the zodiac rose at that time, and thus continued the process through the year, until the twelve vessels were filled. Thus the zodiac was divided into twelve equal portions, corresponding to the twelve months of the year, commencing at the vernal equinox. Each of these portions served as the visible representation or sign of the month it appeared in."

We take the above quotation from "*Notes and Queries*," which, by the way, is one of the cleverest little magazines among our exchanges. We wonder, however, that the editor did not see the fallacy of this statement. Were the experiment tried, it would be found that the evaporation of the water would preclude the possibility of anything like an accurate division. While we know that he has accepted authority for what he says, yet it is strange that even "accepted authorities" so frequently draw upon their imagination for explanations of things they do not understand. If the authority had said that the ancients had used sand for the purpose of marking the divisions of the zodiac, it would have been more reasonable; for we know that the hourglass is a very old method of measuring time. But even this would not stand the test of investigation, as the signs of the zodiac are not divided into equal spaces of

time. The rising signs have a duration of from 1h. 13m. to 2h. 35m.; and there is also a variation of time in the duration of the different signs in the yearly zodiac. So that, it matters not who the authority for the above statement may be, it is obviously unreasonable and untrue.

On the other hand, we have from Bible history that the ancient Patriarchs were so sensitive as to be able to meet and talk with the angels of the Lord; and that even Balaam, who taught Balak to cast a stumbling block before the children of Israel, was able to receive true prophecies concerning Israel's future. We know that one who is thus sensitive is also able to sense the qualities of each of the signs, and can distinguish the exact moment at which these signs change,—the rising signs, the moon's signs, and the signs of the yearly zodiac. The fact that the names of the signs indicate their inherent characteristics and also their alliance to the different organs of the body, is in itself a sufficient proof that their was no superficial method of determining the duration of the different signs of the zodiac.

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It may be of interest to some of our friends to know that the Fraternity has a pipe organ. One of our members is a professional organ builder; and during the winter months he has brought into existence, although not yet quite completed, a pipe organ of one manual of 56 keys, C<sup>c</sup> to G. The stops are:—Open Diapason, 44 pipes; Lieblich Gedact, 12 pipes; Melodia, 44 pipes; Salicional, 44 pipes; Octave, 56 pipes; Pedal Bourdon, 25 pipes; Octave Coupler; Pedal Coupler; total number of pipes, 225. The organ is built principally of cedar, which is peculiarly fitted for the purpose. Sugar pine and some hard wood are also used in its construction. The bellows have half the "ribs" inverted, which insures an equal pressure of wind. The manual is enclosed by a swell box. The tones of the instrument are of unusually pleasant quality; and at our house, a mile distant, its mellow notes can be heard so distinctly as to make it possible to distinguish what is being played. We have with us an organist of fine ability, whose musical education was received in Germany under some of the best masters.

This opens the door for us to begin the study of a new and higher order of music. The vibrations of music accord with the senses of the human organism; and these various vibrations will call into activity whatever mental, emotional, or spiritual conditions may be desired at the time. Every one can observe, if they will, that they have not the same feelings, emotions, or thought conditions for any length of time,—they are constantly changing with the changes of the astral conditions; and we hope in the near future to be able to present the world with tone harmonies suited to these changes, and thus through instrumentality bring the body, mind, and soul of the people into harmonious vibration with the God of creation.

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Our brother F. S. Chandler of Toledo, Ohio, is doing a good work in the distribution of "Practical Methods." He has established what is called a "Good Will Chain," by which means he is succeeding in selling great numbers of this booklet. Beside this he is interesting many through personal effort, having organized a society in his town. If others who are interested in the distribution of "Practical Methods," and in the Esoteric work generally, would follow his example, great good might be accomplished among the people. What is needed now is personal effort and influence. The land is so full of new things that the people have no time to examine into all; therefore the necessity of a personal presentation of this thought.

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We hope that our friends will remember that we are pleased to receive letters of experiences, visions, etc., for publication in THE ESOTERIC. Many which we have received have not appeared, either because we did not deem them of sufficient importance to the reading public, or because the subject matter had been familiarly treated in the columns of THE ESOTERIC. We hope no one will feel discouraged because one letter has not been published—try it again; it will do you good, whether it is ever published or not. It will also give us the opportunity to select the most valuable material to aid the Esoteric student.



of chemical force,—the force of confined boiling water, the force in heat, the force in light, and the force in electricity. May not all these distinctions be without a difference? Is not all energy electric?

Again, we may ask, What is electricity? It is found in everything. We are satisfied that the time is approaching when man will be able to convert all substances into electricity; and might we not as well prophesy that he will discover means—instrumentalities—by which he will be able to convert electricity into any substance he may desire. Qualities may be discerned and conditions made to govern them, and the proper number of vibrations may be produced, which will solidify any particular quality into substance; but force alone can do no more than gather all qualities in mass.

There is evidence that there are two general divisions in electricity, namely, the positive and negative: the one meeting neutralizes by equal balance the other. By separation of either of these, great energy is manifest. Again, these may be divided into both kind and quality.\* To illustrate this, let us examine electricity as manifested through the human organism. We find that, in proportion as a man possesses a fulness of life and energy, he is able by touch and sometimes by proximity to make others conscious of the electric energies emanating from him. Men possessing certain qualities of this electric energy can produce some remarkable physical phenomena.

Now, one who is sensitive and observant perceives that the electric energy emanating from the human organism has, when he meets it, a varied effect upon his own sensibilities. He may not be able to define why it is so, but he knows that the electric current from some persons is pleasant, while that from others is not so. This much discrimination every one possesses; but there are some, especially among those living the re-

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\* We are necessitated to give something of an arbitrary meaning to the words 'kind' and 'quality,' as they are so loosely defined by our standard authorities. By 'kind' we mean to make the distinction that is made in speaking of hydrogen and oxygen: it is not supposed that oxygen is the same element as hydrogen; each is separate and entirely different from the other, is not the same 'kind' of material or element. As to 'quality,' we mean the gradation in degrees of refinement of the same substance. We speak of flour as being fine, coarse, and coarser, also of degrees of refinement of certain chemical elements, which designates the 'quality' of any particular element. There may be many chemical elements, all of the same degree of refinement; in such a case they would be of the same 'quality' but different in 'kind.'

generate life, who are able to discern the fact that the very qualities of the electric energy emanating from some persons is very fine, and that of others is coarse; that the qualities of these emanations correspond to the organic quality of the individual's mentality and life.

It is also known—and yet not known—that mental action produces an entirely different quality of electricity, or force, from that which emanates from the physical body. It is also known that if a person is highly intellectual, the electric force emanating from him will produce mental action in another; that is to say, a superior force of electricity, of a quality which produces mentality in the individual himself, has sufficient force to set in motion the mind organs of a sensitive who comes in immediate proximity to him.

There is a large class of minds at the present time who are searching for the cause of the kind and qualities of electricity in this as well as its general manifestations; and they think to find the 'kind' in the number of vibrations. It may be found that 'kind' can be determined by the number of vibrations, but the number of vibrations will not produce 'kind.' If, when mechanical genius has succeeded in obtaining instrumentalities by which vibrations of electricity from varied persons and things are measured, it is found that 'kind' is determined by their number, it will for a long time postpone the discovery that the number of vibrations will not produce the 'kind' of elements.

For our part, we are satisfied that quality—that is, degrees of fineness—governs manifestation, and, consequently, the number of vibrations per second. We have also had reasons to believe that 'kind' may be widely different while the number of vibrations are identical; therefore we have concluded that this subtle energy is the builder of all things; that it is differentiated in 'kind,' not by the number of vibrations, but by virtue of the inherent substance; and that the vibrations per second govern the material organism that is being formed as to fineness or coarseness. For instance, the vibration that is used in electric telegraphy makes fine or coarse marks upon the paper according to the number of vibrations produced by the operator. The phonograph, by the sound of the human voice, produces indentations upon the tin foil, or the substance under the cylinder, and the number of indentations vary with the quality of the voice that is talking into it.

So it is with growing plants of varied kinds, as well as with the human body: the inherent life substance attracts to it, first, the 'kind' of electricity, and the number of vibrations per second are governed by the inherent 'quality.' We might illustrate this by the dentist's instrument for filling teeth: if it produced a less number of impacts to the quantity of gold in the tooth, the filling would be called coarse; it would appear as the graining of wood. Is it not so with the "packing" together of the atoms in the growing plant, or the elements of flesh in the animate body. For growth and development there must be something present answering to the electric battery: one battery producing the positive, and the other the negative electric force. These batteries are found in the male and female principles brought together for the construction of the new organism; and the number of vibrations per second is governed by the interaction of the two forces,—centrifugal and centripetal,—one expanding, the other meeting it, checking expansion, and contracting it; thus beginning the motion of the beating heart, which is the first manifestation of all life, and is the center from which all life begins to take organic form.

If, in warm weather, a fresh egg be placed under a hen for twenty-four hours and then be broken into a vessel, there will be seen a point of blood, not larger than the point of a pin, which has begun to throb like the beating of a heart, the little point going out and returning in regular cadence, and out from it begins to form the blood veins. This expresses to us the fact that life and energy move in cycles, from, perhaps, millions of years in the systems of celestial bodies, down to the diminutive cycle of a heart beat. The positive energy rises to find freedom in the expanse, and the negative energy arises to deny his liberty to scatter in space; and with the mother love and care and anxiety she hastily meets the expanding energy, coerces him back to his center, relaxes her hold, as it were, for a breath, when he again rises in his aspirations and seeks liberty. Thus the vibrations are made by the making and breaking of the currents of electric energy, and the number of vibrations by the fineness (rapidity) of its motion.

Where one possesses a fine nervous organism and activity is very great, he will, perhaps, make a half dozen movements while another is making one, thus demonstrating that activity corresponds to the number of vibrations of the electric or mag-



netic currents of the body. Where the magnetic force is great and there is but little resistance from the positive, solid, inert—or nearly so—masses of matter are found; and the more of the positive element is added to the mass gathered by the negative, the more activity obtains, the wider the scope of activity, and the less dense becomes the body.

We draw from the above the conclusion that all force arising from what is known as gravitation is a purely negative force concentrating upon itself—is purely feminine, and, when worked out in mind, is the mother love and care; that all expansive energies are positive and belong to the realm of the paternal thought,—expansion, and comprehension of knowledge. These two factors divide in man and woman; and in the perfectly developed pair, the love principle in the woman and the thought principle in the man are guided and controlled by intellect, so that they may be directed to, and lay hold upon, any quality of force existing in nature. All things in nature find their ultimate in the perfect man and woman; and, by turning their thoughts upon any principle, such a pair may bring it under the control of their will, guide and direct it as if it were their own intelligence.

But until woman has enlarged the sphere of her love to all of God's creation, and man his sphere of usefulness and thought to the universe, having conquered every particle of selfishness or love of possession, they can only draw within the boundary of their own circle, and use such of these universal forces as their mental limitations admit. But when they have thus freed themselves from selfishness, which is limitation, and have taken in the sphere of the universe with their love and wisdom, then, through their mental powers, they may, as it were, link the batteries of their life to any principle they may choose, and govern it in its operations throughout the universe; or any number of these principles combined, causing them to act and interact and produce whatever would be useful and good to all, being limited only by their power to grasp the universal mind currents.

But we are getting into too deep water to travel further in this line. We now see where this principle of force is changed into power to do and accomplish, to serve the uses of the mind of the Creator. Therefore let us return to the expression of force as we see it manifest in men and women.

We hear that such a one has great force of character, or that a certain one lacks it. Why is it that there is a lack of this force in some cases, while others have a superabundance of it? It is human to condemn the absence of it, and, in extenuation of this deficiency in a friend, we sometimes hear it said, "He simply hasn't it: it is not a factor in his organism." But I think when the laws are understood and methods suggested, all who have the will may possess the force; for all the principles of nature are round about us, pressing in upon us from every side. The only prerequisite for possessing any of them is, first, freedom from fear, second, sufficient confidence to place oneself in the attitude of using a principle, when it will rush in and fill one to the fulness of his capacity to receive: and not only so, but it will at once begin the work of building added capacity by increasing the strength of the organs and muscles through which it finds expression.

If this principle of force is continually used, it will build up a giant body and brain. Look, for instance, at the athlete whose mind and habits are continually in the attitude of gathering and developing force in the physical body. Again, see the man who is constantly struggling with his fellows in the manipulation of moneyed interests. See with what facility, in many cases, he will, through the power of mind, coerce his antagonist into submission to his will.

He who has studied the subtle forces of mind, and is in a position to be an opponent of one of these men, knows something of the overwhelming force of his words and thought. The student of human nature, as it is expressed in the language of form, is not necessitated to meet these parties in conflict in order to know them: he recognizes them at sight, and describes the particular lines in which that force will be most successful. Nor is it alone the student of human character who recognizes these people; for every one feels their superiority as soon as he comes into their presence, although it may be undefined to himself.

Again, let a man of gentle mein, without much force of character, become very angry—so angry that all fear is banished. Observe him move toward an antagonist, with a fixed determination to conquer him in combat. Although he may have been accustomed to moving around with a peculiar loose swing of the body, see how quickly he becomes erect, every muscle is

tense; and, as he goes forward, all swaying of the body to the right and to the left ceases, and he moves as direct as an arrow to the mark. As he holds that attitude of body and mind, in his presence one can feel a complete cyclone of force gathering in upon him, and whirling, as it were, about him. Such a one may well be feared, and usually is, unless the opponent has placed himself in the same mental and physical attitude. Then it only remains for the two to determine which has, through experience, developed the most efficient organs and muscles for that force to act upon and through.

Let any one, for purposes of experiment, assume this physical and mental attitude and move in it for a few moments, and, during the time, let him analyze his feelings. It will be observed, that, in a few moments, he will gather all the force his body is able to stand. Force thus gathered and guided and controlled by the intelligent will, produces dominant power. Power can not reside with fear: fear is always an expression of weakness. Weakness and strength are like fire and water; water, like fear, will extinguish the fire of energy and power.

This force that gives strength, let it be of body or mind, is electric in its nature, and electricity generates electricity. The electric energies inherent in the man are like the direct current on the wire: it does not possess as much power as the superinduced current on a wire parallel with it and insulated from it. This superinduced current lays hold on the energies of the universe, while the direct current is dependent upon the battery from which it comes. Of course, the stronger the battery, the stronger will be the superinduced current. So the man who lives the regenerate life, and, by a systematic method, develops all his faculties and functions to their fulness, and trains the mind to turn on the electric energies to the body or brain, or both combined, may develop within himself almost unlimited power, which is the ultimate of force.

The scientific experimenter is now, through mechanical electricity, developing wonderful manifestations of power, and surely the thing produced must be far inferior to that which produces it: therefore, how much greater and more diversified must be the powers latent in the human mind and body than in any mechanical instrumentality! If God created all things from himself by a word—thought formed by the mind and sent out by the will—then it follows that all electric energy is but

the force originating in that creative word; and, when man knows how to control and dominate this force, it will give him "dominion over the fish of the sea, and the fowl of the air, and over every living thing that moveth upon the earth."

The X ray, the latest scientific wonder, has been known and used for ages by the few who have given their mind and life to the study and development of these natural powers. But the utility of this ray was not by means of mechanical instrumentality, but through the body and mind of the master. His body was the battery and his mind the director of these refined currents of electric energy. He could turn them at will through the eye and penetrate solid substances. By means of these electric energies he could form a connection with any person or place, and see and know what was there, and, according to his pleasure, could use a controlling influence through uniting his mind consciousness with the electric energies sent forth: and thus his power and presence were felt as vividly as if he were present in person. He could send this force, impregnated with his thought, into any creature, let it be reptile, animal, or man, and cause it to desire, yea, will, to do his will.

This manifestation of dominion—power to dominate—has been in its infancy in the masters of the past; but as the present civilization of America and Europe has developed a higher order of manhood and womanhood, so much greater will be the knowledges and powers of this people when they have laid hold upon similar methods. When they have abandoned the crude methods of a less enlightened age, and have laid hold of the knowledges now within their reach, by applying methods to place body and mind in a condition which will enable them to inspire—draw in—knowledge from the fountain of all knowledge, the powers that they will gain will transcend those of the orientals as much as the powers of the gods transcend those of men.

[To be continued.]

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"I sent my Soul into the Invisible  
Some letter of the after life to spell;  
By and by, my Soul returned to me,  
And whispered, I myself, am heaven or hell."

## HOW I CAME TO WRITE BEN-HUR.

BY GENERAL LEW WALLACE.

We copy the following because it furnishes so many illustrations of the wonderful workings of the law of mind. How perfectly does the realistic and intimate association of General Wallace with the creations of his own imagination accord with the law of creation as shown in the Esoteric teachings! The Bible says, God created the world and all things in it by a word.—a thought formed in the mind, imaged forth by the intellect, given actual life and power by the mind and will of the thinker, and, lo, man was the ultimate,—the image, or expression. General Lew Wallace entered into and became the expression of that creative mind by leaving the external senses and going into the interior self and giving freedom to that God-like principle of the soul.—forming images, pictures, and reflecting them upon the intellect, which had only to clothe them with words and to cause the hands to transcribe the words, which would, in turn, reflect those images upon the mind of the reader. On giving freedom to the soul to act without being trammelled by the intellect and the physical senses, the soul was able to travel back over those scenes, and to make impressions upon his intellect wiser than all his research. If such an one, through living the regenerate life, could have had opportunities for the development of the soul powers within him, his ideas concerning the wise men and their doings, as well as many other passages in his books, would not have fallen so far short of the standard of many of his ideals, and the true standard of such lives and characters. He made his sages possessors of certain occult truths of which he himself knew nothing, and nothing of the laws by which these powers were obtained. Had he lived the higher life, his work would have been one of the most perfect of the productions of the nineteenth century.

The experience of the author in writing this book suggests ideas to the Esoteric student who is trying to gain powers of mind, that could not be given in long lessons of direct teaching. In it will be seen the utility of concentrating the mind upon one thought or idea and excluding all others, and living in that thought, which means nothing more or less than the creation of a real from an ideal condition. This is what gave rise to the Hindu saying, that man creates his own future world. The Esoteric student who is creating within himself added life and refined sensibilities can, by the same method, float away, as it were, into the very mind atmosphere of the Infinite, and there think, know

and realize the wonders of that great nature of which the ordinary mind knows nothing. Therein resides the world of causation, and the human soul that is free can traverse that world throughout the phenomena of the material world, perceiving both cause and effect. Thus he may not only study science, but that which lies behind and transcendently beyond known science. Remember that all the wonders of the occultism of the Magi, and, above all, of the Christ-like knowledge and power, will be found in the perfection of this mental attitude hinted at in the following statement by General Lew Wallace.—[Ed.]

The question of how I came to write "Ben-Hur" has been put to me so many times, and by so many people, that I at last decided that the answer might be interesting.

The beginning of "Ben-Hur" was brought about by a quotation from St. Matthew: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." This quotation affected me more than any other which I had ever read. How simple it seems, and yet analyze it and discover the difficulties which beset you. It says these Wise Men came from the East, and yet gives no idea of their number. The star which they followed could not have been set in the heavens, for had it been so it could not have led them. They could not have walked the entire distance, yet how could they have known when they reached their destination? What was there in that rude hamlet, what about that babe in swaddling-clothes, to lead them to suppose that they had found Him for whom they sought? A king in a stable-manger!

All these ideas had surged through my brain, and in 1875, as I was recovering from the siege of restlessness after years of service in war, I determined to write down these ideas, beginning with the meeting in the desert, and ending with the birth of the Child in the cave of Bethlehem. I was not in the least degree influenced by religious sentiments. I neither believed nor disbelieved. Preachers had made no effect upon me, and I can truthfully say that my attitude was one of indifference. But when my work was really begun, I began to write reverently and with awe. With most writers the characters which they

create become living creatures to them. It was so with me. The characters of "Ben-Hur" were living beings. I knew them by their features. I talked to them and they answered me. Some of them I detested, and others I loved, and lived with them in constant companionship. They knew me equally as well. Think of the society to which this companionship admitted me. The ride with Balthasar in the desert, the company of the mysterious Three, the journey to Jesus and the cave of Bethlehem; hearing Herod in conversation. Think of lying with the shepherds in their sheepfold on that cold, clear starlight night, walking with Joseph past the tomb of Rachael, and more than all, of being in close communion with that lowly maid who afterwards, in the good old Catholic phrase, was called the "Mother of God."

Well, I finished the serial I then proposed to write and put it away until I should find courage to make use of it. In all this time the thought had not once occurred to me to make of my notes a full-grown book. This may be surprising to many people, and, if so, I would ask critical examination of the beginning of Book II. It will be found to be the beginning of a novel. It is even possible for me to fix the place and hour of its conception, but I need only say that one night in 1876 I had been listening to a discussion on God and Heaven, Christ and His divinity. I had trudged along in the dark with no aid except my thoughts, good or bad, as they might be, but at that time I became ashamed of my ignorance. The mortification of pride which I endured, if I may call it so, decided me to study, if only for the gratification of having convictions. But how should I conduct this study? Delve into theology? I shuddered. I had considered the theories of theology but the husks of unprofitable research. It seemed a mechanical religion, and I determined to read the Bible, and the four Gospels, and rely upon myself. When I began upon my subject it seemed dry to me. I searched for some way to make it bright, to give it a color of pastime, and yet to keep it interesting. My manuscript had ended with the birth of Christ, and I determined to go on to the end, but obstacles seemed to hem me in on every side. It has been said that one

should never start without being able to see the end from the beginning, but in this instance the intermediate state loomed up before me like a giant of despair. I had my beginning. Could anything be more remarkable or beautiful than the birth of Christ? No book ever had been published with a theme fuller of romance and poetry. I saw my conclusion. A climax, which, in its tragic intensity, could not be surpassed. What could be more stupendous than the crucifix? But what was I to do with the eighteen or twenty years which had elapsed from the time when the Child was taken to the Passover, and when he had become a Man, with a mission? I at length decided to use that interval to show the condition of the country at that time, and of the need for the Christ-Man. There was no lack of interesting features, life was full and joyous, but with the exception of a few pearls by the wayside, there was no suggestion of religion.

I was fully aware that to make my work acceptable it must be painted in actual colors. The Greeks, Romans and Egyptians, must be real characters, and the only way to accomplish this was to make constant reference. I thoroughly examined books, catalogues and maps, and when I began writing, I had a chart before me which showed the sacred places, and the country which I was to describe. Travellers told me of animals, and gave me local colorings, and constant reference saved me from mistakes. My greatest obstacles seemed insurmountable. A Christian world would not tolerate a novel with Christ as its hero. Yet I realized the necessity of writing of Him, of keeping Him constantly as the leading figure, yet with no sermonizing. It is a noted fact that few books which have been written by preachers have met with success. The sermon will crop out, and the pulpit is always in evidence. I was resolved to have no sermonizing, but I hardly knew how to avoid it.

I first determined to withhold the reappearance of the Savior until the last hour. I would have him always on the point of coming, that His appearance might be looked for, to-day just over the hills, to-morrow at the summit, with the hosts looking for him, tearfully yearning for his presence. My next resolve



was that He should not actually figure in any scene, and my only violation of this was when the cup of water was given to Ben Hur at Nazareth. A third purpose was to have every word which he supposedly uttered, the exact words of sainted biographers. The least amount of time out of my five years' work was given to actual composition. It was largely in research. I afterwards discovered that I had made, but one error, and that was in my description of the Bay of Naples, when I referred to the smoking mountain. I was four years too previous. When written to of my mistake I looked the matter up, and found that at the time referred to, Vesuvius was supposed to be an extinct volcano, and not until four years later did the mountain begin to smoke.

Do not imagine that I wrote every day. Although it was my desire to do so, I was a bread-winner, and had duties to attend to. There were days when Ben Hur would call to me, and with persistence; on other days some other character would do the same, and at such times I was powerless to do aught but obey, and was forced to fly from court and client. Many of the scenes of the book were blocked out in my journeys to and from my office. During a trip from Indianapolis to my home, when I was delayed upon the road, I wrote the little song of Tirzah's, which has several times been published. But the greater part of my work was done at home, my favorite writing-place being in the garden, beneath an old beech tree. I have a peculiar affection for that tree. How often when its thick branches have protected me with their cooling shadows, has it been the only witness to my mental struggles, and how often, too, has it maintained a quiet dignity, when it might have laughed at my discomfiture! The soft twittering of birds, the hum of bees, the lowing of the kine, all made the spot dear to me. At Santa Fé, in the cavernous chamber, I wrote the last chapter of "Ben-Hur." When I passed into the gloomy depths of the ghostlike place, closing the doors behind me, I was as fully lost to the world as was the Count of Monte Christo, in his dungeon cell. There I saw the Crucifixion. I selected the name of "Ben-Hur" for my book, as it was easy to write, spell and pronounce, and it was Biblical. Long

before my work was finished, I became a believer in Christ, and am yet.

It is known that I had not been in the Holy Land when I wrote this book, but I had the privilege of going there afterwards, and as I was most fortunate in being the guest of the Sultan of Turkey, I was enabled to see all that there was to be seen. Every door was open to me, no matter how sacred the enclosure. My main object in going had been to discover any mistakes which I might have made, but I am happy to say that I failed to do so, and I believe that the work is as authentic as it possibly could be. I even discovered that I had been correct in minor details which had been largely the result of imagination. I rode over the same path which Jesus took from Mount Olivet to Bethlehem; then dismounted and took the path where the Saviour walked. In the story, the mother and sister of Ben Hur had stopped by a large white stone to await His coming, and as I reached that point of the journey I found the large white stone. I also found the tomb where they took refuge when fleeing from the city of lepers.

It would be difficult for me to approximate the number of times that I have been asked which chapter, or scene of "Ben-Hur" I consider to be my best. No author can tell which is his best sentence or scene, but only what most appeals to him. I can say, in my case, it was not the meeting of the Wise Men of the East, it was not the chariot race, it was not the adventures in the palace, it was not the discovery of the lepers, it was not the finding of Ben Hur asleep, it was not the healing of the lepers, or even the Crucifixion. Ben Hur had followed the Christ in constant expectation of His proclamation. He had at last reached Jerusalem, his faith shaken, and had questions which he desired to put to the Wise Men. The interview took place in his own house, and he addressed them as follows: "I have come to tell you of the Nazarene."

*Home and Country.*

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"Ere the soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection."

## THE AIRY AND THE WATERY TRIPLICITIES.

BY LANDON FAUTLEROY.

As, through mystic portals, we enter the world of cause, we find ourselves in that vast storehouse from which creation, through the countless ages, has drawn all that it has manifested in the realm of pure nature, in that of mind, or in the powers of the soul. Each quality that meets us in the breath of the flower, in the essence of the fruit, or whatever may serve as food; each quality as expressed in form and color, as they appear around us; each emotion that sweeps the chords of our being, from the gentlest sigh of love or pity, to the mighty storm of contending passion which shakes a world; each quality and power that we meet in our own mentality or in that of those around us; each aspiration that rises from the soul to its Eternal Source,—we meet them all in this vast treasure house of cause; not simply as universal life principle, but each quality separate, distinct, sensible, and very much as experience has shown them to us around and within us. Each principle and quality in the world of causation appears to us in its various possibilities of manifestation in the world of effect. Well may we call it a vast “treasure house;” for every delight, every gift, that creation has to offer us, is here; we wander among these treasures at will, and intelligently appropriate what the soul teaches us will supply our present needs.

It is a world pulsating with harmony. There are musical effects here which earth has never heard; and the soul whose sympathies lead it to become a student in this particular line does not simply study laws of construction, but knows the quality of which each rhythmic strain is the expression, and knows, consequently, what will be its result when brought into manifestation. He knows whether those particular vibrations belong to the mental sphere, the emotional, or the sphere of magic, and what particular thoughts, emotions, or magical powers they will call into play.

Visions of the living colors of this mystic realm may have visited the artist in his dreams,—these colors traced in the

currents of life itself; but no pigment has been able to reproduce them. And here, as in all else, the student is taught the law of use: he learns the meaning of the particular hues, where they belong, and how to intelligently combine them for his purpose.

The chemist finds that his science has been a mere study of phenomena; but here he learns the underlying qualities of all things and the law of chemical combination. It is a revelation which transforms him into a creator. He wrests from the great chemist Nature, the secrets of her art; and at will he may draw from each of the twelve oceans of life, in whose inherent qualities are found the basic principles of all material manifestation.

But, in a brief introduction to the subject matter of this article, I cannot proceed further in this line. In the world of cause lies an eternity of research and experimentation, and it would take not one, but many articles, to touch the borderland of its mysteries. Some experiences in this wonder realm have recently interested me in the Triplicities, an Astrological grouping of the signs of the zodiac.

I found in the astral life qualities of Cancer and Pisces, a love possessing certain points of similarity, and one so totally different from that inherent in all the other signs, that these two seemed to stand together and apart; and yet I saw that the life qualities of the signs themselves were, in all other respects, totally dissimilar. The elements of both Cancer and Pisces held a love of wonderful tenderness and protective care,—a love subjective in its quality, a principle which seemed capable of an activity independent of all merit or response on the part of the object which calls it forth. While the peculiar quality of the mother love was absent in that of Pisces, yet there was present a wealth of tenderness ready to expend itself in love and service, regardless of anything its object might be or do, a peculiarity I met elsewhere only in the mother love of Cancer.

In order to assist in correcting the errors in the location of the accepted dividing lines of the zodiac, I have, when opportunity offered, been sensing the changes from one sign to another,—earth, moon, and rising signs. Some minutes before the time for the earth to pass into Aries, I laid down and opened the consciousness into the currents of the astral life,

with no thought but that of sensing the change when it came. I became so absorbed in the qualities of the Pisces life, then flowing in, that I almost forgot my purpose, when suddenly I was shocked to find myself surrounded by the conditions of a death-bed scene. I vividly felt the horror of an approaching dissolution. It was not my own, I did not seem to associate it with any particular individual, and yet it was all very real. I felt the ghastly presence of that last fearful struggle, when the warm life and love, and all that has seemed good, is torn from the shuddering body, and all alone the soul is left to take that great plunge into the unknown. So realistic were the conditions that they began to take possession of my own body, the deadly cold was creeping up my limbs; and, springing from the couch, I came back into my surroundings. I looked at the clock and found that it was about time for the earth to cross the line. Pisces had passed out under the shadow of death. I could make nothing of these experiences except, that, although they were very dissimilar, I had met two characteristics of the Pisces life. I knew, of course, that Pisces was the end of the zodiacal year.

During the first part of the sign, the astral life of Pisces is luminous with a bright silver sheen; but, as the sign grows older, a shade begins to steal over its qualities: at first a silver gray appears, which gradually darkens until Pisces passes out under a dark, restless shadow of a bluish black hue. When it is in combination with a sensitive sign, I have suffered physically from these last degrees. While the earth was in Cancer, I awaited the passing of the moon into Pisces with no very pleasant anticipation; but, much to my surprise, the two made the most delightful combination of the entire month. The dark unrest of Pisces was replaced by that serene happiness which attends requited love, where there is perfect trust and confidence, and all the ideals and longings of the entire being seem utterly satisfied. This was an unexpected phenomena, for which I could then see no cause.

The next data I received were in connection with the Cancer qualities alone. In inspiring the Cancer life, it streamed down upon me as moonbeams through the darkness, and the question came from the astral side, "Where does the Moon rise?" I then looked at the Cancer life in its astral qualities and saw that its color was silver—the silver of the moonbeams—and

that the green belonged to its mundane qualities. The green was, as it were, a sub-tone. Green denotes growth,—the manifestation of the maternal life; but the ebb and flow of life is controlled by the Moon. The astral life qualities of Pisces and Cancer, then, both shone with a silver light; but the undertone of one was blue, that of the other green. Here a glimmer of truth began to dawn upon me: could it be that the quality of the silver light in one was positive, and that of the other negative, and that an astral combination of the two was the meeting of positive and negative forces, between which there was an especial affinity?

As is so often the case when one is interested in a particular thought, I chanced upon an article upon the Triplicities, written by an authority on Astrology. He says: "The fourth house (Cancer), signifies things that, like the night, indicate quietness, retirement, seclusion; \* \* \* \* and as the night preserves the folded flowers, so does the fourth house preserve and nourish through its correspondence with the watery sign, Cancer, and the Moon. Hence also its maternal correspondence, its fruitful nature, and its supposed influence, in mundane Astrology, over the fruits of the earth."

This "fourth house" is supposed to contain the general characteristics of the Triplicity in which it occurs. We learn that the triangle is a fruitful one. "Astrology" gives no further intimation of the presence of the masculine and feminine qualities; but it is enough for our purpose. Here, then, must reside the father and mother of life.—Pisces and Cancer. The astral relation of Scorpio to the two, we do not just see. But, however, we have gotten hold of a thread; and we begin to follow it back, back, into the shadowy realms of cause. The question, "Where does the moon rise?" indicated, that, in the creative order—the successive appearance in the creation, of fire, air, earth, and water—the negative sign Cancer of the Watery Triplicity is evolved from Libra. On examination we find that the signs of the triangle of air—Gemini, Libra, and Aquarius—are respectively the producing signs (that is, a child conceived in one is born in the other) of those of the triangle of water,—Pisces, Cancer, and Scorpio; Libra of Cancer, Gemini of Pisces, and Aquarius of Scorpio; and, as the four elements—fire, air, earth, and water—appeared in the creation, water must have been evolved from air and have been second in order.

Libra (Reuben) the first born, stands in the darkness which surrounds the immediate presence of the Creator. With the approach of the astral currents of the Libra life comes the overshadowing of this great darkness; and the first consciousness which it brings is that of the immediate presence of the Great First Cause. This is the shadowy realm of interior causation. The All-pervading Presence there is so realistic that there is room for naught else: it impinges upon the consciousness until the interior of the innermost seems lost in and to become one with it. In the temple, this first of the seven creative principles was symbolized by the ark placed in the holy place, whose mystery was shrouded behind the veil; and, when the priests who placed it there were come out of the holy place, "it came to pass, that the cloud filled the house of Yahveh, so that the priests could not stand to minister because of the cloud; for the glory of Yahveh had filled the house of Yahveh. Then spake Solomon, Yahveh said that he would dwell in the thick darkness." I. Kings VIII. 10, 12. The other great event in the religious history of Israel was the message from Mount Sinai. We read in this connection: "And the people stood afar off, and Moses drew near unto the thick darkness where Yahveh was." Ex. xx. 21.

I think it scarcely possible for those born in this sign to approach the occult without some consciousness of this darkness into which they have been born. Knowing Anna Besant to have been born in Libra, I was much interested in something from her pen, which appeared in a recent journal: "It was the name of 'Ajax' that I used for writing in the *National Reformer*, because when the darkness came down upon him and his army, the words which are said to have broken from his lips expressed my own feeling then, as they express it now. Out of the darkness and the danger, his voice is said to have rung over the battlefield, 'Light, more light!' It is the cry for 'Light,' that has been the key-note of my own intellectual life, then, and ever since, Light—whithersoever the light may take one: light, through whatever difficulties the light may take one: light, although in its brightness it should blast the eyes that gaze upon it. I would rather be blinded by the light than to sit wilfully in the twilight, or in the dark." She, of course, knew nothing of the law which produced this consciousness.

The qualities of this sign belong to the feminine, the nega-

tive, the centripetal; and its function is to gather of the creative life and ensphere it. When Libra is active in the heavens, I am frequently conscious of standing in the midst of a vast sphere which seems to contain the riches of creation: I seem to stand in the midst of the fullness of all things; and the delights of an eternity appear in knowing and in possessing what I *feel* around me. This, then, is the storehouse of creative life from which the great mother Cancer draws for her needs: this, the negative sign of the Airy Triplicity, is the one from which Cancer, the negative one of the Watery Triplicity, sprang. We all know that Cancer is the mother principle of life; but it seems that Pisces is the father of that life. Gemini is the producing sign of Pisces, and, in the order of the creation, the one in the triangle of air from which it was evidently evolved. Let us for a moment study the nature of Gemini in connection with the feminine principle Libra, with which it is united.

Gemini is a positive or centrifugal force, as that of Libra is feminine or centripetal. His office is to tear down and to scatter, as hers is to gather and ensphere. He is called the serpent principle, the deceiver, the Devil; but I fear this is but an instance of what we sometimes see in a human pair. If her more subtle nature conceals a devil, he is very apt to bring it into expression and get himself full credit for it. In touching the dark blue center of the astral force of Gemini, one is conscious of having to reach very far back into the cause side; and, in the working of the creative forces, the Gemini sphere of activity is evidently with Libra as a primal cause. Wherever this principle of fermentation begins its work of tearing down, it seizes upon the first principle of life, the Libra quality, which holds the serpent or psychic principle, by means of which she has been able to gather it. As he tears down, her feminine nature again seizes and gathers; but the life being endowed with higher elements, in its upward struggle formulates the inherent quality, and, lo! the worm or serpent, the first form of all life, which springs from the Libra and not the Gemini qualities. The mother Cancer, as she draws upon the Libra function for her future offspring, finds the embryo life thus formulated for her use by the joint action of the primal positive and negative forces, Gemini and Libra. Examples of the workings of the principle of fermentation in life around us are too well known to dwell upon here.



I very much question whether, in the creative workings, the masculine and feminine forces ever meet without the production of more or less light as a resultant phenomenon. Certainly this is true of the conjunction of the positive and negative principles of the triangles under consideration, both on the astral plane and upon the plane of effect. The phosphorescent light attending fermentation under favorable conditions—in the decomposition of vegetable matter in damp places and in that of animal matter—is familiar to us all. In the human organism, when this principle bursts the bounds of control, we say that the light of anger flashes from the eye. Upon the astral plane, when the shadowy Libra and the very dark blue qualities of Gemini meet, as a chemical result we have the currents of the Aquarius life, with the silver light thrown into its blue, running all the way from the dark steely blue, with just enough light for its steely gleam, to the wonderful silvery blue which it shows in its higher qualities. We also see the serpent nature throughout the life qualities of Aquarius, which very plainly points its origin,—Libra. It is the only one of the twelve signs to which the birthright blessing gives this nature: "Dan shall be a serpent by the way, an adder in the path."

In the human organism, because it springs from the fountains of life (Libra), one of its offices is in the circulation of the general life currents through the body, in their distribution for the building up of the body, and in making conditions for the workings of the next higher Triplicity,—sensitizing it for the production of its future offspring, whether it be that of the brain—thought formation—or that of the generative function.

Aquarius belongs to the airy signs, and in the creation its work lay with Gemini and Libra there; but its name Aquarius means relating to water or a water bearer. We have seen, that, in the meeting of the life qualities of Gemini and Libra, the result is the formation of embryo life, the serpent form. Naturalists tell us that life had its first home in the water; and, as water is a condensation from the air, is it not possible that one function of Aquarius, as the water bearer, was to hold that embryo life in the water, where it was seized by the masculine and feminine Cancer and Pisces, working in the water, as Gemini and Libra worked in the air; and that they, in their relations, the father and mother of life, gave it form. This corresponds with one of its functions in the physical organ-

ism—that of making conditions through which the approaching Triplexity (that of water) can work.

I believe the first light which revealed embryo creation was the silver ray which shone from the Aquarius waters; and always since, when night descends upon the waters of the deep, that primal light may be seen penetrating the darkness with its silver ray. The phosphorescent light, so commonly seen upon the waters, is the result of the action of the primal principle of fermentation upon the life elements contained in the water.

We have now traced the workings of the first two creative principles,—Libra and Gemini; and as a result of their union, we have found the water bearer Aquarius holding the embryo life, to which Pisces and Cancer, the father and mother of all life, are to give form. We have also traced the qualities of these two last signs back to those which gave them birth,—from the fountains of the Aquarius quality, where the perfected life of both Gemini and Libra are found, Pisces and Cancer draw their masculine and feminine qualities. Pisces gathers up and intensifies the silver light, with an undertone of Gemini blue, and Cancer, the silver of her lunar ray, with the green as its mundane manifestation, indicative of the young life which she gathers and nourishes in its growth. We now see wherein Pisces is the father principle. As it is the feminine quality to gather, to ensphere, to bind, and to seek the center, so it is that of the opposite force, the masculine, to reach out from the center, to scatter, instead of to gather.

This is the key-note of evolution, in which life is always receiving higher form. The feminine formulates, the masculine tears down. Again she gives form: but life, endowed with higher possibilities, expresses its aspirations in new and higher formulation. This is the action and interaction of the father and the mother principles. Under the influence of the Gemini currents, life took its embryonic form. Pisces works as a like force, but, in the evolutionary processes, its qualities are accentuated, so that, when we sense its unindividualized life, in the stronger force required to meet the higher form of life (Cancer), with which it finds itself united, we meet death, which is simply the force disorganizing and scattering formulated life. Therefore, in sensing the very forceful qualities which it assumes in the last part of the sign, I found myself in the

presence of death. The wonderful love which, at other times, I have felt in the astral Pisces, is simply a quality with which nature has endowed this father principle for the care and protection of its offspring.

What has been said of Aquarius in connection with the Airy Triplicity easily explains the relation and function of Scorpio in the Watery. Its qualities are a combination of the masculine and feminine principles of the triangle. It gathers up the silver light from both, which is, consequently, so intensified that the sign was known to the Ancients as the white eagle. This blaze of white light bears one up, as upon eagle's wings, to the great white throne. This experience was the one which attended the opening of my consciousness into the astral life of Scorpio. As its undertone or mundane manifestation, yellow and red appears.

Again, the fiery qualities of the Scorpio life belong to the element in which the next Triplicity is to work. Scorpio gathers the rays of its white light to which the silver in the other two signs of the triangle has been accentuated, and focalizes them; and, by means of this marvelous lens, the fire is kindled in which the Triplicity next in order, that of fire, is to work. In connection with the four interior signs of the four Triplicities, let me suggest the consideration of four rivers which flowed out of Eden.

[To be continued.]

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#### A LEGEND.

There has come to my mind a legend, a thing I had half forgot.  
And whether I read it or dreamed it, ah, well, it matters not.  
It is said that in Heaven, at twilight, a great bell softly swings,  
And man may listen and hearken to the wonderful music that rings.  
If he puts from his heart's inner chamber all the passions, pain and strife,  
Heartache and weary longing that throb in the pulse of life—  
If he thrust from his soul all hatred, all thoughts of wicked things,  
He can hear in the holy twilight how the bell of the angels rings.  
And I think there lies in this legend, if we open our eyes to see,  
Somewhat of an inner meaning, my friend, to you and to me.  
Let us look in our hearts and question, can pure thoughts enter in  
To a soul if it be already the dwelling of thoughts of sin?  
So, then, let us ponder a little—let us look in our hearts and see  
If the twilight bell of the angels could ring for us—you and me.

ROSE OSBORN.

## THE CONSERVATION OF LIFE.

BY T. A. WILLISTON.

The possibilities which God implanted within man when he created him, are of such a nature, that, when he becomes fully matured, and the spiritual ego gains perfect dominion over all things physical, he will awake to a realization that he has powers similar to those of the Christ. With the majority of men, these subtle spiritual possibilities are buried so deep by material conditions and beliefs, that, being unused, they lie dormant and unknown; but, as a great spiritual wave is sweeping over the earth, numbers are awakening to a correct comprehension of their true nature. This is the harvest time of the age, and the ripened souls are to be gathered and set apart, in order that the promise that they shall "be creators," made to them by their Father in the beginning, be fulfilled. These awakened ones, as they begin to realize that the spiritual ego is the real actor of being, feel the need of methods whereby they may obtain soul illumination and a correct understanding of those laws that will enable them to so refine their physical bodies, that the Spirit of God—the source of all true spiritual manifestation—may be able to take full possession. When this condition obtains, man will be able to realize, as did the Nazarene, that he is one with the Father.

In many cases the awakening soul finds itself so hampered by early training and beliefs, so bound by worldly ties and associations, that it is almost impossible for it to free itself from the binding, limiting, and soul benumbing conditions which an indulgence in the animal proclivities and desires has thrown around it. If an individual who desires to come into his spiritual inheritance finds himself in this condition, we suggest, that, before he makes decisions that will affect his future, he strive most earnestly to understand the promptings of the spiritual ego, which is the prime factor that continually leads man, step by step, age after age, through sorrow and tribulation, from a state of material darkness to a condition of spiritual under-

standing and power. If he is in earnest, and if his desires are wholly unselfish, the Spirit of God will illuminate his intellect, enabling him to know without a doubt the wisest course to pursue. If his spirit prompts him to break all worldly ties, to renounce all delusive vanities and selfish desires, he may rest assured that he is ready to work out to ultimates the following thoughts.

The thoughts herein expressed, if followed until results are obtained, will place man where he will know absolutely the road that lies before him, will put him in a position in which he can realize the God-like possibilities that lie within his reach, will give him dominion over all the manifested and unmanifested principles and factors that make our earth what it is, and, as time rolls on, will give him power to take his ordained place in the universe, as a creator. The image of his Father will have been reached, he will be worthy to be an associate and co-laborer with the heavenly hosts, will be in the truest sense free and unchained, a perfect man in the sight of God. There are many methods for the accomplishment of this object, each dependent on the other in its work of rounding out and fully developing a soul; but, as the subject is a vast one, we present in this article the chief and fundamental one of all, which is

#### CONSERVATION.

This is the foundation of all spiritual attainment, and is the principal method whereby the soul of man is awakened, nourished, and brought to a spiritual consciousness, which, at first, is separated from that of the physical, but is, in the ultimate, destined to be the consciousness that will govern and control man. It is the means whereby the life gathered and stored in the body by the power of mind is retained and transmuted into mental force and spiritual elements. It is the foundation of all power—mental, physical, and spiritual—and is the method by which the evolutionary currents are accelerated, and the ego enabled to step from under the dominion of forcing circumstances, which the planets are continually casting around him. It is the means by which (when combined with the other methods) he is enabled to rise above and become superior to

all mundane influences. It gives him the ability to control, and brings under the dominion of mind and will the power of life, which is the *spiritus mundi*, or god of generation, or creation, for creation is carried on through generation. It not only gives him control over himself, but it enables him to comprehend the laws directly related to himself, and those governing worlds and systems.

The powers gained through the conservation of life, if rightly applied, open the door, permitting man to enter the realm of cause, which is the creative force that controls all principles of earth. It also gives him access to the unexplored regions of deific mind, the Holy Spirit, which is the mind of God, and is the separate and unformed region of spirit.

The methods for conservation are so simple that all can readily understand them intellectually; but unless the soul has matured and ripened through the experience of many lives, it is impossible to comprehend or reap true spiritual ultimates in this incarnation. However, this should deter no one from trying; for be it remembered, that every struggle, every victory, lifts the soul to a more exalted plane of unfoldment, and although the ultimate may not be reached by all in this incarnation, yet every one who tries, will build for himself conditions that will make it easy to achieve, and reach the final glorious ultimates in the next incarnation.

The first thing for the beginner to do is to impress upon the subjective mind the imperative need of the retention of the life. This must be done by the objective mind continually impressing the thought upon the soul. Immediately upon retiring for sleep, one half hour, at least, should be devoted to this. It must, however, be remembered, that, unless every desire for the gratification of the principle of carnal generation be removed from the physical brain, the interior cannot be impressed with sufficient force to compel obedience; and, until everything is removed that hinders the objective mind from expressing its needs, the soul does not always obey.

Man may, and frequently does, compel the soul to obey the promptings of the exterior brain, even to its own detriment, and, in all cases, this condition creates struggle and confusion

if persisted in; but the suggestion of the conservation of the life is in perfect harmony with the expressed purpose of God, and is perfectly safe under all conditions and at all times. The beginner should, however, weigh all sides of the question, and fully decide, both from the objective and subjective mind, whether he is ready to live a life of complete separation from all things carnal. If he decides upon a pure and holy spiritual life for all time to come, then it will be well for him to place himself, as it were, upon a platform where he can analyze all the desires that arise in the mind. All desires of a nature that tend downward should be rigorously excluded, and pure and holy thoughts of an aspiring character should take their place. This attitude of mind should be persisted in until he is able at all times and under all conditions and circumstances to maintain a train of thought pure and unsullied. When he reaches this point, it is easy for the objective mind to enforce obedience from the subjective; and we feel that we can safely guarantee, that, in the majority of cases where this condition of mind has been obtained, the waste of life will cease entirely and forever.

When the attitude of complete surrender of all desires for carnal pleasures has been established in the individual, he should decide on an ultimate, and labor for that end; and, when that goal has been determined upon, he must never, for one instant, deviate from the lines of attainment that are leading him to the fulfillment of his desires. He must now consider how the life is to be turned from the downward trend or natural currents of animal life,—currents which are under the direct control of the spirit implanted in the word that God sent out, and from which our world was builded, or created. The power of mind, coupled with the will of God, which a surrender of all to him gives to man, is able to stem this downward flow of life, which is carrying spirit into matter; and by this same power is he able to turn those currents of life toward spirit, and place himself, as it were, in the upward flowing stream whereby he returns to God the Father from whom he came.

This is the method that must be employed: As the life is gathered in the body for the uses it is to serve, it is stored in the blood; and, unless acted upon by spiritual aspirations, it is

transmuted wholly into animal power. It is thus that the silent aspirations of the spiritual ego have been at work from the beginning of its inception, changing the animal to the human, the instinctive life creations, to those possessing reason and spiritual intelligence. At this stage of animal unfoldment we find intellectual man. Here the upward flow of the evolutionary currents ceases to act involuntarily. Here man must step from under the guidance and control of his divine Mother; here he passes from boyhood and steps forth a man. Hereafter he must shape his own destinies, must make for himself conditions whereby he constructs his own heaven, or future state. He must take upon himself conditions which will enable him to manifest the ultimate expressed in the word that created him, or else he caught in the downward stream of involution, which is the continuation of the upward currents of evolution, which flow downward after passing the apex of the cycle of life. Man cannot rest; he must continue to move forward, or be carried once again downward, by irresistible fate, into the physical. He must now transmute the stored potencies through the subtle forces of mind into the crystal fluids of life, and into the more refined substance of spiritual force. This he must do for himself, independent of all power in the universe. By refining and spiritualizing the elements of life, he refines the mind and soul; and, as the spiritual soul creates thoughts from which the physical is builded, he in time so refines his outer garments (flesh), that he is no longer mortal, is no longer bound by fleshly ties, but has become immortal, free and independent of all environment or conditions of earth.

In conserving the life, the greatest danger is while the body sleeps. The suggestion as to the need of the objective mind impressing the subjective is here apparent. As the soul never sleeps, and, as it will obey the promptings of the exterior, it thus becomes the watcher of this the citadel of all spiritual power. We must also impress it with the need of remaining by the body. If left to itself, it leaves the body during sleep; and it is only after much drill that the desired results can be obtained. At this point the beginner must endeavor to realize that the soul consciousness should be active during sleep. In



other words, the waking consciousness and sleeping state should run into each other and become one. This is the first glimmer of the immortal, everlasting, unceasing consciousness, which all will enjoy, if, through the power of mind, they are able to control this function of their being.

The time of greatest danger is in the early morning hours after the individual enters what is called "the second sleep." We, therefore, advise those who would gain the dominion to do without this early morning sleep. When you first awake in the morning, immediately arise and take your bath. If you feel that you have not rested sufficiently, do not under any persuasion from your physical again retire. If you do, you will invariably sink into a stupor, and will frequently be awakened to find that you have been robbed of the precious gold which you have striven so hard to obtain. The overcoming of the desires of the flesh means much struggle; but, for the faithful ones who persevere and steadily push forward, a joy is in store of such a character that, when earned, they can exclaim, as did he of old, "All power has been given into my hands."

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### SPIRITS AND SPIRITS.

What is indispensable is, that man guided by his senses should find in virtue an actual and captivating charm.—Tolstoi.

In this spectral country of life,  
 Search not too keenly  
 For less than the good and the true,  
 The kingly and queenly.  
 Oh, search for the lovely and true!  
 The spirit's full due.

There are spirits and spirits. The drift  
 Of their fluxes and flushings  
 To the soul of their ilk is the sift  
 Of that soul. 'Tis the blushings  
 Of dawns; or the tensions and rift  
 Which must shatter ere lift.

But never thou care, optimist!  
 Shut off the night side.  
 The demon-toned winds never list;  
 The pure be thy bride;  
 With God be thy tryst;  
 With the stars be thy pride.

E. J. Howes.

## THE ANGLES OF THE ZODIAC, AND THE RELATION OF INTERSECTING PLANES OF VIBRA- TION TO THE ECLIPTIC.

Faraday's well-known lines of magnetic force cause iron-filings to fall in curves according to the laws of electric induction, when brought under the influence of a magnet. Lichtenberg's electric figures suggested to Chladni the notion of discovering the state of vibration of plates, excited by the bow of a violin, acting on sand, freely scattered on their upper surface. As now exhibited in the class-room, this experiment is performed with a brass plate, usually round, of about twelve inches in diameter, pivoted at the center, on which sand has been strewn; vibrations are induced by the violin bow drawn against the outer rim. The sand at once arranges itself in radii, falling into the non-vibrating parts of the plate's surface. These angles, though notably limited, are mathematically consistent, and exhibit definite portions of the circle, such as a semi-sextile, sextile, semi-square, or their multiples, as the trine or square. So far as this experiment goes, it appears to suggest that these angles, which are prime factors in an astrological figure, actually inhere in the natural workings of vibratory force in space. It is presumptive that the laws which call them into effect act in response to vibrations in areas of the ether, caused by planetary excitements exerted upon planes of the ecliptic.

The results and probable workings of a general natural law are shown by collective instances like these, when the curves and radii produced are of a precise and permanent character, admitting of exact measurement, as here, and it would seem that they furnish the principal present mode of approaching the question of the probable influence on organized life of the vibrations excited by the movements of the bodies in space. We have to deal, in our inquiry, with definite periodic phenomena which, with the constant and uniform changes of the variable, return time after time to the same value. *The Arena.*

It is noticeable that ideas of an astral science are becoming wide spread, and are demanding much attention from thinking classes. It seems that the public mind is beginning to reach out into the invisible for causation. In the study of such phenomena as are described in the above quotation the scientific world has, in past years, been satisfied with the idea that

they are the result of natural law; but there are now thousands of people who have reached a point at which they are not satisfied with being told that a thing is natural: they perceive that there can be no natural phenomena without an adequate cause. No longer is this little globe of ours large enough to fill the growing mentality of the people: they reach out into space and begin to inquire if those shining orbs which float above us have not something to do with the phenomena we witness here.

The casual reader thinks that the intellect, or reasoning mind, is leading the world in this research, because very little but the deductions of reason appear in the literature of the day. This reasoning, however, has been set in motion by the intuitions and psychic perceptions of the most highly developed of our race. Because of the great amount of scepticism in the world, the fact is kept in obscurity; but the inner powers of knowing have and must always lead the world. When we see such a peculiar phenomenon as that connected with the iron filings or the sand upon the plate, the reasoning mind stands aghast in wonder and is still, conscious that it can go no further. This stillness gives freedom to the interior consciousness, so that it is enabled to enter into the inner currents of cause, float out into space, and there behold the formative principle ruling in all nature.

It was this consciousness in the dim and even forgotten past that gathered the knowledge of the influences of the heavenly bodies upon the earth and upon individual life. Within the reach of our history the world was admittedly led by this inner faculty of mind; but, as the ages rolled on, reason asserted its dominion and intuition retired into obscurity. Reason has now gone the whole length of its capacity, and has grown large enough to discover the need of its counterpart, the intuitions, or soul knowledge. As she (intuition) is being called out of her long hiding place, she finds that her counterpart has developed a beautiful brain capacity to take of her knowledges and form them into their true order, thus framing a system of knowledge of the laws governing the universe.

We see in all nature the continual process of form building

and form destroying; and, when we produce harmonious vibrations, it brings even the transient sand into form. But would it do so if there were not an inner force, not in the vibrations, causing the tendency of the inanimate sand to take that form: not, however, strong enough to move the particles without the resistance in the law of inertia having been overcome by vibration. True it is that lines of vibratory energy may come from different directions and meet at a point, producing certain forms, like the wind blowing the snow; but all experimenters, will soon discover that there is something in the vibrations of the ether or electric currents more than a simple force moving their atoms, and through them grains of sand or iron-filings in a certain line; that there is something really within, that is more subtle and, consequently, more mysterious. The powers of man are just approaching the borderland of a world of wonders hitherto undreamed of; and those that have been called dreamers and idle speculators can rejoice and take courage that their morning is dawning.—[ED.]

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### HEREDITY.

There is nothing we cannot overcome;  
 Say not thy evil instinct is inherited,  
 Or that some trait inborn makes thy whole life forlorn  
 And calls down punishment that is not merited.  
 Back of thy parents and grandparents lies  
 The Great Eternal Will! That, too, is thine  
 Inheritance, strong, beautiful, divine,  
 Sure lever of success for one who tries.  
 Pry up thy faults with this great lever, Will!  
 However deeply bedded in propensity,  
 However firmly set, I tell thee, firmer set  
 Is that vast power that comes from truth's immensity.  
 Thou art a part of that strange world, I say!  
 Its forces lie within thee, stronger far  
 Than all thy mortal sins and frailties are;  
 Believe thyself divine and watch and pray.  
 There is no noble height thou canst not climb:  
 All triumphs may be thine in Time's futurity  
 If whatso'er thy fault thou dost not faint or halt,  
 But lean upon the staff of God's security.  
 Earth has no claim the soul cannot contest;  
 Know thyself part of the eternal source,  
 And naught can stand before thy spirit's force;  
 The soul's divine inheritance is best.

ELLA WHEELER WILCOX.

## SOME PRACTICAL SUGGESTIONS TO THE STUDENT.

BY H. E. BUTLER.

How to use the powers of sex and not to be used by them, is the most difficult problem that the Esoteric student has to meet; and it is the most difficult subject to teach through the columns of a public journal, not alone because of its delicate nature, in view of the false ideas of the world, but mainly because of the great diversity of human nature in the manifestation of sex. To find a law absolute for all, under all circumstances and conditions, is an impossibility. Some have so largely exhausted the powers of recreation through the sex, that, as soon as, by means of the will, they lay aside all idea of generation and make the effort to stop the waste of the life forces, the sex nature at once becomes dormant and ceases altogether to act. There are those who, through past extravagant abuses, scarcely know what it is to have passion and yet the waste continues.

Now the phenomena attending these two classes are so near alike that even the individuals themselves have difficulty in knowing to which class they belong. The method of treatment in one case is exactly the reverse of that in the other; and it is almost impossible to give directions to the first without the latter taking it up and actually destroying themselves. We have a circular advertised in this magazine which would be useful to the class first mentioned. In it we recommend cold water, sun baths, and certain mental attitudes which will guide the forces and produce vitality.

In the latter case, where there are frequent losses, the mind should be turned entirely away from any idea of activity: and, above all, especially should they impress upon the mental consciousness the fact that never again can there be any sex relation, and that never again must there be any waste of the life forces. This determination must be kept active day and night continually, and that part of the mind be never allowed

to sleep. This, of course, is where the greatest difficulty in overcoming arises for all persons; but, if there is sufficient determination and diligence, one can soon establish that condition so that it will never cease.

Did you ever ask yourself the question why it is, that, although you may sleep on a narrow bed, you never fall out in turning over in your sleep? It is simply because your mind is so fixed on your conditions that you guard against danger, even when the body is sound asleep. There can be the same attitude of mind with regard to the danger of loss of the sex life. If the above directions are carefully followed, you will find, that, as soon as you begin to obtain an amount of stored life, the sex energies will return with all the power you are able to manage; and if the mind has not been thoroughly purified, you will have far more than you can control, and impure thoughts will roll in like a tidal wave and carry you away with them.

There is another class who live wholly in the brain and have through that tendency subordinated all the senses to the intellect. This class have but little or no passion; and, when they decide to overcome generation and retain all the seed, they are apt to hold such a rigid control over every nerve center of the body, that the creative function of sex is not under any circumstances allowed to act. Such persons should especially take up the methods for stopping thought, taught in "Practical Instructions for Reaching the Highest Goal of Human Attainment." These people seldom have much flesh, and should cultivate appetite and gratify it quite fully, and try to stop thinking of other things while eating; they should enjoy what they eat, and give freedom to the senses while taking food.

And again, when they lie down to sleep, they should study how to let go of the sense system, giving to it its normal course of action, and discriminating carefully so as to put no restraint upon the reproductive system, other than a complete retention of all the life generated thereby. The god of creation has made ample provision for producing activity of the sex, and the consequent supply of vitality for every thing that lives; and

the individual has nothing to do but to remove the obstacles that have been put in the way by abnormal conditions of the mind and abuses of the body.

The mental conditions wholly govern the entire nerve structure and sensational system of the body,—in short, the mind is the man or the woman, without which the body is a lifeless clod; therefore the most important study is how to create in one's self and to hold continually the right mental attitude, remembering that belief and disbelief are conditions of the mind, and that they affect both body and mind more directly and positively than any other mental state, and that these are the special conditions which are most difficult to control. Whatever you believe without a doubt arising from within or without, from that moment becomes an accomplished fact.

In strength and importance the principle of desire stands next to belief; and it apparently acts without the volition of the individual. Desire is, like hunger, seemingly independent of the mentality; but both are only seemingly so: many will tell you that they never get hungry when their mind is intense in another direction; and it is so with desire. To those who are struggling to conquer generation, the desire of sex becomes even stronger than the appetite for food; and that desire has caused many of our Esoteric students to begin to reach out for female companionship. This is the first influence produced by that old "piercing serpent" that we read of in Eden, and which is brought to light throughout all the prophecies. (Please read Isaiah XXVII.)

It is indeed a "creeping serpent," and the most deceptive of all principles that God has made. At first that companionship is idealized as the angel of pure and holy love, as the fountain of immortal life. Thus it draws the neophyte into loving relationship with some one whom he is enabled to idealize. As soon as that is accomplished, the next thing he desires more than he did the companionship is some trifling embrace that would be all right between even brother and sister. When that desire is granted, the demon has gained sufficient force to create added desire of further liberties; and each liberty granted adds to the force of the desire.

If the "creeping serpent" is repelled at any of these points, the fires of that deceptive passion sweep away all the good resolutions of the intellect, and whirl the entire consciousness into a seething flame of desire, which places man wholly at the mercy of the same old "piercing serpent" lurking in the organism upon which he has centered his love passion. Then he is in a condition where this old deceiver will picture to his mind the Elysian fields of heavenly delights and of god-like purity, all of which are only the serpent's lie to deceive, drag down the neophyte, and place him under the law of generation; in fact, it is the law of generation which produces in him that yearning desire for companionship. The Esoteric student should remember that he must have no desire but that which arises in the mind and will of God; in other words, no desire but to know and do the will of God.

When you dedicated your life to God and commenced to live for the attainments, you started out to return to Eden from which our father Adam was driven because of transgression. If you conquer the scortatory passion within yourself and gain the right to enter the sacred precincts of that Edenic state, you will find yourself there; and when you have vanquished that old serpent, so that he has no longer any place within, then the Lord God will say of you as of Adam, "I perceive that it is not good for man to be alone." Therefore this holy relation will not arise from any desire within the man, but from the law of use born from the mind of the Infinite.

We wish to say to the student, from the standpoint of absolute knowledge, that it is an impossibility for that Edenic state to exist, for that counterpartal relation to obtain, for any man to find or recognize his counterpart, whilst the present conditions of the world exist. Not until there has been a gathering together of a body of people, who, through long and persistent effort, have purified their lives and unified their consciousness with the consciousness of God, and who, through and by the power of his Spirit, have again organized the Eden of God, the Temple divine, can that counterpartal relationship be guarded and protected from all invasion from a world of sense.

Therefore it becomes necessary that Esoteric students



should comprehend in their covenant with God a covenant with their own souls, that they will never bend in the slightest degree to that old sense desire, no matter how holy, how pure, how grand it may appear. Woman's nature is confiding love, that of man is knowledge, understanding, and strength, and so God has made woman to trust and confide in man; and, because of this, he who would be a man in this higher and nobler sense should never allow any woman to enter the sacred precincts of his love life, but should be able, no matter how much love or passion she may pour upon him, to so guide and control her mind as to prevent all undue love conditions, and to aid her to restrain all her passion nature; for the more truly womanly the woman is, the more perfectly will the love carry her passions. If you receive the one, you are forced to accept the other, until she, like you, has risen above the power of the god of generation and has entered the Eden of absolute purity.

When man begins to get control of generation, he begins to appear to woman as her ideal man; and he must be manly enough to meet that powerful current of her ideal love, and the force of that scortatory, serpent-like passion that will "pierce" to the depths of the very soul, and quietly and gently to turn it back and upwards towards God and these higher attainments, to take the fullness of her life, that she so eagerly and willingly pours out towards him, and turn it back into her own intelligence, causing her to feel that she is approaching an impossibility, that no such relation is possible between him and her. Thus you must become a protector and a guardian to save your sister woman from disappointment, regrets, and from the power of that old serpent passion. You must become sufficiently established in your own integrity of purpose, not only to hold in quietude and peace your own love, desires, and passions, but also those of woman.

As soon as you begin to live the regenerate life, you take upon yourself the gravest responsibility that ever man carried,—that of the soul and body of your sister woman; and, when you find that woman's love and passion are being fastened upon you, do not say of her that she is evil, designing, or vicious, but rather say within yourself "Here is an opportunity for me

to demonstrate to my own sensibilities and inherent scepticisms that I am master of the creative forces that rule the world, all men included." Not only demonstrate this to yourself, but it is your duty, as a son of God and one having the dominion, to guide and control that creative force coming to you through the woman, and her intelligence, in the way of the regenerate life. This will bring out within you all the highest mental and spiritual faculties, if done with true soul devotion to God; for, under such circumstances, you must have wisdom from on high in order to be able to guide that force, through the intelligence, in a way that will benefit and elevate that woman and lead her into the true path, without one pang of sorrow or disappointment to herself.

As soon as you start on this highway of holiness, you will find that the old serpent is not the loathsome, hideous creature that he has been pictured; but that he is a deceiver coming to you clothed in all the beauty and grandeur of that holy counter-partal life, impressing upon you that you have reached those holy precincts, and that the opportunity and time has come to enter. He, that hideous old thing of passion, has taken to himself the purest love and is watching his opportunity with it to pierce the very depths of your soul, with it he lays hold of the mind powers of woman and uses them to impress your inner consciousness, even in the seclusion of your own bed chamber, creating visions of light and glory and happiness that you can not distinguish from the promptings of the Spirit of God.

Thus your only hope is in the integrity of an established principle, and the purpose that you will not deviate from under any circumstances whatever: for, if you can be tempted to toy for one moment with the love passions of the opposite sex, you will find yourself caught in the maelstrom of generative energy, from which it will be very difficult to extricate yourself: and if you are able to escape from it, you will find the white robes of purity marked with a blackened stain which only years of suffering can erase,—the stain of having used those divine powers for the injury and misguidance of another soul. True are the words of Jesus: "Strait is the gate, and

narrow is the way, which leadeth unto life, and few there be that find it."

You should banish from your mind all idea of the counter-partal life, and be IMMOVABLY decided to find all the satisfaction for both soul and body in God and in the cause world, living in the body, but not as the body. You will find, by keeping the consciousness active in every movement of the physical body, that you, the thinking intelligence, are moving the muscles, are carrying on the work of digestion and assimilation, and that every function and faculty of mind and body are your instruments for accomplishing the desired results. Keep in mind, that, while you are in the flesh, yet you are not the flesh; and if you feel the influence of woman's thought or mind upon you, or any other psychic force, claim the indisputable right to the absolute possession and control of the physical body, with the same positive force of mind, and will and confidence in your divine right that you have in your own house or to the gold in your pocket book. It is yours to keep and protect, and to use, and no power has a right to touch it. Herein the principle that has grown to a monster—selfishness—has its legitimate sphere of action; but remember that your right of control does not extend beyond your own body.

Take that thought into your consciousness, cause the body to act as much as is needful for health and vigor, or as much as necessity demands; believe, will, and cause the body to take all the nourishment that it needs, so as to obtain the strength you require. Thus you will be enabled to establish within yourself the consciousness of the absolute control of the physical body, whether sleeping or waking. When this is done, you will realize the fact that you are master of that old serpent, the Devil, that "deceiveth the whole world;" and you will find that you have well entered that straight and narrow path that leadeth to life.

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The highest compact we can make with our fellow is: "Let there be truth between us forevermore." The man that stands by himself, the universe stands by him also.—*Emerson.*

## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY,

BY PRISCILLA.

I will not give a regular delineation this month, but will present a letter which contains points of interest to the student, and will give some hints upon the character of the criminal whose date of birth is given therein. If some of our friends will send to the Esoteric Publishing Co. the date and hour of birth of McKinley, the Republican candidate for President, a delineation of his character will be published in the Magazine. We would like very much to have the hour of birth of both the Democratic and the Republican Presidential candidates.

- ⊕ in ♀ Governed by the intellect and by ideality.
- ☽ " ♀ Intellect polarized into the sensational system, and into the waters of life that supply the brain
- ♁ " ♀ Its mystic qualities imparted to the life forces.
- ♂ " ♀ Order and ingenuity in the business inclinations.
- ♃ " ♀ Pride and arrogance.
- ♄ " ♀ Combativeness, antagonistic imaginings.
- ♀ " ♀ Sensual desires; perception of art and beauty.
- ♁ " ♀ Strong digestive system; intuitions debased by sensuality and materialism.

TOLEDO, O. May 30, 1896.

MR H. E. BUTLER:

*Dear Sir and Brother.*—I have a friend who is a guard in the Missouri Penitentiary. He has sent me the date of birth of one of the convicts there. The man's name is W. C. Delacy born March the 18th, 1858, early in the morning, on the summit of the Alleghany Mts., Pa. He relates the man's criminal history as follows:—"This is a confidence man and all round counterfeiter and crook. Has been, he tells me, from earliest recollection, a thief, always trying to obtain something for nothing. He is a thief, confidence man, burglar, pickpocket, counterfeiter, and all round criminal; is very low in the moral region, benevolence and veneration very badly deficient, and conscientiousness entirely gone: is a great libertine, liar, and women are fascinated and drawn towards him like they were toward Aaron Burr. Women visit the prisons and get acquainted; and not one crook in this institution but who has one or more women acquaintances obtained in this way. He is a great traveler and the vainest man I ever met. Self-esteem, approbation, and firmness are enormously developed. He is a manufacturer of burglar tools; is a fine mechanic, a neat workman; is a good conversationalist; is a reader of human nature; and has great inventive genius. His head measures 21 inches in circumference. He has rheumatism in the knees and weak eyes. He is a great mathematician; is long-bodied, and of heavy weight. He had at one time a 'fad' for taking surgical instruments, but

would soon sell them for money. He is an excellent shoplifter, and trains women for that profession. He is an intelligent, bold, bad man; is a great jail breaker; is wicked and profane; and cares no more for breaking a woman's heart than for killing a serpent."

I will quote further from my friend's letter: it may be of interest. "I believe you are right in your views of love and the relations of man and wife, and if more people would follow your theory there would be fewer divorce suits.

"I have been studying the criminal very closely, and I find the thorough-bred often has one leg shorter, or one arm shorter, than the other, and a marked difference in the sides of the head. If you could see two thousand convicts marching in a line daily, you would observe that about one fourth have a slight limp in their walk. Holmes also mentions this in his confession. I am convinced that under the present form of reformation very little can be done for the criminal. He is a moral wreck, destitute of human love and sympathy, born to crime and sin, and the only way to do him and society any good is to develop a new head on him.

I have also noticed the odor you once mentioned to me as existing among the criminal class and those insane. This I have been very careful to investigate; and among the criminal class it resembles the aroma of a Bengal tiger. This is easily noticed on entering the cell or as the line is passing standing to the windward. I know it cannot be from uncleanness, for they are compelled to wash every day, and the cleaner they are, the more offensive they seem. We have a ward for the insane and keep about twenty in it. They have an odor similar to scorched hair: it may arise from the hair which becomes dead and stands on end, disdaining all attempts to make it lay smooth."

I may find more to write you in the future.

Yours very truly, DR. M. F. RICHARDS.

No doubt the last degrees of Pisces were rising at the time of the birth of our subject. These degrees contain the most vitiating, disturbing, and antagonistic conditions of any sign or part of the zodiac. Taurus in connection with Pisces brings out in the strongest colors whatever of evil or disturbance exists in the nature. As seen from the description of the man, he has inherited a very low organic quality. With such an organism, the position of Uranus in connection with Jupiter in the last part of the sign Scorpio, turns all the mystic qualities of the great nature of Uranus into secrecy, subtlety, and animal cunning; and the combined influence of Uranus and Jupiter being consequently debased into the lowest sphere of service, the student will readily see what degradation of character is produced in the individual. Saturn in the last of Capricorn gives great ingenuity and ability to plan for the accomplishment one's designs. Mars in the last part of Aries (in his life) gives a hard, un-

feeling disposition, and makes him a natural antagonist to all that is accounted sacred and good in the world of civilization. This is even emphasized by the fact that there are no planetary positions which redeem his nature: for Venus, the planet of love and beauty and elegance, is only made to serve in intensifying the passions, and Mercury in Virgo lowers and bestializes all the intuitions. Any of these positions might obtain separately in an organism possessing the most exalted characteristics, but only when other positions are strong enough to guide and control it. Aries and Taurus are a good strong combination; but both are weak, being in the very first of the sign, and the sign Pisces, governing the body, is very strong: the last degrees were rising, and, judging from the general characteristics given in the above letter, we believe that it was the very last degree, the degree of desperation, of darkness, and death. As the characteristics have been given by my correspondent, I only present these facts as a study from the standpoint of Solar Biology.

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### NOW—THE FORM OF ETERNITY.

HEGEL.

The angel now!  
 What tension at that point  
 Would keep the soul in motion and endow  
 The mind to act its nature at full point  
 With this warm guide  
 Ever beside?

The opportune  
 Is always at the best of circumstance:  
 The guide of souls: the power to prime  
 The dead branch of the trance  
 Counted as bitter fate  
 By souls not great.

The now and here!  
 These are the mind's own place.  
 Too oft a coffin and a bier  
 When they should link a race  
 With all the rushing fast  
 Of stars gone past.

E. J. HOWES

## CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.

In writing for Astrological Delineation of Character, always send hour and place of birth, also state sex.

Chicago, Ill., June 9th, 1896.

MR. H. E. BUTLER :

*Dear Sir and Brother.*—I am in receipt of your kind favor, and cordially thank you for the valuable suggestions. I anticipate a very hard struggle, as I am very impressionable to my surroundings; and, while in the world, I shall not try to proceed further than in some degree to attain the control of myself as per "Practical Methods to Insure Success" pamphlet. I desire once more to impose upon your generosity regarding the following matter, and beg to assure you of my entire respect and complete good faith. A short time ago, I came across a very remarkable book called "Oahspe," which has impressed me very strongly, and with which I have no doubt but that you are familiar. The teachings in your publications and of "Oahspe" agree in most things, but its words regarding Astrology, Evolution, and especially Reincarnation vary very much from yours. It also teaches that the name of the Creator is Jehoveh, meaning "I am," in contradistinction to Yahveh, meaning "I will be what I will to be." Would not the latter imply that God has become what he is by effort of will, rather than that he is a being of eternal duration, to whom no created being can attain to forever? You can see into what confusion my thoughts regarding these solemn matters have been thrown by these seeming differences between your own teachings and those of this book. Thanking you for your consideration, believe me, I remain, Most faithfully yours,  
G. C. R.

*Ans.* In regard to the statement of "Oahspe," I cannot see how it is a matter of the comparative merit of either word. If "I AM THAT I AM" were infinitely superior to the "I WILL BE WHAT I WILL TO BE," it could not in the slightest degree change facts; and these facts depend on the actual meaning of the word or name originally given to Moses. The original language from which the name of God was translated is so carefully preserved that there are now those who speak it fluently; and there are unquestionable authorities for the definition of the name as we give it. If you should give me your name and I should record it at once, even a god could not change the fact; and as long as that record lasted, so long would it be known and understood.

If there were nothing else to make the authority claimed for

"Oahspe" questionable, this one statement in regard to this name would be sufficient to condemn it as not only fallible, but as so ignorant and egoistic as to attempt to criticize a language of which it evidently knew nothing. If "Oahspe" claimed no authority beyond ordinary reason and intelligence, I should say that its author was a good clear-headed business man, who made a mistake and exhibited his ignorance when he attempted Theology, but that his scheme set forth in the book was a good practical venture.

The inspiration claimed for this book seems to be a good parallel to that of the "Sun-Angel Order of Light," "Spiritual Free Masoury," and many other like things that have come through modern spiritualism. They all contain something that is good and true.—some more and some less. The people will find that they can not with safety ally themselves to any system as such, but that they must always be in a mental attitude to discriminate between truth and error. They will then be enabled to take the good out of everything, and to cast the bad away. The inspirational speaker and writer has often reminded us of a man who has found a rich mine. He works with great diligence and joy as he shovels out little particles of gold and an occasional precious stone in a great amount of dirt. No one would think of taking the dirt and hoarding it for the sake of the jewels therein: the intelligent man would wash out the dirt and retain nothing but the pure gold or the precious jewels.

There are masses of people at the present time who are so totally devoid of mental discrimination and true thought, that they are ready to open their mouths and swallow, as pure truth, every thing that is given out by a man who claims inspiration: and as soon as they find that it is mixed with error, they turn away and condemn all that he says. Such people are going from one teacher to another, always in search of truth, always finding it, and always throwing it away because it is mixed with error, therefore never gaining anything. These people claim to be advanced thinkers and students, but are really in a more hopeless condition than the church devotee who closes his eyes, opens his mouth, and takes what is given him without a question.

There are no genuine seekers after truth but those who are capable of recognizing it even though it be in the midst of a great deal of error, and who, when they find a truth, are able to incorporate it into the very constituents of their mental existence. Christian Science says "All is good." That is equivalent to saying that all is truth, which is a fact: but nothing is true to you or me that is not useful. The law of use governs the universe, and anything that is not of use is an error to the individual. Especially is this true in the mental world. Every true minded man (and woman) has an object which he wishes to attain, and whatever will aid him in reaching that object is, to him, the pure gold of a living truth.



## QUESTIONS AND ANSWERS.

What is the best mental or spiritual attitude to preserve when compelled to associate intimately with those on a low plane of thought, feeling, and action? K.

*Ans.* The above question presupposes that you are living the regenerate life and striving for the highest goal of human attainment. As such, you should have dedicated your life to God without reserve, and, when that is done, you have a right to confidently expect that God, to whom your life is dedicated, will keep you from evil. The inspired Proverb says, "The name Yahveh is a strong tower: the righteous runneth into it and are safe." Prov. XVIII. 10. Remember when you take the covenant, you take the name Yahveh, "I WILL BE WHAT I WILL TO BE." Now, you should remember and think a great deal of the fact that the will of God is the only power in the universe; and, as your life is dedicated to that mind and will, and as you are in harmony with it, you should realize that you are superior to any and all powers that may act upon you through other instrumentalities. How to run into that name and realize safety: First, by confidence in it, second, by repeating it in your own mind and realizing the power of the will which it expresses, third, by fearlessly ignoring all adverse influences and keeping your mind staid on God. If diseased conditions affect your senses, repeat these words and realize them: "I am well; and, being in God, none of these things can touch me." Hold steadily but firmly to your own mental attitude, feelings, and desires, and refuse to heed or think about anything that would affect your physical senses. Thus move steadily forward continually, living in your own thought and in the mind of God, and nothing can affect you.—[Ed.]

## A VISION.

I stood facing a rolling landscape covered with short green grass, as in spring. Presently my attention was attracted by a man standing with his back towards me. He was clad in a light drab robe; on his head was a white turban. The thought passed through my mind, "I wonder if he is a Master of the Orient," when I found myself facing him. Without speaking he held a wand towards me, on the end of which was a golden crescent with a star in the center. "Moon and Star," I thought; but, instead of taking it, I placed my hands down by my side, and said, "I acknowledge no earthly organization; I belong to the Kingdom of God." As I turned away I saw a deep opening in the ground. Thinking it was some deep dark passage I had to tread, I was about to step down when a voice from the solar plexus said, "Choose both." I walked back to the man, who was still standing as I left him. In perfect silence he took my hand, and together we walked past the dark opening in the ground.

A voice came up from the depths saying, "Lost, lost!" Presently we came in sight of a beautiful white Temple. Together we mounted four marble steps, and entered a broad hall. On either side stood six men clad in white robes and turbans. As we entered they all exclaimed, as with one voice, "O, sister of Light!" I walked to the end of the hall, when I was given a white robe which I put on and a wand was placed in my hand, like the one my companion had. Immediately I was surrounded by the heavenly host and given the Manna. The next day I was given the wine also; and the same words were said to me that were said by Christ at the last supper to his disciples, and the meaning explained E. S.

*Ans.* The above letter describes the condition of the writer's inner and probably hidden mental states. Her aspirations are towards the highest and best, but her ideals are deeply laid in the ancient magic realm; and there is lurking within her, possibly unknown, and, therefore, unrealized, an egoism, a self-exaltation. Unless this is searched out and overcome, and unless all her ideals of magic power and of being raised above her fellows are abandoned, these influences which appear so grand, and which are really playing with the creations of her own soul's mentality, will hold and bind her, so that she will never be able to reach any attainments in this life. She has possibilities, but until she can forsake self and recognize the fact of her own mental darkness, spiritual littleness and unworthiness, compared with the high and holy ones in the heavens, she will never be enabled to get beyond those fantastic visions, which, in reality, are only as a dream in the night. They will continue to grow more fanciful until they become grotesque and horrifying, which condition will mark the time of her complete bondage by the dark forces, which will certainly follow the continuation of the same attitude of mind and soul which she now occupies.—[ED.]

"To lay down one's life, is to give up the world. But no man can give up the world until he overcomes it; the world will not let go of him so long as he and the world have anything in common. You believe that the world can be overcome; for this has been manifested to you. And you must also overcome the world. That man remains lost and will starve, who stays in the dense forest, even though the way out has been shown him. How shall you be saved, if you do not also come out by the way which your fellow-traveller has discovered? You must walk even as he walked."

## BOOK REVIEWS.

**THE SCIENTIFIC AMERICAN.** Munn and Co., Editors and Proprietors. Price \$3.00 per year. Published weekly at No 361 Broadway, New York, N. Y.

The *Scientific American*, now favorably known in every quarter of the globe, began its existence in 1845, under the editorship of Rufus Porter. Within that year the present proprietors acquired the ownership, and began in earnest the not very easy task of publishing a weekly paper having sufficient popular scientific interest to command a respectable subscription list. For half a century the interest of the editors and proprietors has never flagged, and the standard of the paper has been elevated from year to year. By comparing the succeeding volumes, a constant improvement is observed in the kind of matter, the character of the illustrations, the clearness of the print, and even the quality of the paper. These improvements go to show enterprise of a high order. We now have a further indication of the same spirit in the publication of an Anniversary Number designed to celebrate the close of the 50th year of the connection of the present owners with the paper. Among the subjects treated are: The Transatlantic Steamship, Naval and Coast Defense, Railroads and Bridges, the Sewing Machine, Photography, the Phonograph, Telegraph, Telephone, Iron and Steel, Physics and Chemistry, Progress of Printing, the Bicycle, Electric Engineering, Telescopes, Ocean Telegraphy, distinguished Living Inventors (Portraits), Shipyards of the United States. A large group of distinguished American Inventors, reproduced from an old steel engraving, is presented. The Anniversary Number is provided with a characteristic cover, and is printed in a style fully up to the regular issues of the paper. A very large edition of this interesting number is being issued. In size this issue is equivalent to 442 ordinary pages in book form. Cost 10 cents per copy.

**THE PALMIST AND CHIROLOGICAL REVIEW.** *The Journal of the Chirollogical Society.* Price 6s. 6d. (\$1.58) per annum. Edited by Mrs. K. St. Hill and Mr. Charles F. Rideal. Published by the Roxburghe Press, 15, Victoria St., Westminster, England.

This magazine is the organ of the Chirollogical Society of England. The contents for June, 1896, are:—"Proceedings of the Society, Study for the Month, On Types of Hands Peculiar to Certain Localities, Students' Study, Correspondence, 'Honour,' On Vision, A Fatalist." Through the columns of this magazine an opportunity is given to follow the course of study being pursued by the Chirollogical Society of England; and by subscribing to it one has the advantage of being posted on whatever is newest and most interesting in this line of thought. The journal is handsomely gotten up and illustrated, and is the best periodical exclusively on this subject of which we know.

**FIRST PRINCIPLES OF CHIROMANCY.** *Containing, in a Series of instructive Lessons, Chiromny, physical and astrological Chiromancy, and Chirosofhy.* The first part of the work is a reprint of the Synthetic Treatise on Chiromancy and illustrated by 62 original figures. Published by George Carre. 3, Rue Racine, Paris.

We consider the above work the best we have ever seen upon Palmistry. It is orderly in its arrangement and seems to deal with its subject from the standpoint of law, so that, in order to learn the system, one does not have to memorize words but laws and facts. We regret that the work is wholly in French, of which there

is no translation into the English. Of course many of our friends can read it in the French, but many others will be deprived of the opportunity of studying this science as expounded by one who is so competent, and who has made his work so comprehensive and complete. We have had the book in our possession for several months, waiting and hoping to have time to translate portions of it into THE ESOTERIC, so that its beauty and value may be more generally understood, and we still hope that we may be able to do so.

**LIGHT OF ASIA.** *A Hindu Monthly Review.* Price 12s. (\$3.00) per year. Published and edited by S. C. Mukhopadhyaya, M. A., 68 1-2 Shikharbagan St., Calcutta.

Contents of No. 9, Vol. IV:—"Keynotes: The Avyaktam of the Bhagabatgita; Our Exchanges—Self and Eternal, The Clairvoyance of Mollie Fancher; A Few Forgotten Truths; What Makes a Nation? Parasara's Susloka Satakam." This magazine will give more direct and reliable information of the Hindu religion and thought than any other that we know of. It seems to be a thoroughly scientific and wide-awake magazine, according to the thought of the Orient; and those who want to be in touch with the Hindu religion pure and simple, as it reaches out to the Occident, will be able, we think, to do so through this periodical.

**THE ALTRUIST INTERCHANGE.** A Quarterly Magazine. Price, 50 cts a year. Published by the Altruist Interchange Co., 70 Fifth Ave., New York, N. Y.

Contents for July, 1896:—"Notes, Altruism in New York, Altruism in a Legislature, National Conference of Charities and Corrections, Craig Colony for Epileptics, Village Improvement and Altruism, The Consumers' League, The Sailors' Snug Harbor, Proposed Homes for Home Lovers, A Practical View of Philanthropy, Altruism Near and Afar, A Day Nursery Conference, Bicycle Girls in Earnest, Our Letter Box, The Needlework Guild." This journal seems to be the mouth piece of large hearted noble workers who are seeking the good of others, and we wish it success according to its merit.

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## EDITORIAL.

In the delineation of the character of the Czar of Russia, which appeared in the August number of this Magazine, there were two serious mistakes. First, the year of his birth should have been given as 1868 instead of 1869, which was a typographical error overlooked in the proof reading. The second mistake arose from Priscilla having used the first edition of *Solar Biology*, in which, through a typographical error, Jupiter is given as in Scorpio, where it should have been in Virgo.

**ERRATA.**—On page 74, fourth line, first paragraph, of the August ESOTERIC, Vol. X., read Vol. IX. instead of Vol. VII.

# The Esoteric.

A Magazine of

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VOL. X.

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No. 4.

## REDEEMED MAN.

BY T. A. WILLISTON.

The term, "a redeemed man," is to the materialist a meaningless expression, it appeals neither to the reason nor to the understanding. To the devout churchman it expresses, in some vague, indefinable way, one "ransomed from sin and death." To one who has unfolded a spiritual comprehension of man's ultimate destiny, it means not only to be "ransomed from sin and death," but it presents to his mind clear and unmistakable methods whereby this much desired state may be gained, and, at the same time, unfolds to his mental vision a wonderful panorama of divine grandeur and spiritual greatness, and draws the soul of man close to God, exalting him to such a state of clear and unimpeded vision, that, from personal knowledge of creative law, he is enabled to realize the truth of divine justice, divine wisdom, and divine love.

True it is that a redeemed man is free from the powers of sin and death. He has, through the soul's experience, gained strength and power, wisdom and understanding, which give him fortitude and ability to pay the ransom in full. This ransom is, a complete renunciation of self; an overcoming of all the evils to which flesh is heir; a subduing of all the appetites and passions, gaining complete control over the physical body and mental faculties; a dedication and a surrender of the individual's life, with all the attending personal attributes and abilities, into the keeping of the Father. A complete trust and confidence in God's ability to guard and lead, a faithful

and earnest application of the methods taught by Christ, are the only safe and certain means whereby man can be truly redeemed and elevated from his present condition of servitude and materialistic manner of living to the high and exalted one of a truly redeemed man, a master in deed and in truth.

The majority of the sons of men are still unredeemed, are in the sense of being limited and bound by circumstances and conditions,—slaves. They are slaves of appetite and passion, bound by astral conditions, swayed by the seen and unseen forces, which combinedly compel them to undergo trials and hardships without number. These unseen forces which are pressing in from every side are the cause of the mistakes which man, in his ignorance, is continually making, and which men term sins; but, when we understand the ultimate good that is accomplished through them, we perceive that in reality they are not evils, but are wise methods employed by a just and far-seeing Creator, whereby man is compelled to struggle in order that he may grow strong and vigorous, both in mind and body.

Dear friends, we desire to place this thought clearly before your minds; and our earnest prayer is, that God may illuminate our understanding, so that we may make clear to you the trend of our reasoning. We desire not to turn you from the God of your childhood and early training, but, by a presentation of pure and simple methods, to lead you closer to him, so that you may be able to come to an understanding of his ever watchful, devoted love. His love is far greater than the love of an earthly parent; but, at the same time, his laws are fixed and unchangeable. Obey them, and freedom and power are the natural results; disobey them, and the penalty of broken law, which is sin, sorrow, and death, must be paid in full.

Frequently the unseen forces appear to combine and labor in man's interests, often lifting a favored one to the highest pinnacle of earthly eminence, bringing to him honor, fame, and wealth. What does it profit a man, however, if he gain all these, and has not found the pearl of great price? At best, they can only last for a few short, fleeting years; and then,

through the instrumentality of the unconquered monster death, the proud head is brought low, and over the remains of him who was beloved and honored, and who, perchance, has filled the most exalted station in life, the farewell words are said, "Dust to dust." Death makes no distinction between the rich and the poor. It is the greatest leveler in the world: with it all are equal. It does not discriminate between the dweller in the palace or the sojourner in the hovel. The proud judge upon the bench and the poor degraded criminal paying the penalty for a misguided life must alike and without question obey this call. The heart-broken mother appeals to it in vain. All born of women are subject to its mandates: not one is exempt, save he who has overcome the serpent, has received the baptism, is born of the spirit and becomes a son of God.

Material man must, in his allotted time, die and pass from the scenes of his earthly labors; but the sons of God do not die: they pass from earth of their own volition, and enter a state and condition of everlasting consciousness. They cannot die: they are like the angels, living on throughout the countless ages, increasing in knowledge and understanding, ever growing closer to the Parent Source of existence. Having proven themselves faithful over the little things of earth life, they are considered worthy to take their foreordained place as builders of worlds.

O redeemed man! material reason fails when we try to picture the grandeur of the exalted station you have reached. He who would separate himself from the world of effect and gain an understanding of the realm of cause must struggle and suffer, but the ultimate to be reached will repay for it all. It is for you, dear ones, to decide whether you are to remain bound within the limit of your own mental power of conception, or accept the kingdom whose bounds are the farthest limits of the universe. Choose either to remain a son of man, subject to all the vicissitudes of earth life, with all the attending sorrow and final death, or to be a son of God, having power like unto the angel hosts, having freedom from sin, sorrow and physical death, a "redeemed man," one with God and his son Jesus the Christ.

He who has been redeemed has not only dominion over this monster death, but governs, through the godlike spiritual powers within, the elements, principles, and forces of the unseen realm of cause, and the seen and partially understood realm of effect. Through an understanding of these unseen laws of creation, man is able to gain absolute dominion over his fleshly tabernacle, the physical body. He makes it pure and free from the taint of the serpent, thereby permitting the power of the Holy Spirit to have free access; and such is the infinite law, that, when man cleanses the temple, God's spirit enters and takes absolute control, which condition enables the spiritual ego to realize power and ability to command; for, like Jesus, our Lord, he has reached earthly perfection,—he and the Father are one. This state can only be reached after the inner man has, through the understanding of the name of God, and by the power of the will, cleansed the temple and freed it from the darkened souls and elementaries, formed and formless, which infest the bodies of all who inhabit flesh. These entities are ghouls, who feast and fatten upon the life elements gathered by the sons and daughters of man,—life which alone should be used for the purpose of nourishing and maturing the body, mind, and soul.

If man desires to be numbered with the redeemed of earth, he must free himself from the power of these evil forces. To do so, he must come to an understanding of the principle of fermentation, the serpent or psychic power, which is the power of creation embodied in the creative word. It is the destroyer, the ruler death, which controls all organic life, and is the medium or factor which enables evolution to carry all life upward toward the Spirit. It was the glamour thrown around our first parents by the deceptive serpent, that caused the fall; and yet the old adversary spoke the truth when he promised wisdom and dominion over death. Wisdom and dominion over death, however, are not gained by the serpent's control, but by controlling and making his power subservient to our will. Through this principle man was given a physical body: through its power, on the physical plane of existence, death, or disintegration of the material body, is made possible. Knowledge and



understanding were promised through eating the fruit of the tree of life; and, truly, knowledge has been the result,—knowledge, however, of the effect, or material manifestation of cause, whose laws silently work unseen and unknown to materialistic sense.

Man's accumulated knowledge has enabled him to leave the realm of effect, or physical world: he has begun to pry into nature's secrets. What he perceives there has given him an incentive to penetrate deeper into the cause, or soul realm. This can never be done through material means; but the search after knowledge has enabled the soul to expand and grow until its consciousness is so closely allied to spirit, that the ego, the silent worker of the destiny of man, is able to make impressions that can be sensed, understood, and used by the soul mind. The soul mind, as it becomes able to gain control over the material covering, is able to direct man's intellectual brain into those channels which permit him to draw aside the veil and perceive, through the medium of the spiritual perception, the hidden, silent workings of the creative word, that controls and holds in abeyance the destinies of all creatures of earth.

When man, through the powers of the spirit, gains this freedom, and thereby becomes redeemed, his place as a factor in creation is no longer in the realm of servitude,—a servant. The incentive for struggle having ceased, he takes his place, a true son of God, and stands as lord and master. He is now able to govern the creative forces of the divine word which produced this earthly globe. This creative force is the power of the serpent. This serpent principle is the power which enspheres the spiritual ego, and produced the man and gave to him soul qualities; and it is because of man's power to control this principle, instead of being controlled by it, that he has the power of dominion, and is able to be a co-laborer with the redeemed ones, who have under their care and protection the destinies of our planet earth.

The time has not yet arrived for the manifestation of the perfect man who is to rule our planet, and who is not to be an individual, but a body made up of many members, the direct

descendants of Abraham, Isaac, and Jacob, who are yet to receive their birthright,—the fulfilling of the promise, or covenant, made between them and God.

He who would be ransomed from the bondage of sin and death, must, through the power of the soul and by force of will, subdue all the inherited conditions that the past has entailed upon him. He must come to a realization of the creative word, must understand the keynote that controls our planet and keeps it attuned to the great octave of harmonious vibration, which holds our system in such perfect harmony. This can be only understood through the awakening of the consciousness of the soul into the astral realm. When this consciousness has been awakened, the master is able to attune the fleshly body to the vibrations of earth. This enables him to draw therefrom vital force, which so harmonizes the physical, that an absolute condition of health is the result.

Harmony produces health and gives man a clear and far-reaching mind force, and the power to set at defiance the laws governing matter, such as gravitation and repulsion. It also endows him with abilities of such a character, that to even touch upon them would be folly, so little are they understood by the writer, as well as by all who are still separated from those who are initiates in the temple of wisdom, wherein is stored, for man's use, when he has developed mind powers and unselfishness sufficiently to wisely utilize them, knowledge and methods of the higher and potent spiritual laws. By these laws redeemed man will govern. They require no material methods to demonstrate their force and power. They are laws of mind and of vibratory force. This new force must revolutionize our present system of mechanics. Soon the present methods of mechanical application of physical law must give place to a higher order of mechanics which will follow, as a direct result, the combined power of intuition and practical reason, characteristic of a redeemed man. Then will be ushered in the new order of mechanics which will be directly allied to, if not governed by, the power of mind, that mighty irresistible factor of Deity.

The past cycle has ended man's period of infant strug-

gle. The present, grandest and mightiest that has ever come to earth, marks his emancipation from sin and disorder, and ushers him into a condition of true and exalted manhood,—a redeemed man, forever free from the power of the serpent that deceived him in the long forgotten past. He left Eden in his childhood, he returns again after long centuries of wandering,—a prodigal son, perchance, but none the less welcomed by the Father and by the angel instructors, who, with godlike patience, have guided his tottering steps, until he now stands proudly erect, a heaven-born son of God.

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### NO BARREN HOUR.

Then we, too, shall be half-gods, and perhaps shall engage in world building, so that more beings can live who can glorify God (life) and enjoy life forever.

—Abby A. Judson.

When space grows strangely beautiful  
From realms where beauties never fade  
To fade beyond our straining clutch ;  
Just over us we feel the touch  
Of homes no barren hours invade.

No barren hours beyond that shade  
Where sight of us expires to gaze  
And what survives is rich in breath,  
And we no more live on "in death,"  
But all that lived in happiest days.

Above the earth so drenched and green  
That gloom steals fast this twilight hour,  
Hues deep illumined softly blend,  
Heavenly serenities descend  
Telling of zones of fadeless power.

No barren hour ! Oh sweetest sense.  
And thought that henceforth God and we  
Are so far one and reconciled,  
That time no more can be defiled  
With dole to mar its symmetry.

E. J. HOWES.

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An unfaltering trust and confidence in God's ability to protect, will soon banish fear, and will make the most timid hopeful and courageous. This trust must, however, spring from the soul and not from the intellect. Intellectual trust is of little use to any one.

## THE SEVEN CREATIVE PRINCIPLES.

### FOURTH PAPER.

BY H. E. BUTLER.

#### DISCRIMINATION, THE SECOND OF THE SEVEN PRINCIPLES.

Discrimination is the second of the seven creative principles. When we speak of principles, we may have a dim idea of what they are by considering that creation was begun and has been carried on by that mysterious something which we call mind, thought, the word of God. The angel to John called these principles the seven "Spirits of God sent forth into all the earth." We may call them forces in nature, the laws of nature, the inherent quality.

The nature of the force, or principle, under consideration is more apparent to the physical senses than any or all the others. As we stroll over this beautiful earth, perhaps enjoying the great variety of trees, shrubs, and flowers, the thoughtful mind will realize that these things are beautiful because this wonder-worker, Discrimination, has selected qualities suitable for the third principle, Order, to put in form: and we call them beautiful because Discrimination is an active factor in the human mind. Where that is deficient, the individual does not enjoy nature.

We sometimes meet those who pass through life seeing but little of what is around them; and what they do see, they know and care very little about. They seem to live in a routine of thought and feeling governed almost wholly by the impulses and needs of the occasion. Such people are incapable of what is termed creative thought. In order to be more clearly understood upon this subject, we will say that, as is well known, there are a great many people incapable of thinking except from the educational standpoint; that is, they can think about what they have learned, memorized, or the experiences they may have had, but, when that is done, they are incapable of going further. This might really be called the popular thought of the day. But this kind of thought is entirely devoid of Discrimination in its highest phase of action.

Even among those who are studying the occult and striving for the attainments in the higher life, we find some who possess the formative principle strongly developed, but who lack Discrimination. Such people read books, hear lectures, and absorb the ideas therein contained; and they take those ideas and arrange them so as to express what seems to them their own thought, when it is only a reformation of what they have received from others. They have a great lack of Discrimination.

Discrimination, in its highest intellectual phase, is the leading factor in the spirit of wisdom. We must caution the reader here against confounding the term wisdom with that of knowledge. Knowledge may be called the aggregation of facts at the command of the mind; but, without wisdom, the greatest or most perfect aggregation of facts is useless: it would be like the crude elements of creative nature,—a conglomerate mass. But the spirit of wisdom, led by Discrimination, has a total disregard for facts as such: it seeks that which is useful for the occasion then present. It, like the keenest edged sword, pierces through, cuts asunder, and, so to speak, sorts out such material as is needed.

Discrimination is the "X ray" of all ages: it knows no dark substance. When it has taken the form of wisdom in the mind of man, it passes through earth's elements in any and all directions, bringing up from the depths below such as the mind seeks. Though elements of greater riches, newer, more brilliant, may be all around in great profusion, yet Discrimination will not touch them: the mental organism to which it belongs has a conscious need of a certain thing. The intellect may not have defined what that thing is, yet Discrimination, that all-piercing, that all-piercing principle that belongs to Virgo, the great chemist of the world, knows from the knowledge of God the Creator what are the needs of the body and mind of the individual; and, when this principle is given its freedom of action, then, even though the earth itself does not contain the needed elements, it will, as it were, sense the star ray, and, swifter than thought, it will pierce to the utmost world in space and bring to the individual that which to him is the richest gold, because of present need.

This wondrous principle, emanating directly, as it does, from the mind of the God of the universe, is incomprehensible to the human intellect. It is unreasonable to the materialistic rea-

soner in that it knows no space nor time: it says that all that has been is now, for there is nothing lost in the universe; and change does not put it beyond the grasp of this magic principle. It is the vitality of wisdom. Wisdom is a mental faculty belonging to the soul. It is beyond the power of description or even of analysis to any great extent; but it may be described as a high spiritual sense inactive without the spirit of Discrimination, the eyes of the soul, which pierce through all things, perceive all things. Nor do we fully express its meaning when we say that Discrimination is the eyes of the soul; for it is a keen unlimited sense of facts and things, and may, therefore, be properly identified as wisdom, also knowledge, understanding, and life, because it is all these from the highest faculty of soul, and of spirit, mind, and consciousness. One of old speaks of it as follows:—

“Doth not wisdom cry? and understanding put forth her voice?”

“She standeth in the top of high places, by the way in the places of the paths.

“She crieth at the gates, at the entry of the city, at the coming in at the doors:

“Unto you, O men, I call; and my voice is to the sons of man.

“O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

“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.

“All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

“They are all plain to him that understandeth, and right to them that find knowledge.

“Receive my instruction, and not silver; and knowledge rather than choice gold.

“For wisdom is better than rubies; and all things that may be desired are not to be compared to it.

“I wisdom dwell with prudence, and find out knowledge of witty inventions

“The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

“Counsel is mine, and sound wisdom: I am understanding; I have strength.

“By me kings reign, and princes decree justice.

“By me princes rule, and nobles, even all the judges of the earth.

“I love them that love me; and those that seek me early shall find me.

“Riches and honour are with me; yea, durable riches and righteousness.

“My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

“I lead in the way of righteousness, in the midst of the paths of judgment:

“That I may cause those that love me to inherit substance; and I will fill their treasures.

“The Lord possessed me in the beginning of his way, before his works of old.

“I was set up from everlasting, from the beginning, or ever the earth was.

“When there were no depths, I was brought forth; when there were no fountains abounding with water.

“Before the mountains were settled, before the hills was I brought forth:

"While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

"When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

"When he established the clouds above: when he strengthened the fountains of the deep:

"When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: .

"Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him,

"Rejoicing in the habitable part of his earth; and my delights were with the sons of men,

"Now therefore hearken unto me, O ye children: for blessed are they that keep my ways.

"Hear instruction, and be wise, and refuse it not.

"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

"For whoso findeth me findeth life, and shall obtain favor of the Lord.

"But he that sinneth against me wrongeth his own soul; all they that hate me love death," Proverbs viii.

The writer of this chapter made a splendid effort to express some of the glories and wonders obtainable by this beautiful principle; but it is easily seen by the thoughtful that he was conscious of his entire inability to approach even the threshold of where a perfect expression of this principle is found. It dwells in the secret place, along with the Most High. It also dwells in the highways, wherever the sons of men are found; wherever animals or insects creep forth, or vegetables spring up to meet the sun; wherever star rays flash forth through limitless space.

It is working within every individual; but where it is cramped and biased, imprisoned and made a galley slave, its manifestation becomes, many times, very grotesque. It is because of its enslavement that it springs forth as a critical, dissatisfied, angry thought expression. It is a slave for the amusement of the wag, or the prattler of the social world. Would you give it freedom, dear reader? Would you have it come in and possess you,—soul, body, and mind? Remember that the second principle in creation is, to the body and mind, what spirit is to the individual.

If you would possess this priceless treasure, you must conquer arrogance, pride, assumption of knowing, and become as a little child. The mind consciousness must realize the fact that it is poor, weak, and blind, and naked; or, in other words, it must become a blank, and a need must be active within the soul and consciousness generally. In so far as man can

produce that consciousness of need within himself, this marvellous power will flow in and supply his needs. The Spirit by the prophet said, "Be still and know God." Yes, it is through that stillness of the animal sense mind that this spirit of wisdom is enabled to flow in.

\* Take the book "Seven Creative Principles," and go by yourself and place your mind in the attitude of prayer, desire to know the truth, and quietly read the third chapter. Then hold the spirit of the thought and go out into nature; examine the workings of Discrimination in the growing plant, the flowering blossom, or in whatever of nature the soul most readily lays hold upon in its inner musings. Let your mind dwell there; let it float on and on in pursuit of the jewels of knowledge; let its inner yearnings be characterized always by one thought,—the desire to know the mind and will of the Highest, the mind that knows the needs of all things, that has given all nature its bounds, the mind that has made such distinct lines of demarcation between all the qualities in nature. Then will you discover the fact that we are in a wondrous world, most glorious,—a world not separate from heaven, not separate from God and his holy angels; but that you yourself have set about yourself a wall of separation from all these; that the tearing down of that wall comprises the entire work of attainment.

All the prophets and seers put special emphasis upon the attitude of the individual mind; and it is from the fact that God, in his relation to man, is unchangeable, both in mind and substance. His thought processes move on with suns and systems of worlds; and, as these his mind organs move in space, thoughts are formed and creation is carried on. Man, who is but a germ thought of that divine mind, is as a tiny speck of hoarfrost that reflects the solar ray; but, in order that it may receive and reflect that ray, it must be in a position to do so. The mental attitudes described by the prophets, by all the teachers and seers of antiquity, and especially by our Lord Jesus (read the great Sermon on the Mount, Matt. v., vi., and vii.) are the conditions requisite in order that this wonderful principle of Discrimination may do its most perfect work.

We have said in the above, that Discrimination reaches out and gathers that which at the time is desired by the inner consciousness. This wisdom serves the individual most obediently. All that there is in the mind of man of the attractive processes



of body and soul, which produce inspiration, or enable the individual to draw to and incorporate within himself that by which he feeds and grows, is governed by the natural sympathies, or desires; and Discrimination is, under such circumstances, as the hands which reach out into nature and select such things as are demanded. Now, if the mind is on a low plane of life, seeking wealth or sensuous pleasures, the physical intellect may be active in its idealism concerning spiritual things, yet, because the body and soul are in a position to desire the sensuous, Discrimination will gather that quality to the individual, actually rejecting the spiritual.

The illustration which we have used of the seed planted in the ground expresses this thought most perfectly. Two seeds lie side by side, touching each other, covered by the same earth, watered by the same water, warmed by the same sun; yet one gathers the elements of sweetness, the other of bitterness. This is because of the inherent qualities of the seed. You may be compared to that seed. The inherent qualities are produced and perpetuated in you by the kind of thoughts, sympathies, and desires in which you indulge,—to generalize, by love and hate. You have power to ultimate within yourself a love of the highest spiritual, of God; and, if you do this persistently, Discrimination will reach out and gather into and around you, will fill and envelop you with that highest spiritual.

We have in the past tried to illustrate this thought by a word picture as follows:—There is, surrounding our earth, one stratum of thought and mind substance above another, all the way up from the lowest animal and sensuous to that pure white light of ðeific mind and spirit. If one's sympathies are on the plane of the animal and sensuous, the roots of his discriminative life-gathering powers will gather wholly from that lowest sphere, and man, the plant, will grow thereby into an animal sensuous thing, although he may be clairvoyant, clairaudient, may see and hear wonderful things, produce surprising phenomena, and be called a spiritual man by the ignorant. Another may send his rootlets up into the sphere of intellectuality and be an inspirational speaker, saying great things, of which he himself knows nothing. These, of course, are extreme cases; but each individual, from the lowest to the highest, in whatever sphere he may be, is conducting the same process.

Through directing his loves and sympathies, and thus also

directing this magic power, Discrimination, man may gather and grow from whatever plane of existence he may be found able to love. The effort to guide and govern that sphere of love and sympathy to the highest and holiest and best is the mental attitude which causes the individual to open the door and welcome Discrimination as that heavenly visitant Wisdom; and, in so far as she is enthroned in the mind, nothing but right thoughts, right feelings, and right desires will be permitted to enter the individual consciousness.

[To be continued.]

### CONCENTRATION.

It is related of a distinguished man—one of the first scholars of America at the present day—that, when he was fitting for college, he found himself spending two hours a day in preparing his Latin lesson. He determined that he would get that lesson in an hour and fifty minutes. The next day, and subsequent days, when he sat down to learn his Latin, he bent every energy to accomplish it in the shortest possible time. He found by daily trials that he was getting it in an hour and forty minutes, and that the time required was growing daily a little less. Concentrating all his powers upon the task, day by day, he soon found himself spending only an hour and a half upon it, then fifteen minutes less, and was soon mastering it in an hour; and, continuing his efforts, within a few months the daily lesson could be learned in less than half an hour!—a thing absolutely impossible with his habits of study at the beginning of his efforts. But, meantime, he had done something more than to get his Latin lesson daily in a shorter period of time than he at first was able to do. He had acquired a different habit of study. He had learned something of the value of the power of concentration. His philosophical mind formulated it in this way: "The acquisition of power is of more value than the acquisition of knowledge."—*Selected.*

The God of Science is the God of Truth, and evidence of his existence is not found in the darkness of ignorance but in the light of knowledge.—*Paul Curus.*

## THE DIVINE WILL.

BY W. P. PYLE.

"I do always those things that please him." John VIII. 29.

"Be it unto me according to thy word." Luke I. 38.

This expression of our elder brother and master, and that of Mary his mother, in answer to the annunciation, indicate, on her part, a complete surrender to the divine will; on his part, a knowledge of that will, and also a consciousness, that, by acting in accordance with its promptings he was continually expressing it. We frequently hear the expression of a desire to know and do God's will, especially by those in the church; and yet the words are meaningless to them, because they do not understand how they can know that will: they believe that the days of divine communication are past.

Should a child desire to know the father's will, that father, if he does not make it known audibly, must do so by signs, through the medium of another, or by some direct and unusual method. There is a possibility of signs being misunderstood, a third party acting as medium might prove untruthful; but if the communication came directly, it would probably be by means of thought transference or something of that nature.

The fact that Jesus, a teacher in the fullest sense of the term, accepted no authority outside of himself, but knew within himself the Father's will, indicates that we also, without the intervention of another, may know for ourselves. In I. John II. 27, we read: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in it." In John XIV. 26, we find these words of our Teacher: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." Also read II. Peter I. 17, 18, 19: after here speaking of the voice from heaven which they heard while on the mount of

transfiguration, and after saying "We heard this voice," he adds, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." The statement that we have something more sure than a voice from heaven is a remarkable one. It is evident from these quotations that man may know the mind and will of God concerning him, without being compelled to receive the doubtful teaching of men, who, perhaps, know less than those whom they essay to teach.

But the question arises, Not being the recipients of the divine favors, as were Jesus and the prophets, how can we know the will and mind of God? In reply, we reason that we can know the thought and promptings of that Mind we call God by applying the laws of mind as we know them, and as they are generally understood. In the first place, we know that if one's mind is fixed upon a certain place, there is formed at that place (in accordance with some law not yet fully understood) the form of the thinker. This form can be seen by the clairvoyant, and it becomes more and more perfectly the image of its creator, the thinker. We understand that it is in this manner that that Infinite Mind, whom we call God, thought man into being. In Genesis 1. 26, this idea is expressed in the words, "Let us make man in our image."

If, then, we accept that God is an all-pervading mind, in which we exist as thoughts, growing, through the process of evolution, into his likeness—and there seems no room for doubt upon this point—then we are safe in assuming that we can more clearly understand our relationship to that Intelligence by applying those laws of mind with which we are acquainted. We know, that, if a person in a negative and receptive attitude be in the presence of one who is in a positive, forceful frame of mind—especially if there exist on the part of the negative party a loving sympathy toward his companion—the positive mind will cause the negative one to think the thoughts and be conscious of the feelings directed towards it, with a distinctness and intensity proportionate, first, to the intensity of the thought sent out, and, second, to the sensitiveness of the recipient.

It is reasonable to suppose that the Mind that made and pre-

serves all things in their order is a positive one. We read (Jer. xxix. 11), "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not evil, to give you an expected end." We are here told that that Mind is positive in its relation to man; and "the expected end" is, apparently, the ultimate of man's creation, viz., God-likeness. We see, then, that between God and man, the first requisite for mental telegraphy is established in that the Infinite Mind projects toward man the thought of his existence and the ultimate purpose of his creation.

Another condition necessary to thought transference is that the positive mind must be persistent until a response comes: there must be no letting go of the thought, or forgetting. Isaiah (xlix. 15) says, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." And, again, speaking of his people as of a vineyard, the Spirit says, "I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." Thus, so far as that positive Mind is concerned, the two essentials for perfect communication are complied with; and while these promises apply especially to God's people (Ex. xix. 4, 5), yet his care is over all his creatures, even the sparrows and the flowers, as our Master said. We conclude therefore that the relation of the Infinite Mind to that of men is most favorable to the production of the phenomena known as mental telegraphy.

The great difficulty, however, is that man, as a rule, ignores this relation, and refuses to place himself in a receptive attitude toward this positive Mind, which is the essential thing on his part: he is too busy attending to personal interests, striving to satisfy his own desires. Jesus taught his disciples that men should pray always. To pray is to desire and to ask, which is simply complying with the law of mind, which opens itself to receive. Not understanding this law, people have no experience of the power of prayer. They formulate a request for a variety of things which they themselves have no expectation of receiving. They fail to appreciate the fact, that by prayer, that is, earnest desire, the mind assumes a negative attitude

toward that of the Father, thus knowing his thoughts and receiving the guidance.

In Bible history we find many evidences of the working of this law. Read David's prayer: "O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hands? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up." I. Samuel xxiii. 10, 11, 12. Also I. Samuel xxx. 8: "And David inquired of the Lord, saying, Shall I pursue after this troop? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all." Read King Hezekiah's prayer in II. Kings xx. 3-6.

Those who pray to God for help and get no knowledge concerning their course in reference to the accomplishment of the desired result have practically prayed in vain: "Ye ask, and receive not, because ye ask amiss." Let us not be deceived into making useless prayers; but, recognizing the purpose, knowledge, and wisdom of God, let us hold our minds negative to him, with a loving desire to know and do that which is best.

The recipient must, however, remember one condition, which is that of complete dedication and absolute obedience: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." Thus will the Father work through us and accomplish his work in us, making us more and more like himself.

Nor does this dedication imply giving up the joys of living, as so many understand it to mean. Is it reasonable to suppose that, as man grows more and more sensitive to that all-conscious, all-embracing Mind, the joys of existence are known and felt less than by the materialistic man? Certainly not. And is not this the meaning of that promise given to his people: "But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a-rejoicing, and her people a joy." Isaiah lxxv. 18. By harmony and unity of purpose with the Infinite Father is this joy attained; for without these man can

not sense the feelings of that Infinite Mind. It would seem as if the one who wrote Gal. v. 22, 23 felt this when he said, "But the fruit of the Spirit is love, joy, peace, etc."

In following these thoughts, we conclude, first, that we were thought into being by the Creative Mind; second, that that Mind continually holds toward us the thoughts pertaining to our ultimate condition; third, that man, by continually maintaining a desire to know the thoughts of God, in order that he may be led by them, is enabled to think those thoughts; and, fourth, that the joy of existence as felt by the Infinite Mind may, in a measure, be sensed by man, when he learns to "be still and know God."

### BEFORE THE MAST.

Religion is a discipline, a law, a yoke, an indissoluble engagement.—Joubert.  
The greater part of sailors die at sea.—Dana's "Before the Mast."

Out where the grandeur spoils to weariness  
A watery wilderness;  
Out where the labor toils to dreariness  
A motion's grand success;  
Thy lot is cast  
Before the mast.

The free wing and the eye aloft may feel  
And scan the circuit's charm;  
And move upon the shimmered winds that steal  
Too soft to e'er alarm;  
But fettered fast  
Are those before the mast.

True, they shall share the vessel's stately glide.  
Their mouthful of fresh air  
Is sure—to vaunt the moment's pride.  
Of voice a last despair,  
Crushed by the blast  
Before the mast.

Life is too great for us in things begun;  
Oppressive by their good,  
We cannot use the power of the sun,  
Nor things, nor solitude,  
We find our lot is cast  
Just now before the mast.

E. J. HOWES.

## THE TRIPLICITIES.

BY LANDON FAUNTLEROY.

Solar Biology is the science of man as the epitome of the Solar Man. It views him as the embodiment of the qualities of the twelve oceans of astral life in their various phases and combinations. In the study of the Triplicities we find the key to the science of the evolution of man as we have seen him in Solar Biology. In them we study the science of evolution, cosmic and human; for the earth upon which man stands, and the circling worlds by which he sees himself surrounded, are, in common with himself, evolved from the twelve astral qualities.

These qualities, as they move forward in the great work of creation, are governed by the universal law of affinity. The positive or masculine principle is mated to the negative or feminine one to which in cosmic order it belongs; and through the combined currents of their life, there springs from each another principle, masculine and feminine respectively; in other words, by means of this union, the masculine and feminine factors produce respectively another masculine and feminine quality. This newly evolved pair carry the work of creation still further in the ascending scale. And so, by means of successive steps, the end of the cycle is reached, when the primal pair again take up the work of evolution, but upon a higher plane, to be followed, as in the first cycle, by each of the others, all working in the new and higher order. Thus the evolution of worlds and that of the life upon them advances in its mighty march. It is as though creation were moving in a never-ending spiral up to the great First Cause, the Father-Mother of all.

In introducing our subject, the evolution of life, we are confronted by the question, What is life? In the "Seven Creative Principles" we read, "Life is of the nature of fire. \* \* \* The main part in creative action is carried on by fire. Fire is the animating principle of all things. \* \* \* Fire is the underlying potency in all Nature. \* \* \* Fire is the true divine essence of being." Then, this series of cycles which we have been considering are successive cycles of fire—an endless spiral



passing up, up towards the great Source of this "divine essence of being." As the world or the individual goes step by step to the ultimate of a cycle—the Fiery Triplicity—the fire becomes more and more intense until the point of transmutation is reached. It then passes into the next cycle, where it finds new and fiercer burnings, and where, by the same process, it aspires to the next stage, or cycle of its being.

The degree of intensity that consumes in one cycle fails to affect the more etherealized and finer qualities with which life enters the new. Those sublimated elements which refuse to be consumed by the fires of the old conditions rise into fiercer fires; and this higher life, as in the former period of its existence, burns with more and more intensity with each successive step of the new cycle, until the point is reached where even this phase of its being must yield to transmutation, or the ascendancy of the fire principle, and yet finer and yet more sublimated, it passes into yet fiercer burnings. So individual life ever ascends toward its God, who is and must always remain "a consuming fire," in that none can ever attain to those "everlasting burnings:" "There shall no man see my face and live."

It may be interesting to the reader to know, that, in this study, I have been working from data received wholly from the astral world. Each fact, as it dropped into its place in the structure reared altogether from material gathered from the cause realm, has so remained: I have not, in a single instance, found an error in what has been given me. So, in addition to the confidence we feel in what we have *experienced*, I have been enabled to build from the foundation upwards, receiving each truth as it came, placing it where it belonged, without once marring the symmetry of the whole, or once finding that I had received something that was incongruous—was not a part of what had gone before. I began to build with no conception of what the structure would be, and when it took sufficient form to give me a glimpse of that upon which I was working, my surprise and pleasure can only be understood by those who have had like experiences.

The paper preceding this, entitled "The Airy and the Watery Triplicities," was intended as simply an introduction to the main thought, showing the path by which I have been led in this study. I there gave some of the experiences which opened up truths which I shall, in this number, endeavor to

state as briefly as possible, avoiding, when I can do so, the means by which the data has been received.

The underlying factors in creation are the masculine and feminine principles, or, as we learn from "The Seven Creative Principles," mind and love, or the sex principle. The Esoteric student has also been taught, that, in human life, the interior nature of the male is feminine, that of the female masculine. In sensing the qualities of the astral life, we find that, with two exceptions, this is true of the masculine and feminine signs active in creation, or in the ascending scale of evolution which I have just described. Of all the twelve great oceans of life, Gemini and Libra are, respectively, the purest expression of the masculine and feminine qualities.

Here, then, we have the primal pair, the masculine and feminine factors of the Airy Triplicity, from whose union flow the currents of the Aquarius life. As we have seen in the preceding number of this article, in the Aquarius waters repose the embryo life, awaiting the advent of the mother principle Cancer; and we also see in these waters the first silver gleam which is to gather heat and brilliancy as the fire burns more and more fiercely in the ascending cycle. This, then, has been the work of the triangle of air,—it has gathered in the Aquarius waters the germ life, which completes the conditions needed for the triangle of water, the Triplicity which is to produce formulate life.

But, as the mother Cancer appears, we find that, deep down in the interior of her nature, she holds some of the masculine principle active in the union from which she sprang; and we also see that the masculine qualities of Pisces conceal a feminine interior, gathered from the same source. The fire principle active in the qualities of these two—the father and mother of life—glows with a clear steady light which seems cold in comparison with that of the coming triangle, the Fiery Triplicity; but Scorpio, whose currents flow from the union of Pisces and Cancer, gathers the silvery light of their life fires into an intense whiteness, which it focalizes, and in this lens is kindled the fierceness of the fires of the Fiery Triplicity.

We come now to the triangle of fire,—Aries, Sagittarius, and Leo,—the crowning one of the cycle. In Leo, the ultimate of this Triplicity, flow, not only the perfected life currents of Aries and Sagittarius, but, step by step, the entire life of the

cycle has been aspiring to this its complement. In following the ascending scale of life, let me suggest that the reader bear in mind that the office of the feminine quality is to gather, that of the masculine to scatter, one is a centripetal force, the other centrifugal. As felt from the astral, the masculine manifests itself as an energy, a power of execution, an activity, while the feminine draws to itself that to which by sympathy or nature it is allied.

In Libra is found the home of the psychic, or serpent power: she is the purest expression of the gathering or feminine principle; and it is her function to gather for the coming cycle. Cancer, in whom the same quality is active, draws to herself what is needed to give birth, nourishment, and protection to her offspring. In Aries we find the psychic principle still, in a degree, manifest; but the masculine element, which the feminine signs have been gradually ensphering, here appears in sufficient force to give to the astral qualities of this sign something of the masculine activity and energy. It is, consequently, the head of the intellectual trinity, and its function is to hold the thought, the ideal, of the coming cycle: observe that its expresser Gemini is the underlying masculine or mind principle of the new cycle. The interior signs, flowing from the union of these masculine and feminine qualities, combine the powers of both, but they move in a much more interior and subtle sphere.

But to return to the Fiery Triplicity: I have said that the Leo life currents are the complement of the cycle. When they flow in from the astral, there comes to the consciousness a sense of an oncoming, resistless power, for which I have no language. One feels that all creation must bow before that relentless approach; that he who dared to dispute that power would be ground to the finest dust, and that it would still roll calmly on its way, lost to all but the consciousness of its own might. This is the terrible power of love, which is the perfect adjustment of the blending of the masculine and feminine qualities. In this sense, God is love. Leo is an interior sign, and, it must be remembered, that this power will not be felt in the individual unless there is something to call it forth; and that it is in no way allied to the executive, energetic will power of the masculine signs.

Another quality resident in the astral life of Leo is a great

sadness, an infinite yearning, an abiding loneliness, in the inmost recess of the being. I was in doubt as to how to explain this, until one day something in nature suggested a thought in reference to this quality: a dove had lost its mate, and in its pathetic plaint I heard an echo of that for which I had been seeking. As the complement of the life of the cycle, Leo reaches out with a great yearning for that grander and more perfect complement found in the counterpartal relation. That Leo is the home of the ideal of the counterpartal life is typified by the fact, that, among the children of Jacob, this sign was represented by both Joseph and his sister, two in one, the man and the woman.

I have heard, not from scientific authority, however, that the dove rears a brood each month in the year except February (Aquarius, which is the opposition of Leo). Each brood consists of two young ones, a male and a female. These are mates, the one of the other; and if either dies, the old birds, recognizing that the remaining one, with its widowed life, has no longer a place in the world, immediately kill it. If this be true, it is a symbolic fact around which some very interesting thoughts cluster. Birds, we know, are emblematic of spirits. The dove must typify the time in the development of the human soul when it reaches the maturity of its power and usefulness,—the Leo stage of unfoldment,—for we are told, that, when Jesus was initiated into his public ministry, “the Spirit, descending from heaven like a dove, abode upon him.” The form of the dove evidently meant the maturity of power, which was to attend his mission. It is, moreover, as I believe, emblematic of the Leo qualities, which, it is thought, he possessed.

The triangle of mysticism, that of earth, is now before us; and this part of my subject I approach with hesitancy, for I feel my utter inability to express what I see here. There are truths surrounding it which are clearly defined; but beyond these lie others in dimmer outline, and still beyond, there comes a glimpse of still more wonderful things, until the vista disappears in the shadowy realms of mysticism.

By examining the accompanying figure, it will be seen that we have traced the ascent of life from its beginning, in the airy triangle, no. 1, through that of water, no. 2, to the maturity of the cycle, found in the triangle of fire, no. 3. We have now



time to time, met and blended with the masculine, it has incorporated into its interior more and more of the masculine qualities, until in Capricorn, which stands in the order of a feminine sign, the two forces very nearly reach a balance, the masculine principle being, possibly, a little in the ascendancy. The result is evident when we remember that the function of one of these forces is to gather to itself, to ensphere, to bind; and, according to the "Seven Creative Principles," the positive, or masculine, is "centrifugal, goes out from the center, scatters, ramifies, goes out into space." That which the feminine signs have been gathering and holding trembles beneath the opposing power of these two forces, neither being sufficiently in the ascendancy to dominate or characterize the sign. The tremulous, almost "dropping to pieces," quality, of the astral life of Capricorn, a quality which seems to permeate every atom of one's being, is familiar to those who know the astral world.

There is a law of electricity, in relation to the blending of a positive current with a negative one of equal strength, or nearly so, which explains the process by which the light of the fiery Leo, ruled by the sun, is dimmed, the dusky hues of Capricorn taking their place; but I can not do more than refer to it here.

But, while the masculine principle has been gathering such power as the interior of the feminine signs, we know, that, by the same process, the feminine interior of the masculine signs has also been growing. Again, "Seven Creative Principles" tells us that the feminine, or "sex" principle, rules the world." We have constant evidence that that psychic or feminine quality will take possession much more subtly and more rapidly, and is much more potent than the masculine; therefore we may expect to see the feminine interior of Virgo more strongly in evidence than is the masculine in Capricorn. We find, accordingly, that Virgo is largely feminine, with just enough of the masculine exterior, or expression, to impart that forceful, dominant quality, for which she is so well known. She is, consequently, the only sign in the zodiac in which the psychic principle, the principle whose characteristic is to take possession, is given a means of expression, that is, where it is in the ascendancy in the sign, with just enough of the masculine as an exterior to enable it to express itself. Virgo, therefore, proceeds to use her feminine prerogative, and to gather and

possess herself of the elements which Capricorn is no longer able to ensphere,

But, in the mean time, we must not forget that she is a great and marvelous chemist. Those masculine qualities, which she still retains, furnish her powers of discrimination, in the sense of rejection. She casts from her, scatters, rejects, those elements of the old order which her intuitional nature teaches her will not be suitable to incorporate into the new or the coming cycle. This intuitional faculty is the power to gather divine knowledges from the spheres, which is the endowment of her feminine interior, so largely a portion of her nature.

She stands a virgin in that she has no mate: Capricorn, although possessing an organization at least one half masculine, comes in the order of the feminine sign. We see, in this Triplicity, that the woman of the old order is dead. Capricorn is no longer a feminine sign: its interior being wholly masculine, in it lies the ideal of the new man, or the masculine principle of the coming cycle. With the birth of Benjamin, or Virgo, the mother of the old order died.

The reader will observe that Virgo, who is the virgin in this the Triplicity which anticipates the new order, in the next triangle, or when the work of the new cycle begins, still further matures into the new woman, or Libra the feminine principle; that is, the sign with the masculine exterior, by incorporating into its interior still more of the feminine quality, becomes wholly feminine. The zodiac, as pictured by some of the ancients, represented Virgo and Libra as one and the same sign. Also observe that the ideal of Capricorn, its interior masculine quality, matures in the next cycle into the masculine principle, or Gemini. Observe, too, that the expresser of Capricorn, Pisces, works with the mother Cancer, as the father of the formulate life of the new cycle.

Taurus, or the third and ultimate factor of the Earthy Triplicity, now gathers the elements selected by Virgo, and, in the violet flame of transmutation, they pass into the next cycle, where Libra and Gemini, now on a higher plane, again take up their work. They work in the air, or in the gaseous elements of the sublimated qualities which have come to them from the old cycle. The symbology of "the violet cup" is used to express the process of transmutation by which this last step is effected.

Those elements of Capricorn which have been rejected by

nature's great chemist, as the violet flames sweep upward, are deposited as ashes, the "dust and ashes," the earth, to which all the coarser particles of life which has passed on, return. The earth upon which we walk has all been breathing, pulsating life. It is the coarser particles which, by means of the joint action of the three factors of the earthly triangle, have been deposited by living beings, the higher essences of whose life have passed on into a higher form of existence. These earthly particles have run their cycle, and, as the higher qualities of the organism in which they were incorporated were caught into the "violet cup," they have been left to await another ascent. The assayer found them wanting; and, consequently, their next experience in the cycles of life will be upon a much lower plane.

The consideration of the entire group of triangles has appeared less difficult than the solution of the mysteries of the last step of this Earthly Triplicity. As far as possible I will give the data upon which, in this connection, I work. The reader will then be able to judge for himself of the conclusions; but those who know anything of the faculty of intuition will understand that a great deal is felt and seen interiorly, by one handling such a subject, which cannot be put in form, and which, in building from that which can be formulated, will largely control the reason.

Taurus has that calm, still power of steadily drawing to itself which is found no where else in the zodiac except in Libra, the sign of most purely feminine quality. This is particularly remarkable as it is the only one of the interior signs, the ultimates of the triangles, in which this psychic power is consciously used, which indicates that it is a *different* ultimate reached by a different process, and that, in the ultimate of this Triplicity, the feminine principle is leading.

There are two qualities resident in the sign which are diametrically opposite in their characteristics: it is a great calm sea of luminous life qualities, a still ocean which steadily draws to itself that which it may: then, it is transmutation. "Seven Creative Principles" tells us, that, in transmutation, "the heated molecules will revolve and continue to revolve, making larger and yet larger circuits in their orbit, until finally the substance itself is dissolved by the transmutative



force, and *goes off in the form of gas.*" Such whirling currents are certainly not found in this great still ocean.

When Taurus and Capricorn are together active in the heavens, I have seen and *heard* "the violet flame" puff up before the vision as if from a blow pipe. From this and other more intangible indications, it has seemed to me, that, in this triangle, Capricorn is the base of operation for the other two factors.

Like attracts like, unless the conditions are present which permit of the superior law of sex affinity, which, we have seen, no longer exist in this triangle; therefore Virgo, after first gathering the desired elements from Capricorn, then possesses herself of its feminine qualities, which merge her in Taurus. In order to be clearly understood let me here repeat: It is the function of Virgo, as such, to gather the elements of life which she finds in Capricorn; but when she afterwards incorporates into her own qualities the feminine part of Capricorn, her nature is no longer that of Virgo. This changes the characteristics of the sign, and gives those of Taurus. Taurus thus receives its dominant feminine quality; and the masculine principle resident in Virgo, which she has also received, distinguishes her from a distinctly feminine sign.

This would give the great calm sea of life with its luminous qualities; but the gathering power of this great ocean also draws to itself the masculine part of Capricorn—it must be borne in mind that Capricorn is the base of all the phenomena of this Triplicity—and as the "centrifugal, expansive fire-principle struggles against limitation, it goes out seeking liberty, and the substance is dissolved by the transmutative force and goes off in gas." Thus the elements held by Taurus "pass off in the form of gas," which is the form they must assume before the airy sign Libra can receive them.

In conclusion I will offer a few suggestions on the effects of the laws we have been studying, as manifested in the evolutionary development of man as a race, and in that of the earth. Capricorn is "the house of the gods," in which all the mystic ceremonies of initiation into higher degrees, or planes of development, are conducted: upon this base the work of Virgo and Taurus are accomplished. From Capricorn the step is taken from the old order and condition into the "holy place,"

into the shadowy presence of the new, into "the darkness where God is,"—the darkness into which Libra is born.

Once a year the High Priest of Israel entered the holy place; and, when divine order is established, as the year passes, those who stand as priests before God will pass through each step of the cycle of the Triplicities, will, under the law of evolution, incorporate the qualities of the twelve signs of the zodiac into the organism, and as the earth enters Capricorn, "the house of the gods," the place of divine initiation into the next cycle of the higher order, they will step into the next degree of unfoldment.

We know that, as with the individual, so it must be with the race and with the earth, the earth and the race, however, progressing in cycles composed of the signs of the Grand Zodiac. It is generally accepted. I believe, that man, as a race, is now reaching the period of his maturity, the ultimate of the cycle; that "the harvest of the ripe fruit" is now upon the world. We know that the sun with its system is just entering or has just entered the sign Aquarius of the Grand Zodiac, from which, in about 2000 years, it will pass into Capricorn. According to the order of evolution, and also according to the order of the Grand Zodiac, this will be the beginning of the period in which the phenomena we have just considered in connection with the Earthy Triplicity will occur.

In Capricorn the conditions will be established by which, in due time, Virgo, the great chemist, will select those elements of old earth which are prepared to pass, by transmutation, into new conditions. These are carried by Taurus on into the next cycle, or into Libra, when the earth will enter upon another stage of evolutionary development. The coarser elements, which are unfit for the advance into the new, will, evidently, be the nucleus for another world, but one on a lower plane of development: or, in other words, Earth will give birth to another moon.

So worlds are born. So the sun gives birth to a planet each time he completes one of his own revolutionary cycles,—whenever that may be,—and so those planets are surrounding themselves by satellites until each one will finally become a sun with its system of worlds. Therefore the age of a planet is indicated by the number of its satellites: for, like the earth, they are moving forward in regular cycles of evolutionary de-

velopment. M. Wilfred de Fontvielle writes to the *London Times* to point out that the number of satellites of the planets from the Earth outwards probably increase in geometrical progression of which the ratio is two, thus: Earth 1, Mars 2, Jupiter 4, Saturn 8. Uranus should have 16, of which eight have been discovered; and Neptune 32, of which one has been discovered.

Did we sufficiently understand the periods of the cycles of the cosmos, we could, with absolute accuracy, know the age and exact stage of development of each star that studs our firmament. Not only so, but we could calculate, with perfect certainty, just when the great events marking the different steps of the cycle through which our own world is advancing, will occur. Let us trace backward the one whose ultimate we have just reached. Arranging the signs so as to begin with Capricorn of the Earthy Triplicity, let us first compare the order of the signs of the evolutionary triangles with the succession of the zodiacal signs, remembering that the Solar System moves through the Grand Zodiac in reverse order.

## TRIPLICITIES.

| Earth. |   |   | Air. |   |   | Water. |   |   | Fire. |    |    |
|--------|---|---|------|---|---|--------|---|---|-------|----|----|
| 1      | 2 | 3 | 4    | 5 | 6 | 7      | 8 | 9 | 10    | 11 | 12 |
| ♄      | ♁ | ♅ | ♈    | ♊ | ♋ | ♉      | ♏ | ♐ | ♌     | ♍  | ♎  |

## ZODIACAL SIGNS.

|   |   |   |   |   |   |   |   |   |    |    |    |
|---|---|---|---|---|---|---|---|---|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| ♄ | ♌ | ♍ | ♈ | ♁ | ♎ | ♉ | ♏ | ♐ | ♌  | ♍  | ♎  |

We find by considering the figure, that, when the Solar System is in the head of a trinity, or feminine sign of the zodiac, the same quality is active in evolution, or the order of the Triplicities: that, the order of the zodiacal signs being reversed, or moving in an opposite direction, when an interior sign is active in evolution, the sun with its system occupies the opposition of that sign, or the opposite one in the zodiacal order; and that, when a masculine sign is active in evolution, the one producing it is present in the Grand Zodiac.

The earth has just entered ♎; and, as we believe, the race is in the ♎ stage of its development, which is the ultimate of the evolutionary cycle, that of the Triplicities. This being an interior sign, it is, of course, the opposite of ♌. Two thousand years ago, when Jesus, the great High Priest, was born, the

earth was in  $\times$ ; but the race stood in the  $\ddagger$  stage of its ascent, which is the priestly sign. When the earth entered  $\wp$ , another two thousand years backward, that sign being the head of a trinity, it was also active in the evolution of the race. In that sign the law was given from Mount Sinai: "In a portion of the lawgiver was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel."

Two thousand years before this, when the Solar System occupied the sign  $\gamma$ , man was in the  $\text{m}$  stage of his growth. Scorpio is the ultimate of the Watery Triplcity, or that of generation; and about that time, Israel, as a race, was born. The twelve sons of Jacob, the fathers of the twelve tribes, then received their birthright blessings. Another two thousand years takes us back to the flood, when the earth was in  $\text{II}$  and the race had entered that restless sign  $\times$ , a part of which is so dark and troubled. It is the masculine factor, or the expresser, of the Watery Triangle, that of generation; and, we are told, that this was the era of the flood, when the race, because of perverted sex conditions, was destroyed by water.

Still another two thousand years takes us to the time when both the evolutionary sign and that of the zodiac was  $\text{SD}$ . This is the first sign of the generative or the Watery Triplcity. We learn from sacred story that, at this period, "the fall" of man occurred. The age preceding "the fall" was that of  $\text{---}$ . Aquarius is the sign of the people: in symbology it "has a face as a man." At this time Adam first stood forth in the majesty of his manhood; and it was then he received his mate, for the earth was in  $\Omega$ , in whose qualities reside the ideal of the counterpartal relation. During the era before this, the earth occupied  $\text{m}$ , the intuitional sign, which was preceded by  $\text{---}$ , the beginning of both the evolutionary and zodiacal cycle.

It seems that, at this time, the moon was first seen in her beauty; for in  $\text{VJ}$ , the third sign back, the conditions were being established for her birth. Man, too, must have appeared in  $\text{---}$ . What kind of a man will greet Earth's second moon when she appears just about 8600 years hence?

(THE END.)

## BRIEFS,

FROM REMARKS MADE BEFORE THE ESOTERIC FRATERNITY,  
BY THE PRESIDENT.

We, as an organization, are becoming more completely one body than the external consciousness or the intellect is aware of; and as we draw nearer together, not in the physical, but with the mind centered on God, the body becomes more fully adapted to its function. In the time that is to be, toward which we are all striving, we shall all live from God in the most absolute sense. The Spirit of the Highest will be the spirit, the life, within the veins, the nerves, and within the mind consciousness. But this is obtained, not by an effort on our part to form into an organized body, but through each individual seeking perfect unity with God, and through his having a perfect realization that his covenant relation is complete and is accepted, and that the Spirit of the Highest is guiding, governing, and controlling every thought and every act of his life. Then it will be seen that every member of the body will be in harmony with every other member, and that, when any individual is called upon to do a work, the love, sympathy, and the mental energy and power, of every other member will be awakened while that one is active, so that he will have the power of all the body. It is not by being anxious about accomplishing this that the condition will obtain; but it is through and by every member being perfectly passive and obedient to the mind and will of God.

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“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf shall not wither:

and whatsoever he doeth shall prosper." This seems to be the experience of each one who has lived the life: he is "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; and whatsoever he doeth shall prosper." The Psalmist goes on and says, "The ungodly are not so; but are like the chaff which the wind driveth away, etc." It is a fact that a man may, if he will, meditate day and night upon the law of God. Of such an one we are told in this Psalm that "his delight is in the law of God; and in his law doth he meditate day and night." His delight is not in some theory, some system, but it is purely in the law of all laws, that of Yahveh, the Creator of the universe: "In his law doth he meditate day and night." We find that all things exist by the law of God; for God created all that is, and we are by virtue of the same law. If this be so, then to study the law of the Lord day and night continually is to seek to penetrate into nature, and to understand the methods by which God created the world, to know the influences and thought conditions that produced all things.

We are now penetrating into a new thought realm; and we discover that the God of the universe is producing the thought conditions by which we are influenced; and we perceive, too, that the holy ones watch over us, trying to lead and instruct us. They always know just what we will do under given circumstances, and what the result will be: for they see, that, in so far as we are influenced by the currents of the astral life, we will be governed by them, and that, in so far as we are able to lay hold upon and use the creative energies, in so far we may act independently of the astral currents. They do not blame us when we do vile things, because they know that it is by virtue of the constituents of our nature, and the inability to overcome psychic influences through lack of development, that we are led to do as the animals do.

We do not blame the cat because she catches the rats and the squirrels. We expect her to catch game: and we do not say that she is vile, and wonder that God made her. Neither do the holy ones say you are vile and wonder why God made you. They instruct you when you reach out for instruction; when, instead of yielding to the tidal wave of psychic influences,

you manifest the power of the divine son, standing firm against them, thinking the thoughts of Divinity from your own will and intelligence united with that mind and will of the Father, which is forming within you and which will enable you to take control: thus far they take an interest in and rejoice with you. In so far as you succeed in controlling your own mind, in rising above the tides of the astral influences, and in holding yourselves and your course in keeping with the law, will you be able, under all circumstances, to do and accomplish that which is necessary.

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We believe and realize the fact that, by a word, God created the world and all that is in it, and that the thought within that word is the potential energy in all things that exist. The quality of the thought is—what shall I say?—is the quality in nature that causes things to draw to and spring out from a center or focus; that is to say, everything that exists does so by virtue of the continuation of the creative energies active within it, which also act through and from it. Therefore, if the world is a thought—and it is—then the particular thought, the point of attraction, the point of sympathy, which is the base of a thing, gives to it its qualities.

This base gives to it or attracts to it the qualities which are incorporated in a plant, as well as those we find in man. For instance, a growing plant must, as it were, have its base, its sympathies, its desires, centralized, for it is by virtue of this that it grows: a plant placed in the ground will gather to itself those qualities which its inherent elements designate. It may be composed of several elements, which will give it several points of creative attraction; but it will reach out and gather to itself the quality of the chemical elements requisite for its growth. Moreover, in order to grow, it is so constructed that the base, the attractive power, or physical center, is never changed; and, therefore, it draws to itself from the same direction without intermission: it always acts in the same line.

This is a law in our constitution as well as that of the plant. We are told that we must pray always with all prayer. Now,

what does this mean? being constantly engaged, like the religious devotee, in the observance of ritual, in the continual formulation of long prayers? No: prayer is the centralized desire of the heart. It is by means of the power residing in desire that we attract to us and around us, and fill the atmosphere with the life which holds the qualities needed for our growth. Therefore we must have that desire focalized in the right direction, and without intermission it must be active, even intense; and thus we must continue always in prayer.

Our bodies are so affected by the body of the human family, the thought conditions of the world are so continually acting upon us and influencing us, that the only way in which we can be relieved from the constant poison which such an atmosphere holds, is that those gathering here make it the business of their lives to bring into existence that new order, "the new heaven and the new earth, wherein dwelleth righteousness." The only possible means for bringing the conditions requisite for the accomplishment of this purpose is to have your minds, without intermission, centralized upon the higher elements.

I say without intermission, because the moment that occurs, the result upon the higher growth will be the same as that upon the plant were it to cease its continued focalization. You that are working in the garden know, that, if you leave the water turned off the plants until they dry up, they will die.

But suppose the water is turned off just long enough to allow the leaves to begin to dry, and is then turned on again. The plant will resume its growth; but will it regain its former luxuriance and beauty? Will not the loss of some of its leaves be the result of the negligence? The continued activity of those powers of attraction, which is the law of its being, has been interrupted. And so from nature we again receive the lesson that we must pray always with all prayer.

In considering the three realms in which we live, we will begin with the physical. We have a physical body which has all the needs and propensities of the animal man, and which, in the time of Adam, was called the garden of God, in which man was placed. You, the living soul, are the man here in this garden, to dress and keep it. In order to do so, you must



take absolute control in it, and use it according to divine law and the purpose in the divine plan.

Turn your attention for a moment to the little ants that are hurrying about, and to the flies and insects that torment you. Question them and ask why they are so busy? why they do not stop to rest? what use there is in working so continuously? and they will answer by their busy work: "God the Father of all, who made me, made me for a useful purpose, and I must serve that purpose." God the Father of all made you, and he has placed you here to serve the purpose for which you were made. To accomplish that purpose, some of the duties which you have to perform are in physical service. It is of the greatest importance that you be brought to realize a condition of perfect harmony in the physical body: nor can you be brought to that realization by any forced service; our work is a labor of love. It is necessary that you develop in yourself the consciousness of use, which is the primal law of creation. To get this established, keep in mind the fact that you have divided your time into three equal parts, and that it is necessary that the duties belonging to each of these parts fill it full.

You have eight hours for physical work, eight hours for thought and study, and eight hours for sleep, if you need such a thing. Now these three parts should be filled just as full of work as it is possible to fill them. If you go through your physical work merely to fill in the hours and make a show of work, no matter how much you accomplish in that way, it will do you no good: his own body and the physical service is making a slave of such an one. In order that what you do may accomplish the best results in yourself, it is necessary, that, during those eight hours, you think of what you are doing; think of the methods by which you may accomplish it most expeditiously, most wisely, most perfectly, most scientifically.

To do physical work, you must take hold of things in a physical way and bring them to a focus, and so do and accomplish whatever you undertake, wherever you go. Then you are in an attitude of the man upon the white horse, going forth conquering and to conquer. Then you are not driven as a

slave, but you drive whatever you take hold of, which gives you a consciousness of power within yourself. This consciousness is just as essential as anything that exists on the thought or spiritual side. This striding along over every obstacle which may spring up before you, from the ground, as it were, saying, "You cannot delay me, I am master," this doing and accomplishing, soon brings you to a realization of your power in the external; and, as soon as you become conscious of that, there organizes within you an interior consciousness of power, and you cannot get that interior consciousness until you feel the external power. Then, when you have accomplished your eight hours work in this way, as a master of circumstances, you have overcome an adversary.

We come and go to our meals day after day. There is music as we sit quietly at the table stilling the nervous system and physical body, in order that we may more perfectly enter the quiet within before partaking of our food. Do you enter this inner realm of peace? or do you allow the clamor of the senses to continue, and the brain to whirl in the thought of work? When the dinner is over, what then? Will you talk and have a pleasant time for an hour or so? Why not? Well, there is no harm in it for him who has nothing else to do. There is no harm either for the gardener to leave the water turned off the garden so the plants will dry up; they will grow again in the spring, after the rains. But remember you are seeking the consciousness of unity with the Spirit and with the cause world. When you are conscious of that unity, come out and talk with some brother, just about common-place things, merely for chatter, and, when you return within yourself, you will find that the realization of that unity has all gone, all disappeared. Five minutes careless talk is enough.

We began by saying, Pray always. What is the kind of prayer in which you have been engaged during the first eight hours? The prayer of energy, physical power, mastery of the earth, mastery of the physical conditions and influences around you, taking hold upon them as a master, saying, "This work must go forward, and, having access to all the powers in nature, I will make it go." So we pray the first eight hours with

physical powers, energy, and accomplishment, assisting in preparing a place for the dwelling of the sons of God. The second eight hours is the time in which you are seeking to know the mind and will of God. You are seeking to draw right from the Fountain of all life, of all knowledge, of all wisdom, of all power. During that time you do not want to be talking with anyone; but you are seeking oneness with Divinity, and your whole mind must be centralized on that subject.

You remember we said, when you first came here, that we wanted each one to have a room to himself, and that we did not want visiting from room to room. Why? Because we want you to bring into that room your own mentality and spiritual atmosphere; to keep it there, and never to allow it to be broken up. I remember in the years of my seclusion in that little room at 722 Chestnut St., fourth floor, how, when I would go out for a walk, or, perhaps, for some errand that the Lord had sent me on, I would return so tired, my conditions so disturbed. But the moment I opened that door and crossed the threshold, if I had had the most loving and devoted companion to meet me, I could not have been met with such love, such gentleness, such warmth of welcome; and I was then where I could rest. I had entered another world whose glory warmed my being within, and I could draw life, energy, I could rest, because I was surrounded by the atmosphere which I had gathered from the Fountain of all that is.

Now, you need to have a place sacred to yourself, and you need, as soon as your eight hours work is ended, to leave it all behind, and to go to your room, and, as you sit quietly, to reach out to God, desiring to know his will, understand his law, perceive his methods, that you may be a co-worker with him. You have eight hours to spend in gathering your room full of that sacred atmosphere. Sit passive under its influence. If it leads you to read a certain book, take it up, read a few lines of what seems to be suggestive thought, and, laying it down, muse upon what you have read. See to it that the devil I have realized so often, that makes you feel uneasy and restless, as if you want to go somewhere, want company, cannot sit still, want

something to attract your attention—see to it that he is conquered. Say to your body, "Sit down and be still."

Then you have eight hours for rest,—sleep, if you want it; but I think, as was said to Brother Purdy the other night—when he was worrying about not being able to sleep, thinking he would be unfit for work the next day—"Leviathan has charge of that department. Leviathan is sleep-king." (Isaiah XXVII. 1.) Leviathan causes you to throw yourself down and pass into that dead sleep, in which you are at the mercy of whatever comes along, and from which you awaken to find that the devil has run away with the gold that was so precious to you. You need not be unconscious to rest. What is the matter? The second eight hours have not been well spent.

The first eight hours are spent in work with the physical body, the second eight should be spent in thought with the soul and brain. When this is accomplished, during the remaining eight hours, the soul will be able to abstract itself from the consciousness of the body; and, as it watches its surroundings and protects the physical body, its consciousness is, at the same time, open in the world of cause, where it spends those hours of rest. In the second eight hours, you enter within the body and go into the soul consciousness, shutting out everything and leaving the mind free to act under the influence of the mind of God,—dwell in that attitude. Then, when the third eight hours comes, you can lay the body down as a garment, and let go of it, charging your soul to watch over and protect it. Never think that *you* are lying down there. You are not; you are a son of God, an immortal soul; and that which is immortal does not need to sleep. Live in this consciousness, and let the body rest.

Thus in your triune existence, you realize that you have no time to spare. You have not a moment, morning, noon, or night, that should not be filled continually with useful effort; and the fuller you fill every moment in this work, the more perfectly will the Father fill you with his life, love, knowledge, and power, and make you ruler over many things on earth, in heaven, and in the spirit world.

## NATURAL HISTORY.

We, as Esoteric students, must go to nature and learn of her ways in order to understand her laws; for they are the laws of God, and there is nothing in the broad expanse of our earth, either in the nature of vegetable or animal existence, the laws of whose life are not part and parcel of our own. Therefore, when we see certain principles manifested in nature, we may need the microscope of spirit to see them in ourselves, but they are there. Again, we may find manifested in ourselves that which in nature the physical microscope is required to reveal to the senses. When we say to students that it is their privilege to have control of all the laws and principles which manifest themselves in nature, many, without a conception of what is meant, will say, "Yes, I believe it;" others, whose minds are more capable of perceiving the magnitude of such power, will be appalled at the thought: and, were it not for the fact, that, in every step of the way, they obtain an overwhelming reward for their attainments, they would be discouraged and never attempt so Herculean a task. While it is a great hindrance to the neophyte to be, in the beginnings, anxious for those great and magnificent attainments, yet it is wise, good, yea, necessary, that he should, from the beginning of his study, turn his attention to the laws of nature in all their marvelous manifestations, and muse upon them day and night. See Psalms 1. 2.—[ED.]

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### A BIRTH AND A TRAGEDY.

The water flowed in fitful currents back and forth across the microscope slide, flakes of dirt rose like black islands in the stream, the light reflected from the concave mirror gave the liquid an amber tinge, and the animal which rocked listlessly in the channel seemed basking in direct sunlight.

It was one of the Foraminifera, creatures low in the scale and scarcely distinguishable from plants, but strong through numbers, found in all waters, except those of the frigid zones, and playing an important part in the economy of nature.

They are found in endless variety and with incredible diversity of shapes. The specimen I was watching, known as the

monothalms. *Lagena* was shaped much like a wine bottle, except near the larger end there was a compressed ring dividing the animal into two unequal parts. The testaceous Foraminifera have no shells, but surround themselves with tests built up of particles of sand and similar substances from the bottom where they live, taking, on a small scale, the appearance of the Caddicee worm in its portable hut. Not so the *Lagena*, it had a true shell formed of carbonate of lime drawn by its tissues from the water, and it was marvelous to find that so lowly an animal should have its shell marked with such an array of delicate longitudinal bars and flutings.

As I watched the living speck of jelly in its half transparent shell of intricate lacework, its organization appeared so simple that it seemed wonderful that it could perform any of the functions of life. Yet it was doing more than that, it was providing for the continuation of its species.

The constriction near the end grew deeper and deeper until the mass divided at the compressed line, and there were two animals where there had been but one, each pursuing a separate existence and capable of multiplying itself indefinitely.

As the water on the slide evaporated I would pour on a fresh drop and allow it to flow down beneath the cover glass. While watching the two Foraminifera, parent and offspring, rocking in this microscopic tide, a new actor appeared upon the scene. From the outer darkness a writhing transparent arm was thrust into the lighted circle. A yellowish current seemed pouring into this, it grew larger and drew itself forward until the whole amorphous animal had flowed into sight, an *Amœba*. Again a slender portion of the body mass was advanced like an arm, and again the creature flowed into the arm. Reaching forward, once more it touched some obstruction, the "arm," *pseudopodium*, was at once withdrawn, another was put out on a different side, and the *Amœba* changed its course.

It was a bundle of paradoxes. A tiny speck of transparent jelly, without vital organs yet alive, without limbs, cilia or any organs of locomotion yet moving against the current, without nerves yet feeling its way, without mouth or stomach yet seeking food.

Changing its form every instant, now wormlike, now spherical and now, as if uncertain which way to move, putting out pseudopodia on different sides, then flowing out in one of those protuberances, it moved across the field.

At length in its erratic wanderings it approached the two Foraminifera and touched the smaller one. By what sense it perceived the fact I cannot tell, but the Amœba knew its food at once, and assailed its hapless victim without delay. Casting one process around one end of the shell and a second around the other, it flowed over its prey, the edges of the extended mass coalesced and the Foraminifera was engulfed, swallowed.

Under the action of the structureless but chemically active jelly, the body of the victim grew fainter and fainter in its outlines, and then disappeared entirely, absorbed by its captor. For a long time the gorged Amœba lay still, enjoying its feast, then it put forth a process, poured itself into that and gradually flowed away, leaving behind a beautifully wrought, transparent shell.

I had seen a living creature ushered into the world, enjoy its brief span of life and become the prey of a ravenous animal, and now its dry bones marked the scene of the birth and the tragedy—but all this was under a powerful microscope.

—*Angus Gaines, in The Oregon Naturalist.*

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#### BABY MONKEYS.

Monkeys are born in almost as helpless a condition as are human beings. For the first fortnight after birth they pass their time in being nursed, sleeping, and looking about them. During the whole of this time the care and attention of the mother are most exemplary; the slightest sound or movement excites her immediate notice; and, with her baby in her arms, she skillfully evades any approaching danger by the most adroit manœuvres. At the end of the first fortnight the little one begins to get about by itself, but always under the mother's watchful care. She frequently attempts to teach it to do for itself, but never forgets her solicitude for its safety, and at the earliest intimation of danger seizes it in her arms and seeks a

place of refuge. When about six weeks old, the baby begins to need more substantial nutriment than milk, and is taught to provide for himself. Its powers are speedily developed, and in a few weeks its agility is most surprising. The mother's fondness for her offspring continues; she devotes all her care to its comfort and education, and should it meet with an untimely end, her grief is so intense as frequently to cause her own death. "The care which the females bestow upon their offspring," says Duvancel, "is so tender and even refined, that one would be almost tempted to attribute the sentiments to a rational rather than an instinctive process. It is a curious and interesting spectacle, which a little precaution has sometimes enabled me to witness, to see these females carry their young to the river, wash their face in spite of their childish outcries, and altogether bestow upon their cleanliness a time and attention, in many cases, the children of our own species might well envy. The Malays indeed related a fact to me, which I doubted at first, but which I believe to be in a great measure confirmed by my own subsequent observation; it is, that the young *siamangs*, while yet too weak to go alone, are always carried by individuals of their own sex; by their fathers if they are males, by their mothers if females." M. d'Osbonville states that the parents exercise their parental authority over their children in a sort of judicial and strictly impartial form. "The young ones were seen to sport and gambol with one another in the presence of their mother, who sat ready to give judgment and punish misdemeanors. When any one was found guilty of foul play or malicious conduct toward another of the family, the parent interfered by seizing the young criminal by the tail, which she held fast with one of her paws till she boxed his ears with the other."—*Cyclopaedia of Useful Knowledge*.

#### THE STINGING TREE.

The "stinging tree" of Queensland is a luxuriant shrub, pleasing to the eye but dangerous to the touch. It grows from two or three inches to ten or fifteen feet in height, and emits a disagreeable odor. Says a traveler: "Sometimes while shooting



turkeys in the shrubs, I have entirely forgotten the stinging tree until warned of its close proximity by its smell, and have often found myself in a little forest of them. I was only once stung, and that very lightly. Its effects are curious; it leaves no mark, but the pain is maddening; and for months afterward the part when touched is tender in rainy weather, or when it gets wet in washing, etc. I have seen a man who treats ordinary pain lightly roll on the ground in agony after being stung, and I have known a horse so completely mad after getting into a grove of the trees that he rushed open-mouthed at every one who approached him, and had to be shot. Dogs, when stung, will rush about whining piteously, biting pieces from the affected part."—*Cyclopædia of Useful Knowledge*.

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#### FLAMINGOES SEEN HERE.

#### THEIR APPEARANCE REVIVES AND CORROBORATES AN OLD INDIAN LEGEND.

Sunday morning, as that dreamy haze known only to the waters of Puget Sound was being dissipated by the sun's rays, a few early sightseers from abroad, while strolling about the ocean docks were treated to a most interesting and uncommon sight. It was no less than a flight of flamingoes, those timid and delicate birds from the bayous and morasses of the sunny climes far to the south of us.

Legends of the Siwash tell us that, upon rare occasions, a few birds of great beauty of plumage and form appear here, build their nests, rear their young, utter their plaintive cries, and in the early fall disappear towards the south. Their story is that the birds do not come again during the life of the Indian who saw them, and that, when they do appear, it is only for one summer. And so it has been for countless ages, and the legend tells us it will be so for all time to come.

The description handed down from generation to generation tallies exactly with the flamingo, and so we must believe that those we saw are identical with the birds of the legend, and the harbingers of good times and prosperity, for, say the Indians, the visit of this bird means "plenty game, plenty fish and everything good."—*Tacoma Ledger*, June 24th, 1896.

## BOOK REVIEWS.

**FAITH AND WORKS OF CHRIST AND JESUS.** By Geo. B. Charles, M. D., S. S. D.  
Price 15 cts. Published by Illinois Metaphysical College, Masonic Temple,  
Chicago.

This booklet of 19 pages, small as it is, contains more valuable thought than many of the more pretentious volumes devoted to similar lines of thought. The first part of the book is a beautiful exposition of faith,—in fact the whole book presents very clearly the true relation of faith and works, showing the distinction between the Christ of God, or Spirit, and the Man Jesus, or the intelligent personality. We quote a few words, which will give an idea of his thought: "Through Christly understanding Jesus was a wonder-worker, a restorer of waste places. Christ is the *I am of God*, Jesus is the incarnate Exemplar who declares 'My Father is greater than I,' and also 'the Father and I are one.' We know that our life is hid with Christ in God. Christ is cause, Jesus is effect. Christ and Jesus are one, are the *All*. Through faith and works we may realize and manifest this unity which is the privilege and mission of man. Our divinity is immaculate. Our humanity is yet imperfect. We have not erred in seeking faith, in yearning to understand Christ, in striving to know God, but we have come short of expressing our understanding, of manifesting our knowledge, of living equal to Christly ideals. Our works have lingered behind our faith, perceiving duty is so much easier than doing it." Our friend Geo. B. Charles, a mystic of ancient order, is working very harmoniously with divine law; and the evidences of his thought are far above what is commonly known to the public as occult thought. Therefore we extend to him the right hand of fellowship, as we do to all who are laboring for the enlightenment and elevation of humanity. Such little books as this, scattered over the world, are destined to do a very important work. Where but one in a family is interested in Esoteric thought, he or she would find this a valuable book to lay where it would meet the eye of the other members of the household.

**THE HYPNOTIC MAGAZINE.** Devoted to an Investigation of the Science of Hypnotism: Its Uses and Abuses; and its Therapeutic Possibilities. Edited by Sydney Flower. Price \$ 2.50 per year. Published by The Psychic Publishing Co., 56 Fifth Ave., New York.

This is the only Magazine of the kind of which we know in America. It furnishes scientific and interesting thought upon the effects of psychological suggestion as used by the Nancy School of Hypnotism, France; and it also gives a report of the proceedings of the daily clinic held at the Chicago School of Psychology, which is conducted upon a basis similar to that of the Nancy School. Such experiments are of special interest to the Esoteric student, in fact to all students of the occult, as they furnish a solid foundation of well authenticated data upon which to rear a structure of comprehensive understanding of the laws, powers, and influence of mind. We are glad to see a magazine whose editor is evidently so well qualified to interest those of the medical profession who are willing to investigate such subjects from a scientific standpoint, as well as all others who are following similar lines of thought. This journal is one of special importance to Christian Scientists, Mental Healers, Faith Healers—in fact, to every school teaching and practicing healing by the power of mind, by faith, or by the spirit; for they will find in these experiments demonstration of laws of which they have but a vague idea. It will, therefore, aid them in rectifying many gross errors in their theories.

It is gratifying to see the subject agitated in America, notwithstanding many may say that it is productive of evil. That is true; but there is no instrumentality of importance which cannot be used for evil purposes, as well as good.

**THE NEW CRUSADE.** *A Monthly Journal.* Mary Wood-Allen, M. D., Editor. 33 pages. 50cts. per annum. Published by Wood-Allen Publishing Co., Ann Harbor, Mich. Single copies 6cts.

This little journal is devoted to the interests of family life,—the physical, mental, and moral training and development of children. It deals with causes, and particularizes very carefully. The writer gives evidence of great care and thought on the subjects under consideration, and the subject matter is fully up to the standard of the age in which we live. The magazine should be abundantly supported, for the public cannot afford to do without the valuable reminders, suggestions, and real education, contained in this work; that is, if all the numbers are as good as the one before us.—No. 4, Vol. III. As a rule, it is the poorer classes who rear the most children, and who are least liable to subscribe to such a magazine, and yet they need it most; therefore those who have the opportunity—the means at their command—could render great service to the rising generation by contributing a subscription to this magazine for the benefit of a poor family, for it is the kind of thought that is to make future generations nobler and happier; therefore we wish it God speed.

**THE HERALD OF HEALTH.** *Having for its Object the Physical Regeneration of Man.* Price two pence. Edited by C. Leigh Hunt Wallace. Editorial Office, 4, Albany Terr., London, N. W., England.

We will give the contents of the August number of this magazine, which will furnish a good idea of the character of its thought. "Tomatoes and Cancer. Physiology in Schools. Coppered Peas. Absinthe Drinking. Cat's Meat for Men. Tobacco and Disease. Unorthodox Vaccination. Northern Heights Vegetarian Picnic. Feeding Caged Carnivora. Gossip.—For the Hygienic Student. The Best Cure for Consumption. A Paladin of the Bath (A Review). My First Convert. By E. W. Richardson. The Passmore Edwards Public Library. Physical Regenerationists' Inquiry Columns. The Home. Food Mortality in Western Islands. General Rules for the Maintenance of Health." Regeneration is used in the above connection in the loose way which is common in pulpit and press. The magazine is interesting for all those studying hygiene and kindred subjects.

**THE OREGON NATURALIST.** *A Monthly Magazine devoted to Natural Science.* Price 25cts. per year. A. B. Avrill, Editor, 146 1-2 Sixth St., Portland, Oregon.

This magazine is the official organ of the North-Western Ornithological Association. It does not contain many pages, yet, in every way, it is a first class journal, filled with matter very interesting to all those fond of natural history. It is a journal for which every one can afford to subscribe; and although they may not have time to read more than an occasional article in it, yet they will be well repaid for the price of the magazine. It is a work intended to educate the people on important lines; therefore we wish it, what it deserves, a large circulation.

**THE INNER VOICE.** *Devoted to the Unfolding of the Higher Life or Christian Character.* Price 50cts. per year. Single copies 5 cts. R. S. Hill, Editor, 407 Sidney St., St. Louis.

This little magazine does not contain nearly so much paper or printer's ink as so many of the magazines whose subscription price is the same; but, judging from the copy before us, No. 2, Vol. I., it contains much more valuable thought and sug-

gestion in the line of mental healing and harmonization of the mind and body. No one seeking spiritual light and truth can read this magazine without being profited. It is evidently one of the advanced Christian Science Journals.

**THE WEST INDIAN HOME BUILDER.** *A Monthly Magazine devoted to the Interests of West Indian Resources and advocating the Principles of Co-Operative Production.* Price 2 s. 6d. per year.

Communications addressed to the West Indian Home Builder, Post Office Box, 114, Bridgetown, Barbadoes, W. I.

**HUMANITY.** *A 32 Page Monthly Magazine.* Price 50cts. Single copies 5cts. Published by The Humanity Publishing Co., Kansas City, Mo.

The above magazine is gotten out very artistically. No. 2 Vol. I., which is before us, seems to be devoted to social, financial, and religious reform, which are to benefit the working classes. The style and the thought are clear and incisive.

**HUMAN NATURE.** *A Monthly Journal devoted to Phrenology, Physiognomy, Health, Medical and Social Reform.* Price 50cts per year. Allen Haddock, Editor and Proprietor. 1016 Market St., San Francisco, Cal.

To those interested in this line of thought this would be a very cheap journal. Its editor is admirable in his work. He writes well, clearly, and instructively.

**THE HOME QUEEN.** *A Monthly Journal for Ladies.* Price 50cts. per year. Published by The Balfour Publishing Co., 1210 to 1222 Frankford Ave., Philadelphia, Pa.

The Home Queen is a magazine devoted to fiction, fashion notes, and matters of domestic interest—in fact, to whatever might be interesting to the domestic woman

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## EDITORIAL.

We have just prepared a line of practical instructions exclusively for women. In the beginning we were impressed that the instructions suitable for men were also applicable to women. Such would have been true, were it not for the teachings they have received from the physiologist and the physician. Many important facts in the habits of the life elements of woman's nature are brought out in these instructions which will impress upon her intelligence just what she must do and how to do it. We have put them in the form of a booklet containing 42 pages, entitled *Woman's Circular*; and, on receipt of 25cts. we will send it to any address, post paid. We feel confident that it will be of great importance to women who are seeking the high goal.

# The ESOTERIC.

A Magazine of

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

VOL. X.

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OCTOBER 23 to NOVEMBER 22.

No. 5.

## SCIENTIFIC PRINCIPLES OF VIBRATION.

BY MRS. J. F. SLOANE.

Motion, or vibration, is life. Life is love, and love is God. Motion, material or intellectual, gives us the key to all phenomena; and could we fully comprehend this law of vibration, we would know the height and depth of all things. Thoughts and feelings are vibrations existing in the mind, just as motion exists in the waves of the ocean, one acting on the other. The rate of vibration determines the manifestation produced, whether physical, mental, or spiritual. That thought is vibration, that heat or light, another rate of vibration, produces color, and that color produces sound, has recently been scientifically proved by Bell of the telephone fame. The most rapid vibration which the eye or ear, in its present state of development, perceives is said to be in color the lightest shade of violet, which the violin produces in sound. Beyond this rate of vibration we can neither see nor hear. The slowest vibration the eye or ear perceives, in its present state of development, is said to be the darkest shade of red in color, and in sound is produced by the bass instruments. Below this rate of vibration we can neither see nor hear.

It is the fitting in of the waves of vibration of the first, third, and fifth notes of the scale that gives us our common chord, the basis of the intricate harmonies of thorough bass and counterpoint. Because some thought vibrations are not tangible to human touch or sight, does not prove they do not exist, or are useless. Lubbock, in his experiments with color and sound upon ants, give some very wonderful and interesting facts in regard to the capacity of the ant to perceive certain colors or sounds,

and the inability to perceive others. In music we have the seven notes in the octave, in the sun's spectrum we have the seven colors clearly defined.

There are vibrations so rapid, and others so slow, that they cannot be perceived by the senses of the intellectual man. That color is vibration and can be heard has been proved beyond doubt. Sound reaches the brain through the medium of the ear, and color through the medium of the eye. Mr. Tomlins, the progressive vocal teacher of Chicago, recognizes color as one with tone, and demonstrates in his teaching how it is possible to bring this thought to the understanding of the child brain. Who is able to say that the keen sensibilities of the child nature, through its great love of the flower, does not sense the music of the flower as well as its speech, which is its odor—another wave of vibration. One writer has said that the time will come when we can distinguish sound by color.

Our musicians, poets, and artists perceive beyond our intellectual understanding; but later on science comes moving along in its slow methodical process of reasoning to prove to our intellect, which can comprehend only through reason, that these perceptions were not only true and tangible but demonstrable through law. One of our late writers has said that the greatest discovery of the age was the universality of law.

We can as easily trace the music of a race as we can the evolution of its literature from the homogeneous to the heterogeneous. It is as subject to law as any other science. The screams of fear, pain, torture, and the joyous sounds of laughter and happiness, are our first efforts to pour out our thoughts in music. From this simple effort we can trace its unfoldment, through its forms of melody,—the masses, opera, sonata, and, grandest of all, the symphony, whose only limitation is our senses.

As yet we have not even a conception of the power of vibration; but we do know and realize that the deeper and more subtle the thought, the more certain its effect. The condensation of our thought is our life essence, which we pour out in whatever we create. Music is a language through which the soul can pour forth its deepest emotions; and in our objective, or word language, we have no power to describe the soul's emotions. We know that our earliest and grandest music was written for the church service, and that it brought harmonious

conditions necessary for the uplifting of the spiritual understanding. The power of the Marseillaise Hymn to arouse the patriotism of the French, is well known. The sensational music of the dance hall would destroy all thought of devotion in the church service; and, vice versa, sacred music would fail utterly to create thoughts characteristic of the dance hall, and, consequently, lose its purpose. Strauss's waltzes set at once the muscles of the physical into action, Bach's fugues and inventions, in their intricacies of harmony and counter-point, call into action the intellectual powers, while Beethoven, Wagner, and Schumann awaken into vibration the subtle powers of the heart, or soul consciousness.

Through this understanding of the law of thought and sound and color we can readily see that music is only another word form, or language, for created thought, perhaps not so tangible, but, because it is more subtle, greater in its effect and power to produce desired conditions. Instinct teaches the mother to sing her lullaby to soothe and coax her babe to sleep. A physician, who had charge of an insane asylum, says he moved his piano from ward to ward every evening, because he noticed its power in quieting the restlessness of the patients. I believe music is now regarded by physicians in general as a remedial agent for insanity. I was told of another case in which a child was subject to the most uncontrollable paroxysms of rage and nervousness. Accidentally, during one of these paroxysms, some one played the Second Waltz of Chopin. Immediately she was quieted. After repeatedly playing this waltz during the paroxysms, they could not doubt that its harmony restored her normal condition. Fröbel seemed to fully comprehend the power of music, and made it one of the most powerful factors in his system of unfoldment of the three-fold nature of the child, namely, the physical, mental, and spiritual.

All is law, all is order, and if we would only allow this thought to completely permeate every atom of our being, and if we live close to nature, the apparent notes of discord, sickness, sorrow, and pain would become notes of sweetest melody and praise in the sunshine of harmony and love. Nature teems with life, and life is love. With absolute obedience to this law of love, the perfect life Christ taught would unfold, namely, the completeness of the physical, mental, and spiritual. Then with active love would our ears quicken toward the music of

the pines, grasses, flowers, and other voices of nature; and with perfect technique might we not be able to sound strings upon this grand instrument of love that would vibrate throughout humanity, until the weaker vibrations of discord would cease to vibrate.

I once owned a book in which the author had put into musical notation songs of birds, the human speech, etc. It is said Beethoven wrote his Pastoral Symphony on one of the stiles in the suburbs of Vienna, where, on one side, he heard the distant din of the city, on the other, the voices of nature.

If then, everything manifested in nature has its rate of vibration, or voice, then the music of the spheres is not a poet's fancy. Mozart said he never gave to the world what he heard. Wagner said that the heavens opened and his overture to Lohengrin can only give us the faintest conception of what he heard. With higher intelligences, then, and finer perceptions, we will find the dominant chord of our nature; and then will follow the perfect cadence into the tonic, or key-note, the at-one-ment with love—God. Our bodies then will be attuned, not only to the wondrous symphony of the earth, but to that of the universe.

When we comprehend fully the law of vibration in all of its phases, we will have sounded the heights and depths of the universe. Law is universal, its obedience wisdom. Every thing manifested has its rate of vibration, whether it be physical, mental, psychical, or spiritual. The slower vibrations belong to the physical, the next to the mental, the next to the psychical, and the next to the spiritual. Our body is the instrument, or sounding board, through which the various rates of vibration produce their effects. The capacity of receiving and comprehending these different rates of vibration depends wholly upon the state or condition of this instrument. Perfect adjustment of the lenses of the instrument is necessary, otherwise the waves of vibration will be disturbed or rate changed, and the effect distorted or inverted before reaching the center of comprehension. The widely different understanding of the same philosophy or teaching by different people can only be accounted for by this adjustment of the lenses of the instrument. The knowledge of universality of law and its absolute obedience to active thought vibration of desire, will, and aspiration toward perfection, is the true process of the adjustment of these different lenses. The same rate of vibration we



generate on each of these planes through thought, desire, and will, will radiate the same influence and attract the same force. The law of evolution and involution is ever active.

The physical must be perfected through the various experiences on this plane of vibration before the lens can be adjusted to the understanding or perception on the mental plane. The completion of the mental will adjust the psychical, and so on. The activity of each plane is conditioned by that of the other; one gives birth to the other and is born from it. Our capacity of receiving, is then, a matter of evolution. Keats, in one of his letters, recognizes this law, when he says minds like Milton are like the ocean, and then compares the lesser minds to lakes, because of their limited space for receiving thought.

Prof. Elmer Gates, in an article on mind building, in the July number of the *Metaphysical Magazine*, gives some very interesting facts in regard to the growth of the brain capacity, and proves conclusively, by his experiments upon the brain of dogs, that new knowledge increases the cell structure of the brain, and that capacity for receiving and understanding is a matter of effort; and further he says that vicious propensities in children, as cruelty, stealing, anger, and bad habits and evil tendencies in men, can be overcome by keeping active a greater number of times each day the opposite kind of memories until the old structures have disappeared and new ones formed. Cruelty, anger, the vices and evil propensities of men, belong to the physical, or slower vibrations. The opposite memories belong to the quicker vibrations, being more subtle, they are, consequently, more powerful in their effect.

The most solid material can be changed by the repeated vibrations of its key note. At Coledale, where the first iron bridge was built, a fiddler came along and said to the workmen, "I will fiddle your bridge down." They laughed and answered, "Fiddle away." He played until he had sounded the key note of the bridge. The structure began to sway. He continued the repeating of the key note until the bridge swayed so violently that the workmen begged him to cease his playing. In certain parts of the Alps the muleteers are asked to tie up the bells of the mules, because the repeated tinkling of the bells start the avalanche. An officer of the army gives orders in crossing a bridge to break rank and change step, in recognition of this same law.

The condition of the instrument determines the rate of vibration manifested. We do not create our own powers, but establish conditions and make it possible for the universal mind, or energy, to grow in power within us. The principles of wisdom, goodness, and beauty must vibrate freely and endow us with their qualities before we can manifest them. As virtues they do not belong to our personal self, but are the manifestation of the universal wisdom through our personality. Seership, inspiration, and genius are but the modification of the universal wisdom, manifested as far as the condition of the personality of the man will allow.

All that is real belongs to the divine mind; all that is unreal, or illusive, to self. The real, or ethereal being, dwells within his house, which is his personality. The condition of this personality then determines our plane of existence. Law is fixed, but its manifestation varies according to the condition through which it is made manifest. The first impulse of the mind on the physical plane is the desire of self-indulgence, and protection of self. This lower mind, lacking in comprehension of the principles of mercy, justice, and love, gratifies this immediate desire of self-indulgence without the least consideration of the rights of any being or thing in existence, or without thought of the law, and of the penalties of disobedience to law. Our knowledge can come only through experience, hence this law of selfishness on the plane of the physical is necessary and right. The animal appropriates the flesh of other animals for its nutriment, and man appropriates the knowledge of others for the nourishment of his own mind. The law of selfishness is the law of self protection. To those under the law of selfishness the ideal of happiness is the fulfilling of every desire of self. Every vice indulged in and every crime committed is in the pursuit of happiness, or gratification of self. Only the repeated experience of these indulgences will dispel the illusion and prepare the conditions for receiving the vibrations of the next higher plane. The self-consciousness, or individuality, is first awakened on this plane of sense experience, and, under the organic limitations of sense relation, the individual, for the first time, realizes the necessity of law and its obedience.

All life is relative, and only when through experience we have gained knowledge and can compare, can we comprehend this relativity of life. Personality cannot enclose universality,

but the intellect may enter into a state of spirituality, in proportion as it frees itself from personality. Merely intellectual knowledge contains no real love. Real love belongs to the Divine; and not until our bodies are tuned and soul awakened to vibrate in perfect unison with this law of love can we reach or realize Divinity, or have any practical knowledge of spiritual laws or things.

The sphere of the objective or external activity and achievement belongs to personality and things. The power of doing and knowing belongs and comes from the soul, or subjective sphere. The spiritual powers—intuition, inspiration, seership, etc.—transcend in their normal activity and development the mental powers in their highest activity on the sense plane, as much as the mental powers transcend the brute consciousness on the plane of the animal kingdom. On the sense plane man is subject to the law and spirit of the external plane, and its means of acquiring knowledge is in and through the senses. Some writers have said that we think through every part of the body; and, recently, to prove this assertion, anatomists have discovered the grey matter at the ends of the fingers, and those who are accustomed to finger the key board of a piano know that the fingers have a memory that belong wholly to themselves.

On the higher, or subjective plane, man is subject to the law and spirit of the inner world, the kingdom of God, and reaches its knowledges through the realization of the law of love, sympathy, brotherhood, and service. On the sense plane rivalry is ever the dominant factor, in the unconscious evolution of the individualizing of the individual, the weaker succumbing to the stronger in obedience to the demand of the law of perfection of this sphere of activity. Hence existence is ever a struggle; and, to fulfill this law of self-protection, man seeks to acquire and possess, because he needs much to serve and satisfy this self. Differing from the animal, the satisfying of one demand serves only to create and increase the demand for more. His very existence and happiness seem to depend on the possession of things.

On the subjective, or spiritual plane, all struggle for existence ceases in the realization of being. Self becomes the server instead of master, and provides liberally. Things no longer give enjoyment, consequently, are not sought for and lose

their value. Man no longer seeks for possession, but for freedom from the limitations and demands of the sense plane: and his desire is to minister, rather than be ministered unto, which brings him to the realization of the principles of wisdom, peace, and harmony.

Perfect balance is sustained by the universal law of vibration, which is motion. Imperfect balance brings disorder, and manifests itself on the physical plane, as disease and the evils of passion. That corporeal disease is distorted mental action, science is now realizing. It also recognizes that the emotions and the passions are powerful forces upon the mental and physical condition of man. It has been shown by Prof. Elmer Gates' experiments that the precipitates from different emotions, when given to another person, in substance act either as poison or nourishment, according to the emotion producing the precipitate. Each plane has its rate of vibration, and everything its key note, whether it be perceptible, or not, to the human sight or touch. With these clearly defined lines given us of the different planes of existence with the various thoughts and emotions belonging to each, we ought, with knowledge, to be able to classify our literature and music, and know to which plane of vibration they belong, and use them accordingly.

As music is purely a language of vibration, and infinitely more subtle than the objective word language, it ought to be infinitely more powerful as a factor in the growth and development of these higher planes of thought, and being more subtle, is capable of expressing emotions of the soul that word, or objective language, cannot express, because it has nothing in its realm with which to make comparisons. When we have sought and found the scientific understanding of the laws of vibration in music, and can comprehend it as we now do our word, or objective language, may we not find the key note of the moral nature of humanity, and, through the subtle suggestions of music, vibrate emotions that in time will replace the vibrations of disease, misery, and disorder, that seem to be vibrating so loudly in the present state of the world?

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“ Only those en rapport with heaven,  
Can know the truth as by angels given.”

## GOD'S REVEALED WILL.

BY W. P. PYLE.

The fact that, in the Bible, God's will is revealed to man is, we believe, accepted by all or nearly all Christians, and, perhaps, by some who do not call themselves Christians. Yet we find that what is written therein is not understood alike by all: there is a wide divergence of opinion upon this subject, even among those who feel that they know, and also among those of like faith.

If God's will concerning man is revealed in the Bible,—and we believe that it is,—there must be certain truths of general application, and, in connection with these, others of minor importance. More than this, it is evident that no two parts should conflict, but that all, when taken together, should form a harmonious whole. And further, since its varied parts were written at different times and places and by different persons, and since each writer has repeated some things and some times many things that the others have written, it seems reasonable that those thoughts most often repeated are of most importance, and, consequently, worthy of the most careful consideration.

It is presumable that that Great Mind which made and preserves all things desires the good of all, so that in the Bible we may expect to find directions and warnings for our guidance in the affairs of life; therefore by following its teachings, we will find life worth living, for in this book we will learn the why of our miseries and the methods of their cure. If this be true, the Bible is a book of great importance to us. It is claimed, however, that it contains many interpolations and misinterpretations. This must be admitted; yet when we find several writers presenting the same thought, and in their own phraseology, we feel that we are safe in assuming that the thought presented is a trustworthy one.

In Gen. i. 26, we find what appears to involve the whole

question of God's will concerning man expressed in the words, "Let us make man after our likeness." Few, if any, can say "I am like God," which shows that that likeness is not yet attained, and, consequently, that the work of evolution, which the above quotation explains, is not yet finished; for it is evident that evolution is the method by which the creative purpose is being reached. It appears also that the incidents and the accidents of life can be made a means of hindering or hastening the ultimatum of evolutionary processes, even as a child at school may hinder or help his education. It is for this reason, apparently, that the will of God concerning man has been revealed, which proves that the Creative Mind is solicitous that man make no unnecessary delay in attaining the ultimate of his creation.

In glancing cursorily through the book, we find one thought most prominent,—that of gathering together a body of people who should serve God faithfully, and that in that body the divine will should be accomplished more fully than is possible in the body of humanity at large; that, in fact, they should be a nucleus which should grow by drawing from the rest of humanity those who were able and willing to do God's will more fully than the race, as such, could do. We find that God, in accordance with his promise to Abraham, chose the children of Israel to be this body. A careful consideration will show that the Bible is a history of that body from their beginning to the present, and on into the future, until their final attainment of the ultimate of the divine purpose concerning them.

When this people were gathered before Mount Sinai, he who declared himself to be the Lord God of Israel, declared also that purpose in these words: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests and a holy nation" Ex. XIX. 4-6. Here we find the first step is taken in the compact that is to seal this people to the accomplishment of the divine purpose in themselves; and they ratified this compact by

returning the answer, "All that the Lord hath spoken we will do." Ex. XIX. 8.

From this time forward, they and their descendants, and all those who were added to them, were regarded as God's covenant people. Throughout all the centuries of their history, notwithstanding the fact that they refused to obey his voice and keep his covenant, God still retained his covenant relation to them, continually warning and rebuking them by the mouth of the prophets, and reminding them of the forgotten covenant.

In these messages to his people, they are called by various symbolic names, as wife, Jerusalem, Tabernacle, Sanctuary, etc. We find them spoken of as an adulterous woman and a harlot, polluted and defiled in her idolatry. In Jer. III. 6, we read, "Hast thou seen that which back-sliding Israel hath done? She is gone up upon every high mountain and under every green tree, and there hath played the harlot." In II. Kings XVII. 10, 12, we read, "And they set them up images and groves in every high hill, and under every green tree: \* \* \* for they served idols." These words show the identity of Israel's adultery and idolatry.

But, in this our day, when Christian people are, apparently, worshipping God in spirit and in truth, when idolatry no longer exists among them, we find that his promises to his people are not yet fulfilled, which indicates that there is still something wrong; for when they return to God, it is said of them, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" Isa. XXXV. 10. Also, "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying" Isa. LXV. 19. We know of no Church nor any body of people in all the earth of whom it can be said that sorrow, sighing, and weeping have passed from them.

If, then, the promises of God are not realized, it shows that no people are fulfilling the conditions required ere they can be fully accepted as his people. Christendom claims that it has returned to God, that it is his people, but we see no evidence

that they possess the promises, since "sorrow and crying," pain and death, are as common among them as else where.

Perhaps, as the prophet said, "they return, but not to the Most High." Hosea vii. 16. It is true that the early Christian Church turned from Judaism, and that the Protestant branches have turned from her and from each other; but when they claim to be followers of Christ, they cannot substantiate that claim by showing the marks whereby he declared his believers should be known: "And these signs shall follow them that believe (the preaching of the Gospel); In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark xvi. 17, 18.

These words of Jesus are neither realized nor believed by the church. Those earnest souls who compose the Christian Church will do well to consider: If they have not the mark of his sheep, why not? Possibly they have not believed aright, for if bitten by poisonous serpents, or, if they drink deadly poison, they die as readily as the infidel; and if one who is sick is brought to them, the only thing that they can do,—and to their credit they do it,—is to send him to the hospital.

The question now presented for our consideration is this: Have God's people returned to him? The promise is made that they shall return: "And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart." Jer. xxiv. 7. "Therefore fear them not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid." Jer. xxx. 10.

It is evident, however, that, ere they can return, they must understand how to return. "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" Mal. iii. 7. This return is not from a place, but from a condition of disobedience. "Obey my voice, and I will be your God, and ye shall be my people." Jer. vii. 23.



But we find that those who call themselves God's people, do not obey his voice nor keep his covenant, nor, as we have before intimated, have they those blessings which are promised to the obedient; and the question, "Wherein shall we return?" calls for a consideration of why they do not know the way. One cause of this is that the way has been hidden from them: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Isa. vi. 8-10. "For he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand," Isa. xlii. 18.

It is not our purpose here to try to discover why God has blinded his people in their sin; but a consideration of the fact itself, in connection with the lack of evidence of return on their part, may, with some, occasion sufficient doubt to enable them to look for a moment on the reverse side of the question and wonder if it is possible that, after all, they are mistaken in their faith, as they do not find themselves possessed of the marks of God's favor, and have evidently not received the promises.

Yet he is faithful who has promised; and one thought to be considered just here is, that, until they return to God with honest hearts, to obey his voice and to keep his covenant, not only will the people be blinded to the truth, but their teachers as well; being deceived and deceiving, yea, and being destroyed also. "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I also will reject thee." Hosea, iv. 6. "Therefore the people that doth not understand shall fall." Hosea, iv. 14. "My people are gone into captivity, because they have no knowledge." Isa. v. 13. "For it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour." Isa. xxvii. 2.

And their pastors will, in their ignorance, only add darkness to darkness: "The Priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me." Jer. II. 8. "For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper." Jer. X. 21. "Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart." Jer. XII. 10, 11.

Not only will the pastors be blind leaders of the blind, but those who perceive that God's people are still wandering, instead of leading them to the truth, will deceive them as to the cause of their sorrows: "Thy prophets have seen vain and foolish things for thee: and they have not discovered thine integrity, to turn away thy captivity: but have seen for thee false burdens and causes of banishment." Lam. II. 14.

It is said of this people when they do turn and renew their covenant and learn to fear God, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. II. 18. Thus we see that they will be so blinded that they will not be able to distinguish a God-fearing man from a sinner, not knowing right from wrong; and we see, moreover, that, when they return, teachers will be given them who know the truth. "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Jer. III. 14, 15.

There will, then, be but one here and another there who will return. Comparatively few in the world are yet able to turn to God wholly, for few are able to receive the truth. Jesus said of his teaching concerning the kingdom, "He that is able to receive it, let him receive it." Matt. XIX. 12.

[To be continued.]

## COSMIC EVOLUTION.

BY LANDON FAUNTLEROY.

In connection with my article on the Triplicities, I have met the criticism, that, as the process of world building occupies such enormous stretches of time, twenty-two or twenty-three thousand years is too recent a period to have covered that stage of the moon's existence. To those objections I can only say, that, if we admit the universality of law, and that the life of the Solar System moves in cycles regulated by two zodiacs,—the Solar Zodiac and the Grand Zodiac,—then my conclusions with regard to the age of the moon are undoubtedly correct.

We can not dispute the universality of law; therefore when we watch the fire burning upon our hearth, the inner and most sacredly guarded mysteries of the occult world are unfolded to those who seeing can perceive. "Unto you it is given to know the mysteries of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear and not understand." Mark iv. 11, 12. In the days of ancient mysticism, initiates—those who, consciously and by virtue of their own effort, were ascending the cycles of evolution—were conducted into the temple, where they passed through the most crucial tests, which made it possible for the principle of discrimination to return those found wanting to the degrees through which they were supposed to have already passed, and to admit the worthy to the next step in their attainments. So now the initiate is taught, that, when the earth enters Capricorn, "the house of the gods," the temple, he will be put to a crucial test, which, if he is able to meet, he passes a step higher.

In accordance with the universality of law, we see upon our hearth, life which has reached the ultimate of the low plane of its present unfoldment, pass, through the ascendancy of the fire principle, into a fiery trial, where Discrimination does its perfect work, sending upward and onward that which is able

to stand the test, and depositing the unworthy to again start its weary round upward to the point at which it has been unable to stand.

It will be observed that the completeness and the order of law is here maintained, that, when the ascendancy was given to the fire principle, the conditions existed which Capricorn, in the ascent of life, gathers around itself. In Leo, the life, the fire, the essence of being, reaches its acme; in Capricorn the active principle is in such relation to the inert as to establish the base of operation for Discrimination and Transmutation.

These principles are found active and controlled by the same laws, on various planes and with various surroundings, throughout nature; for example, in the decay of vegetation, the the assimilation of food. Thought itself is from the grosser material of the physical organism converted into higher essences. It is claimed by some of the ultra-scientists that it can be photographed. In fact, only through the workings of the triangle of earth, or by means of the "violet cup," can life ever pass into a higher stage of development. The highest rate of vibration known is that of the violet principle.

Now, if we admit the universality of law, it follows that when the qualities of Capricorn gather with sufficient strength around a planet, she passes into the mysteries of her initiation into a higher stage of unfoldment. That process is always one of sifting, or Virgo would have no place with her companions in the Earthy Triplicity, no work to do on all the various planes where we now see her so busily engaged. Observation teaches us that what is rejected in the sifting, that which is discriminated against, is deposited as refuse—ashes, earth etc.—which again begins to climb its rounds in the cycles of life. The economy of nature forbids the thought that what is rejected by a world, when her finer qualities pass upward into new life, is thrown off into space and lost. It is in accordance with the working of law that the life of that which is rejected should advance, but upon a lower plane, that is, as a smaller and less highly developed world, which, governed by the mechanics of the universe, would necessarily revolve around the parent orb.

If, then, the universality of law so reveals the secret of the birth of the moon, and if her age is greater than twenty-three thousand years, or the period when the Solar System last occupied the sign Capricorn, we must look elsewhere for the secret of the time of her birth. My former calculations were conducted upon the supposition that the life of the Solar System, as a whole, is regulated by the two zodiacs: one does not like to assail the tenets of accepted authority without good and sufficient reasons. If the age of the moon is greater than that indicated by the cycle of the Grand Zodiac, there must be yet another zodiac, whose influence, combined with that of the Grand Zodiac, would throw around our earth the conditions by which she would pass into the Capricorn stage of unfoldment.

In the article upon the Triplicities, in tracing backward both the evolution of the race and the cycle of the Grand Zodiac, it was found, that, when the race stood in a stage of the cycle indicated by the head of a trinity, or a cardinal sign, that, at the same period, the Solar System occupied that particular sign. Reasoning from analogy, it is possible, that, when the sun with his planets occupies the head of a trinity in the Grand Zodiac, the same sign is active in the still grander zodiac; and, as Earth passes into this ocean of accentuated Capricorn qualities, she undoubtedly passes into the next higher stage of development.

One feels impelled to pause here and gaze upon the wonderful mechanism of the heavens, as it rises before the imagination,—a mechanism of which we can see only the very smallest portion, and whose intricacies pass on and on beyond the farthest limits of finite conception. The moon, that little speck of a world which we have been considering, first meets our eye. As the good housewife gathers up the ashes from her hearth for future usefulness, so mother nature, as the fires of ascending life, over which she so carefully watches, pass into each stage of fiercer burning, or a higher cycle of development, gathers up those particles of the old condition which it casts off, the ashes, and prepares them to again start their upward journey, but from a much lower plane. So the particles of earth upon

which we walk have been deposited by life which has passed into higher form; and so, as the planet itself has mounted another round in its spiral ascent, nature gathers that which it has rejected, and of it forms the nucleus of another planet.

Thus Earth sprang from her Sun, that Sun from the center of the Grand Zodiac, and—dare we limit the limitless—that grand center may have been born from another still grander center, and that, in turn, from another, until the imagination wearies in its effort to bridge the past and turns to the future. It sees in the æons which are to come, that Earth will also become a sun with its revolving planets, still revolving with those planets around its present center; and that each one of her planets, gradually giving birth to their own satellites, will themselves, in turn, become central suns, and, amid all the intricacy of this marvelous mechanism, the relation and inter-relation which binds the whole to the first great center is never for a moment disturbed. It is thus we may approach a faint conception of the eternity of existence and of the universality of law.

I have observed some interesting facts regarding the Moon in its relation to Saturn, which I will give in this connection. The work of Cancer, which is the formulation of life, is conducted under the influence of the Moon; therefore the Moon is the embodiment of the principle of form, as manifested upon the material plane. Capricorn, whose interior is wholly masculine, or mental, is governed by Saturn, or the planet representing the principle of form on the mental plane. We find that Cancer receives from Saturn and Capricorn, through its expresser Pisces, the ideals to which, under the influence of the Moon, she gives material formation. Working on the material plane, she gathers from Capricorn the mental qualities for external realization; in other words, Pisces works with Cancer in the Watery Triplicity as the mind principle in the formulation of life.

In every instance in which I have heard the Capricorn tone as it rings from the heavens, that is, the particular musical vibration of the Capricorn quality, it has been either in unison with that of Cancer, or an octave or two below, but always the same

note of the scale, which indicates that that note is the formative one, that it is the key note of creative formulation, the one whose vibration belongs to that principle, whether manifested on the material or the mental plane. This note is the dominant of the scale,—the scale, however, being the ancient one, and not that with which we are familiar.

In certain other instances, where different signs vibrate from the heavens the same note of the scale, those signs are governed by the same planet; as, for instance, Aries and Scorpio, are both governed by the planet Mars, and they both vibrate the same key, that of Scorpio being just one octave below Aries. Then, it is possible that the moon is a Saturn orb, vibrating Saturn qualities. On speaking of these facts to one who has seen the Saturn color, he said that he had long considered the moon as a Saturn orb, and that, in color, it was identical with Saturn.

We know, that, in the mechanism of the heavens, there must be the same configuration to produce the same qualities. Therefore the formation of the worlds of our system must be conducted under the influence of yet other cycles than those of which we know; in other words, the two zodiacs by which we compute solar time are only those which measure the smallest divisions of that time, and beyond, there are others whose influence is potent, and of which scientists as yet make no note. For we see that, at the birth of the moon, there was a return of the configuration which attended the birth of Saturn, hence the two planets possess the same qualities.

This implies that there are, at least, several other zodiacs whose qualities strongly influence the life conditions of the Solar System; for various planets with their satellites have sprung into existence since the birth of Saturn, and not until the appearance of the moon, was the configuration of these zodiacs identical with that which gave its qualities to Saturn. When we begin to analyze the constituent qualities of the planets and their satellites, composing the Solar System, we will begin to make definite calculations as to the duration of its cycles, and also to know something of the different zodiacs

whose influence is at work building the worlds of our system, and controlling the destinies of our race.

Until the people of our planet are sufficiently developed to analyze and study qualities as they are vibrated from the heavens to the earth, they will be the veriest beginners in the science of the stars, despite the most powerful telescopes which "advanced" science can invent. As I suggested in the former article, we will sometime know the duration of the cosmic cycles, and then we will be able to compute with the nicest accuracy the events of the cosmos, as well as those in the history of the race and of the individual; for law is universal.

The Bible gives the world its only record of the evolutionary development of the race. By means of its history and its prophecy, it shows that the cycle of the present man is identical with that of the Grand Zodiac, or 25000 years. In connection with "The Triplicities," we saw that each step of that cycle has been marked by events peculiarly significant of the sign, or stage of development, in which the race then stood, until this the time of the gathering of the ripe fruit, or the Leo age. The Bible closes with a Revelation concerning that great body whose members have passed successfully through the various steps in this cycle of development, from the Aquarius era, when the sacred history of man, as such, begins, through the watery trials of the generative, or watery triangle; the birth of the Israelitish nation in Scorpio, the ultimate of that Triplicity; the giving of the law in Aries, "the law giver;" the advent of the great High Priest in the priestly sign Sagittarius, until we now stand in the ultimate of the cycle, the Leo era, awaiting the ultimatum of the purpose of creation,—God-likeness.

Here Revelation ends, but we find in Esdras, that, after this period, the earth is to descend into "the old dark silence." Esdras' prophetic insight into the mysteries of occultism is indisputable; and it is possible that 2000 years hence, when the solar system again enters Capricorn, that there may be vibrated to the earth in connection with those of the Grand Zodiac, the Capricorn qualities of another zodiac, and that the new race, which undoubtedly will appear "just about 8600 years hence," will "greet a second moon."



## THE SPIRITUAL BIRTH.

ST. JOHN III. 5-8.

BY T. A. WILLISTON.

The highest attainments which, up to the present stage of the world's unfoldment, man has been able to reach, and at the same time retain his physical body, is that which was possessed by Jesus the Master of Nazareth, and which he expressed in the words, "I and my Father are one." The necessity of having to undergo very many states of embodiment in matter has separated man, the son, from this exalted state of united consciousness with the divine Father-Mother, the creator and preserver of all things. The purpose of these embodiments is to individualize the ego. This individualization makes it possible for him to gain, through personal contact, an understanding of law and method, which is the only education which imparts to him the ability to govern in the exalted spiritual sphere which his heritage as a son of God entitles him to expect, and into which he will enter when he has gained the necessary power. This was the purpose of his creation, and, sooner or later, he will attain it.

The condition of possessing a consciousness united with God, while it has, up to the close of the past cycle, marked the limit of man's earthly progress, did not ultimate the possibilities of the ego; and although of necessity the ability to gather mind power was limited, in comparison to the present mental states that growth and more mature age have gathered around our earth, yet, doubtless, many of the exalted sages of the past were able to pass on to higher realms of spirit, and there gain that which was impossible for them to reach while in the flesh. Others will return whenever conditions are established permitting such highly developed souls to find physical bodies sufficiently perfect for them to inhabit, and surroundings sufficiently spiritual in which to live.

The race now born will ultimate the intention of God when he created man (Gen. i. 27, 28), which was to produce a body

of people able to live in perfect harmony with their Creator, —a people who would, through obedience to the leadings of the Spirit, so refine their physical bodies as to make of them a living temple for the indwelling of the Spirit. When this state can be attained by a body of people, then the highest possible ultimates can be reached while still in the physical body, until, through the powers of high spiritual thought and aspiration, it becomes so refined as to be no longer material but spiritual, and the possessor able to go or stay as he sees fit: the law of use will alone keep him a server among men. This is the state that Jesus perceived, when, with prophetic vision he looked down through the ages and perceived that more exalted states of perfection would be reached by man, than even he—greater by far than any of earth's sons who had preceded him—could at that time attain; and, perceiving this the fruit of his own life and high and ennobling spiritual teachings, he was led, in the joy of his heart, to exclaim, "Greater works shall he do." For well he knew that the growth of man is eternal, and that, as knowledge increases, the minds of the most highly developed of earth would be able to penetrate more deeply into the limitless storehouse of divine wisdom, and to draw therefrom understanding of more complex and potent law: and that, as a united body, through the tremendous power of a united mind and purpose, this Christ of the new age would possess greater power than was possible for a Christ to obtain (standing alone) 1900 years ago.

This conscious union of the spiritual man with his Creator means far more than that ecstatic state of mental and spiritual joy caused by the interior illumination which comes to every truly devout and earnest soul of every church and creed, and which has misled many earnest workers in God's vineyard to believe that the goal of spiritual unfoldment was reached, and that they have been saved from the bondage of sin and death. While this state of illumination is much to be desired, and certainly does indicate that the actions of the child are approved by the heavenly Father, yet it is no indication of true divine attainment, but is simply the outpouring of the Spirit upon a well beloved and aspiring child, who truly desires to do the Father's

will, and who, as far as he understands, is living a pure and holy life.

To gain divine attainments, the Christ method of life must be applied. How different the result would be, if, when they have gained the consciousness of pleasing God, these dearly beloved children of the heavenly Father, who are to be found by thousands in the Christian Church, would prayerfully consider, and endeavor to honestly understand the message John brought to them, and which he expressed in the words, "Which were born, not of blood, nor of the will of the flesh [carnal generation], nor of the will of man, but of God." St. John I. 13. In this message John most emphatically expressed the truth of the spiritual birth, which can only be obtained by those who live the life of regeneration. This life will certainly bring about the condition promised by Jesus, of which we find a description in I John III. 9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" No man can be saved by prayer alone. Prayer itself will not bring the redemption, neither will it give the individual that much desired state possessed by the immortals, which can only come to the truly ripened and fully matured soul, which has, through sorrow and tribulation, reached a realization of the need of renouncing all material hopes, loves, and desires, and the necessity of putting its whole trust, even life itself, into the Father's keeping, in order to arrive at an understanding of his purpose and laws.

To come to a conscious realization of acceptance of God and of being one with him, is to be literally born again; to be born, not of flesh, but of the Spirit. To be born of the Spirit means vastly more than has, as a rule, at least, been understood or comprehended by the sons of men. The disciples in the time of Christ, if their questionings signified anything, did not understand its meaning. Neither can it be understood by any, even in our spiritual age, unless they have experienced the change. And the change from material to spiritual, does not, neither will it ever, take place until, through true soul attainment, the neophyte has been tried by water and by fire, and

has proven himself worthy to have dominion over all the things of the earth.

In order to be born again and to be recognized as one fit to be entrusted with the powers of the immortals, the neophyte must, by obedience to the Christ laws, gain control of the creative forces implanted in the Logos, or word, from which our world has been created. This power in the Logos is that which makes the grass grow, the flowers bloom, and which imparts the wonderful instinct that we perceive manifested in the animal world, the force which compels all nature—vegetable, animal, and human—to reproduce its kind, forcing all creatures of earth to obey its mandates absolutely, and to increase and multiply and fulfill their mission of growth, and to fill the earth with living entities. The command of Him who created the earth was, "Increase and multiply." The power to enforce that command was given to the god of generation, which is the power of creation that God placed in the word sent forth by him in the beginning, and from which our world has been evolved. This god of generation has dominion over all planetary life; therefore the neophyte can well understand what a giant he must cope with, if he would himself be a creator, able to compel this god to be his servant, and able to work and live independently of all external influences except the mind of God; able to command obedience through and by the power of the mind of the Infinite, of which he is a part.

If man would be born again, he must so refine the particles of his flesh as to sense the mind currents of God himself. He must, through the powers gained through continued soul aspiration, draw himself out, as it were, from the great human family, sever all connection therewith, and ally himself to God, and the holy ones who form the celestial body in the heavens. When man can do this perfectly, he places himself in spiritual consciousness, in the very center of the life currents of the Infinite, in the very center of creative potency, in the womb, as it were, of the God-Mother, the divine Mary, the sacred Virgin of the ancient as well as modern worshippers of the Christ principle, who, although perchance knowing little about the true method of man's redemption, yet were permitted to partly understand,

for their souls welfare, the external, or exoteric side of the working of the divine law of spiritual procreation.

The neophyte stands high in soul unfoldment, and in attained spiritual power and glory, when this state in his advancement is reached. He is indeed a conqueror, this holy begotten of the Lord, this spiritual one, conceived in the womb of the celestial Mother by the blending of the positive and negative life currents of the divine All; well worthy is he to be intrusted with power to lead and educate the race, well worthy to be given dominion over the god of death and decay; for it is at this point that are revealed to him the last mysteries of earth's probationary existence,—those of life and death. Bound as man now is by the fleshly covering, he cannot conceive of such a condition; yet all—Jew, Gentile, Pagan, and Christian—must, at some time, receive the baptism of the Spirit and be born again.

When man receives this new birth, he will find himself literally wrapped in the very center of the celestial currents of spiritual love, whose vibrations, by their intense spiritual potency, change every atom of his being, burn away all the dross and coarse materials of flesh, which must be changed to finer ones before the celestial, heavenly immortal state can be reached. When this change takes place, the exhilarating influence and sublime understanding of the thought potencies of the Infinite are vividly with him, and the soul, for the moment free from all external pressure, recognizes its freedom, and knows that, for the time, at least, liberty has been obtained, the goal almost won. As the new-born celestial child draws the first spiritual breath, he realizes that he is at the center of power, wisdom, and love, no longer a slave to time and circumstances, but a newly crowned king; and he is, for the first time, able to utter a true, silent soul prayer, such as is always answered.

The saviors who have been on earth have all, we believe, been born of a celestial Virgin Mary; and it is this great truism that has caused the infidels to point out, the, to them, great error in the Christian belief, claiming, as they do, that the religion of the Christian world is but a borrowed one, that it is the modernized belief of the ancient Pagans. They claim,

and certainly do prove, that there have been many saviors, and that each has been born of a virgin mother. This is true, and will continue to be a truth, no doubt, for ever. At the same time this does not prove that the Master Jesus was not born of a virgin (spiritual) mother, but rather confirms it; and further, it proves that truth is the same, the world over, in every age, and among every condition of men.

The new spiritual birth brings man again to the purity of the Edenic life, in its highest and more celestial state, as well as its intellectual, material manifestation. The ego has wandered through the ages, gaining knowledge with each embodiment. Man has passed through the intuitional and intellectual stage of his existence; the two states have now been combined, forming a perfect and unfailing medium through which he may gain knowledge of the will and purpose of God, as well as the ability to carry out the divine mandates. Regenerate man now occupies a mind center which is, as it were, the head waters of the great river Euphrates, which, we are told, went out from Eden and divided itself into four heads, with many branches, which ramify into all parts of the great ocean of defile mind. These different branches are magnetic currents, all connected with the center; and as regenerate man, spiritualized and redeemed, stands there, he is in perfect touch with the mind of God, therefore no knowledge that can be of use is kept from him.

This state is not so unattainable as many students suppose it to be: all that is required is a continuous regard for God's laws, and an earnest application of the methods that he has given to the world through his messengers. What matters it if rough and stony his road is? What matters it if thorns and briars lacerate the flesh? can he not be faithful for a few short years? can he not trust God's wondrous love, his far reaching and unfailing justice? The knowledge of God's love should be, to all neophytes, a sufficient incentive to press forward toward the ultimate of true soul unfoldment. In every instance the great drawback is, that past education and material reasoning has given us a false interpretation of the truth as set forth in the Bible; and also that the present trend of the intellectual

attainment of the race has so narrowed and dwarfed the true spiritual aspirations of man, that he finds it almost impossible to overcome the tendencies of the old animal self, which desires to be chief and foremost among men. He must convert, if he would be a dweller in the celestial kingdom, whose inhabitants always receive those who, through sorrow and tribulation, have endured and overcome, whose garments have been washed and made clean, who have renounced all the vanities of earth, in order that they may be united with God the Father and Christ the Son.

We wish we could go deeper into this subject, as it is of vital importance to the student, but space does not permit. We will, therefore, say in conclusion, as Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

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#### SUBURBAN MORNING.

What in the robin's voice ;

What in the twilight echoing ;

What in the bars of cloud across the morn ;

This is to feel new born.

Solemnity is sought by rules.

Re-birth in pantomimic strugglings.

The word is nigh thee, even in thy mouth ;

The air that moves o'er violets from the south.

God at his nature's best is town

And country, and the space all quivering

With neither and with both ; where each doth cease ;

Where city murmur blends with country peace.

'Tis there the robin's voice.

And the stirred twilight echoing,

And the bars of stirless cloud across the morn.

Make for the life new born.

E. J. HOWES.

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A wise man always determines the true from the false, by the divine law of use. A foolish man, knowing nothing of this law, frequently condemns truth and accepts error, thereby causing much suffering, which is the penalty of broken law.

## THE SEVEN CREATIVE PRINCIPLES.

FIFTH PAPER.

BY H. E. BUTLER.

ORDER, THE THIRD OF THE SEVEN PRINCIPLES.

Order, incomprehensible and perfect, exists in the universe, having been brought into existence and maintained by mind so transcendently above that of man, that, in our effort to even discern its wonderful manifestations, the strongest intellect reels under the mighty task,—reels, sickens, and falls under a load too heavy, a problem too wonderful for us. Yet having knowledge by which we may, as it were, grow added mind power, we apply the means and labor on in the endeavor to grasp the mighty problems of the universe.

The child beginning the study of mathematics finds problems in his Arithmetic whose solution seems impossible; yet he works with the simpler ones, making each a step toward the grand ultimate. Thus he advances, until, finally, the impossible becomes not only possible, but very simple and easy to his increased capacity. He would never have reached that ultimate had he not begun with the basic principles of mathematics; and had not those principles been in order, in harmony with the sequence of law, the lesser problems would not have aided him in comprehending the greater; but the principles involved in his first work form a part of the more advanced: so, while he is learning the simpler, he is learning the component parts of the more complex, until, as a man, he is able to perform what to the ordinary mind is wonderful, even to the weighing and measuring of telescopic worlds.

When the present advanced state of human mental development has worked as faithfully and persistently to comprehend the wonders of the seven creative principles as it has done those of mathematics, it will discover that all science is one, and that every fact in nature emanates from one great general cause. While there are in the world a great variety of chemical qualities, and a still greater number of qualities in the ether above, yet all are under the controlling power of the seven creative principles, the Logos, the word of God that



was incarnated in the man Jesus, which was the same word that went forth in the beginning when God said, "Let us make man in our image, after our likeness."

The seven principles are being vibrated from the heavens to the earth through the working of the seven vital signs of the zodiac, modulated and reflected back by the five serving ones, each having a different rate of vibration, consequently, different tone qualities, different coloring, producing different chemical results in nature, and varying mental and emotional conditions in the human mind and body. All these, in the perfect order of song, sing together the great symphony of divine love and wisdom. Thus we discern, as "through a glass, darkly," the wondrous order, mechanism, of the universe.

But the human mind, at the present time, is in such perfect chaos of distorted beliefs and sacerdotal error, that it can not take one step in the direction of true divine order without meeting some of the obstacles formed from its foolish prejudices or ignorant beliefs; therefore the world rolls on through sickness, pain, and sorrow, in the filth of its own animalized passions, never obtaining a glimpse of that wondrously glorious system of divine order.

Jesus said, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven" Matt. XVIII. 3. The word convert, dear friends, means to change your course,—the course of thought and action; and to become as a little child is to wipe the slate clean from all the errors that you find there, to realize that you have yet all to learn, and to be in a condition of readiness to receive added knowledge. This is to be in a condition of mind like that of the little child as it enters school. Its mind is then open and expecting to learn, and so must be your mind. When one is brought to the realization that the knowledge which he possesses is, at best, comparatively chaos to that which is in store for him, then will he be enabled to begin to study the order of the mind of the Infinite.

Now, it sounds almost heretical to speak of knowing the order of the Infinite Mind; yet all classes of people unite in believing that God created, produced, *all things*. Even the infidel believes that there is a first cause; and that, if not intelligent, it certainly works intelligently. The agreement, therefore, remains undisturbed whether we speak of God, nature, or

intelligently working law; and when we begin to study the mechanism of the universe in any department, we are studying the order of the Divine, or Creative Mind.

We make use of the term mechanism, because it is the law of order that builds the growing plant, the living creature, the locomotive upon the railroad, down to the simplest instrument of agriculture; and if the mechanical inventor or the literary thinker or the scientific investigator wishes to have the grasp and scope of mind to become truly a master in his sphere of action, he must be wise enough to admit his ignorance in every thing but that which has been proved to his own mind absolutely beyond question. He should study the law, the order [mechanism], and the influences or effects of the heavenly bodies in relation to the earth, and should endeavor to place his body as well as his mind in perfect harmony with the law of the universe.

In order to do this, he (or she) will soon discover, by carefully observing the subtle influence of the heavens upon his own body and mind, that it is necessary to live the regenerate life. When this is done, the knowledge of the influence of the heavens will be increased daily; and that influence will place his mental action in harmony with the Universal Mind. Then the primal force will fill the body and mind with power, with discrimination, and will give the individual the capacity to discern between truth and error,—to discern between divine order and law, and the misapprehension of the human intellect; and brain or mind powers having thus been brought into order, he will be enabled, without the least obstruction, to inspire, drink in, the knowledge of the universe. The need for use will be the only line limiting the capacity of such an intellect.

The orderly mind is the mind that possesses not only knowledge, but wisdom; not only an aggregation of facts in relation to things that are, but the ability to discern the interworking, the interblending, of those facts in the construction of useful elements and things. Thus the distinction between knowledge and wisdom is made plain. Wisdom being the discrete use of knowledge, it is the ultimate thereof; for it will be readily discerned by such a mind that, by means of this wonderful mechanism, this order, of the universe, a definite object is to be accomplished; and the discernment of law—which is

commonly used as synonymous with order—will enable the individual not only to perceive the ultimate object in the mind of the Creator in producing this wonderful machinery, but will also enable him to ally himself to present laws and conditions, which are the irresistible forces governed by the will of the Almighty. Thus he will make of them, vehicles to carry his own individuality onward and upward into the glories and powers of the mind of the Creator.

This will cause him to know that his own organism is only one of the mind organs through which the Infinite Creator, in carrying forward the work of creation, is expressing himself; to perceive that God, the Everlasting Father-Mother is, in him, thinking, feeling, joying, and rejoicing over the work of his own creation. He will perceive the now incomprehensible utterance that "God is nature risen up to look at himself." One of the modern poets thus expresses it:—

"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 proceed 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 for evermore.

Creation sprang from God's necessity.  
 God never woke because He never slept.  
 The universe is ancient as Himself,  
 Without beginning and without 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 revealed himself in full  
 And never will. No intellectual form  
 Is able to receive the Deity  
 Save as a crystal draws from the solar light.  
 This is my faith, that God reveals Himself  
 To every man according to his state,  
 Higher to higher 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."

True, as the poet says, here our finite thought ends; for, when man has removed the resistance of chaotic thought and belief, and has subjugated all his senses, desires, appetites, and passions to the order of the universe, he will soon so develop that he will continually hear the song of the heavens, or of the universe, will feel the vibrations of divine love and wisdom pulsating in his heart and brain, causing him to love, think, understand, and know in unison with the Infinite in his proceeding work,—in unison with the ever changing scenes, sensa-

tions, delights, uses, of this material world, and of the world now invisible to man.

No wonderful feat is performed in bringing man to this state: God created man from his own divine substance, and it is his normal condition to be like his Father. It is perversion that has brought the race to its present abnormal state, and separated it in all its consciousness and being from its God and Creator. But God's laws are absolute, and all things, man included, perforce serve his will. While he chooses a sense existence, he is forced into the rushing tide of creative energy, is rolled on in the river of generic life, with all the rest of the animal world; and, like them, is made to serve in the work of taking of the crude elements of earth and transmuting them into higher elements, and building from them other organic forms like his own; then to die and give place to those he has produced that they may go on with the work.

So the revolution of the rise of the son and fall of the father in death proceeds generation after generation, until the accumulated results of their experiences produce a mind power sufficiently individualized and organized (in order) to enable it to awaken, look around, and behold the order of the universe, the workings of the will and the mind of the Father. Then it will involuntarily exclaim, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth (in me)" as perfectly as it is done in the heavens.

That yearning desire of the soul and intellect combined will soon bring the answer to the prayer in revelation after revelation of the knowledges concerning the laws, harmonies, and uses of the mind and will of the Father. Then steadfastly beholding the wonders of the Eternal, the individual will be gradually changed into its likeness; for no one can stand and look upon, think about, and study the wondrous working of creation without having mind and sensibilities rapidly grow into harmony therewith and in like order.

It was because of this that the Spirit of the Lord revealed the science of Solar Biology to your humble servant. When one studies that system carefully and thoroughly his mind will be led into the order of the universe. While it is but the primer of the great system of which it is the forerunner, yet without it one cannot comprehend that which will inevitably follow: it becomes the keys to unlock the mysteries of the universe.

As one goes on living the regenerate life, it grows to be a constant companion, explaining the experiences that without it would be incomprehensible.

As the child cannot study the advanced branches of mathematics until he has mastered the first principles, so in the study of Solar Biology, or rather in the study, through its instrumentality, of the influence of the heavens as expressed in mankind, the first lessons in the order of the heavens and in the mind of the Creator are learned. These elementary lessons will make it possible for the mind to grasp and utilize the further knowledges that are being given from time to time through the columns of THE ESOTERIC, and those which we trust will be forthcoming in another volume of Solar Biology.

As the mind grows into the order of the universe, the physical organism, its sensibilities, appetites, and passions, will keep pace, until there will be a body of people on earth who have become sufficiently normal, mentally and physically, to be organized into that glorious body that was revealed to John on Patmos,—a hundred and forty and four thousand of the first ripe fruit of the earth. For those who follow these thoughts will find in their experience, that, while they remain as a part of the body of the human race as it is in its present disordered condition, it is impossible for them to obtain that perfect divine order: their thought powers and will are being constantly overwhelmed by the disordered mind and sense conditions of those with whom they affiliate. It will become necessary for them to draw themselves out, as it were, from the body of humanity, separating themselves mentally and physically from the present disordered race, and to gather to a place where they can surrender their entire mind and will to the influence, government, and control of the mind of the Father.

Then they will realize that this order of which we have been speaking is the normal state of existence. Then Infinite Wisdom, expressing itself through them, will organize to itself a body, justifying the inspired words of the apostle when he said, as speaking for the Christ that is to come, "A body hast thou prepared me." Then it will be scientifically understood why, as was shown to John, that body is to consist of twelve times twelve thousand, or a hundred and forty-four thousand, for this is the number of the heavens.

When each member has overcome the disordering influences in himself, so that he can be as the clay in the hands of the potter under the controlling influence of the mind of the God of the universe, then each and every individual will come as naturally into his place in the body as the different members of the child growing in the womb take their place in the organizing embryo. And when the body has grown into its complete form and order, then each one will be in a condition to sense the workings of the mind of the Infinite, and also to sense the feelings of every other member; and, as God is one, the senses, desires, appetites, passions, and thoughts of each individual will be under the absolute control of the one mind and will,—God.

No one person, no matter in how perfect harmony with the divine will, has sufficient brain and soul capacity to grasp more than a very minute portion of the thought which governs our earth; but then, by virtue of its order, when the aggregated body becomes one in all its constituent relations, it will have not only an aggregated capacity of a hundred and forty-four times as much thought power, but that may be multiplied by ten, because, under the present perverted psychic influence, no one has more than one tenth of his own real mind power: it requires nine tenths of the strength of the individual to hold back the aggregate chaotic influence of the world. It will take no more power to turn that influence from the organized body than it now requires to hold it back from the individual; therefore one hundred and forty-four thousandth part of the united power of that body will be utilized for this purpose, leaving it so nearly free from adverse currents that it may be said that each individual will possess ten times as much power as is possible for him to possess separate from the organization.

This body will be the antitypical Tabernacle of the wilderness and Temple of Solomon. This will be the temple of which God said, "See that thou make all things according to the pattern showed to thee in the mount,"—the pattern of the heavens: for this body will be an aggregate mind organ through which God will establish his kingdom on earth: or, in other words, through which he will answer the prayer, "Let thy kingdom come. Let thy will be done on earth," for it will be the center of perfect order, from which will radiate an irresistible power. See the many prophecies of Isaiah, Ezekiel, and of

the minor prophets, and the last great prophecy of the Revelation: all these things will be fulfilled in and through this body which God has already begun to organize upon the earth — shall we say in this place?

Let all men, whoever hears these words, dedicate himself with all he possesses to God, and unite all his powers with those of his Creator to put body and mind in perfect order, and be ready, when the Spirit of God shall call him, to take up his possessions and go to the place appointed of the Father for the gathering of his elect. And may divine wisdom be yours.

### TO MY BODY.

You do not possess me, O body mine,  
 But are possessed by me.  
 These things you fondly call your eyes  
 I made that I might see  
     The things I must see, in an earthly way—  
     The earthly doings of this day.  
 They are my servants; I master them,  
 And when they no longer see,  
 'Tis because I am weary of earthly sights.  
 And rest in eternity.

And what you consider your hands and feet,  
 They are my servants too;  
 I made them to do my earthly work;  
 They do not belong to you.  
     And if they grow useless, if they are still,  
     It is because such is my will.

And what you boast of as your thoughts—  
 This thing you call your brain—  
 I fashioned it for my own use.  
 Chaos in it would reign.  
     If my care from it I withdrew;  
     And it must do as I bid it do.

When your mission, my body, shall be o'er,  
 To dust you will return;  
 And I will leave you to your fate;  
 And when I come back to learn  
     The lessons that this life does not teach,  
     To climb the heights that I must reach.  
 Another body my will shall rear;  
 And wiser that body I'll build;  
 For I'll be nearer my Father's face,  
 And more with his wisdom filled.

So cease your rebellion, O body mine,  
 For you are possessed by me,  
 And all you can ever hope to be,  
 And all you can hope to be,  
     Is to help me a step on my homeward way,  
     To be a short hour of my earthly day.

M. G. T. STEMPLI.



**BRIEFS,**  
**FROM REMARKS MADE BEFORE THE ESOTERIC FRATERNITY,**  
**BY THE PRESIDENT.**

There are many ways of looking at a subject; and especially is this true in regard to that idea of enduring chastisement from the Lord, which seems to have impressed so many this evening. That we must endure it because "whom the Lord loveth he chasteneth" is a wise thought, all right and proper, and one worth an apostle's calling attention to; yet I wonder how many have thought about that chastisement of the Lord as about a certain experience of a very vulgar man. You have, perhaps, seen such a man driving a nail, and how, when through carelessness he strikes his finger, he will swear at the hammer and nail and everything in sight, or, when he stubs his toe, how he will swear at the stub and everything around him. He is receiving chastisement for carelessness, but he does not endure it.

When the Lord placed Adam and Eve in the garden of Eden, he said to the man, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof dying thou shalt die." He did not say, "If you do, I will be angry with you and punish you;" but "In the day that thou eatest thereof dying thou shalt die." Our Bible renders it, "Thou shalt surely die," but the original Hebrew has it "Dying thou shalt die." Herein is our chastisement. Here was the beginning of the intellectual side of man's development, when the Spirit of the Father, the Spirit of wisdom and knowledge that produced everything in the world, began to control his creatures through their intellect. It was the experiment which all must try. When they are told not to put their hand in the fire, that, if they do, they will be burned, they must do it before they know that what was said to them is true; and thus they learn that certain

things harm them by virtue of law ; and so, in accordance with the laws of mind, certain things will bring certain results. As Brother Pyle has just said, "In the laws of attainment, there are things conducive to success and there are things which hinder success: one brings us chastisement, the other justification."

When you have taken that name, and have declared your manhood, your majority, that you are no longer serving the god of generation, but that "you will be what you will to be," then comes the chastisement for error ; in other words, then come the evil and inharmonious forces resulting from broken law. Before this, you were moving under mind force of the god of creation ; there was the harmonious influence, the protecting hand of the great loving Mother and the devoted Father tenderly caring for you ; but this no longer exists for you after you have stepped out from under that love and care, and have said "I will take the dominion ; I will be a father to the fatherless, a mother to the motherless ; I will be your savior ; I will stand in the place of that Divine Presence ; I will manifest to them thy name and thy law."

Now, remember that chastisement is without bitterness ; but there is no protecting hand to relieve you from receiving the full force of the broken law : because you are to be strong, you are to be men, sons of God, having power with God and with man, and over the forces of nature, prevailing on the earth as priests and kings, and you are to work through and by the power of law,—divine law. Therefore if you, who are to take these powers in your own hands, break the laws under which they operate, the more severe will be your punishment ; for there is no protecting hand to shield you. You have stepped out from under cover and are like a tree in the open field, where the full blast of the storm can strike it, the full force of the tornado sweep down upon it ; it must stand alone. When it was in the midst of the woods, standing amongst the many, it scarcely felt the force of the storm. When unmoved you are able to meet the fierce storms and the mighty tornadoes of your own creation, then you are beginning to be a creator, and

the forces of nature will begin to respond to you. The holy ones will instruct you as long as you are in the path.

Therefore learn to be strong, and meditate upon the law of God, day and night continually. The best time for your meditation upon the law of God, from its highest and most spiritual standpoint, is in the eight hours of rest, when the body is asleep. Meditation upon it from the intellectual standpoint must be during your eight hours of mental work; and that from the physical standpoint during the eight hours of physical work. If you live in these three realms, you will perfectly work out and wholly utilize every moment of your time, making yourself the most perfect men and women in the world.

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A thought concerning *desire* has been going around: it seems to have impressed each one of us. I do not know how many of you realize the fact, but it is a law evident in nature that you can not pray at all without having an earnest desire. Do you desire a thing because it appears good to you, because you like it? This is not the sincere desire of the heart. We can imagine but one motive prompting desire, and that is an inner consciousness of need. It is only in the consciousness of real, actual need that one can pray. If it were the will of the Lord to hedge you in here so that there would be no trials or struggles to meet, so there would be no consciousness of need, there would be no such thing as prayer. You would never have the consciousness of being able, through the power of the Spirit, to do and accomplish anything. If you will look over Bible narrative from the beginning of Genesis to the end of Revelation, you will find, that, in every instance where there was, through one of his servants, a manifestation of the power of God, it was always because there was some great and unusual need for that manifestation.

That, in the near future, there will be great and unusual need for us to have this power, we have no doubt; and we have no doubt that, if you are faithful, doing every day the best you know, seeking continually to know and live in the mind and will of God, you will realize, when that time comes,

that whenever you feel the need of a thing, you will have only to pray from the depths of the soul, and that prayer will always be answered.

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In a work like this, people are apt to allow their minds to be drawn from the center to look at the circumference; they allow themselves to be abstracted from the practical and important part of the work, which is that within themselves. By looking about them and seeing so much to be done, so much to be attained, so much going on around them, they lose sight of the fact, that, after all, the whole requirement for the individual life is the strictest attention to the control of the body, the conservation of the life, and gaining a consciousness of unity with God. There must be a continual striving to know individually—for yourself—the will of God and to do it, and to be able to wield a positive control over the body and mind. When you have accomplished this, and are able to live in it, day by day, new fields will open before you—not as fast as you would like, perhaps, but as fast as you will be able to utilize that which they have for you. Therefore be anxious for nothing—only to do your duty to-day; and your duty to-day is the things that are necessary to be done. Anything that is not necessary to be done is evil. The mind of man is inclined to continually long for something great to do, when, if he would look within, he will discover already more to be done than he is doing—not more than he can do, but more than he is doing. It is an invariable law, that, as soon as one reaches out for some great work to perform, he is neglecting the things that he should do. Therefore do not seek in the external for great achievements; but go inside and ask for the light of divine guidance, and you will find within yourselves all that you can accomplish.

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It is only after suffering and much perseverance that man can ever hope to have the desires of his heart gratified. He has then gained the wisdom state of true manhood. He has learned the lesson of patience, and can stand alone.

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## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families, as that is our only means of discerning who is entitled to our time and to space in this column.

R. J. Mosher. Oct. 24, 1862, 1 a. m. Windsor, Nova Scotia.

27° 49' ♀ on the ascendant. ⊕ in ♍, ☽ in ♍. Being born and polarized in the sign ♍, you are shut up in the fires of life; but ♀ strong on the ascendant makes you bold and fearless when really brought to the test. ♀ is also an interior sign, and there is no planet in your horoscope in such a position as to lead your nature out into expression, except ☿ in ♏, which turns all your mental inclinations toward the mystic. ♃ in the last part of ♋ gives you a good understanding; but being in the last half of that sign, restless, dissatisfied, and even sad conditions are thrown into your understanding, producing within you a deep sadness and a disposition to retire within yourself, and a feeling of discouragement in every effort toward business, or to give expression in any way to your natural abilities, which are good.

♂ and ♀ both in ♋ give you a very strong sex nature; and ♂ being in a strong position there, creates a combative condition in the very fountains of your life. ♃ and ♀ in ♏ unite with the other planetary positions to make of you a dreamer. You should have but little difficulty in controlling involuntary losses when your will is once stirred to energy in that direction. You will be in greatest danger of these when ♀, ♍, or ♋ is rising. You must ignore that inclination toward discouragement in every effort of life. Some practical work, particularly physical labor, would be of great benefit to you. You should make a study of the practical, economic courses of life and ally yourself with them in mind and body.

An Editor. July 4, 1864. Germany.

You were born when ⊕ and ☽ were both in the sign ♋, and ♃, ♂, ♀ and ♀ in interior signs. ☿ governs the expression of your life, being in ♏, the only sign which leads out your qualities. All these positions tend to shut you up within yourself and to give you an exceedingly secretive nature. It is impossible for those

with whom you are associated to know what you will do under any given circumstances. ♃ in ♀ unites harmoniously with your innate sign ♁, giving you a very orderly brain, so that you are always ready with your pen and able to give a clear, orderly expression of thought. Your mind is always ahead of you, filled with plans for accomplishment; and there is the greatest danger, that, in a business way, you overreach your abilities by having too many things on hand at one time. Your nature is continually oscillating between extreme caution and extreme venturesomeness. In striving for these high attainments it will be necessary for you to study the words of the Nazarene to Nathanael, "Behold an Israelite indeed in whom there is no guile."

While you have great power of control over the sex nature, yet you have an overbalance of endowment in that direction; so that you will have great difficulty in absolutely living the regenerate life. The hours of your greatest danger of loss will be when ♁ is rising, perhaps also in ♃; but your planets are so placed that it is difficult to point the signs during which you must be especially on guard. You have strong inclinations toward the mystic, and, unless you cultivate the spirit of devotion and a love of humanity, you are in danger of running into magic, pure and simple; that is, in danger of seeking power for your own personal benefit, even to the detriment of others. Study to know what it really means to love God. You undoubtedly feel that you understand that, but yours is an ideal love, more of the reason than of the soul; therefore we advise that you dig deep, and find within yourself the fountains of unselfish and self-sacrificing love for God and humanity, so that your fidelity may become unwavering.

Editor's Wife. May 9, 1865. Germany.

⊕ in 8; ♃ in ♀. You have a strong vital temperament, with a mind firmly fixed on the foundation of business practicality. The mind is inclined to be subtle. You are a lover of knowledge, and have the ability to commit to memory, and to retain what you learn; loving and devoted as a wife, but the spirit of jealousy has been active from birth. You are inclined to be fleshy, and there are liabilities to disease of two kinds: dropsy and heart difficulty. You should be sufficiently abstemious in your diet to keep the flesh down to a comfortable working condition. While you have a strong inclination toward the occult or spiritual, yet you will have great difficulty in rising above a trusting in material substance instead of in God. You might, like Peter, on the impulse of the moment step out upon the waters at the command of the Lord, but, like him, when you find what you have done, your faith would leave you and you would immediately begin to sink. In order to reach attainments you need the "Woman's Circular" that we have just published. Study much upon the thought of what a practical spiritual life means. You, no doubt, know what a practical business life means, but a practical spiritual life is its exact antithesis.

E. E. S. June 30, 1857, 12.30 a. m. London, England.

♁ on the ascendant. ⊕ in ♄, ♃ in ♋ (last part), ♃, the scientific planet, in ♃, taking in three heads of trinities, which makes you feel that your place is on the topmost round, or at the head of everything. ♃ in the last of ♃ with ♃ in the first gives great vitality controlled by ♃, which fills the mind with occult ideals. ♃ in the combative sign ♃ enables you to assert your rights and superiority. ♃ strong in ♋ gives clairvoyance, and takes of your highest ideality and makes of it images before your mind. The characteristics which you must guard against are self-esteem, self-elevation, and combativeness in the line of a desire to rule.

O. J. S. Aug. 19, 1877. 5, a. m. Ogden, Utah.

♁ on the ascendant. ⊕ in ♁; ♃ in ♃. This throws your entire nature into the interior and polarizes it into the Capricorn ideality, which is liable to make you very impractical. ♃ in the last part of ♄ fills the mind with peculiar imaginations, and ♃ and ♃ being in ♃—♃ strong in the last—gives those ideals and imaginings the coloring of sex; therefore, notwithstanding the strength of your Leo body, you have probably very poor health, arising wholly from too much activity of the sex nature, and, perhaps, an unnatural indulgence in that direction. ♃ and ♃ in ♃ may produce stomach troubles, but ♃ being in the last half may keep order. If the sex nature is kept under control and the body kept in harmony with nature, you will have very fine accurate intuitional guidance; but the one thing that you must study is to live in the practical, and above all to subdue and control the loves and passions.

W. E. B. April 13, 1887. 5. 30, a. m. Denver, Colo.

♃ rising; ⊕ in ♃; ♃ in ♃. This, with planets in four heads of trinities, keeps your mind dwelling on general principles, and makes it difficult for you to enter into the minutia of anything. ♃ in ♃ added to this will make you very impractical, having altogether too much self-esteem. Unless this young man is well educated and well associated in a business way, with good practical men, ♃ in ♃ will eventually bring him into the sphere of a laboring man. Practical ideas should be impressed upon him, and every means should be used to overcome his quick temper; otherwise, he will make enemies wherever he goes, and always be in conflict with his surroundings.

## EDITORIAL.

The Esoteric Fraternity is beginning to reach a state of unfoldment which will enable us to enter upon the enormous work of resurrecting the ancient sciences. Modern Astronomy has wondered how it was possible for the ancients to ascertain certain facts in the science which only the most powerful telescopes have revealed to our age, for they possessed none of these instrumentalities. Of course Astrology has long been discredited as a science, but we are thoroughly satisfied that it was once as accurate as any of the sciences of the present day, and there are now thousands becoming convinced of this fact.

A member of our Fraternity is engaged in gathering and formulating certain basic truths relative to the influence of the heavenly bodies, which convinces us that, while they are entirely new to the world to-day, yet they were understood by—shall we not say?—a prehistoric people; for surely we have no record of the discovery of the signs of the zodiac, of the origin of the symbols of the qualities of the different signs, of the originators of the system called Astrology, and, further than certain arbitrary facts and formula, that system, as an intelligible science, has been lost to the world. Even the science of music as it was known to the ancients has been lost to us. History has brought down a very ancient scale, but it gives no record of the rules of harmonic construction as understood by the people who used that scale.

The member to whom we refer is capable of feeling, hearing, and sometimes seeing the changes of the astral bodies, and is, therefore, enabled to give us the qualities of the influence produced, mental and physical, and the color of those qualities. Thus we hope to be enabled not only to resurrect the ancient system of Astrology, and probably, in time, Chemistry, but, as the race has had the development of centuries, we have reason to expect a grander and more perfect system than has ever been possessed by the world.



At intervals we have long been hearing the music of the heavens,—the grand, the soul-stirring music produced by the operation of the creative forces, as, in the wonderful chemistry of the Infinite Mind, their blended qualities are vibrated earthward, producing the chemistry of nature as well as governing the qualities of mental action. We have heard this music from time to time, and while recognizing its resemblance to a chorus, yet in it we always discerned something essentially different from the music which we have heard on earth; but, not having a musical education, we were not able to define the difference.

The one who is engaged in studying the astral world hears this music continually, and, having a musical education, is able to recognize the harmonies, and, aided by Prof. Purdy, who, by virtue of his German training, possesses a very superior knowledge of musical theory, will, as rapidly as possible, reproduce them in musical notation. Thus the harmonic and metrical laws of the astral music will be discovered. It is found that the very ancient key to which we have referred is the one upon which these astral harmonies are based.

We do not expect the world, so immersed in the sensual, to be enthusiastic about this music: for we find that the intervals of its scale are an inversion of those of the scale now in use, and that the tone leading into all changes, which, in the accepted scale is that of the sex principle, in the astral harmonies is that of transmutation. All this explains many things. It has been noted that men whose lives have been spent in the study and profession of music become exceedingly sensual; and this is not surprising when we know that the harmonies through which the life qualities of the world now find expression are an inversion of what is normal, and that the leading thought of its music is the expression of sex, instead of that of transmutation, or regeneration.

Before they reach the age of puberty the voice of girls is not musical, but when sex has matured, the voice grows rich and full and vibrant with the sensuous quality commonly designated "sympathetic." No doubt the Catholic Church recognizes this fact more fully than any other people at the present time; and

we are informed that the Vatican choir is composed of men whose sex life is consecrated to the church; or, in other words, of those who are living the regenerate life. The purity of tone heard in astral music can only be reproduced by the voices of regenerate men and women. The voice of woman will be more radically changed by regeneration than that of man, as it is built upon and expresses more nearly the sex condition. The masculine quality, in its purity, is identical with the mental.

We know of no instrument whose tones will reproduce those of the astral harmonies, and we contemplate building one for that purpose. If the Lord prospers us, we trust to give the world a music which will do much toward regenerating it.

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We publish the following notice—which was received, by the way, too late for the October number of *THE ESOTERIC*—as we naturally feel an interest in every movement of this order, and would like to be in communication with the leaders, and, in fact, with all interested in this organization; therefore the addresses of any and all persons connected with it will be thankfully received.

During the last twenty-five years a constantly increasing number of thoughtful people have been turning their attention to the study of the occult or hidden laws of the universe. The growth of interest in these matters in Chicago has been remarkable, and within a very few years almost a countless number of societies have been organized, each following some line of esoteric study. In addition to those who are connected with some one of the various groups, there are thousands of students who are not affiliated with any known society. In view of these facts we suggest the desirability of forming an Alliance or Confederation of all these interests in Chicago and establishing a headquarters which shall become the recognized center for exchange of ideas upon all such subjects.

In France such an idea is embodied in the "Groupe Independent d'Etudes Esoteriques de Paris" which has a local membership of over two thousand, besides one hundred and fifty branches in other parts of Europe, Asia, and Africa. This organization is a public one, proceeding along purely scientific lines, and includes in its directory some of the most noted scholars of France. For greater convenience, the work is divided among several subordinate groups or sections, each having charge of the investigations along certain specific lines and

working upon an absolutely independent basis. The general plan embraces the study of

Ancient and Modern Philosophy.

Oriental and Occidental Tradition

and their practical uses and application to modern conditions. Each of these subjects is reviewed from several standpoints: the Philosophic, the Social, the Spiritual, the Scientific, and the Artistic.

One of the distinctive features of the organization is its University of High Studies. The program, which has been arranged by Dean F. Charles Barlet, (a *nom de plume* covering the personality of one of the greatest professors of France and a member of several scientific bodies) represents a synthetic course of study in numerous branches and presided over by a large staff of competent instructors. Opportunity is also offered for individual correspondence with members of other groups and fraternities throughout the world.

Another feature is represented in the magazine issued by the "Groupe," in which are published letters from correspondents in all parts of the world, matters of general interest to the society and articles contributed by some of the most prominent men of learning in Europe. So well and favorably known are these contributors that the sale of the magazine furnishes sufficient funds to pay all the expenses of the "Groupe," including the maintenance of the University of High Studies, leaving no fees nor dues of any kind to be paid by the members or students.

Of course it will not be possible for us to at once establish all of these departments, but they can be added from time to time as our facilities and the interest in the work increase. Plans are now being made, however, which will, when perfected, enable us to offer a very desirable program. The prestige which Chicago gained by the World's Fair and the Parliament of Religions has caused Europeans to think that anything we undertake will be carried to a successful issue.

The Esoteric Group of Paris not only freely offer us the benefit of their experience for our guidance and the use of their name if we wish to organize as a branch of that group, but recognizing that this country is destined to lead in the spiritual evolution of the future, they also wish to be the first to come under our standard in case we desire to make Chicago the headquarters for the world. By the same mail we receive offers of the adhesion of a number of the most powerful occult orders in Europe and Asia:—the Universal Order of the Illuminated Brothers of the Rosy Cross; the Martinist Order; the "D. S." (Esoteric Union) of Denmark, Norway, and Sweden; the very occult and high initiate center, the Fraternity of the Treasure of Light, and others. If, therefore, it should be decided to effect an international organization, we can depend

upon some of the most prominent men of Europe for the International Board of Directors, with perhaps Royalty itself at the head.

The Committee of Fifteen issuing this circular is merely a provisional one for the agitation of the subject, appointed by Dr. Edouard Blitz, the American representative of the "Groupe Independant d'Etudes Esoteriques de Paris," and the scope of its work only includes the presentation of the plan and the obtaining of an expression of opinion from every one interested in such an organization. All of this information will be recorded, and on Wednesday evening, October seventh, a general meeting will be held in the Hall at room 512 Masonic Temple, Chicago, Ill., for the purpose of effecting such a permanent organization as shall meet the views of the majority of those interested in its success. At this meeting much information will be given which could not be embodied in this circular.

W. J. Eustace, Secretary,                      F. E. Morey, Chairman,  
P. O. Box, 1154, Chicago, Ill.                      LaGrange, Ill.

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For some time past we have been unable to attend to our general correspondence oftener than once a month. We endeavor to give immediate attention to the letters demanding a prompt reply, and when we have finished the editorial work for the month, all letters received during that time are answered. Those expecting letters will probably receive them about the time this Magazine reaches them.

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As "Practical Methods" is becoming so largely in demand, we have concluded that there are those who would like it bound in cloth, and in such form as to be carried in the pocket; therefore we have had a number printed on fine white paper and neatly bound with boards, in cloth, which we retail at 25 cts. a copy.

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We have a number of books, pamphlets, and periodicals that should have been reviewed in this issue of THE ESOTERIC, but, owing to the pressure of other matters, we have not been able to sufficiently examine them. We hope to give them a fair notice in the next issue.

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For several months we have had on hand quite a list of the names of those requesting delineations, and we will give more space to that column in the next issue.

# THE ESOTERIC.

A Magazine of

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

VOL. X.

{ NOVEMBER 22 to DECEMBER 20 }

No. 9.

## WHAT IS KARMA ?

BY H. E. BUTLER.

We will endeavor in the following paper to give a summary of the doctrine of Karma, condensing it in one brief article, so that, in order to grasp the whole situation, the memory may not be taxed until another issue. We intend, however, in articles following this to take up those points in connection with this subject which are obscure, and elaborate upon them; for the doctrine of Karma is taught in its inversion, and is bringing a great evil to the people. While we realize that it is the work of THE ESOTERIC to teach methods, to build structures of truth, and not to tear down, yet we know that it is also our duty to point out dangers that lie in the path. We have nothing to say to those who wish to waste their time in philosophical vagaries; but when those vagaries become dangerous pitfalls to the practical seeker for truth, then it becomes our duty to point out the dangers to those, and only those, who are interested in methods for the elevation of the race.

There are now thousands in the civilized world, who, when they ask this question, turn their faces toward India for an answer,—toward the Hindu, a people a whole racial cycle below themselves in development, a people whose civilization is far below the standard that existed among them two thousand years ago, and confessedly so. Their religious doctrines, after the manner of all religions, have become dimmed with age, and many of them are obliterated by the sands of time; so that nearly all the great truths which these people once possessed have become to them a dry formula, which is repeated without a real understanding of the words used.

It seems to be enough for them and their western followers to know that the law of Karma is based upon that of compensa-

tion ; that if a man be good, upright, moral, in all his dealings, he will reincarnate under favorable conditions ; that if his life be ruled by the opposite principles, the conditions of his next incarnation will, in proportion to his errors, be unfavorable. Thus far we may go with them, but when they add to this the grossest errors in order to justify themselves in gratifying the most vitiated appetites and passions, then we want none of it. For instance, they hold a doctrine, growing out of this theory of Karma, that, unless one satisfies every evil desire, appetite, and passion, he will store up in himself that passion and desire, which, greatly augmented, will find manifestation in another life.

Let the reader pause and think where this doctrine would lead the people, were it generally taught and believed among them ; yet this is what is generally taught by the Hindu believers in Karma and by their western followers. While the latter keep this thought in the background, yet a student of their works will find it cropping up in various places in almost all of their books which treat of Karma. Many of them deny that they hold this belief : in some cases, because they are not thoroughly conversant with their own philosophy : in others, because they know the impression such a doctrine will make upon the Christian mind.

All religions teach Karma in some form or other. The Christian expression for it is, "Whatsoever a man soweth, that shall he also reap ;" but as the church does not believe in reincarnation, it places that harvest time in the spirit world. Others place the harvest time here and now ; but all believe in a reward for their deeds. Karma really means no more or less than this, except as the methods, time, and place, in connection with which the effects of a good or evil life are realized, are added to or taken from this doctrine. No well ordered mind can doubt that, in some way and at some time, good and evil thoughts and actions must inevitably bring their results.

Now, let us lay aside all preconceived ideas gleaned from the various creeds, and look at this subject from the standpoint of knowledge gained from the experience of our own lives. A certain class of people have, for some time, been giving special study to pre-natal influences ; and it has been well substantiated, and, we think, most generally believed, that, not only will the character of the parents find full and complete expression in

the child, but that the immediate conditions, thoughts, habits, and desires, just before and at the time of conception and during gestation, will be incorporated in the disposition of the child, thus going to make up the sum total of its nature. Of course, all this precludes the idea of Karma, if, when a child is born into the world, it is the first and last birth it will ever have.

Under such circumstances the entire responsibility of the disposition which men and women may possess is shifted upon their parents; and, in the same way, those parents would pass such responsibility on to their parents, and so on, generation after generation, back to the fall of Adam and Eve. And where will we turn to trace the evil tendencies in their nature? Dare we say that God made them so? We may argue that the first step downward was by reason of weakness, innocence, and that, for the same cause, each generation has been adding to the sum of its errors, until we find ourselves in the midst of a wicked and perverse generation: but this leads us back to the preceding position, that a child must suffer for the sin of its parents.

God would be unjust and unwise to make such conditions necessary; for while the line of reasoning which we have just been following is true and accurate, yet, if we go no further in our logical deductions, we place the responsibility of the cause of the evil in men's lives where it does not belong; notwithstanding the prophet Isaiah said, speaking by the word of God: "I form the light, and create darkness: I make peace, and create evil: I Yahveh do all these things." Isaiah XLV. 7. The understanding mind naturally concludes, that, if God created evil, then he must be evil: therefore, says the Christian, "I cannot believe this declaration, even though it be that of a prophet; he must have intended to convey another meaning than that which appears upon the surface:" the good Christian man or woman dare not reason upon these subjects for fear of infidelity.

The Orientalist, however, whose mind dwells upon these things more than does that of the Occidentalist, takes another view of this question, and has brought down to us from the early days another phase of truth in this great philosophy. For a period stretching far back in the past, these people have believed that soul growth and development are the object of human

existence. Admitting this, then successive generations, in the language of the Bible, have been growing weaker and wiser, —weaker physically, wiser intellectually and spiritually,—have been outgrowing the animal state of great physical strength and force of muscle, and growing into greater spiritual consciousness and intellectual ability. If this be true, and if the object of an earthly existence be the growth of the soul in all its higher faculties, then our ancestors, who did not attain to that which we have done, have suffered injustice, and, as souls, compared to the modern man, they must be mere children.

To meet this objection the Occidentalist has invented a theory of growth and development in heaven; others hold that the soul is perfect, and attempt no explanation of a physical existence. However, those who believe in evolution and reason from that truth as a basis, or those who simply admit that a purpose is to be served by an earthly existence and draw logical conclusions therefrom, must see that, if all the requirements of growth and development are met in the spirit world, there would be no use of an earth life.

If, then, a physical existence is necessary to the development of a soul, the question arises, To what stage of growth must a soul attain before it has ceased to need an earthly body? The angel said to John: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. xxi. 7. Jesus is recorded to have said, "I have overcome the world;" and, consequently, he was able to command all its forces and be obeyed. The philosophy of the Orientalist is in harmony with this idea; and he says that one must overcome the world by killing out all desire for it, by creating a hatred in oneself for it, and by obtaining powers with which to control it. So far the Christian religion and this philosophy are in perfect accord, but the Occidentalist stops here.

Long before the advent of Christ the Orientalist had reasoned out the question in this way: If the development of the soul is the object of an existence in this world, and if by that experience it must gain power to control the world, then it inevitably follows that all those who die before they have completed this work still need the earthly experience; therefore, if the physical life is a necessity at all, the soul must incarnate again and again until it has developed knowledge and power which will enable it to overcome the world.



Now, this reasoning leads directly to the doctrine of Karma; and here is the door which admits so many of the errors connected with that doctrine. For in considering the necessities of a partially developed soul, we reach the following conclusions: The clay—the material body—is not the man (or the woman); it is the house in which he lives. The circumstances surrounding the physical body lay hold upon, and place certain conditions upon the man, the soul, implant in him certain mental demands; therefore the soul cannot return and take up a body and go on with its work of development unless the conditions and demands peculiar to its characteristics and stage of growth are complied with; and, if reincarnation be a truth, it must be governed by the same law which produced or brought about the first incarnation.

Time and space do not permit us to carry out this thought here, for it would be a long story; but we may reach the conclusion by a cross-cut. In the world to-day we find pre-natal conditions shaped, and, to a great extent, created by surrounding circumstances and forced mental habits. Those mental conditions and habits in the life of the parents become the organic qualities of the soul, causing the real man to love certain things and to hate certain other things. In social life people are always attracted to those possessing qualities similar to their own, and so, becoming identified with a certain class of people, the circumstances surrounding the individual are such as adapt him to that class; in this way his sphere of usefulness is shaped. That sphere is the little world in which the soul must live and gain development through experience.

Now, whatever one believes without a doubt is an almighty and unvarying law to that individual, and, through the consciousness, takes absolute control of the soul and body: therefore whatever he believes to be good and to be desired, or whatever he believes to be a necessity of his life, becomes a chord which will bind the soul to the conditions in which that thing exists, until experience has proven to it its error and destroyed that belief; and it is these beliefs that make the Karma of the individual. In other words: when the soul is to be reincarnated, the beliefs of the to-be father and mother, the habits and desires of their life which have formed their character, by the law of sympathy become a magnet, drawing that soul to the man and woman while in the act of procreation.

Thus a sympathy with and an attraction to the organic soul qualities of the parents, or, in other words, prenatal conditions, are used as an instrumentality to make a suitable reincarnation for a soul that has reached a condition and stage of development similar to those which the parents possess; that is, unless the soul had loved and believed in these prenatal conditions and allowed them to control it in former lives, it would not have been drawn to the parents who at the time embody those conditions. The soul is attracted, when seeking incarnation, to mental states like itself, and from precisely the same causes that attract, bring into associate relation, men and men, men and women, and women and women, in the social walks of life.

Thus prenatal conditions always express enough of the former life and habit, thought and belief, of the soul to attract it to the body that is being formed under those conditions. And whatever men and women believe in as able to control them, that is, whatever they have not overcome, will form a part of the evil passions and desires of the child-body of their next incarnation, and will control them as an evil in their life until they have suffered the results of their consequent ill conduct, and have, by the power of their own will, overcome it so that they are no longer controlled by it; in common parlance, until they see their evil ways and reform; which will take place when, through suffering and pleasure, and seeing others suffer and enjoy, the soul has developed sufficient intellectual ability in the body to enable them to choose the way of righteousness (rightness) because it is the way of peace and enjoyment.

The Master said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple" (Luke XIV. 26, 27); and, after several parables, showing the importance of counting the cost of adherence to the faith he taught, he adds: "So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." He thus sets forth a great truth, and one upon which rests the great and final victory; for if the soul gains final emancipation from its round of earth lives by overcoming the world, certainly the first step is to free itself from every tie, every desire, belonging to the world, which may exercise a controlling influence over it.

Jesus said that he had overcome the world, and he likewise

said "The prince of this world cometh, and hath nothing in me." He who aspires to be a victor must certainly first cut the chords by which his enemy has bound him: therefore the soul that would gain its freedom must banish every earthly desire, and see to it that the whole being—body and mind, as well—is so polarized toward the Universal Mind and Will that it may say with the Nazarene, "The Father and I are one." It matters not what powers it may gain, as surely as there lurks one remaining desire which is not merged in the Universal Consciousness, so surely will it again seek an earth life and conditions by which it may reap the consequences of that desire.

On the contrary, modern Hindu philosophy in the Occident and in the Orient is now teaching that, because a tendency which is bringing misery upon the individual is the result of evil done in a former life, he must inevitably go on doing and suffering the same thing until there is no more desire left in him for it (or power to do it?). The gross error of such teaching forges chains which bind its adherents so that it is impossible for them to advance through the evolutionary processes by which they find themselves surrounded. By an inversion of the truth the individual is taught, that, instead of overcoming, he must be overcome by the evil he meets within himself. It is in the coils of this lying serpent that China and India have, through the ages, been dragged down to their present conditions.

And this doctrine, so dire in its consequences, and lying, as it does, at the very foundation of all right action and right thought, has been brought to America and to Europe: and the organized body under the high-sounding name of "Theosophy," has accepted it as the chief corner stone of its belief, and is proselyting the world to this ruinous theory; and the world is receiving it with loud applause, because it is in perfect harmony with its sensual desires, appetites, and momentary pleasures. Again, it is such an easy, comfortable belief: one does not have to struggle against evil appetites, desires, and passions; one need only read and study and, as they say, "think right," until, as one of their leaders has said, "the soul becomes so blackened and charred, that, by the very fury of its passion, light leaps forth." Can one imagine a more degrad-

ing theory than the present coloring given to what is called Karma?\*

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All unregenerate men at all times are the subjects of demoniac possession. The evil spirits whose name is Legion, the evil spirits who make us deaf to the voice of heaven, and dumb to whatsoever the truth demands of us: the evil spirits who make us blind to spiritual light, who drive us into the high mountains of self-love, and torture us in the tombs of our dead and buried aspirations, who betray their presence in us by their loud voices and violent manners and cruel conduct, who cast us alternately into the ocean of lies and the burning fires of lust—alas! all these evil spirits are familiar denizens in the bosoms of the whole human race. Some of them are so firmly planted in us and so powerful, that they cannot be cast out by the disciples, or the teachings of truth, but only by “prayer and fasting;” that is, by intimate spiritual communion with the Lord and an utter abstinence from sin.

Evil spirits know the sphere of our Lord Jesus, and fear it and hate it. When we open the door of our souls to Him, and He enters into us, He takes upon himself our states of life, thus bearing our sins in his own body, and coming into contact with the demons who assault us. They beg to be released from the torture of his presence, and pass out of us with all their swinish elements, and plunge into their congenial hell, leaving us clothed and in our right minds. These phenomena are continually transpiring in every form and degree, throughout the Christian world. And yet how often the old proprium in us, clinging to its swine, and resisting a full, free and perfect salvation from sin, cries out enough, and begs the Lord to depart out of our coats! — *Wm. H. Holcombe, M. D.*

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\* We do not write thus because we wish to attack this people, but because Esoteric students are continually writing to know the difference between Esotericism and Theosophy. People who are somewhat familiar with both lines of teaching, see in their little reading great similarity between the two, and conclude that the only difference is that Theosophy is better organized and more popular; and so they unite themselves with that organization, and freely drink from this poisoned spring of sophistry, sweetened, as it is, by the honey of many great and grand truths. We must, therefore, for the sake of truth, speak that which we feel to be right,—yes, that which is our duty to give to the people.

## GOD'S REVEALED WILL.

BY W. P. PYLE.

And again, the word of God comes to us: "This people have I formed for myself; they shall shew forth my praise." Isaiah XLIV. 21. Seeing, then, that God has determined to have a people who will serve him, and seeing that no organization is to be found to whom the description of that people will apply, let us look further and find, if we can, in what the so-called God-fearing people of to-day are lacking, that they are not accepted by him and have not received the promises.

Had we not become so accustomed to it, the prominence given throughout the Bible to the question of sex could scarcely escape our notice. We find this question considered in all its phases; so much so, indeed, that it has been called an obscene book, and there have even been a few who have desired to use this as a pretext for the suppression of its publication and its passage through the mails. However this may be, the fact still remains that it is full of statements bearing upon the question of sex; and since we have assumed that those subjects which are of the most importance receive the most attention in this book, it is well, for the present, to lay aside all preconceived ideas and prejudices, and to look at this question squarely and from any standpoint which promises an understanding of God's will concerning those things which man shall or shall not do in order to be accepted of him.

In the account of the establishment of the covenant to which Israel subscribed, we find a remarkable command concerning the preparation of the people to see the Lord come down upon Mount Sinai. Moses was told to "go unto the people, and sanctify them to-day and to-morrow, and [to] let them wash their clothes. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives." Ex. XIX. 10, 14, 15.

In the first place, they were sanctified. The word "sanctified" is synonymous with "holy;" and both words mean to be set apart for an especial purpose. And, as the Lord had said to them, "Ye shall be a peculiar treasure unto me above all people" (Ex. xix. 5), it is evident, that, in being sanctified, they were set apart to serve God. In washing their clothes and in the command, "Come not at your wives," they were taught that the sexual act was defiling. Here we see strong evidence, that, in being especially set apart to serve God, they were set apart from generation. Not only was the sexual act regarded as defiling, but it was also defiling for one to lose the seed: "If any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until even (Lev. xv. 16); "If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp" (Deut. xxiii. 10).

Of that body of the redeemed who stood upon Mount Sion it is written, "These are they that were not defiled with women." Rev. xiv. 4. These were the first fruits, or the first to be redeemed, among men. Concerning these Isaiah prophesied: "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: and the ransomed of the Lord shall return, and come to Sion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv. 8-10.

Here we find, that, when the redeemed shall return by "the way of holiness" (separation), the unclean shall not pass over it; therefore we know that those who are unclean by sexual defilement can not return. No man who loses the seed, nor woman who is defiled with her blood (Lev. xv. 19, 33), can pass over the way to return. And if they cannot walk in the way, how can they reach the city? Of that city it is said: "And there shall in no wise enter into it anything that defil-

eth." Rev. XXI. 27. "Put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Isa. LII. 1. It is well to remember that the holy city is that body of people who serve God. It matters not what his standing in the church may be, no one can say, "I am a child of God," while he is sexually defiled, for he is under the control of the adversary: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God." I. John III. 9, 10.

However, the apostle wrote, "Marriage is honorable in all, and the bed undefiled." Heb. XIII. 4. This is true of those who are under the law of generation as given to Adam in the words, "Be fruitful and multiply (Gen. I. 28); but those who would separate (sanctify) themselves to serve God and keep his covenant, must refuse to obey that law, and overcome its power over them. We read: "He that overcometh shall inherit these things (freedom from death, sorrow, crying, pain and be permitted to drink of the waters of life. Rev. XXI. 4-6); and I will be his God, and he shall be my son." Rev. XXI. 7.

Referring again to the text, "Whosoever is born of God doth not commit sin; for his seed remaineth in him," we see that it is generation that is to be overcome; for we know that the results of generation are sickness, sorrow, and death, and mental darkness. Again, the tenth chapter of Leviticus plainly shows us that the bed is defiled to those who would be God's people: but if they do not and will not serve God, but Baal, then is the bed not defiled for them. Further, we find that marriage is not honorable for those sons of God who pass over this way into the city: "And Jesus answering said unto them, The children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can die any more: for they are equal unto the angels: and are the children of God, being the children of the resurrection." Luke XX. 34-36.

It must be remembered that the resurrection is not that of the decaying body, but a resurrection into newness of life (Romans v. 4): "And you hath he quickened, who were dead in trespasses and sins: wherein in time past ye walked." Eph. ii. 1, 2. Heaven is not a place to which men go when they die; it is a condition to be obtained by earnest effort here on earth: "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence (marginal reading, "is gotten by force"), and the violent take it by force." Matt. xi. 12. "The law and the prophets were until John: since that time the kingdom of heaven is preached, and every man presseth into it." Luke xvi. 16.

Thus we see, that, instead of dying and going to heaven, men must attain it by earnest effort: for it is he that overcometh that shall be God's son. "But as many as received him, to them gave he power to become the sons of God." John i. 12. With that people, then, marriage has passed away: for generation, with its pollutions, is overcome: "For this we know, that no whoremonger, nor unclean person \* \* \* \* hath any inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." Eph. v. 5, 6.

Seeing then, that sexual uncleanness is the chief cause of the separation of God's people from himself, and that while it continues they cannot return, a careful consideration of the causes of this uncleanness will be in order. It seems unnecessary to say that sexuality and self-abuse are two of these causes: this is a fact upon which it is unnecessary to enlarge. But those who have struggled year after year to overcome, and yet have not fully accomplished their purpose, know that something else besides these two causes hold them in their defilement.

Concerning the cause of the pollution of God's people we read: "For when she (Isarel) saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: and as soon



as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them." Ezekiel xxiii. 14-17. Here we find that Israel was polluted by the images or pictures which she saw portrayed upon the wall: these came to her bed and defiled her.

To comprehend this we must know what is meant by those images upon the wall. "And he said unto me. Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall roundabout. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Saphan, with every man his censor in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?" Ezekiel viii. 9-12. Here we find that the images portrayed upon the wall were the imaginations of the heart: and, referring to the images of the Chaldeans upon the wall, we are confronted with the fact, that the pictures of the imagination can and do come to people in the dark hours of the night, and cause their defilement: they awake to find themselves polluted.

This is simply one way in which the law of mind, so well known to mental healers, is expressed, that the body manifests the mental states. This law is referred to in the following words: "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts." Jer. vi. 19. Again, Jesus referred to the same law when he said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. v. 28): for, in accordance with this law of mind, the desire toward that image gives it the power to come to him in his sleep and to cause him to lose the seed, thus defiling him in adultery. Years of experience in striving to overcome have taught that this is no idle thought.

The words of Jesus confirm those of the prophet regarding those who picture upon the walls in the chamber of their imagery the likeness of the opposite sex and connect it with impure thoughts. The person, believing this thought to be sinful, may refuse to recognize it, until he finally deceives himself into an honest belief that it does not exist. Woman is less apt to acknowledge the presence of such thoughts than is a man; for she has been taught that their indulgence is more reprehensible in her than in man, hence she is more open to self-deception, —to hide them away from even herself.

The prophet further speaks of the punishment which Israel will receive, and he adds, "I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols." Ezekiel XXIII. 30. These idols, we remember, are the pictures (ideals) upon the walls of her imagery; they are the ideals of an adulterous heart. Again we read: "Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men [marginal ref., of a male], and didst commit whoredom with them." Ezekiel XVI. 17. The idea of sex worship appears here, which brings us to Baal worship, for Baal means lord or husband. The plural form is Baalim.

We find in this an explanation of the words of Elijah: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word." I. Kings, XVIII. 21. When the people of to-day are asked to decide either for Baal (for the sex) or for Jehovah; instead of answering not a word, they frequently stoutly defend the life controlled by sex as natural and right. So it is for those who are not God's people; but, as Jesus said, "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." Matt. XIX. 11, 12. But who will receive it? and who will make themselves eunuchs for the sake of being able to press

into the kingdom of heaven? Again, Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. xviii. 3. In what respect are we to become as the little child? Not in its innocence, for that is simply ignorance; not in its faith, for that is simply credulity; but in cleanness, for it does not defile itself; and in humility, for it is teachable.

But to return to the prophecy of Ezekiel: "And with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them," Ezekiel xxiii. 37. Thus we see, that, although those who serve their idols have, in baptism or circumcision, dedicated their children to the Lord, yet those children are so filled with the inflamed and perverted passion communicated to them by the prostitution of their parents in the marriage covenant, and sometimes during pregnancy, that they are being destroyed through sexual excesses, and in some cases by self-abuse.

Again, "For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it: and, lo, thus have they done in the midst of mine house." verse 39. We need only refer to a fact which sometimes comes to the notice of the public, that even those in good standing in Christian communities sometimes resort to abortion in order that they may indulge the perverted sexual nature.

A consideration of what has been said will show that Christian people of to-day are guilty of all the sins for which the Lord reproved Israel of old. It is for this reason that they have not received the evidences of God's favor, and of their acceptance by him; for they have not returned. After speaking of the punishment that Israel will receive, the prophet says: "Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols." verses. 48, 49.

Israel is compared to the individual woman because there is a parallel between the two. When, at puberty, the woman begins to make upon the walls of the chamber of her imagery

an image in the likeness of a, to her, kingly man,—her ideal,—whom she would gladly serve (notwithstanding God's command to the contrary. Ex. xx. 4, 5), and give herself to in generation, this mental attitude prepares her body for generation, and the moonly weakness appears. Thus she is polluted by her heart's idol. Still another parallel is drawn between the people and the individual woman: "The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made." Ezekiel xxii. 3, 4. And again, "How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done. \* \* \* \* All they that seek her will not weary themselves: in her month they shall find her." Jer. ii. 23, 24. And month by month her idol will continue to find and pollute her until she turns from Baal to God.

No woman afflicted with her moonly sickness can say that she serves and worships the Lord God of Israel; for she worships, instead, her ideal man (Baal) in her heart, and, like the man who "looketh on a woman, to lust after her," she is guilty of adultery in her heart; and we know that no such can enter into the kingdom of heaven. "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts." Jer. vi. 19. "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" Jer. iv. 14. \*

Surely the words of the prophet are to-day true: "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean." Ezekiel xxii. 26. How many of the millions of the church-going people of the present day have been shown, by their pastors and priests, that uncleanness which separates them from their God? They are born in the church, are married by the church, raise a family and die, and have not been told what their uncleanness is, its cause, and result.

But all this will be changed when they return to God to

serve him; for the Lord God of Israel will stretch out his arm to gather them again and has promised: "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." Ezekiel xxxvii. 23, 26, 27.

John also looked forward to this time and wrote, "And I heard a great voice out of heaven saying, 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, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall their be any more pain: for the former things are passed away." Rev. xxi. 3, 4.

Such are the teachings of the Bible regarding God's will to man: thus he has led and will lead Abraham's children until they return to him and serve him, refusing any longer to follow their own vain imaginations. And God's Spirit cries to-day, as centuries ago, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways: for why will ye die, O house of Israel?"

[THE END.]

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"Be this my prayer, to love the good,  
To do the right, to seek the true,  
To keep eternally in view  
The truth of human brotherhood,  
To tread the path the good have trod  
In every age since time began,  
My creed, the brotherhood of man,  
My trust, the Fatherhood of God."

## THE SEVEN CREATIVE PRINCIPLES.

SIXTH PAPER.

BY H. E. BUTLER.

### COHESION, THE FOURTH OF THE SEVEN PRINCIPLES.

Cohesion is the fourth of the Seven Creative Principles, which are the cause of all manifestation in the material world. Four is the number of completion. There are four trinities, forming in themselves the twelve signs of the zodiac, or the twelve diversified principles directly active in and responsible for creation. Both by the ancient philosopher and by the spiritually minded prophet four has been given as the embodiment of all. We read that four rivers went out from Eden. John, in his vision, saw the four living ones (translated beasts): he saw also the holy city, New Jerusalem, four square.

Four is the number of existence; and this fourth principle of creation makes the existence of a person or thing possible. It is because this four is capable of being resolved into two that the idea of Cohesion is fully expressed in that of unity: by the united action of the Father and Mother of the universe the earth was born. The Father Principle is that of mind, cold, expansive, free, and unlimited,—mind consciousness. The second principle is that of the Mother, which is the principle of love, concentration, and heat.

These are the two factors which, in themselves, embody or control the entire seven principles: and, in their mode of operation, the Mother or feminine was necessarily first to respond to order and form. This is seen in the fact, that, in the lowest form of insect existence, the female is first to appear, and brings forth of herself. The feminine, being the expression of love, gathers of the object of her love, and first organizes for herself a formulate existence.

But action is life and inertia is death: therefore, in order to live, she must continue to gather the elements into forms, which become the object of her love. Before the organization of formulate life, the great Mother Principle of the universe had, as the only object of her love, that free, active, and boundless mind principle of the universe, God the

Father. This Mother Principle gathered of the substance of mind, ensphering it and drawing it nearer and yet nearer together, so that, from a nebulous mass, her bands of love drew tighter and tighter until a world was manifested; and, as a necessity of her existence, she continues to draw the elements and furnish bodies for the hundreds of millions of organic forms on that ball which she has gathered and ensphered.

In this is manifested the universal law of opposites: the feminine is centralizing, individualizing, and focalizing in its tendency, that is, all the mentality of love is toward the individual; whilst the mentality of knowledge, the masculine, is expansive and comprehensive of all things. The manifestation of these two forces in the physical world is as the centrifugal and the centripetal forces.

As we have dealt quite fully with the primates in our work upon the Seven Creative Principles, we must now speak directly of the ultimates as manifested in human life, in order that we, as individuals, may know how to make these principles useful to us without remaining under their dominion; for, like all elements by which we are acquainted in nature,—fire, water, steam, electricity,—they are all good servants, but terrible masters.

The old maxim, "In union there is strength," is another way of expressing the thought that, in gathering and coherence, there is strength and power. If an organization, be it a body of men or the individual, focalizes, centralizes all its thought or mind power in one direction, it becomes strong in that particular, but weak in every other. In all that relates to mind, focalization in one direction is the common destroyer. It is an accepted fact among students of human nature that the focalization of the entire mind upon one thought is sure to produce insanity; yet we have seen that the tendency of this fourth principle, and of every individual or organization dominated by it, is to focalize upon and revolve around one thought, and to most rigorously exclude all others, thus binding the divine principle of mind and intelligence so that it cannot harmoniously weigh all things, one with another, but is made to dwell continuously on the preservation of one idea.

Thus, at the present time, the Christian world is insane through having dwelt upon the doctrine of love, and courting and continually desiring that principle to the exclusion of

knowledge, wisdom, and understanding. The prophet says, "My people are destroyed for lack of knowledge." Nowhere in the Scriptures do we read that they are destroyed for lack of love. Still Jesus said that "God is love;" and the world has shown us that, for these centuries, the people who have been focalizing upon the principle of love have been the good citizens, the law makers and the law abiders; for they were the embodiment of Cohesion, therefore they have been the means of binding and holding together husband and wife, families, municipalities, governments, and nations.

But, interior to this body, there has always been the struggle of mind to free itself from the binding limitation of law-makers and creed-makers; and, as years roll on, and generation after generation has been educated in the thought that this fourth principle in all its manifestation is God, therefore good, the world has been in a mental attitude to call the great Universal Mother good, but the great Universal Father evil.

Those minds which have rebelled against the binding limitation of the mother principle Cohesion, and have allowed themselves to think, but, not being able to put their thought in form,—to think intelligently,—have followed the blind impulses of their own natures, have become anarchists, outlaws, leaders in rebellions, and, in general, the destroyers of the old so that the new order may be established upon a higher principle,—Fermentation. Seeing that the struggle against the Cohesive principle has resulted so disastrously to those who have had the temerity to rebel against it, the good people of the land fear to think, lest similar results befall them. How long will our heavenly Father, with all the powers of his great mind, be feared as an evil, tyrant, and great destroyer? whereas the very substance of our being is the essence of his life, gathered by the divine Mother, or the fourth principle, and bound or preserved in organic form.

Because we love that Mother principle and hate and fear that of the Father,—the very qualities of our own life,—the life within us, like the still water in the pool, becomes malarious, breeding within us evil imaginings of every description; and the very qualities that she has been gathering are escaping as vapors from the binding grasp of the fourth principle. The very principle that we love is failing in her constantly renewed efforts to maintain the old order of things,—generation; there-



fore, among the highest developed people, we see a declension in the reproduction of their kind, and also a declension in the longevity of the race.

Thus, through loving the Mother and hating the Father (divine), the human family have maintained in themselves and among themselves a constant struggle, combat, antagonism. Hence all the evils to which flesh is heir; for the fifth principle, Fermentation, with all its ennobling qualities, has been hanging over the race, tearing down and liberating the very elements that they wish to bind. Because of their one-sided disorder, it has been to them the adversary of all they love and desire.

Only isolated individuals, at different stages of the world's development, have been able to lay hold of this fifth principle and utilize it: to all others it has been a demon of destruction, of torment, and of perplexity. Those who were able to dominate it found it a god of power, knowledge, wisdom, and understanding; and the Mother principle, Cohesion, has been to them the faithful server in gathering all the needed elements for use, comfort, and enjoyment, has become the principle of wisdom, rejoicing always before them. (Read Prov. VIII.)

The earth has passed through four stages of development. The animal stage was merely brute Force; mentality began with Discrimination; understanding with Order; and the power of Cohesion, as special and national organizations, began with the present age.—Cohesion. Thus we read of the great powers marshaling their forces for battle, holding each the other in abeyance through fear. Order has given them brain capacity to bring into existence all the multifarious mechanical devices by which they dote upon their ability to make themselves comfortable and gratify their wishes. But because they desire love, and hate and fear true divine knowledge, every effort and apparent success in gratifying those desires bring discontent, pain, misery, disease, and death.

How true are the words, "My people are destroyed for lack of knowledge:" and as surely as it is a law in the physical world that, by sufficient compression, all substances may be dissolved by the fires within themselves and pass away in decomposition, so surely the constant inspiration of the compressive Cohesive principle by the organized body of the nations is

already setting on fire the whole mass of created life, and disintegration will be the inevitable result.

That disintegration has all ready begun its work among us; and it will result in, first, national struggle—war—in the midst of the commotion of the elements. Then she who has been the the leading conservator of this Cohesive principle, the head of all churches, Rome; she who has ever held Mother Mary as her great head and mediator between God and man, thus focalizing the thought of her people upon the feminine principle of Divinity; she whose organization is a band of steel, which is being drawn closer and closer with each advantage gained, crushing out all freedom of thought, or the mind principle, the divine Father,—this organization will throw around the nations her chains of bondage, and by compression will finish the annihilation of all but those who are mentally and spiritually able to step upon the fifth racial round and lay hold of Fermentation and make it their servant.

Through this all that is low, sensual, and unfit for that new and higher order will be hated in themselves, and repelled and dissipated by the withdrawal from it of every particle of the principle of Cohesion,—love: and from the fire-scarred ruins of the old, they will gather the refined gold of pure life with which to build the new. "And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set my face against them. And I will make the land desolate, because they have committed a trespass, saith the Lord God." Ezekiel xv. 7, 8.

The above symbolic language points directly to the work before us at this very hour. We see Cohesion now dominating the world to such an extent as to find expression in the words, "This is woman's age:" for it is an age in which man finds himself so thoroughly bound by the inherent qualities of woman as to be a passive instrument in her hands, so that he may be made to go to any extreme for the sake of her favor and life qualities as expressed and obtained through the generative act.

Therefore he who would subordinate the Cohesive principle, bring it into its place of use, and enthrone the Everlasting Father in his rightful dominion over the world, must conquer generation, and even his own feeling of dependence upon wo-

man and her life qualities, her love, her passion nature, and all that enslaves the man of the present age: he must accept and regard her only as a beloved sister, and as that only in so far as her nature is in harmony with the higher uses belonging to the new age and order that is to be ushered in.

She, if she would enter that new age, must kill out all love for the animal body, the mere physical organism of man or of any one, and must return to the primitive condition when there existed but the two principles,—the spirit of mind and the spirit of love. Then the spirit of love reached out to the spirit of mind and brought it into earth form,—organized it into a form of mind, of wisdom, and of thought. She must then give her love only to that form because of its great and beautiful uses under the controlling influences of the mind and will of the Father.

This new age will bring in new and comprehensive knowledge and ability to understand. Then both men and women will know that "the man child that is to rule all nations" is not an individual, but an organized body after the pattern of the heavens. Then the Cohesive power of woman, like that of the Infinite Mother, will be thrown around this whole body, and will fill it with the warming and vitalizing power of her love; so that it will have coursing through its veins the one Spirit, the Everlasting Father, the object of her love, who will be enthroned there, thinking, knowing, and ordering all things in that body in a way to call out and most perfectly gratify every desire, hope, and ideal of both men and women.

Then will the war in the human heart cease; then this organized body will become the Lamb's wife; then will Yahveh, the Everlasting Father, be married (joined) to this purified body, and they shall no longer be twain but one: "For thy maker is thine husband: Yahveh of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." Isaiah LIV. 5.

But, before this can be brought about, there is a great work to do upon their own bodies, and in their own mental habits by all those who are worthy and able to attain that age; for "ALL OLD THINGS MUST PASS AWAY: behold I make all things new." This fact caused Jesus to say, "Because ye are not of the world, therefore the world hateth you." The world loves the old things and conditions, and the whole effort

of its life is to hold them together and maintain them as they are.

Therefore it has tried and is still trying to crush the Esoteric movement by saying all manner of evil against it falsely, because it is bringing in "the true light that lighteth every man into the world." That light is the vitality of new and higher truth which condemns the old; and because it belongs to the cycle above it, it possesses an irresistible power destined to supplant it. The world recognizes this intuitively; and men who know nothing of the Esoteric thought become antagonistic at the mere mention of its name. But in God, the Everlasting Father and the Everlasting Virgin Mother of the Christ that was and is to be, is the hope of this body.

[To be continued.]

### WAITING.

Serene, I fold my hands and wait,  
Nor care for wind, or tide, or sea;  
I rave no more 'gainst time or fate,  
For lo! my own shall come to me.

I stay my haste, I make delays,  
For what avails this eager pace?  
I stand amid the eternal ways,  
And what is mine shall know my face.

Asleep, awake, by night or day,  
The friends I seek are seeking me.  
No wind can drive my barque astray,  
Nor change the tide of destiny.

What matter if I stand alone?  
I wait with joy the coming years;  
My heart shall reap where it has sown,  
And garner up its fruit of tears.

The waters know their own, and draw  
The brook that springs in yonder height;  
So flows the good with equal law  
Unto the soul of pure delight.

The stars come nightly to the sky;  
The tidal wave unto the sea;  
Nor time, nor space, nor deep, nor high  
Can keep my own away from me.

Serene, I fold my hands and wait,  
Whate'er the storms of life may be,  
Faith guides me up to heaven's gate,  
And love will bring my own to me.

JOHN BURROUGHS.

## FRAGMENTS OF THOUGHT.

BY T. A. WILLISTON.

Believing that the plan of man's redemption from the bondage of sin is little understood at the present time, and feeling that the needs of the people are such as to demand suggestions on the subject, we place before our readers some thoughts relative to the matter, which, perhaps, may be of value to the Esoteric student.

The belief of our childhood, that man is to be redeemed through faith in the atonement for sin, does not satisfy the soul that has awakened to a realization of the divine justice of God's unchanging will; neither does it bring to the spirit that calm, serene confidence and trust which would certainly follow if perfect obedience to law was maintained by an individual who had risen to a degree of unfoldment enabling him to understand the necessity of obedience. This being so, man is forced to look for some other solution to the great problem of redemption, which has puzzled the wise of every generation, and which must ever remain an unsolved riddle to all save those, who, by soul development, have incorporated into their organism sufficient of the divine mind to give them a spiritual perception of God's purpose concerning man, and thus enable them to unveil the mysteries of being. This state of spiritual unfoldment can only be reached by the man, who, through compliance with law and an application of method, has perfected his organism and removed from it all taint of sin and corruption. Prayer alone will not bring his lower nature under control. This can only be accomplished by much labor and self denial, which alone will develop strength of will and fixedness of purpose, and thus enable him to overcome all obstacles that would hinder his advance. He must also cultivate that spirit of childlike devotion and reliance upon God, which is the attitude that continually leads man upward, away from the physical toward the celestial realms of spiritual existence.

Sin and perverted belief have so blinded the eyes of the soul that man refuses to think for himself, and, consequently, he finds himself in such a maze of false doctrines and erroneous ideas that it is utterly impossible for him to rise into the divine light of spiritual knowledge, which can alone reveal to his understanding the great plan of salvation which is freely offered to all, regardless of church, creed, or nationality. No organization, however powerful it may be, has the exclusive right to the exposition of God's plan for the redemption of the human race. Our Father has made the way plain and simple, so well defined and so easy of access, that all who will may readily understand and work out by and for themselves the redemption of body and mind, the accomplishment of which permits the divine ego to express the godlike attributes which it has inherited from its Creator, and which give it the power to lead the individual to where the necessary knowledge can be obtained for his further progress. It is a truth, that, when an aspiring soul needs guidance and direction, a messenger is always sent to it with the needed instruction. It does not follow that God's messengers are necessarily clothed in visible, material garments of clay: the facts are that, as a rule, those messengers are on the unseen side of life, and guide and instruct man wholly through thoughts impressed or reflected upon the physical brain. These thoughts are frequently of such a nature as to make it appear that the individual has solved the question for himself. The reader must not infer from the above that God's messengers control the brain organs of those to whom they are sent. They never do; and the facts are that a spiritual being (we use the term spiritual in its true sense) never controls another. One who is under such control is no longer a free agent, but is the slave of the unseen forces; and, having no longer the dominion over his own mind,—the citadel of being,—the individual can never rise to the station of a master, which is the ultimate of man when he has been redeemed and purified.

The first requirement which God makes of those who would be redeemed and freed from the conditions which the past has entailed upon all, is that they renounce the world as it is, with

all its loves, hopes, and desires: that they dedicate themselves with all they are or hope to be to the Spirit. If they do this, and faithfully obey the promptings of the Spirit in all things, they will never be left in darkness, but will, at all times and under the most trying circumstances, be conscious that they are overshadowed by the presence of the angel messenger of God. To have this conscious guidance the neophyte must faithfully and honestly live up to his covenant dedication; he must absolutely refuse to be enticed from the path he has entered, which is the narrow way of holiness that leads man further and further away from a world of sin and disappointment,—the narrow way which leads him to the kingdom of heaven, where every desire of the heart will be gratified, every ideal realized. The neophyte must refuse to heed the false promises of the enemy of the race, who at all times strives to mislead. A good thought for him to remember is this: Although an angel of God may stand at his right hand, endeavoring to find an opportunity to lead and instruct, at the same time a fiend of the darkest type may be on the left, ready to mislead by lying promises, and, perhaps, by an exhibition of apparent great spiritual power. There is a continual struggle between the forces of good and evil. In the beginning the evil forces prevailed, and man fell. This was permitted as it was necessary to give him an opportunity to gain knowledge by experience, the only true method. But God had ordained a plan by which man could regain his lost estate, by which he could be forever redeemed from the effects of the fall.

Bible history, as well as ancient tradition, tell us that the infancy of the human race was marked by a high and exalted state of spiritual understanding and freedom from sin. Bible story also informs us that man was placed in a garden and given dominion over all things, except that he was forbidden to eat of the tree of knowledge of good and evil, which stood in the midst of the garden. The story tells us further that a serpent entered that abode of bliss, and, through false promises, beguiled the immortal pair, who ate of the tree and were driven from the garden of Eden. As a penalty of this fall the world has been filled with sin, sorrow, and death.

And now, after long centuries, man may pluck of this tree of life which he forfeited through his disobedience, and which God had placed a flaming sword to guard, lest, in the midst of his sin, he eat and live. An immortal state of spiritual existence awaits all those who have the power and understanding to eat of the fruit of this tree of life. Since his fall man has been sinking lower and lower into a state of materialism and separateness from conscious unity with Divinity, which was possessed by our first parents, and which will obtain on earth when man has been redeemed from the serpent's sting.

Free from sin and not having to answer for broken law, yet incapable, through lack of a developed mind power, of comprehending the ultimate destiny of man, our first parents were happy and content to live surrounded by the primitive conditions in which God had placed them. Being pure and holy, and being free from all the flimsy barriers that a depraved race have builded about them in order to hide their dark deeds, the primitive people were able to act out their true nature: and, being wholly under the control of the Infinite Mind, their pure and innocent habits permitted them to freely commune with the spiritual world, which state will again exist among men when the redeemed have established God's Kingdom on earth. After being deceived by the serpent, man lost his birthright, and, instead of enjoying the free gifts of God, he has ever since been compelled to labor and struggle in order to maintain a material existence.

In this age of enlightened intelligence and spiritual unfoldment it is sufficient to say that the story of man's fall is an allegory based upon facts which are well understood by all students of spiritual law. This allegory illustrates a truth, which, to the thoughtful observer, is plainly manifest in the individual life. The serpent is the psychic or soul power which resides in the sex principle, that life-giving and power producing function with which God has endowed man. Through the mind force engendered by this principle he will be able to rise from a condition of darkness into a spiritual understanding of all things. Nearly, if not all, the ancient and prehistoric races worshiped this function, because they recognized



the marvelous, and, to them, incomprehensible deific attributes manifested by it in the creation of organisms similar to their own. Phallic worship was common among the ancient Chaldeans, Phœnicians, Egyptians, Persians, and even among the Israelites traces of it were manifest. Sir Henry Rawlinson, in speaking of the Arabic *Hiya* (serpent), informs us, that "there are very strong grounds indeed for connecting him with the serpent of Scripture, and with the Paradissical tradition of the tree of knowledge and the tree of life;" proving that an understanding of the power of the sex principle existed among all the ancient nations.

When man comes to a true realization of the tremendous power that he has latent within him, he will know that the first cause, the base of the structure upon which his future depends, is the principle of sex. Under proper control, it quickens into life and action all the forces of mind and body. Through the sublimated life essence transmuted into mind force, the will is developed and the power of the intellect intensified many fold. Through the wise control of these sacred organs man becomes a son of God; through their misuse he has so distorted his true nature that he has become wholly material, having almost destroyed his higher spiritual self by his great desire to gratify the base promptings of his lower nature. Through the perversion of this divine principle the world has become a charnel house; and to-day all are compelled to breath an atmosphere filled with the vitiated emanations of a race, which, having polluted the divine gifts within them, are fast approaching a time when they must pay the penalty of broken law. As the misuse of this sacred principle caused our first parents to wander from the path of holiness, so the continued perversion of their nature is leading the race further and further away from the joys of the Edenic life, and is bringing upon them conditions of such a character that ages must elapse before they can raise themselves above the downward trend which broken law entails.

As God permitted the fall of man, so he also made provision for his redemption. When the need which made the fall a necessity has been met, man will once more be in a condition

to enter the holy state of perfect innocence; and he will then be able to enjoy the knowledge which he has gained by an experience of many lives in many bodies. The remembrance of the forgotten lives will return when man re-enters Eden; and the cause and necessity of the many failures entailed upon an existence in flesh will be manifest; the thread of life will be gathered up and woven into a spiritual garment that will give strength and power to the wearer.

As has been before said, the foundation of all true soul power, and the base upon which the redemption of man rests, is to gain absolute control of the creative energies which lie latent within man, and are directly under control of his sex nature.

To do this is the task of a Hercules. No one need attempt to accomplish it unless he is prepared to suffer and endure, to be crucified, to be condemned by all, and to utterly die to all things of an earthly character,—loves, sympathies, and the companionship of those with whom he has been associated while living under the law of generation. The elementals are the greatest hindrance to man in his endeavors to gain control. These unseen monsters continually prey upon the life emanations of mortals; and, as man becomes potent through living a chaste and holy life, they are attracted to him and use every endeavor to rob him of the precious gold he is storing up. The greatest time of danger is during the hours of sleep; therefore he who would be redeemed must impress upon his inner consciousness the reality of his spiritual nature, and must refuse to sink into that unconscious sleep which is a forerunner of death, and not of immortal life.

Again, it would be well for those who are endeavoring to be redeemed to remember that the conservation of the seed is, in itself, utterly inadequate to bring salvation. The spirit of prayer must at all times be active. It is the spirit of devotion that acts as the master, and controls the power of transmutation, compelling this power to change the life conserved from animal strength to spiritual potency and power. A man whose nature is devoid of devotion can never hope to make spiritual attainments, it matters not how successful he may be in other directions.

The way by which man must attain redemption and once more gain entrance to the Eden from which he was driven is the same by which he left. The perverted, ignorant use of the sex principle caused his fall; the wise control of the same principle, conserving all the forces created for the uses of the body and mind, will endow man with wisdom, knowledge, and understanding. These three attributes of God, when incorporated into his own organism, will enable man to truly say, "*I will be what I will to be,*" which will give him the capacity to lift himself from the limited sphere of an animal man, and confer upon him the unlimited possibilities and unrestricted attributes of a god-man, which is the ultimate of his redemption.

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By the power of wisdom man is enabled to recognize the unity of the All, and to perceive that the microcosm of man is the counterpart of the macrocosm of nature. There is nothing in heaven or upon the earth which may not be found in man, and there is nothing in man but what exists in the macrocosm of nature. The two are the same and differ from each other in nothing but their forms. This is a truth which will be perceived by every true philosopher, but a merely animal intellect will not be able to see it, nor would man's fancy enable him to understand it. That philosophy which is based upon wisdom—*i.e.*, upon the recognition of the truth of a thing—is true philosophy; but that which is based upon fancy and the idle speculation is false: the former is the true gold; the latter is simply an imitation, which, if put into the fire, will leave nothing but sulphur and ashes.—*Paracelsus*.

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"He who would build a structure that will stand,  
Must seek a master who is true of hand.  
Who the foundations deep in earth will lay,  
Set in the solid rock, or bed of clay.  
Too many think that on the sand will do,  
Which, shifting, leaves but ruin to their view.  
No house of worth e'er stood on shifting ground,  
Nor of men of thought is there to be found  
One, who would raise a structure of his mind  
Without the pow'r of intellect to bind.  
There's need to mark the small as well as great,  
For, failing in the first, help comes too late,  
Let your foundations be both firm and sure,  
Then what you set upon them will endure."

## SOME PRACTICAL SUGGESTIONS TO THE STUDENT.

BY H. E. BUTLER.

Compared with the many church organizations that fill the land, the Esoteric movement occupies a position of obscurity: yet history teaches us that the appearance of every great truth which has been given to the world has been attended by similar conditions of obscurity. If we look back even to the time of Christ, we find evidences, that, when he was crucified, his followers did not exceed twenty-five persons: yet his teachings have lived and will live in all time to come.

Again, it seems to be in divine order that every great movement should have its antimovement. Jesus prophesied that in the last days there should come antichrists. To be antichrists there must be a Christ; and at the time of the fulfillment of the words, "A body hast thou prepared for me," by the organization and preparation of a people whose bodies will become the temple of God, and, therefore, the Christ that is to come at the end of the age, there will come an antichrist, who, instead of preparing themselves for the reception of the Holy Spirit (holy because above and separate from all incarnate life or spirit), declare that they are God; that the only God to whom they look or whom they seek to enthrone is themselves. Dr. Hartman in the Life of "Jehoshua" begins the work with a poem, a portion of which reads as follows:—

"Thus 'Christ' is God manifest in Man  
As man, and no one can attain to God  
Except through Him; for He Himself is God  
In Man, and He who strives to find His God  
Must seek for Him in His own holy temple  
Within himself in Spirit and in Truth  
To Him, the Christ, the God in man we pray:  
To Him alone, not to external gods,  
Nor to the spirits in the Astral Light;  
*And praying strongly we fulfil our prayers,*  
For rising up to Him we are Himself,  
And grant that which we ask of Him ourselves.  
No man knows God, it is the God in Man

Who knows Himself in him and lifts man up  
To the conception of what is divine  
In his own nature. Rising up to Him  
We come to God through Christ, through God to Man,  
And to all nature in His Holy Spirit."

This quotation sets forth very clearly the spirit the anti-christ movement which is working in the minds of the thinking people. The leading organization promulgating this doctrine, as well as many other anti-christian doctrines, is known to the world as Theosophy. This doctrine of man's relation to God, and of how man is or is to be the temple of God, or, in other words, of how God is the indwelling Spirit, is the most important of all subjects. It is the corner stone of all true knowledge, or knowledge of truth. It is a subject hard for the carnal mind to comprehend: and by the way in which it is presented, not only by so-called Theosophists, but by many Christian Scientists, it elevates the perverted ego and deceives the most thoughtful of the people.

Peter, speaking of God's people, said, "Being begotten again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." All the prophets and Jesus the Christ united in the one thought, that his people, that body which is to be prepared, being flesh, are of earth,—the woman who is to be impregnated by regeneration with the Spirit of God, the Holy Spirit that is now above all human conception or possibility of reception; and that that impregnation is to be matured and brought forth as the Son of God, which, as was shown to John, is to be the man child ruling all nations. (See Rev. XII.) This son of God is none other than the Spiritual Soul of this body that the Lord is preparing for himself.

Now, the difference between this antichrist movement and the Christ movement becomes plain when this thought is properly considered; namely, the antichrist body claims that "I am, just as I am, the Father and the Son; and all that remains for me to do is to obtain knowledge of methods by which I shall be able to control the forces of nature." Those who are following Esoteric methods aspire to be the Sons of God by fitting themselves through a covenant relation with God the Everlasting Father; by holding themselves negative to the Spirit of the Highest, seeking only to know and do his will, and purifying body and mind that they may become

the beloved wife of the Father. Isaiah (LIV. 5) says, "Thy Maker is thine husband; Yahveh of hosts is his name." Thus we offer ourselves before him, as willingly sacrificing all personal desires that we may conceive by the Holy Spirit of the Father, bring forth (which except in the Christ has never existed in man) the Son of God.

The attitude of mind which Esoteric students, in fact, which all of God's people everywhere should hold at this time, is, no doubt, the most important consideration that can occupy the thought of the people; for the world's crisis has come, "the time of the harvest,"—a time of trouble "such as never was from the beginning of the world and never shall be again." It is a time in which thousands of people are asking "What shall we do?" for in whatever direction they turn, they see nothing but darkness and trouble gathering around them. The gods of gold and silver and the work of men's hands are rapidly failing them. Everything in which they have trusted seems to be shrinking out of existence.

Foreseeing this time, in 1879 we published the following circular and distributed it widely among those occupying prominent positions, hoping, that, in some instances, it might cause the people to search the Scriptures, and if so, they could not but discern that full and complete provisions had been made by the God and Creator of the universe for all the needs of his people:—

#### "O ISRAEL!

Thou hast destroyed thyself: but in me is thy help. I will be thy king. Where is any other that may save thee in ALL thy cities?"—Hosea xiii. 9, 10.

"Since the days your fathers came forth out of the land of Egypt UNTIL THIS DAY, I have even sent unto you all my servants, the prophets, daily. Rising up EARLY and sending them (as early as 5900 years before the time of fulfillment, so you might KNOW it was not the word of man), yet you did not hearken unto me, nor inclined your ears, but hardened your necks.

You have done worse than your fathers.—Jer. vii. 25, 26.

"Therefore,

The land shall be utterly emptied and utterly spoiled,  
FOR YAHVEH HATH SPOKEN THIS WORD.

The earth mourneth and fadeth away,

The world languisheth and fadeth away.

The haughty people of the earth do languish.

The earth also is defiled under the inhabitants thereof (Isaiah xxiv.).

" BECAUSE they have transgressed the laws, CHANGED the ordinance (Matt. v. 17, 18. John viii. 12, xiii. 15. I. Peter ii. 21, 22. I. John ii. 6. Isaiah lvi. 9-12.), and broken the EVERLASTING COVENANT. (Deut. v. 1-12.)

" Therefore hath THE CURSE (Gen. iii. 17-19) devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of earth are burned,—Isaiah xxxiii. 11, —and few men left.' (Isaiah xxiv. Deut. xxix. 10 to xxx. 14. Isaiah i. ii. 16-22. xxxiii. 14-17. Hosea xiii. 2-14. Amos v. Hagai i. 2-11. Eph. ii. 19-22. John ii. 19-21. Isaiah vi. 13. xvii. 4-8. Micah. vii. 1-11. Jer. xxxi. 31-37. xxxiii. 24-26. Ezek. xliii. 4-7. Jer. xxix. 12. Matt. v. vi. vii.)

" The land is full of idols; they worship the work of their OWN hands, that which their OWN fingers have made; and the MEAN MAN boweth down, and the great man humbleth himself. Therefore, forgive them not."—Isaiah ii. 9.

The attitude, then, that you should each occupy is, in brief, simply this: Search the Scriptures; make a covenant dedication of your life with all your hopes, desires and aspirations to God, and earnestly pray for and seek continually a knowledge of your acceptance of him; spend alone whatever time you can command. Continue to repeat the promise, that, if the Lord will only give you a knowledge that you are accepted of him, you will follow the guidance of his Spirit in all things, in so far as you are made to know it.

Search your inner consciousness and the feelings that arise within yourself when you make this promise; and if you search passively and devoutly, you will find, that, whenever you bind yourself to absolute obedience to the guidance, there is something within you that shrinks from such a covenant, an inner fear or refusal to acquiesce,—the fear that you will be misled and caused to do things that you should not do. Reasons of all kinds will rise in your mind as to why you should not take upon yourself such an obligation. But remember, you are making this covenant, not with man, but with God, who is able to make you know his will perfectly, and who is too wise and too just to require anything of you that would not be for your own good, as well as for the good of his cause in

the world. Remember that you cannot obtain guidance by the Spirit of Him who knows and controls all things unless you are obedient to that guidance. Of what use would it be to employ a physician unless one is willing to take the medicine which he prescribes? even so, what use could there be in receiving guidance from the Spirit of God unless you are willing to follow it? Therefore you need not expect to receive anything from God, nor to partake of his infinite knowledge, wisdom, and foresight, unless you put yourself in his hands and are perfectly willing to obey his voice in all things. If this covenant is not made, not only with your intellect, but with your entire being, you can never receive the protecting power of God, which is your only hope at this time; therefore continue to repeat the promise, and to search out and eradicate from yourself everything that opposes it, until in soul devotion you realize that you will obey the voice of his guidance.

When this is accomplished, you will have to grapple with the old accuser who accuses us before our God day and night; that is, you will find something, apparently your own mentality and reason, that says, "I am so imperfect; I can not please God, I can not be accepted of him. I made this mistake and the other; therefore I am entitled to his condemnation." Remember this: If every day you do the best you know, or strive to do it, he considers that we are dust and is not a hard master. You would not punish your child, or blame it for little errors in judgment. Try and realize that God is as just and merciful with you as you are or would be with your children; therefore judge yourself as you would judge your child, and repeatedly in your prayers go before God and say, "I have done the best I could; let me be accepted of thee: let me have thy guidance, and I will follow it."

Continue in this prayer until you have the consciousness in your soul that you are altogether the Lord's; and when that consciousness is gained, repeat daily many times, "I am altogether the Lord's." Keep that realization; for unless you hold to it tenaciously, the condemning thought of those around you and of dark spirits will soon destroy the confidence within you, and establish a condition wherein you will be afraid even to follow the guidance of the Spirit. When you have established that unity between yourself and your God, then trust in it wholly: refuse to fear anything.



Now, remember we are not telling you to follow our teachings or our guidance, neither to sell all you have and come to this place: but, if you follow the guidance of the Spirit wholly, that may be God's will concerning you, that may be his way of protecting you from this time of trouble that is coming upon all the world. Do you believe in God? then choose this day whether you will dedicate your life to the gods of gold and silver,—wealth,—and henceforth trust in them to feed, clothe, and preserve you, or whether you will trust in Yahveh, the God of the universe.

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### HELPFUL THOUGHTS.

You that are living the regenerate life and find much difficulty in conserving the life forces, let me ask if you can realize that all is mind, that your flesh is crystallized thought? If you can fully realize this, then you will have little trouble in comprehending my suggestions. When you fully decide to live the regenerate life, absolutely, cost what it may, from that moment you begin to build new structures in the body; and those structures are composed of flesh formed of your regenerate thought,—the thought to take control of the life.

But you fail at first to take absolute control, you have occasional losses: why? Simply because the past thoughts crystallized into your flesh are strong, and are calling for their expression, which is not in regeneration. Until the new thoughts become sufficiently potent to prevent the reaction on the brain of past thoughts, you will have losses,—these thoughts appear to you in your dreams. Now, to expedite the accomplishment of your task, when you do have a loss, do not dwell upon it and feel that you cannot attain your object; for the moment you do so, you are making conditions in your body for another loss. With the determination that that shall be the last, forget it as soon as possible. Day and night concentrate upon the sex function the thought that you are master and must never lose. When you have established that consciousness in that function with sufficient vividness to warn you of danger when asleep,—to awaken you, or protect you without awakening you,—you will have overcome.

But to get that consciousness and to have the thought sufficiently potent to subdue all past thoughts that we have

created and must meet in our dreams, we must do that which will give *will* to our thoughts; for will thoughts have power to accomplish in proportion to the intensity of the will power with which we think them and send them on their mission in the body to do their work, be it to take control of the life, or to heal any organ. All the instructions given by Mr. Butler in "Practical Methods," such as baths, fasts, drills, etc., serve to give intensity of will to our thoughts. Then think the thoughts that you *will* conquer, at all times and especially at the times of the baths and drills, and it will be but a short time before you have gained control. Study those drills as found in "Practical Methods" that will give you will power; and as you thus develop the will, your thoughts will begin to have the desired effect.—*Sugittarius-Libra.*

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#### AS YOU GO THROUGH LIFE.

Don't look for the flaws as you go through life;  
And even when you find them,

It is wise and kind to be somewhat blind  
And look for the virtue behind them.

For the cloudiest night has a hint of light  
Somewhere in its shadows hiding.

It is better by far to hunt for a star  
Than the spots on the sun abiding.

The current of life runs ever away  
To the bosom of God's great ocean,  
Don't set your force 'gainst the river's course  
And think to alter its motion.

Don't waste a curse on the universe—  
Remember it lived before you.

Don't butt at the storm with your puny form,  
But bend and let it go o'er you.

This world will never adjust itself  
To suit your whims to the letter;  
Some things must go wrong your whole life long,  
And the sooner you know it the better.

It is folly to fight with the Infinite,  
And go under at last in the wrestle.

The wiser man shapes into God's plan  
As the water shapes into a vessel.

ELLA WHEELER WILCOX.

## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families, as that is our only means of discerning who is entitled to our time and to space in this column.

E. E. Vickers. March 31. 1876. Paradise, Kentucky.

You have a mind well adapted to intellectual pursuits. It is very active, and, if you are chaste in your habits, very clear, so that you will have little difficulty in comprehending almost any subject brought to your notice. Your impulse is to live in the senses, and, consequently, in the sensual: conquer this and live in the mental, and there are high attainments before you. If you were born before 12 a. m., you have abilities as an artist; if after that time, you possess literary abilities. Of course, in either case, both these endowments are active; but one would take precedence of the other as above stated. You are in danger of undertaking more than you can accomplish. Overcome the ideal active within you of doing some wonderful thing; and remember that wonderful attainments are achieved by careful successive steps. If you were born after twelve o'clock, you would be successful in medicine or chemistry. Be careful about association with those below your rank and standard of morality.

If you wish to reach the highest goal of human attainment, you should spend considerable time in reading the Bible prophecies and God's dealing with Israel, especially his covenant relation with them, and his care and protection of them. Take that covenant upon yourself; study its requirements, and keep them carefully. I judge that you will have a great deal of difficulty in conquering the sex nature. Nothing but the most determined persistence will enable you to accomplish this work; but remember every step gained in that direction will tell upon your entire life. If you were born after twelve o'clock, the times of great danger to you, in living the regenerate life, are when the Moon is in the sign  $\text{♋}$  or when  $\text{♋}$  is rising: next in importance is when the Moon is in  $\text{♍}$  and  $\text{♍}$  is rising. If it is not sufficient to be on guard at these times, then watch the rising of all the interior signs. Use great care as to your words, and never allow yourself to speak of the faults or misdoings of another. You are probably quick to perceive the weaknesses of others, but do not allow your mind to

dwell on them,—much less speak of them. Study how to use all knowledge gained, but be careful not to go beyond what you really know.

L. R. March 22, 1859. P. Q.

You have an active brain, but a very subtle nature. In order to reach the highest goal of human attainment, you should muse much upon the words of the Master when he said of Nathaniel: "Behold an Israelite indeed, in whom there is no guile!" Study to so live, think, and desire, that you would gladly open the innermost of your soul to all who are good and true. Refuse to have any secrets: all men must use wisdom, however. Again, you must guard carefully against thinking more highly of yourself than you should; for thereby you might put up a barrier which would forever separate you from the body of the Christ that is now organizing upon the earth. Your sex nature is your adversary and woman your enemy; therefore stand alone in God, seeking always to know and do his will. The periods of your greatest danger are when the Moon is in the sign ♋ and when ♋ is rising. After that next in importance is when the moon is in ♌, or when ♌, ♍, or ♎ is rising. One of the greatest essentials for peace of mind and spiritual consciousness is confidence in God. This is a very difficult thing for you to obtain, for naturally you are a skeptic; but, at the same time, you are a paradox to yourself,—disbelieving, yet always accepting; it is hard for you to know your own mind relative to spiritual and occult subjects. Beware of following after magic power. If you have thought much upon the occult, you will often find yourself wishing for great powers in order that you may use them to the coercion or detriment of some other person or persons. Thus you will be able to see in yourself an evil, that, if you should possess those powers, would be your destroyer; for magic power obtained for the sake of demonstrating superiority over others would become to its possessor a devouring fire.

A. C. P. May 21, 1866, between 11 and 12 p. m. Württemberg.

⊕ in ♀; ☽ in ♋; 22° 35' ♋ on the ascendant. In so far as industry is concerned you are thoroughly practical: you are a faithful worker at whatever you undertake. You are a natural skeptic as relates to spiritual things; yet, with it all, you are a dreamer,—your mind is continually filled with day dreams. In the world of spirit and spiritual thought, you are a very impractical mind: you are inclined to bring all the ideality and spirituality of your nature either down to solid earthly conditions, to think of them and reason upon them from a material standpoint, or else you see the vision before your

mind, without any perception of the way of reaching it. But when practical methods for reaching the highest goal of human attainment are presented, you are too apt to think of them as a means for your own elevation and personal attainments,—not that you are selfish; for you are capable of a great deal of philanthropic work, or of doing much for a friend.

Your nature seems, from beginning to end, to run in paradoxes. You work hard and are economical, but, at the same time, you cannot save money: if one approaches you just right, he gets what you have. Comparatively speaking, you will have little trouble in conserving the seed; but your main trouble is in realizing the existence of God, in the ability to place yourself in covenant relation to him with any degree of confidence whatever. It is very difficult for you to get a correct understanding of the Scriptures. Muse upon the cause of all things; beginning with your own existence and with that of what is around you, try and solve the origin and purpose of creation. Feel after God through your love nature: that is, in the attitude of loving obedience to a heavenly Father. Keep ever before your mind, repeating it as often as you will. "I am spirit, and the offspring of divine love." Adhere closely to the regenerate life with all its methods for reaching the highest goal of attainment, and all these mental incongruities will gradually come into divine order. In regard to your fortunes and misfortunes, again you are a paradox: you are fortunate in travelling, fortunate in obtaining money if you should come to a point of need; unfortunate in health, and in business or employment, but well respected for the higher spiritual attainments.

C. B. Stoffregen, Aug. 7, 1841, 7, a. m. Germany.

⊕ in ♉; ♃ in ♈; ♁ on the ascendant. You are a man of strong loves and sympathies,—can be led and misled by them. Woman has always been your adversary. I believe that your domestic life has been a great disappointment to you. You have high ideals in relation to the nature and qualities of a companion and of the domestic life generally,—ideals that have never been realized, and cannot be until the new and higher dispensation has been ushered into the world. You have a good command of language,—a natural orator; but you have few friends, for you are apt to say sharp, cutting things because of your disappointment that they do not come up to your ideal.

If you were an American, you would be a chronic dyspeptic. However, study the law of mind by which to keep the stomach and the rest of the body in health and vigor. Your stomach is an enemy: if healthy and strong, you are apt to be controlled by your appetites, and, as a result, by your passions. You should study the laws of hygiene as they relate to food; and keep in mind that you eat to live, and that

you do not live to eat. You have, deep down in your nature, a devotional spirit, and the Roman Catholic church has a great attraction for you. If you were raised a Roman Catholic, there are two things that may have kept you from being a priest,—unless, indeed, you are one: first, lack of early advantages and the opportunity to join the order; second, your strong passions. Perhaps being short of stature may have militated against it. The one desire of your life should be to know the truth, that you may live in perfect harmony with it. Your times of greatest danger of losses are when the moon is in ♋, ♍, or ♎, or at night when either of these three signs is rising.

M. C. L. November 13, 1855, 3.30, p. m. Bristol, Penn.

⊕ in ♎; ☽ in ♍; 25° 30' ♍ on the ascendant. You have a mind well adapted to the occult, but I regret to say that it has strong leadings toward magic: that is to say, if you study the occult, you will be tempted to seek power for your own personal use and as a means by which you may govern others, and subordinate them to your will. If you should yield to that temptation, it would lead you down into great darkness and error, and an early death, with very dark prospects for another life. Your physical nature is very active in the direction of its appetites, passions, loves, and hates. You have an unusually strong and subtle will: but the strength of that will once turned into its right channel will enable you to reach the heights of attainment.

But I see in your planetary positions no hope that you will reach the higher degrees of attainment unless you can dedicate your life to God without reserve, crush out your own personal desires, conquer the passions, and rest in God absolutely, always following the guidance. In doing this your inner consciousness and mentality must be fixed and immovable never to yield to anger, to so live that you can realize within yourself the active desire to open your heart's innermost, with all its thoughts and wishes, to all the world, having nothing that you would hide from any. Unless you have in some way injured your digestion, you have a very fleshy body. In that event, you should restrict your appetite and put yourself under a strict regimen, keeping your body wholly under the control of your will and thought; otherwise, you are liable to sudden death through apoplexy and heart trouble combined. The periods of danger of losses are when the Moon is in ♎ or ♍, and when it is in ♍ or ♎.

Herman Wieth. Feb. 17, 1870, 8.30 p. m. Louisville, Ky.

\* ⊕ in ♋; ☽ in ♌; ♌ rising. The base of your nature is restless. You have a high ideal of honor and integrity, but are easily influenced

\* We are using in these delineations the corrected divisions of the zodiac.

by those by whom you are surrounded. You have a Libra body, are polarized in  $\text{♋}$ , and  $\text{♁}$  in  $\text{♍}$ , which weakens your power of self-control in the sex, giving you morbid imaginations, especially in your sleeping hours.  $\text{♁}$  in  $\text{♍}$  will add to that tendency by deranging the stomach, thus causing frequent and unpleasant dreams. You have good, clear intellectual abilities, are orderly in whatever you do; but occasionally there will come over you a feeling that you can accomplish some great thing that presents itself to you, and you attempt to go with one leap from the bottom to the top of the hill, and, of course, you always fail. You have a good body, but it is very sensitive. In order to reach the high goal of attainment in this life, you must ever keep in mind that you can attain nothing without a determined will and unremitting effort; that, at best, it is by slow and successive steps that one rises into the altitude of sonship. Weigh the matter well, and have your purpose as fixed and determined as death; so that, although everything else leaves you, you will hold to this thought as the one base of all your nature.

Make it a law absolute in your own mental consciousness, that woman can never again approach you, or be anything but a sister to you; that, regarding her as such, you can not be induced to overstep the proprieties of a brother toward a sister. With this thought fully established in your inner consciousness, you will be enabled to overcome licentious dreams. In order to gain added will power, you must practise the drills given in "Practical Methods to Insure Success." The periods of the greatest danger of loss are: first in importance, when the moon is in  $\text{♋}$ ; second, when the moon is in  $\text{♁}$ ; third, when  $\text{♁}$  is in  $\text{♍}$ . You will find the hours of danger to be, first, when  $\text{♋}$  is rising, second, when  $\text{♁}$  is rising; and I think you will be liable to difficulty when  $\text{♍}$  is rising. THE ESOTERIC Vol. IX., page 476, will give you complete instructions for finding the rising sign.

L. A. Aug. 20, 1860, near midnight. Southern Iowa.

$\text{♁}$  in  $\text{♍}$ :  $\text{♃}$  in  $\text{♍}$ ;  $\text{♁}$  on the ascendant;  $\text{♁}$  in  $\text{♍}$ . This combination gives you a very subtle and combative nature. If you reach the high goal of attainment, it will be necessary to guard yourself most jealously against evil imaginings, also against a strong curiosity in regard to the affairs of other people. You will have quite a struggle to overcome a deep, sullen, combative disposition. If not fully overcome, each of the above tendencies is enough, in itself, to shut the door of attainment to you. On the other side, your nature is a fountain of love and generosity, filled with beautiful ideals, which, no doubt, you find great difficulty in formulating definitely. You will have excellent intuitions if you watch them closely, and if you live in the spirit of devotion. The mystic or spiritual, as soon as you begin to study it, will seem natural to you.

Endeavor to prevent yourself from being constantly misunderstood through only partially expressing your thoughts. You are accustomed to express yourself in a vague, uncertain way, and when asked for an explanation, you say something else just as indefinite, which is apt to leave you continually under censure for saying things of which you had no thought. Guard against insinuations concerning others. Those insinuating hints do more mischief than out-spoken condemnation. Seek knowledge, but never be satisfied until it is unmistakably defined in your own mind. Your nature leads you to jump at conclusions, and yet to delight in uncertainty; at the same time curiosity is unbounded. In order to reach the high goal, you must dedicate your life to God, and trust in him absolutely for all things. Do nothing or think nothing that you would not be willing that every one know. Cultivate a hatred for anything hidden in yourself; you have that hatred for what is hidden in others. If these points are attained, the only other obstacle in your way will be conquering the passion nature, which is strong. Your times of difficulty in this direction will probably be when the moon is in ♍, and when any one of the interior signs is rising; that is, ♋, ♌, ♍, or ♎. Your restless body should be quieted; and you should protect carefully the throat and lungs from cold.

Mr. A. D. R. Sept. 25, 1851, 7 a. m. Wayne Co., N. Y.

⊕ and ♃ in ♋; ♋ rising; ♃ and ♄ in ♋. You have a very intense nature, mentally and sensationally; but I have no doubt that, when your mind is busy, you forget all about the senses, their intensity, however, no doubt influences the mental action. You can succeed in almost anything that you undertake. You have no trouble to make money, but I doubt your keeping any. You have a tendency to speculation; and, through improper association, you would be readily drawn into gambling. You are known and noted as a lucky man (remember that the truth or error of these statements depends upon the correctness of the date of birth). You should guard against impulsive action, especially in your efforts to live the regenerate life. You have strong inclinations toward the mystic, but are a natural skeptic in religion. Ever bear in mind that the word religion does not mean any theological organization, and that you should remember that all occult powers are the powers of the God of the universe from which you have derived all that you are. Muse much upon the source of all things, and live in harmony with the Creator of all. Guard against following magic for the sake of the powers and emoluments, for it will bring to you great evils; but if you seek perfect harmony with the God of the universe, and are devout in your efforts and un-



wavering in the pursuance of your purpose, you will soon realize new and marvelous powers springing up within you.

Few, if any, of your nearest friends understand you,—much less do you understand yourself. You should restrain the intensity of action, especially in the mental. You have a monitor which probably is too frequently with you, that is, pains across the small of the back and perhaps difficulties of the kidneys; for unless you live the regenerate life,—restrain the passions and retain the seed,—and rest the body and mind when the pains in the back begin, the doctors will soon inform you that you have Bright's disease. If you cannot rest your mind in any other way, play with the children or the animals, go out fishing or hunting, get into pure nature, and, when there, be careful not to take too much physical exercise. The times of danger of losses will be when the moon is in  $\sphericalangle$  and  $\sphericalangle$  is rising. Let me urge upon you the necessity of taking the world easy and of being as restful as possible: remember that God is found in the silence.

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### BOOK REVIEWS.

THE PERFECT WHOLE. *An Essay on the Conduct and Meaning of Life.* By Horatio W. Dresser, Author of *The Power of Silence*. Price \$1.50. H. W. Dresser, 19 Blagden Street, Boston, Mass.

The book is a neat volume of 250 pages. To those who have read the previous writings of Mr. Dresser I need only say that this work bears evidences of the growth of his mentality and experience. The first chapter on "Experience" is clear and lays a good foundation for the thought following, and is written in a manner to awaken thought in those who are just beginning to think. The second chapter is "A study of Self-consciousness." The following quotation gives a good idea of the author's handling of this subject: "In that painful moment when the finite self discovers its own nothingness it again turns by contrast to the larger Self, which, more than personality and more than mere self-recognition, includes all finite egos as so many organs of its divine activity. All finite egos exist by virtue of this, and can only be defined in relation to the one infinite or absolute Being, the sufficient basis of all finite beings and things. The intuition which tells me this is the sublimest experience of life. How I, as a particular center of feeling, thinking, and willing, differ from all other finite selves, I could not fully know,—while I am this particular self,—for knowledge is developed through contrast, and, in order to understand my complete self, I must be an omnipresent self, capable of knowing all selves at once in the light of their difference. But I can understand this intellectually as a possibility and also perceive my all-knowing Self as a living intuition in those happy moments when I am lifted above mere finite self-consciousness. \* \* \* \* Tell me all that my true self is, then, and I shall know the universe. My deepest thinking is the coming to consciousness of that which is already present in the mind, awaiting its objective counterpart."

"The Basis of Belief in a Spiritual Reality," is made clear and logical in the third chapter. The fourth chapter is entitled "Mysticism." The author introduces this chapter with two lines from Tennyson:—

"Dark is the world to thee;  
Thyself art the reason why."

We are sorry to say that a mind so clear, and one possessing such a beautiful line of knowledge, expresses in these words its own state in relation to the subject of which this chapter attempts a consideration. The writer, like too many others, is desirous of explaining something of which he knows nothing except what he has gleaned from a very imperfect experience in this particular direction. He seems to possess something of the mystic in his own mental constitution, as is shown

by the following quotation: "In those rare moments when, in quiet restfulness and contemplation, the soul turns aside from the world of shows to the great unfathomable world within, in the wonderful timeless vision when one grasps all things at once, the illusions of finite life and the world vanish, the dream is over, and the soul thus absorbed in the Spirit recognizes itself, and exclaims wherever the thought is turned, 'That art Thou.'" Here he expresses much that belongs to the true mystic, but still another quotation shows his entire inability to comprehend the result of such an experience as he has just described; for had he fully experienced what his words convey, he would have known that the condition expressed in the following would be impossible to the true mystic: "His conclusion is, therefore, that 'the highest moral end is self-realization'; for he recognizes only himself, all else is illusion. He thus revolves around the center of his own finite consciousness, and consequently leads the egoistic life of mysticism,—a life closely bordering upon selfishness in its worst form." The writer evidently judges the mystic by modern American claimants of Hindu mysticism. However, we agree with him in saying that there are very few who are really entitled to be called mystics. We also know that many initiates into those ancient orders, once grand beyond imagination, are merely drilled in methods of magic whilst lacking in the purification and illumination of the soul.

The point of error with the author is in thinking that the mystic is self-centered. That is true of the magic worker, but the true mystic is centered in the center of the universe,—God; and his realization is "I and my Father are one." Such a realization does not render the mystic "self-centered;" on the contrary, it establishes a sympathetic relation between himself and the universe by which he is surrounded,—God's visible manifestation,—so that he becomes an instrument through which the Spirit may ultimate the purposes of creation, not only in the realms of mind and spirit, but in nature as well. From his knowledge of mental healing the author of this book knows something of the power in mental telegraphy of even an undeveloped soul, and how does he know that his own beautiful thought is not received from one of these mystics physically isolated from the world? How does he know what the mystic is doing in his seclusion? We are all so prone to condemn that which is beyond our experience. In an earlier part of this chapter we read: "The moment he (the mystic) descends to meet and attempts to clothe his vision in the homely garb of finite speech, he indubitably admits the existence of the world which he hopes to convert and of the language whereby he contradicts his own doctrine." Here Mr. Dresser seems to ally to mysticism the basis of an ancient Greek and Roman philosophy, which is, that all is mind,—a statement that is also found in the Hindu philosophy, and one used by the Christian Scientist who makes the assertion in his denials of the existence of his own body. No true mystic has ever denied the existence of the material world, but has rather studied it in all its forms and methods of expression.

"Intuition" is the fifth chapter, which is a most excellent one. In fact all the remainder of the book is a master-piece in its insight into the laws of intellectuality and of spirituality. The sixth chapter on "Fate" is one that we would like to put in the hands of every Esoteric student. This is the only author whom we have read who has anything like a correct idea of that mysterious something called "Fate," which has puzzled the world for ages. From the way in which he handles the subject of Fate we would draw the conclusion that a man's constitution and qualities draw to him certain conditions,—mental,—and attract him to certain things,—physical,—and, as a sequence of his thought and action, certain results inevitably follow. But to form a correct idea of it, one must necessarily read his argument. The work is one that we sincerely hope will be largely read, for it is destined to do much good in lines all its own.

OUR NEAR FUTURE. *A Message to All the Governments and People of Earth.* By William A. Redding. Price: paper cover, 50 cents; cloth, \$1.00. Address W. A. Redding, NAYARRÉ, Dickinson Co., Kansas.

This is a work based mainly upon Bible prophecies. The language is plain and simple, so that it would be difficult to misunderstand the author's meaning. From the words of the prophets he draws the conclusion that ancient Jerusalem is to be the gathering place of God's covenant people; and that, through them, it is to be the head of the governments of the world. While there are many prophecies that seem to support this theory, yet we read of the "New Jerusalem" and of the gathering of the people into the wilderness. Throughout the Bible prophecies names of places and people who have long since been destroyed or passed away are employed to express the ideas conveyed by the meaning of the names and by

the associations gathered around them, and when there is no possibility of their having any reference to the ancient places or people known by those names. In these cases the context clearly shows that the use of such names is due to an effort to obtain a word to express certain ideas and thoughts. It matters but little where the gathering be: if each one is in covenant relation to God, and is following the guidance absolutely, he will be led to the right place at the right time, unless he has set up standards of belief, which will so positively contradict the guidance as to silence it for him, leaving him to go according to that belief. Preconceived ideas are dangerous, and in many cases will be fatal.

As to the nature of the book under consideration, we will let the author speak for himself as follows: "No. 3, 'Our Near Future,' shows so many interesting things which everybody should know that a description of it cannot be given without setting out the whole book. It shows that the world went under a cloud of darkness at a certain time for a purpose and that it is about to come out from under it. It unravels and removes the veil from the wonderful and fateful dreams mentioned in the second and fourth chapters of Daniel. They were a foreshadowing of certain great movements which were to occur on earth, and this No. 3 book shows that the latter part of them is just now *beginning* to come to pass. It shows what the result will be, and how it will affect the governments, churches, and society. It shows who the Turks are and what figure they cut in the changes which are soon to occur; and why they hold the center of all nations; and why the Armenian trouble started up and what the result will be, and how it will change various governments. It shows that a new nation is quietly forming to occupy the central position of all the earth, and rule with a rod of iron, and break down all the governments; and that this is the sole cause of the present upheaval everywhere. It shows that the iron band is about to be removed from the stamp, as mentioned in Dan. iv, 10-18. This is a curious mystery which the No. 3 book brings to light. Also unveil the great image seen in the King's Dream. Dan. ii. 31-46. It contains a minute description of how governments and society will turn within 20 years from 1896, and sets forth the reasons for such prediction with such clearness that not many persons will even attempt to dispute it. It is not founded on guesswork, like most of such predictions heretofore have been. Its statements are supported with such a quality of proof that even a skeptic public will not sneer. It does not advocate that the world is coming to an end and be burned up, but just the reverse. It shows that our grandest time on earth is yet to come, but that a season of trouble must precede it. Those who are not acquainted with the subject will be surprised at the vast amount of new proof set forth in the book. The general public does not know that many discoveries and unearthing of things have occurred in recent years to throw light on these subjects. The signs of the times support the statements of the book."

**THE JOURNAL OF PRACTICAL METAPHYSICS.** *Devoted to the Unification of Scientific and Spiritual Thought, and the New Philosophy of Health.* Horatio W. Dresser, Editor. Published Monthly. Subscription, \$1.00 per year. Warren A. Rodman, Business Manager, 19 Blagden St., Copley Square, Boston, Mass.

This magazine, the first number of which is before us, promises to be a success. It seems to be the organ of what is known as "The Metaphysical Club." While it is evidently to be a very conservative magazine, yet it will lead in the Christian Science or Mental Healing thought, viewed from a philosophical standpoint. The first number contains the following articles: An Inner Revelation, Henry Wood; Onward, Ethelind Merritt; The Disease of Apprehensiveness, E. A. Pennock; Spiritual Life, Susie C. Clark. Editorial Department; Our Point of View, Horatio W. Dresser; The Unity of Life, Herbert W. Isley; Suggestive Thoughts; The Metaphysical Club; Book Notes. We feel that this journal is destined to do an important work if it is patronized according to its merit. It bears no marks of being a mere business venture, but of having come well supported; therefore every evidence points to a long life for it and a healthy growth. We extend to it the right hand of fellowship.

**OUR DUMB ANIMALS.** Address George T. Angell, President, 19 Milk Street, Boston, Mass.

This paper seems to be the organ of three societies: The Massachusetts Society for the Prevention of Cruelty to Animals, The American Humane Education Society, and The American Band of Mercy.

It is one of the most attractive little papers coming to this office. The Frontis-

piece of the number before us. "The Spirit of the Mountains." is one of the finest illustrations we have ever seen of that wild, free, pure, nature spirit. The articles are mostly short, but convey pointed thought, and turn the interest of the public mind toward a more humane spirit. This journal might be described, in general terms, as one of the leading civilizers.

**WEE WISDOM'S WAY.** By Myrtle Fillmore. How the Day Family were interested in Practical Christianity, and healed. All told in the language of a "little child." Price, 25 cts. Published by Unity Book Co., 512 Hall Bldg., Kansas City, Mo.

A very artistic little book, and, as a means of interesting children in Christian Science, and of giving them an understanding of its principles, we have never seen anything better.

**CHICAGO VEGETARIAN.** *Published Monthly.* Subscription, 25 cents per year. Address Chicago Vegetarian, 46 McVickers Building, Chicago, Ill.

The present number is the first issue and contains four pages, but it promises ten in the next. The Editorial Page contains the following: "The only excuse for the existence of the Chicago Vegetarian is the fact that the society in Chicago and the vegetarian cause in this section need an official organ."

**LA REVUE BLANCHE.** Bi-mensuelle. Rédacteur en chef, Alexandre Natanson. Abonnements: France, 12 francs; ailleurs, 15 francs par an. L'éditior de luxe, tirage restreint, exemplaires numérotés, 25 francs par an. Bureaux: 1, rue Laffitte, Paris.

This is a very attractive magazine in the French language, devoted to subjects interesting to advanced thinkers; such as, literature, biographical sketches, letters concerning the doings and conditions of the people of Europe, also contains an article on occult manifestation peculiar to spiritualism.

**THE WESTERN COLLEGE MAGAZINE.** *Inter-Collegiate published Monthly.* Subscription, \$1.00 per year. Address Western College Magazine Publishing Co., 310 Nelson Bldg., Kansas City, Mo.

This is the advertising medium and news journal of the Western Colleges. It is artistically gotten out, and cannot fail to interest college students and all those interested in college work.

**OUR PUBLIC SCHOOLS.** *For the Advancement of the Cause of Public Education in Maury County, Tenn.* Organ of the Andrews School. Published every Wednesday. Subscription, 50 cents per year. Address Our Public Schools, Columbia, Tenn.

A very interesting little four page paper, containing items of general interest besides those connected with the school and locality. For a school journal, it is unusually bright and entertaining.

**CHILD CONFIDENCE REWARDED.** By Mary Wood Allen, M. D., Superintendent of the Purity Department, and Lecturer of the National Woman's Christian Temperance Union. Price, 10 cts. Published by the Wood-Allen Publishing Co., Ann Arbor, Mich.

This booklet sets forth the importance of parents always holding the confidence of their children, and also of giving them instructions on all matters of childish inquiry, instead of leaving them to learn the dark side of life from the low and vulgar. We would like to see this pamphlet placed in every family in which children are being reared.

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## THE SEVEN CREATIVE PRINCIPLES.

SEVENTH PAPER.

BY H. E. BUTLER.

FERMENTATION, THE FIFTH OF THE SEVEN PRINCIPLES.

In our first lectures upon the Seven Creative Principles, in treating the fifth principle we held firmly to the Bible position that all things were produced by mind, and that, therefore, all material substances must, in themselves, be elements derived from the creative mind. Still further adhering to the Bible doctrine that we are made in the divine image, we have drawn the inevitable conclusion that, in the varied qualities of our mind are found all, or at least many, of the qualities of our Creator's mind from which we have derived all that we are.

If, then, God by thought produced all form as it exists upon the earth with its various qualities, man, being made in his image, must necessarily be creating in his own little world dominated by his mind,—his body,—not only images, but chemical qualities according to the habit of that incarnate mind. This suggests to us, that, if we can control the thought processes in ourselves, we may create a body and endow it with whatever qualities we may desire. At this point the thinker should pause and consider, carrying this idea out into its wonderful ramifications. Volumes might be written with this thought as a starting point, were the world ready to receive a truth so pregnant with the conditions and powers of the new and higher order.

Throughout the infinite eternity mind lives, has lived, and

will live, and has moulded organisms according to the ideal of the thinker; and as these ideals are ever changing, the elements that have already been builded into the body are rejected by the master builder, the soul, and Fermentation, the old and tried servant, steps in, decomposes the rejected particles and carries them away. Other functions and faculties of the thinker, being obedient to the ideals, have other materials ready to put in the place of those which have been discarded. An interruption in this process would never occur did not ideals change without the governing principles of knowledge, wisdom, and understanding,—change for no purpose, sometimes downward and sometimes upward in the scale of evolutionary unfoldment. Envy and hate of a brother, who is made of elements like to ourselves, may cause repulsion of and death to the component particles of our own organism.

If time and space permitted, we might give a long list of evils, each of which is so because it is destructive to the ideal builder. For instance, the man who looks upon a woman to lust after her, the Nazarene says, has "committed adultery with her already in his heart:" that is, he has yielded up a portion of his life to the creative principle (generation), which, nine times out of ten, will be demanded and taken from him while he sleeps, and the ideal builder is thus robbed of the very materials with which to work. When this is often repeated, with all its attendant evils, that builder succumbs to the power of his own servant Fermentation, and the structure that he has reared is torn down and its essences given back to Elohim, the god of generation, who, in the use of them, will be wiser than he,

But if man begins to build a structure in wisdom and understanding, so that he keeps out the hordes of destroying evils, and continues to build from his own highest ideals, storing the pure gold of regenerate life for his own use in the building, although he may be daily getting new life causing him to release the ideal of yesterday for the jewel of to-day, yet Fermentation, the slave of the master, but the master of the ignorant, will ever be at hand to remove the rejected debris: but, as long as wisdom guides, he will never venture to touch one particle of the true structure. If, however, we give him

more material to dispose of than we have life power within us to control, he immediately recognizes it and asserts his right of dominion over us.

In his legitimate sphere Fermentation becomes a principle of Honor; for it is his office and function to purify and thus elevate all the qualities of being to their true normal standard. While Fermentation is a devil, he is so only to the weak, wayward, and erring ones; and is so to them because he is a higher principle, and, therefore, always condemns the lower. His delight is in the creation of all things new, he hates and destroys all things useless; and in the age of his dominance, use will become the great factor in carrying out the words of the angel to John: "Behold, I make all things new."

We showed in the sixth paper on this subject that the people of the fourth age, from which the world is now passing, hated and feared the Father-principle, and loved and revered that of the Mother; but when the mind of the race awakens from its long sluggish sleep to behold the glories of the Everlasting Father, they will love him as the fountain of all knowledge, of all wisdom, and of paternal love, and, therefore, the preserver of their being. During the period of that age, if not of all ages to come, all old things shall pass away, and, behold, we shall make all things new; for as men love the attributes of the Eternal Father, they will draw in, inspire, feed upon, the very life substance of his all-knowing.

As man and woman will then work together in the perfect harmony of the heavens, he will gather and she will build into form and substantiate in solid matter; and as mind never rests, its course will be on, on, forever on, gathering new and more wonderful thoughts and ideals; and as these ideals will be constantly condemning, rejecting, Fermentation will constantly expunge from the very structure of their being the old and the useless. Can we imagine the joy and glory, and the transcendent Honor due that age when all things are ever new and refreshing to the soul and body, as cooling streams from the living spring?

The greatest delight of the true man will be in knowing, and in beautifying and elevating and harmonizing all things and

bringing them into perfect order,—not the order which we have known, which has sprung from the fever of a distorted brain, but that which will flow from a brain cooled and always refreshed by the living fountains which proceed from the Everlasting Father: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." Rev. XXII. 1. The joy, the exquisite rapture and satisfaction in the office and function of woman's nature in this age!—dare we mention it? No: for it could neither be understood nor expressed: true it is that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him "

Although we have been treating Fermentation as though it were an adverse influence, it is but the product, the result, of the two primates, Force and Discrimination. The Force is of the higher and purer life element, and Discrimination the selection of the best and the rejection of the unfit,—that which is not useful.

Let us look for a moment into the relation and workings of Discrimination and Force, the result of which is, as we have said, Fermentation. Discrimination is an attribute of the mind. Virgo is a feminine sign, and Discrimination is a feminine quality. Mythology says that Virgo was the last of the gods to leave the earth; that is, the Virgo principle, pure and god-like, was the last in its manifestation in the human organism, for before reason and intellectuality took the throne, intuition led and controlled the race. As materialistic reason gained power, Virgo (intuition), the guide, has to a very great extent left the earth—she *has* virtually gone; for the masses regard her office as a relic of a past age of superstition, and as she has been coerced and her function in the human organism perverted, she has become the conservator of the old and perverted conditions.

But Virgo, in order to maintain her existence, must still act out her nature in the race as a whole, otherwise, man would become extinct; and as we are now finishing a cycle, passing from one age into another, she, like Lucifer, having been cast out of heaven, as it were,—into the senses,—has returned to the



pure fountain and source of being, the life element that animates the organism. Therefore she is found united with this life element, Force; and in the struggle of the two for manifestation, she is continually condemning the old, and by virtue of Force, which she now possesses as a body, she is found in the inner life of the race, causing it to perceive and choose the highest and best, which is the life and mind of God, and in her purity she hates everything that is on a lower plane. As she is not found in her normal condition in the individual, but appears as a primate in the body of the race only, therefore the race has already entered the great struggle which is Fermentation.

We thus see the fulfillment of the symbolism expressed in the birth of Jacob and Esau. As the two children struggled in the womb of the mother, so these two principles, struggling for supremacy in the womb of the planet, will inevitably produce in the body of humanity the result that is always produced by Fermentation in organized matter; for, as we have shown in Seven Creative Principles, Fermentation is the act of tearing down and sending back to their legitimate sources the component elements of a body. As the body of humanity contains the word of God that liveth and abideth forever, the substance of that word will be preserved by organizing to itself, out of the decaying elements of the old, a body after the pattern and quality of the highest ideal active in the race; and all other elements belonging to humanity will return each to its own. Then Fermentation, the child of Discrimination and Force, will be ultimated in the unity of Power and Riches, producing the unparalleled ultimate Honor, a condition worthy of, and which will obtain the respect not only of man, but of God.

In our lecture on Fermentation, published in the Seven Creative Principles, we tried to make the fact clear, that in every added principle of the seven, all the preceding ones are present and active, but that the last, being the highest, is the controlling one. Were it possible to separate Fermentation from the others, it could in itself build nothing; but it can only exist after Force, Discrimination, Order, and Cohesion have fulfilled their office. We also endeavored to present the fact, so well known in chemistry, that wherever Fermentation

is active, there are always manifested new forms of organic life.

In the higher order there will always be elements of the individual body which are rejected because of growing ideals, and because of the ever onward progress of knowledge, demanding manifestation; but in the present disordered and diseased state of the race, mentally and physically, it becomes as naturally inevitable that the age of Fermentation should be ushered in to take possession of the body of humanity as that the blood of the grape ferments when exposed to the warmth of the sun.

As in the decomposition of matter the pure and more perfect elements are gathered together and organized into a new structure of existence, while the cruder elements are sent back to earth, so will it be with humanity at the entering of the fifth principle, Fermentation. The mass of the people will perish and pass away as corrupt and fermenting; and all that is in harmony with, or in the order of that living Word (Logos, John i. 1), the object of creation, will be organized into a body. Eighteen hundred years ago the spirit of the Christ prophetically said, "A body hast thou prepared for me."

All the prophets who prophesied concerning the entrance of this age of divine Honor refer to the great destruction which at that period will take place in human life. Isaiah (xxiv. 3) said of it, "The land shall be utterly emptied, and utterly spoiled: for Yahveh hath spoken this word." If the Bible student chooses to take his Concordance and look up the Bible teachings upon this subject, he will find it one of the most prominent in all the prophecies all the way down to John's vision upon Patmos, where the angel, referring to the methods by which the masses will perish, says, "And shouldest destroy them which corrupt the earth."

In this great era of Fermentation that is upon us, every particle will be most economically saved: the earth will go to the earth elements where it will begin to bring forth on its plane; the animalized thought and qualities will go to the animal world to bring forth on its plane; and the organized souls will pass into the soul realm preparatory to reincarnation, by which they will pursue their upward trend. But those men and women whose souls are sufficiently mature to enable them

to open up to the mind and love elements of Divinity, and to dedicate their lives to him, will, by their own will and by the will of God inspired and become manifest in them, bring body, mind, and soul into a perfect health condition (divine order).

To them Fermentation is but a valuable servant to free their bodies and minds from all the perversions of the old age and order of existence. It will cleanse and purify them, so that they may be worthy molecules, members, of that divine body, the body of the Christ that has already begun to prepare itself to become the bride, the Lamb's wife, the temple of God, "in whom all the building fitly framed together groweth unto a holy temple in the Lord" (Eph. ii. 21).

And of this holy temple that is to be builded, the prophet Ezekiel (xxxiii. 7) said, "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile." When this time is reached, this body is prepared, and Yahveh the God of the universe has come in to dwell there forever, the ultimate of Fermentation,—Honor,—will have its perfect manifestation; for it will be honored not alone by kings and potentates of earth, but by God himself.

[To be continued.]

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### TRUE RESURRECTION.

For the true "Self" to rise above  
 All hate, and lust, and pride,  
 And win the spirit of the dove  
 To nestle at its side:

This is the resurrection true,—  
 Not Easter morn alone,  
 But every day arising new  
 Toward the great White Throne,

The Throne of purity and peace—  
 Nirvana's blest abode—  
 Where the freed soul finds sweet release  
 From many an earthly load.

So may we all rise day by day,  
 In goodness, truth, and love;  
 Leaving all errors far away,  
 As we pass on above.

SIMEON CARTER.

## ON THE BIBLE AND SCIENCE.

BY ARCHDEACON WILSON.

At the Congress Hall, Leeds, England, the Bishop of Hereford presiding,

The Ven. Archdeacon Wilson read a paper on "The Bearing of the Theory of Evolution on Christian Doctrine."

### EVOLUTION AND THE CREATOR.

He said—This is a subject on which the final word has not been spoken, and cannot yet be spoken. The bearing of the theory of evolution on Christian doctrine is not a thing that can be defined once for all. New points of view in one science suggest new points of view in another; and new points of view, in their turn, reveal the significance of new facts. We must learn to recognize evolution in our faculty of appreciating historical records. The theory of evolution correlates, I suppose, the greatest quantity of knowledge, and has effected the greatest transformation of thought that the world has witnessed. It is the contribution of this century towards the progressive mastery of the idea of the Creator as displayed in nature. We ought, therefore, of course, to welcome it. Theology, if it is living, must be progressive. It is the application of all; as it becomes known, to the elucidation of the relation of man to God, and to the bringing of man to a closer approximation to the highest we can conceive. Theology must, therefore, be affected by the theory of evolution. But evolution must be applied to theology by theologians, not by biologists.

### SCIENCE PLUS THEORY.

According to our preconceptions, it may be combined with materialism, or with theism, or with neither, and remain purely agnostic. In other words, the fact of continued development may be explained as arising from purely mechanical laws, which is the theory of materialism; or from the presence of a universally acting mind, which is theism; or one may frankly say that it is beyond human knowledge to assign any cause, and this is agnosticism. But in each case it is science plus a theory which we bring to it, whose bearing on doctrine we must consider. To-day we are only concerned with one theory; that which explains evolution by the hypothesis of a mind universally act-

ing in nature. How does this theory of evolution affect the Christian doctrine of God?

#### THE PERSONALITY OF GOD.

In the first place, it has made it, at first sight, more difficult to attribute personality to God. Any theory of evolution which is not dogmatically materialistic or agnostic assumes the universal immanence of God as mind and will in nature. This is the religion of the theistic evolutionist. Evolution thus deanthropomorphizes God, and therefore comes perilously near depersonalizing Him. Evolution seems at first to divest the God of the evolutionist of everything that he can love, of every definable or imaginable relation to the individual soul. God seems lost in the dim infinity of law which science has revealed. This, then, is the first effect of the theory of evolution on doctrine; it makes our thought of God more difficult. At the same time there is nothing in this difficulty which is not familiar to theologians in the doctrine of the Eternal Word, which has taught us of a Personality without the limitations of the human mortal individual. In our thought of the personality of God, however, lies, I suspect, the problem which will tax the next age. For ourselves, we have to acquiesce in an imperfect solution. We must be far remote, as yet, from perfect knowledge. If, indeed, as the theistic theory of evolution declares, nature is the inchoate self-expression of God, we must be still in early stages of that expression. God transcends nature and pervades it, as the mind of man transcends and pervades his body. But no cell of a body can interpret the personality of the whole; and similarly we cannot grasp the personality of God and His love and Fatherhood when we are thinking of all nature as the expression of His living and acting will. Nevertheless, since reason and righteousness are in man, there must be a rational and righteous reality, evolving Himself in us; and since love is the best in us, there must be love in God. The loving Father must exist, though our undeveloped minds cannot simultaneously focus His loving Fatherhood and His immanence, or harmonize the uniform working of His laws of nature with His providential care. We must be content with knowing in part and in piecemeal.

#### THE CREATION OF MAN.

How far does evolution affect the Christian doctrine of the

creation of man? I think not all. It is no part of the doctrine of the church—it is a comparatively modern theory of the naturalist, rashly accepted by the theologians of two centuries ago—that man is a special and underived species. No doubt it is to some of us still a novel and even a repulsive thought, that man may be physically related, however remotely, to other animals. But to those who have looked the thought in the face it appears in a different light. We are what we are, whatever our origin may have been. I can imagine no sublimer conception of the nature or the dignity of man, than that which sees all nature as the self-manifestation of God rising into self-consciousness in man. Of course in all continuity there is a difficulty,—at what point do consciousness, reason, conscience, soul, begin? But there is no more difficulty in this question as applied to the evolution of the myriad forms of life, than as applied to the myriad increments of the individual from the microscopic embryo. Christian doctrine can adopt the evolutionary view of creation of man; it is pledged to no other.

#### EVOLUTION AND SIN—THE FALL OF MAN.

What is the bearing of the theory of evolution on the Christian doctrine of sin? Here we approach less familiar ground. Of course, if the scientific theory of evolution is held to imply pure determinism, while religion demands the reality of freedom, there is a fundamental opposition between evolution and Christian faith, for sin would be impossible. But I assume that evolution is not necessitarian: that freedom is itself one of the products of evolution, and that it is real freedom. But even then the question remains: Is the Christian doctrine of sin affected by the theory of evolution? I think the popular view of sin as connected with a definite fall of the head of the race is considerably affected. Man fell, according to science, when he first became conscious of the conflict of freedom and conscience.

To the evolutionist sin is not an innovation, but is the survival, or misuse, of habits and tendencies that were incidental to an earlier stage in development, whether of the individual or the race, and were not originally sinful, but were actually useful. Their sinfulness lies in their anachronism: in their resistance to the evolutionary and divine force that makes for moral development and righteousness. Sin is the violation of a man's higher nature which he finds within, parallel to a lower nature. Under the law of evolution God has given men

conscience which condemns certain actions; and under this law such actions pass through the stages, first of disapproval of the finer souls, then of condemnation by the ordinary conscience, and, at last, of punishment by the action of society. Average society now punishes murder, adultery, theft, and slander as crimes; and hangs, ostracizes, imprisons, or fines those who do not come up to this lowest standard; it condemns as wrong, hatred, lust, spitefulness, cheating, and the like, which are below the average standard; and the finer souls disapprove all action that does not spring from love to God or man. So the evolution of morals is carried on. The organism of society, in its collective conscience, under the law of evolution, is advancing slowly towards righteousness, and condemns first as sin and then as crime, actions which it once tolerated or approved. The survival of these actions is sin. Now, this conflict of freedom and conscience is precisely what is related as "The Fall" *sub specie historię*. It tells of the fall of a creature from unconscious innocence to conscious guilt, expressing itself in hiding from the presence of God. But this fall from innocence was in another sense a rise to a higher grade of being. It is in this sense that the theory of evolution teaches us to interpret the story of the Fall. It gives a deeper meaning to the truth that sin is lawlessness.

#### REDEMPTION AND THE ATONEMENT.

Where, however, with this theory of sin, are the doctrines of Redemption and of the Atonement; of the Incarnation, and of the Trinity,—the characteristically Christian doctrines? Are we here on solid ground? or does the expression of these doctrines need similar transformation before they can be harmonized with the theory of evolution? In brief, and as far as at present I understand the matter, even if the theory of evolution and of continuity were the final word of science,—and scientific results are merely provisional,—I do not think that it makes these doctrines, except in their crudest statement, otherwise than more natural than before, and even inevitable. To the evolutionist with the preconception of theism—to my mind the only reasonable preconception—the world is instinct, alive with God. To such an evolutionist the world is destined to unfold perfect reason and perfect righteousness, of which we have at present only the foretastes. In the fullness of time the

Christ must appear, as He has appeared; not, indeed, evolved by the mere circumstances of His time, but sent, as we can only express it, by the will of God. Such an advent is the completion of much that has gone before, the inauguration of much that is to come. This is alike the doctrine of the theologian and of the evolutionist. The essence of the doctrines of the Incarnation and of the Trinity is that there is no barrier, no opposition, between God and the creation; He is not a Deity enthroned far off in impenetrable mystery. He can interfuse Himself, identify Himself, with men. The orthodox doctrine is this as opposed to Arianism. As opposed to Pantheism the same doctrine teaches the intimate relation of a personal God to man, and His continued uplifting force.

#### EVOLUTION AND THE TRINITY.

It is scarcely too much to say that the theistic evolutionist cannot be otherwise than practically a Trinitarian, and cannot find a difficulty in the incarnation, or in the doctrine of the Holy Spirit. The theory of evolution is indeed fatal to certain quasi-mythological doctrines of the Atonement which once prevailed, but it is in harmony with their spirit. It has become impossible to regard redemption as an afterthought, as a plan devised by a resourceful Creator, in Miltonic fashion, to meet an emergency. It has become impossible to the evolutionist to retain what was once the ordinary view of the supernatural as an interference with the natural, as an interposition from another sphere. Such dualism is repugnant to him. To the evolutionist again, all progress being the result of struggle and sacrifice, the Atonement is God's identification of Himself with the human race in that ceaseless struggle, manifested especially in the supreme sacrifice of the sinless Christ, but also in all human life lived in the spirit of Christ. This identification is the Atonement, the reconciliation; and in it the evolutionist, not less than the theologian, finds new hope and power, a release from sin, a real forgiveness and redemption. For in this Incarnation, this identification by God of His very self in the struggle of man, we have the pledge of ultimate victory. Moreover, the Incarnation restores to us just that anthropomorphic element which is necessary to us, and which at first seemed lost. The divine Christ in the form of man has enabled us to realize the tendency and stream of impersonal



righteousness as no other revelation of God could have done. The Word became flesh and dwelt among us. This doctrine is natural to the theistic evolutionist.

IMMORTALITY AND THE DOCTRINE OF REWARDS  
AND PUNISHMENT.

How does the theory of evolution affect the Christian doctrines of reward and punishment, and of immortality? These are most difficult questions, and I do not pretend to see my way through them. "A black beetle cannot be expected to formulate a theory of the milky way." But it seems plain that if sin is a transgression, and goodness the fulfillment of the law of a man's higher nature, the consequences of sin and of goodness are not arbitrary nor external; they are in ourselves. They are the being what we have become: the sinking to the lower or the rising to the higher. That is the penalty, and that the reward,—a very real hell or heaven. And forgiveness is the getting rid of the sin, not of the penalty—for with the sin disappears the penalty. The doctrine of personal immortality, apart from the special assurance involved in Christ's resurrection, seems to me rendered much more difficult by the theory of evolution, because human life is by that theory so closely correlated with animal life. The difficulty of continuity comes in here as everywhere. At what point in the chain does consciousness, freedom, personality, conscience, soul, immortality, come in? I cannot say. But the religious consciousness of the devout believer is a fact and phenomenon that science cannot disregard, and its testimony to immortality won by struggle, is unwavering. We have no scientific right to disregard the testimony of the saints, and of the most thoughtful and noblest men and women that have ever lived. We must be content with knowing in part.

AN ELEVATING DOCTRINE.

Whatever the effect of the theory of evolution may be on special doctrines, this is certain,—it has made all lower forms of worship ultimately impossible. The evolutionist may, perhaps, be a materialist; he certainly may be, for many a long year, an agnostic; and are we not all agnostics to some extent? but he cannot have an unworthy and childish conception of God. The theory of evolution is a very wholesome and much needed study for us along with our theology. One final word:

The needs of the human heart remain much the same as they were four thousand years ago. Evolution has not, in the historic period, appreciably altered human nature. Christ, moreover, is the same yesterday, to-day, and for ever. Christian doctrine, apart from the statement of historical facts, is the attempt to create out of Christ's teaching a philosophy of life which shall satisfy these needs, and it will, therefore, remain the same in substance. But the form in which doctrine will be presented must change with man's intellectual environment. The bearing of evolution on Christian doctrine is, therefore, in a word, to modify, not the doctrine, but the form in which it is expressed.

Canon Gore said the theory of evolution had undoubtedly changed their natural way of thinking about God's revelation of Himself.

The Rev. C. Lloyd (Engstrom) remarked that the Christian believer who held that all laws of nature specially belonged to Christ was full of delighted interest in every scientific theory put forth by serious, candid, and careful investigators.

The Bishop of Rochester believed the time was coming when it would be felt that Darwin was ordained to open to them new vistas, every one of them leading to the throne of God.

The Bishop of London demurred to some of the ways of treating these theories. He found it possible to look at evolution simply as a method by which it had pleased God to work.

The Bishop of Rochester was glad to observe no panic or apprehension now with regard to evolution. One or two of the subsequent speakers expressed a fear lest the theory should weaken rather than strengthen the popular faith.

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\* We publish the above, not because the thought is new to the Esoteric student, but because it is encouraging to the pioneer to see conservative leaders awakening to important truths. It is not "the great men" of the earth that lead out in truth, for the masses are not prepared to follow: but when the great leaders of the masses cautiously advance, weighing and balancing every step of the advance, the world feels safe in following. The Ven. Archdeacon Wilson has here presented fundamental principles which must inevitably open the door for the people to enter a much higher plane of spiritual and intellectual thought, as well as practical life. The question, "How does

the theory of evolution affect the Christian doctrine of rewards and punishment?" suggests to the thinker something of the strength of the doctrines held by the church, and its efficacy in preventing men from letting go of the old and laying hold of self-evident truths. The Archdeacon says, "These are most difficult questions, and I do not pretend to see my way through them. 'A black beetle cannot be expected to formulate a theory of the milky way.' But it seems plain, that, if sin is a transgression and goodness the fulfillment of the law of man's higher nature, the consequences of sin and of goodness are not arbitrary nor external; they are in ourselves." At this point of his argument the venerable gentleman exhibits a brave and truth-loving character in his willingness to lay aside a time-honored doctrine for the sake of obvious truth. He sees that rewards and punishments, the consequences of goodness and sin, are in the individual self, and are dependent upon the stage of evolutionary development; but he has met here another law of nature which he must inevitably accept in order to carry to its legitimate ultimate the position which he occupies, or he must quietly rest upon what he has already said in the following words: "At what point in the chain does consciousness, freedom, personality, conscience, soul, immortality, come in? I cannot say." This indicates that he sees really more than he is prepared to express: and evidently the doctrine of reincarnation is working its way into his mind.

This truth can alone clear up the difficulties with which he is struggling. We do not refer to the doctrine of the transmigration of souls from men to animals, which has been brought to the Western world, with all its degrading colorings. The Oriental doctrine of reincarnation has in it but one truth; namely, that the souls of men, in fact, of all things, in order to grow and unfold, must be in the condition that God has ordained for that purpose, that is, must have physical bodies and experiences in the earth life. The Oriental belief of reincarnation holds this much truth; for there are no leaps or jumps in natural law,—God's law,—and if the souls of men could continue their growth and development in the spirit world, before they have reached a degree of attainment enabling them to be master of earthly conditions, and to have risen above the necessity of the experiences of earth for further development, then there would be no use at all in the earthly existence. But if

evolution is a law, and is operative among men in the earth body, it follows that it must hold a controlling influence over all men until, through growth and development, they become master of its forces, or, in other words, as long as it can be of use to them.

Evolution means the ascent of the soul; involution means the descent of the spirit of life into matter, which makes evolution possible. Therefore, in order to preserve the harmony of law, it can be only the intelligent, thinking part of man, the soul, that is incarnated; and that soul, in order to carry on its growth and development, must of necessity reincarnate under higher and better conditions in each successive life: for in the absolute sense there can exist no retrogression in any of God's laws,—methods. Then if God's word to Isaiah (LV. 11) be true, "My word that goeth forth out of my mouth, it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," it follows that, when he said, "Let us make man,—a race of men,—in our image, after our likeness," that word carried with it the plan, the method, by which it should be accomplished; and observation makes it self-evident that the method is experience in an earth life, that is, evolution. The evolution of the soul renders it inevitable that there be reincarnations, or the occupancy of an earthly organism until God's word has been fulfilled in the individual, and the soul stands forth in the image and likeness of the Father.

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### WAITING.

I can wait until the harvest,  
 I can wait until the dawn;  
 I have sown, and with the reaper  
 I shall ever claim my own.

I can wait and still be sowing,  
 In due season I shall reap  
 If I neither faint or falter;  
 He his promises will keep.

I can wait, for I am resting  
 In his perfect peace and love;  
 And the the truth is everlasting.  
 For I dwell with him above.

ELLA G. HOLTZMAN.

## CREATION.

BY T. A. WILLISTON.

That man was created for a specific purpose by a wise and intelligent being, no thinking man or woman will deny. The purpose of his creation, the use he is serving, and his ultimate destiny, are questions that have never been satisfactorily answered by the materialistic scientist. The scientist must of necessity make his deductions wholly in accordance with the laws with which he is familiar; and he is familiar with only those laws that are manifest to the cold intellectual reason. The ability to reason is of great importance in the rounding out of the individual character; but as reason deals with the effects,—which are everywhere apparent in the workings of nature on the material or earth plane of manifested life,—and not with the unseen and subtle cause which produced physical manifestation, therefore it cannot be relied upon to solve those problems the cause and motive force of which lie in the invisible. The manifested effects of the working of the invisible law of cause, which appear to the physical senses, are but as shadowy reflections of the real; therefore cold mentality, however great may be the mind capacity it represents, cannot with any degree of reliability understand or solve spiritual problems. As the birth of man was in the invisible, and as we must again turn to the invisible to perceive his ultimate destiny,—if such a term can with truth be applied to endless progression,—therefore if by means of knowledge obtained through material law, we endeavor to solve the question as to why man was created, we immediately find ourselves lost in a maze of uncertainty, and, being confronted by problems which we cannot solve, are compelled to say, as does the Agnostic, "We do not, neither can we know."

We will begin our line of reasoning with the premise that man entered upon his existence as a thought created in the realm of spirit by a mind capable of using the power of imagery, and possessing a perfect knowledge of the working of the laws of cause and effect. Our observation of the happenings of every day life teaches us that man's physical existence is but

a span, that his future destiny lies in the realm of his birth. The purpose of creation, therefore, is a problem which must be solved by laws belonging to the sphere from which man emanated and to which he must return. It follows from the above that these laws can be understood only by one whose perceptions have been opened into the world of spiritual realization, and who, from that standpoint, can study man's true character: it is impossible to formulate a correct concept, or to build an orderly spiritual structure, while depending upon facts drawn from mental deductions for the material with which to build. We are, therefore, forced to admit that scientists, as a rule, are wise in being silent upon a subject which should interest all students,—a subject which is of vital importance in that it directly and individually affects every member of the great human family, whether he is conscious of the fact or not.

The student is to be congratulated who has arrived at a point in the evolutionary progress of the ego when he feels, that, in order to make further advance, it is necessary that he step out from the old material ruts of ignorance and superstition in which the majority of men are satisfied to remain. He is able to make for himself new paths; and, if he is truly in earnest and faithfully lives a spiritual instead of a carnal life, he will find that the new paths will gradually broaden, until, with unerring precision he will discover and understand the laws relative to himself. Man being in himself an infinitesimal representation of the all, he will, when his spiritual nature has been unfolded, be able to arrive at a true solution of the purpose of creation, to foresee the birth of generations yet unborn, to comprehend the destinies of the souls just emerging from the dark, cold age of reason; he will be able to come *en rapport* with the grand and holy ones, his progenitors, who ages ago passed through all the stages of evolutionary unfoldment, and have entered realms of spiritual consciousness, grandeur, and power which to the materialist are unknown. He will also understand the purpose of his own creation, and the use he is serving among men.

The skeptic who refuses to think upon such subjects, and who holds all that he does not comprehend as of little importance, or who turns from it with a wise shake of the head, asserting it to be untrue or impossible of comprehension, possesses an egotistical nature so narrow, a mind so limited in its

scope of perception, an intellect so immature, and reason so undeveloped, that little hope can be entertained of his reaching any degree of true divine understanding until many ages have passed, permitting the soul to gain experiences which only age can impart to it. The skeptic, more than all pretended thinkers, is to be pitied by those who can pity without condemnation. For this is certain: the man who refuses to use his God-given faculties of mind, and who denies everything he does not understand, or the one who accepts an assertion blindly, without weighing the facts presented, is little removed from his brothers and sisters who are still clothed in coarser garments of clay, —those garments giving form and expression to incarnate thought, which, through lack of the growth that age alone can give, is unable to use the powers of intellection, and is, therefore, termed the brute in contradistinction to intelligent man.

We would naturally expect the followers of the Christ to be able to answer with, at least, some degree of truth, questions relating to man's birth and future destiny. Strange to say, such is not the case. There must be a reason; for to be a follower of Christ, one must have a specially illuminated mind, capable of discerning the Christ within. The cause, therefore, is doubtless that these so-called followers of Christ are not living up to their profession of faith, but have fallen into the idolatrous practice of worshiping the personality of the man Jesus, instead of the God manifest in him; God incarnate in the flesh, sent to earth in order that the children of men may have a pattern after which to create an ideal man,—a pattern or focal point on which to centralize their thought, so that this centralization may in time, through the law of polarization and fixed mental effort, draw to each individual the same spiritual qualities possessed by Jesus, making the sons of men perfect in all parts, and bringing to earth conditions which will permit the manifestation of many sons of God, of which only one has so far been born on earth,—Jesus, the carpenter of Judea.

As has already been stated, the solution of the question of man's birth and destiny depends upon a spiritual comprehension of the laws active in the cause realm, or spirit sphere. This being so, an understanding and satisfactory answer to the question can only be reached by a spiritual agency. Man as he is manifest on earth to-day, is not, in the true sense of the term,

a spiritual being, however great his possibilities in that direction, therefore he has to depend upon agencies interior and superior to himself for the solution of the mighty problems which belong to the unseen or cause world.

This superior agency is the spiritual intuitional power which acts freely through the illuminated mind of a sensitive physical being. It impresses upon the brain thought, which, when formulated into orderly constructed mental pictures, expresses to the reasoning man absolute truth, or facts as they are: and but for this power which men term intuition, this would never find expression through speech. It must not be inferred from this that the ability to receive inspiration indicates a ripened soul: such is far from being true, for all men have the power to inspire thought; but it does indicate a developed soul if the individual has, through a dedication of life to God, the discriminative ability to cull from the inspiration received the true from the false, and, from the elements of mind thus gathered, to build an orderly structure, each stone of which is a fact, fitted and dovetailed one into the other, making a perfect whole so constructed as to render its symmetry apparent to the intellectual as well as to the spiritual man.

The thoughts expressed on the subject of creation by writers of advanced and spiritual ideas have not been drawn from knowledge gained by the study of books; for no form of written language exists that explains or expresses the truth formulated from the personal observation of those grand and exalted souls who have witnessed the birth of the human race; those who have patiently watched, through the countless ages, the slow workings of evolution as it gradually clothed with experiences these thought forms, which, when fully developed, walk the earth proud and exalted, endowed with reasoning faculties distinguishing them from the brute creation, and entitling them to the grand name of man. The spiritual sons of God, who have received their inheritance,—oneness with the Father of all life,—do not think individual thoughts alone, but, through united action, think the thoughts which have been conceived in the mind of the Infinite, and which find expression through his mind organs. These mind organs are the aggregated mental powers of perfected souls, who, as such, stand in reality as the creator of our planet earth with all the myriads of organized living entities which find expression upon it. These grand



souls have guarded the divine thought form from the time that it was first expressed until the present, and will stand as its guardian until a body of people have been evolved, who, like themselves, have become united, and are, in truth, a living temple, into which the God of the universe can enter and manifest his omniscient power and glory.

The individual atoms of deific life which were, in the beginning, ensphered in the divine word, have, in our age and time, become incarnate as spiritual men, who, being born in the "image and likeness" of their Creator, possess the possibilities of unlimited growth and unfoldment, giving them entrance into the higher realms of spiritual existence beyond the comprehension of material reason or knowledge, where they, through united action, ultimate the expressed purpose of their Father, to "be creators,"—not of their own kind, through the agency of the function of procreation,—a function under direct control of the god of generation, or serpent principle,—but of thought endowed with life drawn from the fountains of all life, giving it unlimited possibilities of growth. These powers of mind drawn from the deific ocean of mind will, in the fullness of time, cause a world to spring forth with all the agencies of creation active within and around it.

Is it any wonder that the brain of man fails him when he endeavors to know the truth relative to the future of man? Is it any wonder that we are compelled to turn to some other source than that of reason or mental deduction for a solution of the great question, "Why was man born?" Is it any wonder that we stand amazed when we try to comprehend the workings of the Creator? The spiritual man of the nineteenth century who does question and is answered has much to be thankful for. He lives in an age in which the power of spirit has begun to gain the ascendancy over the power of reason. The time for man's emancipation has arrived, his freedom is near at hand.

Because of the facts we have stated, all writers upon this subject must depend largely upon the intuitional impressions received from the higher spheres. They will continue thus to receive knowledge until, through the spiritual development of the interior, they have united the mental and soul consciousness,—a condition which gives man the powers of the immortals. The inhabitants of the higher sphere of spirit, being the creators of the planet, have witnessed its birth, and can, therefore,

know the ultimate glory of the human family, and can foresee the end of our earth. This end must eventually be reached, when, in the fullness of time, the purpose of its creation has been fully served, the desire of the divine thought has been fulfilled. From man's finite power of reason millions of years must elapse before our earth will cease to exist; it would, therefore, be folly to endeavor to picture the closing days of a world which has ultimated the purpose of its Creator. The expression "cease to exist" is here used in a very broad sense: nothing is really destroyed, it only changes. We refer to the end of the earth as a material, physical planet; for is it not possible, and does it not come within reason, to believe that our planet evolves just as man evolves? As the race becomes spiritual, may it not become spiritual also? and becoming so, it would be invisible to material sight, and from a physical standpoint "cease to exist." God never permits anything to remain at rest. Each atom is continually in a state of motion, throwing off used-up material and gathering new elements of a finer nature. Man is no exception to this law, but, as the ultimate he is destined to reach and for which he was created, places him so close to God that no mind incorporated in flesh can, with any degree of certainty, formulate thought on the subject, therefore we consider it wise to say but little concerning a matter of which, in our imperfect state of spiritual comprehension, we can know so little.

A spiritual man possesses a well balanced, discriminative mind, which, having penetrated deep into the realm of cause, enables him to understand facts relative to Creation incomprehensible to the materialistic man. By placing side by side the truths with which he is familiar, he begins to build from the experience of every day life, gradually carrying his formulated thought backward, until, with patience and an earnest desire always active to know the will and purpose of God, he attracts to himself, through the law of desire, the spirit of wisdom; and through the agency of this divine goddess, is able to connect the present with the past. Thus he traces the ego with absolute certainty through all the processes of evolution and re-embodiment, until he finds it one with the unformed mind elements of God, the Holy Spirit. This period marked the beginning of our planet's birth, which, together with all worlds and systems of worlds, was created in order that God

may express himself through separate, organized, individual entities, thus adding to his own glory, if such a thing is possible.

It would be folly for the human mind to assert that there was a time when God was unmanifested in some form. It would be folly for it to assert that God is only manifest in such organisms as those with which we are familiar. It is absolutely beyond the capacity of human reason to follow where such thoughts lead; but man can, reasoning from the finite, believe that there was a time when our planet did not exist, even if that time were millions of years ago.

Reasoning from the basic premise that our planet is a thought creation, we shall endeavor to make our ideas and beliefs so plain as to be easily understood. If our premise is founded upon truth, then it follows that the thought will so present itself to all who are seeking knowledge; and to that class alone are our labors dedicated.

(To be continued.)

### A RETROSPECTION.

Another year has passed away  
 And brought again the Christmas season;  
 A year of quiet peaceful measure,  
 No great sorrow, no great pleasure;  
 Life's duties and its pleasures blent,  
 I look back on't with wonderment.  
 The greatest change that I can find  
 Is in the calmness of my mind;  
 Pride, success, ambitious hopes,  
 The tumult of the olden days,  
 Have vanished. No longer do I  
 Beat my wings against the bars  
 Of destiny, anxious to make or mar.  
 Content I am to go my way  
 And do what Fate ordains,  
 Nor question how, or why, or where.  
 The peace that on my life has  
 Fallen is exceeding sweet.—  
 The blest content which bids  
 Me wait, and waiting work,  
 And working find my wants fulfilled.  
 No more vain longings, no regrets  
 Or backward turnings—no looking  
 Towards the future; but a calm  
 And steadfast knowledge of the good  
 As it exists; which holds us all  
 In close embrace, and whispers:—  
 "Peace be still."

LOTTIE D. WILLARD.

## THE CYCLE OF RELIGIONS.

BY W. P. PYLE.

"As is the great, so is the small; there is nothing great, nothing small, in the divine economy."

"The heavens repeat themselves in man."

"Man, the microcosm."

These sayings of the mystics of the past appear to have been generally accepted by philosophers as foundation truths upon which man may safely build his superstructure of thought. And in the Bible we find the same thought expressed in the words, "So God made man in his own image," which was the accomplishment of the purpose contained in the proposition, "Let us make man in our image, after our likeness." If man is made in the image and likeness of God, then to answer the question, "What is man?" is, in the same measure, to answer the question, "What is God?" hence the injunction of the ancient philosophers, "Know thyself," for this is the basis of all knowledge.

In Genesis VIII. 22 we read the following statement: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." It is generally accepted by thinkers as a fact, that all things move in cycles, that all advance is in a spiral course; just as the moon in its journey around the earth, by virtue of the earth's motion around the sun, is caused to advance continually in a spiral path, and as the sun advancing along its way causes the earth also to journey in a spiral course.

As man grows and develops, so do we find the development of nations and of mankind as a whole; and as man rises, gaining knowledge step by step, and continually forming ideals of some superior state of being and calling that ideal life before him his religion, so we see nations and peoples accepting ideals of their true relation to each other and to the unknown Cause of being, and calling these ideals, when formulated into words, their creed, and the practice of them, their religion. The creative

energies which brought man into existence appear to be leading him along certain orderly lines of progression; and this progression appears to have always been toward the ultimatum of his religious ideals. As a necessary result, all religious ideals that were truths have led the people upward.

One ideal prominent in most religious systems is, that man is a part of a whole; and that whole is called God, Elohim, Brahm, the Creator, etc. The Buddhist teaches that man is finally absorbed into Nirvana; others hold that to be received into the bosom of Brahm is the final destination of man; and Jesus, the Christ, said to those whom he called his brethren, "I and my Father are one," and again, "I came out from God and I return to him." The thought that man is not only a part of God, but that he will some time reach that degree of development which will enable him to realize it, and to know that he is one with the Infinite, is the corner stone of all religious systems that are based upon a knowledge of the truth concerning the laws of man's being.

That part of man which is cognizable by the senses is simply the body; not the true ego, but the house in which he lives. If he leaves it, it soon falls to pieces; it is simply the physical manifestation of his presence. Therefore, if man is made like God, we are safe in assuming that the material creation is the physical manifestation of that Being of which man is a part; and that by merging his consciousness into the consciousness of the whole, man must realize this fact.

But here three questions arise: If man is a part of all, if he is a miniature pattern of all, and if all is as one man, what part of the whole is man? What in man corresponds to himself in his relation to the whole? What part does he play in this great drama,—in the body of this mighty man of the heavens, whose body is composed of blazing suns and planets, whose organs are systems and galaxies?

We are informed that man is a divine word. A word is a thought formed and expressed. The mind of an individual fixed upon a certain place causes his image to appear to the clairvoyant at that place: this is established as a law of mind. By this means man was evidently formed by the creative Mind in his own image.

Every thought formed in the mind—whatever its external effects—takes form in the body, and becomes a part of the thinker: it becomes embodied in that part of the organism that is most receptive of mental states, that is, the seed. Because of this we find that children are the embodiment of the mental condition of the parents at conception.

Since man is a microcosm, builded after the pattern of the heavens, it follows that, as a thought of the Creative Mind, he finds embodiment as the spermatozoa of the body of Him whose body is the universe. This being true, the processes through which man passes on his upward journey toward a conscious oneness with the Mind from which he came, must correspond to the processes through which the seed in his own body passes. From an organism negative to and receptive of all the impulses of the creative principles active in his nature, this seed ascends to become an addition to his consciousness.

We find that there are seven creative principles active in nature, and because of the action of each principle in consecutive order, there are seven corresponding steps in creation; and since man is continually ascending toward the place whence he came, and because he advances by seven steps, in accordance with the seven creative principles, being led by those ideals which he calls his religion, we may reasonably expect to find seven stages of religious advancement, or religious systems, corresponding to and characterized by the seven creative principles through which he must rise, or which must act upon and ultimate their work in him, ere the consciousness of his oneness with the Spirit of the whole is attained.

These principles in their order are Force, Discrimination, Order, Cohesion, Fermentation, Transmutation, and Sensation. The first principle, Force, is negative and impressionable. Its physical correspondence in man is the seed in the reins, which receives and embodies every thought. This principle has its corresponding system of religion in Paganism. This was the earliest form of religion; and during the period of its dominance, practically every thought was received and worshipped as a god or goddess. This was especially true of the ancient Græeks and Romans, with their multiplicity of deities.

Since the seed is especially sensitive to sexual magnetism, we are not surprised that a great deal of Paganism was purely sex worship, which assumed many phases, from the worship of a green tree as the symbol of sex, to the obscene debaucheries under the name of sacred prostitution which were celebrated in honor of Venus and other female deities of various nations.

The second principle, Discrimination, is embodied in the nutritive system, and is manifested in its work of choosing the good and refusing the evil elements of nutrition. This principle clearly appears in the Hebrew religion, wherein the idea of one God, distinct and superior to all others, was the most prominent feature. This idea of choosing between the true God and the many false gods of the pagans, runs throughout the whole Hebrew Bible; and all the evils which befell that nation, were, according to their prophets, to be attributed to the fact, that, after they had covenanted before Mount Sinai to serve the one true God, they refused to be faithful to their covenant, notwithstanding the many warnings they received of the evil results which would follow their unfaithfulness.

The third principle, Order, is embodied in the heart. The order of creation is generation, which demands that a pair, the male and his female, be joined as one in the creation of offspring in their image and likeness. This thought is perceived in the words of the Divine Father to the Divine Mother, concerning the creation of man: "Let us make man in our image, after our likeness: and let them have the dominion."

God said to his people, "I am married unto you." Jer. III. 14. God's covenant with his Israel is spoken of as a holy marriage; but this marriage is not consummated until, through the union of the Bride, his Church, with the Holy Spirit, the divine or spiritual son is born, who inherits the dominion from his Father. This mystery of the conception and birth of the divine son was taught in the account of the conception and birth of our Lord.

In the system which he founded we find the expression of the principle of Order; for in the teachings of Christ we have the keys to the mystery of the divine rebirth into the order of the heavens. This was his theme; for "Ye must be born

again" was the burden of his teaching to Nicodemus, the master in Israel, who came to him by night to learn his doctrine. To such a man he would undoubtedly have given the pivotal thought, the esoteric truth, of his doctrine, so far as he made it known to the world. But the mysteries connected with this rebirth through the influx of the Holy Ghost in man, he could not teach openly; but it was given to the people in parables, and to his disciples more plainly. He said to his disciples, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them (the masses) it is not given" (Matt. XIII. 2). He again says to his disciples, "I have yet many things to say unto you, but ye cannot bear them now," showing that these mysteries were such as could not be given indiscriminately.

In the teachings of Jesus and his disciples we find that love is emphasized as the foundation principle of his system. This is evidenced in the epitome of his teachings concerning man's duty to God and his fellows: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; \* \* \* and thy neighbor as thyself." His followers also impressed upon the people that "love is the fulfilling of the law;" and John emphasized this idea of love very fully.

That in the Christian religion we have a system corresponding to the principle of Order, appears in the fact that that principle is expressed in the love for one's mate,—a love which ultimates in offspring in the image and likeness of the parents; and that in the account of the conception and birth of Jesus we have given us, in mystic language, an understanding of the spiritual correspondence of that nuptial love. God, the Everlasting Father, the husband of his people, through their love for him, generates in them his son in his own likeness and image.

The mystery of the divine rebirth, being born of the Mystic Virgin, is little known or taught in the Protestant branches of the Christian churches. There is evidence, however, that something of this knowledge exists in the Roman Catholic Church; for her adoration of the Mystic Virgin, Mother of God, evidently symbolizes the worship of the Divine Mother to whom were



spoken the words, "Let us make man in our image;" but as to how much or how little of this knowledge exists among the priesthood of that church they alone know, for it is not given to the masses. That the Christian religion embodies the principle of Order is difficult of proof from the fact that the mysteries of the doctrine of the Christ were not given to the people, but were handed down through initiates by tradition. That the Protestant branch which separated itself from that church brought with it no knowledge of its mysteries, and that the knowledge which the Romish Church has by tradition is religiously guarded by its priesthood, add to the difficulty of securing more satisfactory proof upon this subject. The writings of the Apostles, however, furnish abundant evidence of the existence of these traditions.

(To be continued.)

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By the power of wisdom man is enabled to recognize the unity of the All, and to perceive that the microcosm of man is the counterpart of the macrocosm of nature. There is nothing in heaven or upon the earth which may not be found in man, and there is nothing in man but what exists in the macrocosm of nature. The two are the same and differ from each other in nothing but their forms. This is a truth which will be perceived by every true philosopher, but a merely animal intellect will not be able to see it, nor would man's fancy enable him to understand it. That philosophy which is based upon wisdom—*i.e.*, upon the recognition of the truth of a thing—is the true philosophy; but that which is based upon fancy and the idle speculation is false: the former is the true gold; the latter is merely an imitation which if put into the fire will leave nothing but sulphur and ashes.—*Paracelsus*.

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#### BEAUTY.

There's beauty all around our paths,  
If but our watchful eyes  
Can trace it 'midst familiar things,  
And through their lowly guise.

MRS. HEMANS.

## THE EVERLASTING COVENANT.

BY H. E. BUTLER.

On looking at the word "covenant" in the Bible Concordance and in the marginal references of the Bible, we find that, more than a hundred times, the ten commandments are referred to as "a covenant," and that they are many times spoken of as "the everlasting covenant." God's prophets, speaking by his word, often refer to these commandments as "the everlasting covenant." The covenant that God made with Abraham, Isaac, and Jacob, in fact, all the covenants made by God with man, of which we have any history, are embodied in the ten commandments; and but one fact has prevented the church from recognizing the commandments as the covenant of all covenants, namely, they have not known the name of God. That there is a special importance attached to this definite knowledge is evident from the promise in Isaiah (LII. 6): "Therefore my people shall know my name;" The Psalmist says, "I will set him on high, because he hath known my name." Psalm XCII. 14. This seems to give unparalleled emphasis to the knowing God's name.

"But," objects one, "the word to which you refer as the name of God has always been in the Hebrew Bible: it occurs there hundreds of times, and Hebraists have translated it in works of reference." True; but these very authorities have been uncertain as to its pronunciation and real meaning; and among the Jews at the present time, so far as they will refer to it at all, there is the same uncertainty as to its pronunciation, and still greater uncertainty as to its meaning. Learned Hebrews, when asked concerning that name, and why they give it a pronunciation so foreign to that indicated by the letters of which it is composed, give some indefinite reply, such as, they do not know, or they have been taught to pronounce it in that way.

No other word in the Bible is surrounded by such mystery and uncertainty as that little word of four Hebrew letters,

answering in our language to "Yhvh." When Esdras caused the pronouncing vowels to be added to the Hebrew Scriptures, he left that great name without the vowels, and it so remains in many of the Hebrew Bibles of the present day; in fact, in those cases where the pronouncing vowels appear attached to the word, they have been placed there very recently. We do not think that in any Bible printed fifty years ago, this name occurs with the vowel points attached. So singular a fact must be the result of an unusual cause. The importance of that name is such that constant reference is made to it by all the teachers and prophets, from the time it was given down to Revelations, the last book of the New Testament; and it is unreasonable that a word made a central one throughout the Scriptures, as this has been, should be forgotten by the very people who depend on that Scripture for all their future hopes.

The only explanation of this is found in the word of God by Jeremiah (XLIV. 26): "Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah, in all the land of Egypt." That his people should be caused to forget his name, and to know neither its pronunciation nor its meaning, will appear as nothing short of a miracle to all who will think; but that this is a fact, every student knows, or can know by very little inquiry into the subject.

In the absence of the knowledge of this name and of its signification, the people are, one and all, left without means of discerning that the ten commandments are a covenant, or the real meaning of that covenant. The very first utterance in this covenant is the announcement of the name. It begins with the Hebrew words "Yahveh Elohim." The meaning here hinges upon the word "Yahveh," for there is no question as to the translation of "Elohim;" and when we discover that the word under consideration (Yahveh) carries with it, in the form of a promise, a personal declaration of God, the translation of the first line of the covenant is changed to read as follows: "I will be your Power, like I have been in bringing you out of the land of Egypt, out of the house of bondage."

But even this is a surface translation of the comprehensive meaning of these two first Hebrew words; for the great name carries with it the idea of the Will of the universe, also the thought of a mental consciousness of capacity to be and do whatever He wills to do. The word "Elohim" emphasizes and gives direction to the incorporate thought in the name "Yahveh:" its signification, in a general way, is "Power," and its special meaning, "All-Power." Therefore when God gave this covenant, introduced by these two words, the most comprehensive found in the entire Scriptures, he, so to speak, pledged to Israel his mind and will, and his almighty power, and follows it with the declaration, "Thou shalt have no other gods before me," or in my presence. As the word "god" means power, he here says, "Thou shalt have no other power before me in which to trust."

The more comprehensive meaning of that name, his own name, which God gave to Moses, is found in the literal rendering, "I will be what I will to be." The first part of this name,—"I will be,"—is always in the form of a promise; and, therefore, nearly all the prophets either preceded it or followed it by the word "Elohim," which completes the promise, "I will be your God or Power." The fullness of the translation, "I will be what I will to be," carries with it the idea of a decision, a mental conclusion. It was by the mind power of God (the Logos) that the worlds were made: therefore this name implies and expresses the mind and purpose of God,—the mind that has in it all-consciousness, all-knowing, and all-causing to be or not to be.

When one takes this name, he takes with it the mind that fills the universe, so calm, so immovable, so forward-moving and causing, that all things yield absolute obedience to its mandates. Because of this Jesus said in that memorable prayer: "I have manifested thy name unto the men which thou gavest me out of the world." He said again (John x. 25): "The works that I do in my Father's name, they bear witness of me." Thus he plainly states that the power he possesses, that by which he is enabled to take control of the forces by which he is surrounded, is by virtue of his Father's name being incorporated in the very elements of his mind and spiritual existence.

God said to Israel: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." The declaration that God's name was in the Angel whom he sent before his Israel was abundantly verified: he was indeed their power, enabling them to overcome many nations mightier than their own, and performing great wonders before them; so that all the people were convinced, beyond question, that God was fulfilling his name and covenant in delivering the land into their hands.

So complete was their confidence in that covenant name, that, for many years after, when they went out to war they took with them the ark containing the covenant; and as long as they were obedient to their part of the covenant, Yahveh was ever mindful of his, and was indeed their God. Even after they had grown disobedient and had greatly sinned against him, he said: "Ye shall know that I am Yahveh, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings." Ezekiel xx. 44.

The student interested in this thought should carefully read the whole of the twentieth chapter of Ezekiel's prophecy. The full import of the name, when connected with the word "God," will also be seen in this chapter in expressions like the following: "I lifted up mine hand unto them, saying, I am the Lord your God." The words "I am" are not in the original, but the form is identical with the first line of the covenant; so that the last part of the fifth and the sixth verse would read thus: "I lifted up my hand unto them, saying, I will be your God (Power); in the day that I lifted up mine hand unto them, to bring them forth out of the land of Egypt into a land that I espied for them." In verse 7 he continues the emphasis with all the force that language can gather: "Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I will be your Power." As if to say, "You shall not trust in anything in which the nations around you trust."

When Israel, through materialism and through conforming to the ideas and habits of the surrounding nations, had lost confidence in the name, and had entered into treaty relations with Egypt, the prophet came to them by the word of the Lord and said: "That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised and whose covenant he brake, even with him, in the midst of Babylon, he shall die." Ezekiel xvii. 14-16.

Thus Israel, whilst living under the covenant which was sealed with the everlasting name of God, was not allowed to enter into covenant relations with any other, or in any way to trust in any thing but in God; for God said by Jeremiah (iii. 14), "I am married unto you." When they entered into covenant with, or trusted in the power of other nations, or the god (power) of gold, silver, and the workmanship of men's hands, "these were all accounted idols." In Isaiah (lxi. 9) we read, "And it came to pass through the fame of her whoredom, that she defiled the land, and committed adultery with stones and stocks."

It may be objected that we are here emphasizing a wrong interpretation of the text, that its meaning is simply that Israel bowed down to wood and stone, as do India and China at the present time; but Jesus came as "the messenger of the covenant," and in his sermon on the Mount, immediately after he had taught that wonderful prayer of which the chief petition is that the Father's name may be hallowed, he makes this elaborate and most extreme requirement of all those who hallow the name: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single thy whole body shall be full of light: but if thine eye be evil, thy whole body shall be full of dark-

ness. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles—or nations—seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. vi. 19-33. No teaching of the Lord made so great an impression upon the minds of the apostles as this; for each one took up and repeated the thought.

To hallow the Father's name, is to live in, and to absolutely trust in that everlasting covenant,—to trust in nothing but in God. Remember, the promise that they would "obey his voice indeed, and keep his covenant," was the prerequisite condition by which Israel was admitted into covenant relation with God. In common Christian parlance, they promised to absolutely follow, in all things, the guidance of his Spirit. (See Ex. xix. 5.) But in immediate connection with this requirement he gave them the promise, that, if they complied with his conditions, they should be "a peculiar treasure unto him, above all people."

Now, if the Christian man (or woman) has faith in God, let him prove that faith—prove it to himself, not to another

—by promising absolute obedience in all things to the guidance of the Spirit, no matter what it takes from him or what it may require of him. Make this promise in a spirit of deep devotion, with a mind stayed on God, dear friend, and we assure you that it will be proved to your own inner consciousness whether you are in condition to enter into that sacred covenant relation with the Everlasting Father; for if you are not, when you attempt to devoutly promise God unquestioning obedience to the guidance of his Spirit, there will arise from within yourself a fear and a reservation, a consciousness that you will not obey his voice in all things,—a fear lest he is not able or willing to make you know without reasonable doubt what his will is, a fear lest he fail in his part of the covenant, and allow you to be deceived or to deceive yourself.

Thus you will be made to realize that, notwithstanding you may say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" he will profess unto you, "I never knew you" in that sacred covenant relation: "depart from me, ye that work iniquity."

But the teachers of God's people say that this is the old covenant, which has passed away, that we are under the new; for Paul said in his Epistle: "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. vii. 13. It is true that the old covenant—the ten Hebrew words, written on material stone and placed in an ark of Shittim wood overlaid with gold, and hidden in the holy place, out of the sight of the Israelites—has passed away as such; for God, through Jeremiah (xxxii. 31–35), said: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their



hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; Yahveh of power and judgment is my name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." You will here observe that God, by his prophet, makes the declaration in the strongest possible language, that this covenant shall never pass away; but as surely as the sun gives light by day and the moon and stars by night, so surely his covenant people, he says, shall never depart from before him.

God calls this the new covenant, and shows that it differs from the old in that, first, he will this time write it in their hearts; and, second, they *shall* be his people. He adds in continuation of the same subject; "And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. \* \* \* I will bring upon them all the good that I have promised them." Jer. xxxii. 40, 42. We find here, again, that the covenant will not be written upon tables of stone and put where none may see it on pain of death, but that the spirit of it will be written in the hearts of the people,—the heart, the seat of love, desire, and emotion,—so that they will love God's law, and will keep it because it is a part of their very nature to do so; therefore they will not break this covenant as they did when it was written on tables of stone, they will not any more pollute his holy name by disobedience. In our next issue we will inquire more fully into what it is to hallow his name, and how Jesus was indeed "the messenger of the covenant." We will also endeavor to show that this covenant is the very foundation, and, shall we not say?—circumference, of the Christian religion.

(To be continued.)

## AN IMPORTANT BOOK REVIEW.

BY H. E. BUTLER.

INTERNAL RESPIRATION, OR THE PLENARY GIFT OF THE HOLY SPIRIT. THE IMPENDING WORLD-CRISIS, OR THE PREDICTED FIRE-DELUGE. BY RESPIRO.

We have received these books from "The Brotherhood of the New Life," who are working on the principles taught by T. L. Harris. We hope that we have outgrown and left behind that period of diminutive mental existence which judges the fruit by the tree, condemning and rejecting the truth because of the (to us) apparent error of him who expresses it,—a mistake so common in all Christendom at the present time; therefore we unhesitatingly say, that over the signature of T. L. Harris has been written some of the grandest thought of the nineteenth century. Now, this does not eulogise or justify, neither does it condemn the instrument through which it came. From this standpoint we will endeavor to give an unbiased opinion of the subject matter contained in the books under consideration. These two pamphlets are companion pieces, and should be read together.

The fact of the presence of God's breath in man has been known to us for many years, but we have regarded it as a sequence, and have not, therefore, dwelt upon the subject. In "Internal Respiration," page 69, T. L. Harris is quoted as saying: "Respiration is often held in a tacit state in the internals of the natural organism, unfolding from inmosts towards outmosts, by ordered stages, for even years, and until such times as it has wrought great internal changes, purifyings, upliftings, in the bodily structures. There are certain indications of its interior approach, presence, and operation as follows:— (1) In an organic conviction, as well as mental belief, that we are in ourselves wholly evil; that we have no life or good in ourselves as creaturely existences; that all good is of the Divine Life, and thence of the Divine Inflowing; and hence, that we are not to look to ourselves for mere self-development, but wholly and exclusively to the Lord."

Mr. Harris here expresses the attitude of mind requisite to produce in the individual a self-surrender and consecration to God and his will, thus enabling the fulfillment of the word of the prophet: "Thou (God) also hast wrought all our works in us;" for as soon as all resistance in the individual to the Divine Spirit is removed, the pure spiritual soul, the son of God in man, begins to cause the inner consciousness, and, through that, the outer faculties, to open up and to inspire, drink in, the spiritual substance of Divinity, which fills all space,—“the fullness of Him that filleth all in all.” Therefore when the individuality of the person steps aside and the soul opens toward God, who is the life of all flesh, he flows into him through the internal breath: we are told in Genesis that God breathed into man “the breath of life.” Nothing can exist without this inner breathing, but it is only enough to maintain life on the lower plane of uses in the creative sphere. When, however, the external and creative will in man is surrendered to the divine uses, that breath comes into external consciousness.

The book entitled “Internal Respiration” is mainly composed of the experiences of those who are opening into the interior breath. The author’s thought upon the subject is good; but the letters of experience nearly all show that there has been a gross misconception on the part of the adherents of this thought, which has produced a grave, if not fatal error; for, in connection with all these experiences, there occurs the ideal of the consciousness of the counterpartal life. While we accept as a truth, that after men have overcome and banished every vestige of the old ascotatory passion, and have reached a state of angelic purity and unity with Divinity, God will say of such, as he did of Adam, “I perceive that it is not good for man to be alone, I will make a help meet for him;” yet if any effort is made by man (or woman) to enter into that counterpartal relation before the last trace of creative passion is eradicated from the organism, he will at once open up into and begin to inspire from the mundane or creative sphere; for his love, and, therefore, his powers of inspiration, are still in that sphere. From this lower plane there will rush into the individual a mighty vortex, at first producing wonderful experiences, opening the mind into great intellection, and the soul into wonderful visions, until, the vortex becoming irresistible, he is swept down

into the generative act. This leaves a delirious dream of delights, which soon fades out into a pall of darkness and repulsion wherein the individual finds himself bound by the chains of creative law, from which he can not honorably escape.

Again, when the mind of the aspirant is turned toward a spiritual counterpart on the unseen side of life, and the soul-surrender is made to a vague, uncertain ideal of God, the thought is more characterized by the presence of the counterpart than by a realization of the surrender to Divinity, because of body and mind being yet controlled by sense passion; consequently, he or she will, by their own volition, draw to themselves sensual spirits from the soul side of life, called by Paracelsus, Incubi and Succubi,—names which he obtained from those having experiences in that direction many centuries before his time.

These darksome influences at once approach such persons and in all particulars fully meet their ideal requirements; and, as their natures are yet under the controlling power of passion, these denizens of the unseen will meet them in that passion life, whirling them down into the grossest abuses of the sex life through vague and deceptive imaginations, which become as real to the individual as the experiences of external life.

We quote the following from one of these letters of experience: "This counterpart or something (he says that he decidedly objects to be called 'or something') is keeping up such a wonderful fluttering, stirring, and rapid movement within me. A few times to-day, I have seemed to be in the most reverent, holy calm, and something would say, 'The Lord is in His holy temple, let all the earth keep silence before Him.' My counterpart read your letter with me, and kept making remarks, and will keep talking now. He says, 'Don't forget to tell the doctor that I have grown a little taller, and now can reach the ends of toes and fingers. I wish I could describe what this is like, somebody inside of you all over; lately it seems to be so much about my mouth and tongue, almost like a kiss. When I ask him what he is like, he replies, 'that he is all a kiss.'"

This quotation is the most perfect expression of the physical sense pleasure caused by one of these—elementals? or shall I use Christ's own words and say, "devils?" His quotation from the Scripture, "The Lord is in his holy temple, etc.," was like the Scripture which the devil quoted to the Lord

when he was under his temptation. We say this because we know, that, when that divine counterpartal relation obtains with the individual, the experience is so exalted, and the mind becomes so like the mind of God, that there will not be the slightest shadow of the old passional life; neither will there be any feeling of weariness, stupor, and exhaustion, spoken of in so many of the experiences given in this book, but conditions of just an opposite character will obtain. It is true that nearly all those who are living the regenerate life, and who begin to be successful in conserving all the seed, experience sleepiness and dullness, which continues until the conserved seed is vitalized and taken up into the body; but, if this life is retained without any waste, a change will take place inside of a month.

It would, again, be impossible for these people to experience continued collapse and relaxation if the "counterpart" had, as they claim, entered and joined itself to every molecule of their life; for then the source of vivification would be perpetually in them, and in every molecule formed in them.

Mr. Harris himself gives a warning to his people which appears, from these letters, to have been overlooked. That he agrees with all we have said is shown by his own words: "Here and there, as the fact of a new respiration creeps into a slow publicity, Nature, whose art is endless imitation, occasionally frolics in men and women of conceited thought and mediumistic temperament for a simulated breath-play. These counterfeits are, however, easily detected; and first of all by the pompous arrogance of their assumptions, and by the vanity and egoism of their lives. If the note of danger is to be sounded, it must be at the ensuing. There are also magical respirations both simple and simplex, resultant from the practice of hypnotic arts, from efforts for self-penetration among experimenters in occult science, from mediumistic imitations among spiritists, from possessions and obsessions, and also from the intrusion of larvous and ghostly effigies into the structures of mental and passional sensation. To lose the control and efficiency of the natural respiration, before it is caught up into and incorporated in the divine-natural breath, is to incur the hazard of physical decease, or the greater danger of the subversion of spiritual-natural freedom, and the loss of the higher and absolute rationality. A condition of fixed hallucination is liable to result, in which quasi-illumination and inspiration may lead on

to the consequences that are indicated in the oriental scripture as 'avitchi,' and in the christian gospel as hell and the second death."

In "The Impending World-Crisis" there are many very remarkable prophecies concerning the manner, or had we not better say the method? by which this crisis in the history of the world is to be brought about. All this is very interesting, and while there are some things we may feel like criticising and with which we disagree, still we know that words are often used to conceal meaning: therefore we do what we advise all others to do,—read, think of, watch, and wait to see if events follow prediction.

There is too much important truth in these works to lightly throw them aside; but the presentation of truths by "The Brotherhood of the New Life" is very like teaching algebra to a child who knows nothing of the rudiments of mathematics. The results of every attempt to use such education can only be errors. Jesus rightly said, "Strait is the gate, and narrow is the way, which leadeth unto life;" for as the omission of a single cipher may involve millions, so the slightest error in these higher problems of spiritual life may represent a vital failure. Therefore it seems to us that this work of the "Brotherhood" has come to the world wrong end first, in that its presentation of the grandest ultimates of which the mind of its founder has conceived to those who have had no preparation for their reception produces a condition which may be described by the old maxim, "Fools rush in where angels fear to tread." The most disastrous error (sin) is the perversion of the highest good; and this all men must inevitably do until their minds are educated, led up, into a condition in which they can perceive truth from the standpoint of the heavenly world, for the mind of this world is perverted: Paul wisely said, "The carnal mind is enmity against God."

(These books—price, 1 shilling each—are published by E. W. Allen, 4, Ave Maria Lane, London, E. C.)

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Be such a man, live such a life, that if every life be like yours, the earth would be God's paradise.—*Phillips Brooks.*

## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families, as that is our only means of discerning who is entitled to our time and to space in this column.

Miss Shinar. June 22, 1846. 1. 5, a. m. London, England.

♁ in ♍; ♃ in ♍; ♄ rising. These positions of the planets are peculiar because of the earth having been in ♍ only about 11 minutes at the time of your birth. Thus the maternal quality in your nature, which is the characteristic of the sign ♍, is more that of the virgin; that is, the thought, feeling, and desires of the young girl just coming upon life's scene of action. Therefore, in so far as you are able to express your inner nature, it will manifest itself in a love of personal appearance and an appreciation of the admiration of the opposite sex. The moon was in ♍ at your birth, which is not the natural expresser of ♍, the maternal principle of your nature, but rather leads out the expression of your qualities into the mental. Your body, with all its sensibilities, thoughts, and reasonings, also its form, is characterized by the sign ♄. The moon being in ♍, the expresser of ♄, characterizes your thought with the consciousness of the body and the external world. The planetary positions indicate psychic perception and fine intuitions. You are orderly in your mental action, and possess a superabundant ideal of the beautiful and the æsthetic.

You are a woman capable of great spiritual and occult thought; for you have a natural love of these things, and could shine as a leader in occult study. You also possess peculiar powers of inspiring much occult knowledge, but not spiritual knowledge; and it will be exceedingly difficult for you to distinguish between the two. Much, however, depends, in this particular, upon your former associations and the direction in which your thought has been led. ♃ and ♄ are both in ♍, the life producing function. ♃ adds to your natural pride, love of wealth and position; and, in the planetary combination producing your nature, it gives you an inclination to patronize in a philanthropic way, while, at the same time, deep down in your nature, there is a very conscious feeling of your own superiority. ♄ gives you such great vitativeness, that, were you

brought to death's door and "given up" by the physicians, in a surprisingly short time you would be well and vivacious. Your appreciation of personal appearance and of general admiration will be gratified to an advanced age, because of your recreative ability. You are bright and intellectual, and could, therefore, be of great use in the world if you enlist your powers in studying and teaching the higher truths. The Esoteric thought is the highest before the world at present; and, with your capabilities, it would open to you a new world of which you now little dream.

E. W. Sherman. March 29, 1865. Boston, Mass.

⊕ in ♀ and ☽ in ♃ give you great mental power: ♃, governing the lymphatic system and the waters of life which supply the brain, keeps it always active. ♃ in ♀, your life, gives you an orderly mentality, and ♃ in ♀ enables you to express your thought very fluently; so that you have the natural endowments of an orator. The difficulty, however, is that you frequently say those things which give offense, for you have much combativeness in your nature. This combativeness, no doubt, militates against your social and domestic life: in fact, ♂ in ♃, ♀ in ♃, and ♃ in ♃, literally destroys all domestic felicity. There are times when you feel disgusted with the world, and especially with the leaders of men: for you very clearly see their follies, weaknesses, and shortcomings. In order to make attainments in the regenerate life, it will be necessary for you to read, in "Seven Creative Principles," the presentation of the idea of God, which, we think, will aid you in forming your own ideal of Divinity, as everything within you rebels at the idea of God as presented by the churches for centuries past.

If you live the regenerate life, conserving all the seed generated by the body, it will greatly facilitate the forming a correct conception of the Great First Cause from which you derive all your consciousness and thought abilities. If you can bring yourself to realize that your highest ideal of purity, goodness, and of all that is excellent, exists and flows from the infinite fountain of being that we call "God," you can then open the interior and love nature, as well as your devotional nature, toward him. This will reveal to you a new world, and will let in a flood of light and peace into a life that has been stormy, dark, and cheerless, save as it has found comfort in the highly intellectual, and the poetry of motion,—music, etc.,—unless, indeed, ♂ in ♃ destroys the latter. There is only one period of danger of loss of the life forces with you, and that is during the period of the moon's passage through ♃, and the hours during which ♃ is rising. Much depends, however, in this matter, upon the sign that was rising at the time of your birth, which can only be ascertained by knowing the hour of your



birth. You possibly have some difficulty when ♀ or ♂ is rising during the time that the moon is in ♍. I think that you will have little trouble in getting control immediately after deciding fully in your own mind to do so; but you can not reach the high goal, even then, unless you can settle the question of "God" in your mind, and through devotion form a unity with him in your inner consciousness.

E. O. P. June 14, 1829. Durham, N. H.

⊕ (Earth) in ♊ (Gemini); ☾ (Moon) in ♏ (Scorpio). The moon's position in Scorpio modifies the nervous restlessness of your Gemini nature. Jupiter, being in your life sign, adds to the qualities of your nature a quiet, dignified demeanor, and a clear mind; renders you accurate and careful in your words.—are naturally a good talker, and could have excelled as an orator or writer. While you have always had much of the womanly quality, yet your love has never led you toward the domestic. This, united with Uranus in Leo, the heart, has caused you to appear peculiar to your friends, still they have always loved you. There has always been an unfilled vacancy in your heart, a longing for an unknown something—you knew not what. This would naturally lead you into the churches, for your intuitions tell you that it is spiritual knowledge and power that you are craving.

You should live in a dry climate where conditions favorable to rheumatism do not exist; otherwise you will be apt to suffer therefrom. This is the only inclination to disease of which we see any indication; if, however, we had the hour of your birth, there might something else appear. You, more than most others, should, for your own personal satisfaction, enter into covenant with God, dedicating to him your future life and hopes, and henceforth live in the most loving, confiding devotion. This, more than anything else, will aid you to warm up a nature made cold by the feelingless world; and it will also open within you new springs of life, as well as fountains of joy and peace. Mars in the sign Aquarius (corrected line) makes you somewhat irritable; and we should judge by the whole planetary combination that, when you are injured by an individual, you can never forget. Remember, that you may come to God with clean hands and pure heart, it is necessary to forgive your enemies; otherwise you cannot have the assurance of acceptance.

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Well I know that all things move  
To the spherical rhythm of love,  
That to Thee, O Lord of all!  
Nothing can of chance befall.

WHITTIER.

## BOOK REVIEWS.

**YOGA PHILOSOPHY.** Lectures by the Swāmi Vivekānanda on Rāja Yoga, or Conquering the Internal Nature. Also Patanjali's Yoga Aphorisms, with Commentaries. Published by Longmans, Green, and Co., London, New York, and Bombay.

Swāmi Vivekānanda is a native of India, and, as an exponent of his own religion, he is one of the most practical authors with which America has come in touch. The book under consideration gives more practical thought from the Indian standpoint than any we have read. The methods of drill, mental conditions, and some of the essential habits of life requisite to becoming an Indian Yoga, are stated clearly and simply; and many of the methods are useful, being the result of thousands of years of experience. Of course, a student of the truly higher Esoteric life can see from the beginning to the end of the work the impracticality of the focalization taught by the Yoga philosophy, which is one of the causes of the degeneracy of the people who are controlled by that religion. For instance, this book impresses the importance of the entire focalization of the thought upon the god within the individual; and, of course, as a logical deduction, the object of all their practical methods is simply to develop the powers already inherent in the organism, and the inspiration must, of necessity, be of the quality which its mental abilities would naturally idealize. This gives the individual no opportunity to inspire anything from the astral world above or beyond his own ideals and tendencies. The student is again still further circumscribed by this philosophy, which teaches that the mind by taking in various things becomes weakened and its forces scattered, that, in order to be strong, it is necessary to focalize all the mentality upon one thing. In this teaching we see why there are so many in India who have selected one problem, not only for the work of their own lives, but for their posterity for all generations. There are now men in India who have worked all their lives on a problem which they have received from their father, and he from his father, and so on for many generations. As the mental state of the parents reproduces itself in the child, the children of such parents possess capacity in but one narrow line, which will, of course, make a nation following such methods an unbalanced and impractical people.

However, the mind which has sufficient stability of character and fixedness of purpose to always choose the good and refuse the evil will find in this book some important suggestions. The statement, that without absolute chastity no one can attain Yoga powers, of course attracted our attention. The author also gives certain methods of breathing, intended to open up the occult powers within the individual. But we must here say to those who are seeking methods, that there is not one in fifty who will be able to follow his teachings as to both these injunctions; namely, chastity, and the breathing processes. If the breathing exercises which he recommends are practised by one who has inspirational powers and who has not first gotten absolute control of the life forces, he will find that the sex nature will be set on fire, so that it will be impossible to hold the seed; and one who believes in that most vicious perversion of the doctrine of Karma, will be transformed from an upright man to a sensualist. In view of these facts, we do not wonder that Theosophists brought the statement to this country that not one chela in a hun-

dred succeeds. But this book must be handled like the things of nature: vital good is always evil when perverted. The author says many good things, which, in the hands of a wise teacher, can be used to great advantage; but the gold therein needs to be sifted out and refined, otherwise it will bring to the practitioner results similar to those which such philosophy has brought the Hindu.

*TEACHING TRUTH.* By Mary Wood-Allen, M. D. Price 25 cts. Address 1412 Adams St., Toledo, Ohio.

The author in her Preface says:—"In these days of multitudinous book-making, a new book needs an apology for being. This brochure exists simply because very many mothers have requested me to put in permanent form the thoughts I have voiced in their hearing. It is given to the world in the hope that it will be a contribution to the cause of purity, and by its influence, small though it may be, may tend to produce more elevated thoughts regarding God's great gift of fatherhood and motherhood." To those who are familiar with the works of this author, this book needs no recommendation. She is truly doing a most important work for motherhood and fatherhood. She treats the subject in the true spirit of its sacredness, and teaches mothers how to instruct their children,—a work which is so much needed in the world. It is unfortunate that her books are not more generally placed in the hands of those who need them. If those interested in the distribution of "tracts" would carry this booklet to the home of the mechanic and working man, where most of the children are born and reared, it would do more good to the rising generation than all the leaflets that the American Tract Society is circulating.

*THE TRIBES.* An American Identity Journal. Frank E. Harrington, Editor. Subscription 50 cts. per year; in clubs of five, \$2.00. Address the Editor, P. O. Box 1433, Denver, Colo.

This paper is devoted to the identification of the lost tribes of Israel, and identifies them as the Saxon race. When the facts in connection with this subject are understood by the Christian world, it will awaken to the fact that it still has use for the Scriptures of the Old Testament, for it will then be discovered that very few of its prophecies have been fulfilled; and God's purposes cannot be thwarted. We wish that this paper could be read by every lover of truth; as until we recognize the fact that we are the literal sons of Israel, we will have no interest in God's promises to that people. When we read the Scriptures in the light of this fact, we will find suggestions for volumes of thought, and vital truth that we can not afford to do without. While there are points in the belief of the writers for this paper with which we do not agree, yet the central thought is an important truth, and we recommend it to our readers.

*THE INNER VOICE.* Devoted to the Unfoldment of the Higher Life or Christian Character. Editor, R. S. Hill. Subscription 50 cts. per year. Publication Office, 407 Sidney Street, St. Louis, Mo.

*The Inner Voice* is called a 32-page (5x7 1-2 in.) Magazine. It is a branch of Christian Science teaching, and contains many good thoughts,—indeed it may be said to be in advance of the ordinary Christian Science Thought. In an article entitled "Soul Culture," the author gives a practical idea of the mental attitude in which to read and think, and also gives a reading exercise intended for practice in that direction. The attitude recommended enables the reader to think with the intuitions or soul. It is also an attitude by which one can, as it were, absorb an idea

and make it his own. If the reader is living a true life, so as to be able with truth to make the affirmations given by the author, valuable results may be obtained.

**THE PULPIT.** *A Magazine of Sermons.* Subscription, \$1.25 per year; to Ministers, \$1.00. Editor and Publisher, G. Holzappel, Fredericksburg, Pa.

This Magazine, which is non-sectarian, is, in every particular, a first-class journal. The sermons contained in it are from pulpits of various denominations in various localities. In the number before us we find sermons by ministers of the Methodist Episcopal Church, the Evangelists (Disciples of Christ), the Reformed (Lutheran) Church, and the United Evangelical Church. A biographical sketch and a photographic cut of the minister precedes his sermon. There is also a chapter entitled "Leading Thoughts from Recent Sermons."

**THE FIRST 10 NUMBERS.** *Arranged for the Use of First Grade Pupils of Public and Private Schools.* By Anton Rheude, Principal of Rheude's Business College, Milwaukee, Wis.

In the preface the author hopes that this booklet will be "a welcome help in the hands of the first beginners in Arithmetic." It is exceedingly simple, practical, and orderly in its methods, and will undoubtedly prove a valuable assistant to the teacher endeavoring to impress the young mind with the idea of numbers.

## EDITORIAL.

Because of the many letters which we have received from friends of this movement, asking the difference between our teachings and those of Theosophy; because of the dishonesty of certain Theosophists who claim that we have nothing but what we have gotten from them, and that their teachings are the same as ours,—a claim made to induce the inquirer to choose their organization; and because they use the scandals that they themselves fabricated and circulated to intimidate the people who are following our teachings,—because of these things we deem it our duty to point out what we consider the errors and dangers in this philosophy; and, after we have done our duty, of course the people are left free to choose for themselves. We will say this, that Theosophy, while it has nothing which it has not gathered from the Hindu, has many important truths; but the most of those truths, having been used for the exclusive purpose of obtaining magic powers, are so colored that their tendency is downward. As the evil results of magic seeking are thus manifest, it must be borne in mind, that, while those following Esoteric methods are striving to obtain unity with Divinity, they do expect thereby to obtain divine powers.

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## CREATION.

BY T. A. WILLISTON

In the aeons that have passed, the beginning of which is beyond the capacity of the finite mind to imagine, and which antedates the birth of our planet, the necessity for such a creation must have existed, otherwise the manifested expression which we call "the earth" would never have assumed form. Those of the laws of God with which man is familiar, teach him that nothing exists unless it serves a use or ultimates a purpose. May we not presume to say, that the necessity which made possible the existence of our planet was that God the Father-Mother, by the power of imagination, or picture forming, had created a thought from the substance of his life? Image building is governed by the wonderful principle of order, which places in perfect harmony the impulses of the thinker who formulates thought with a definite purpose in view. Bible story substantiates the assertion that God did formulate the thought which produced our world, and a study of the "Seven Creative Principles" convinces us that it is in perfect harmony with Holy Writ.

God undoubtedly exists under law which he himself has made, and being, or possessing mind power, created form in order that the image formulated might be able to find expression. Such is the marvelous character of life, that once the image has assumed form it embodies principles. These principles, seven in number, are the active agencies inherent in formed life, and are controlled by the positive and negative psychic or soul force. This soul force which God placed

around the "Logos," or imaged thought, was for the purpose of ensphering, thereby separating it from the ocean of unformed life,—the Holy Spirit. This power is the god of creation, or generation, under whose dominion all planetary life has been placed. It is this implacable master that compels all living entities to obey its mandates, and to "increase and multiply and fill the earth." It is the serpent, the evil one (so-called), that deceived our first parents, and will continue to deceive mankind until they, through evolutionary growth, have unfolded a spiritual nature sufficiently Godlike to endow them with power to rise above, and have dominion over it.

The divine thought, which has grown to be a world, is separated from, yet at the same time is one with, a part of, the All-mind which formulated it. This may appear contradictory, but it is not. It is a paradox, the truth of which will be readily discerned by all Esoteric students who have been studying faithfully the laws of mind, both human and divine, and who have been watching carefully its methods of action, and its cause and effect upon physical life. Could man for one moment separate himself from the life of the universe, in that moment he would cease to exist. Formed life, human and animal, draws sustenance from, and depends upon the fountain of all life to maintain consciousness, therefore existence. The masters of antiquity understood this law, as do also the modern seers; and it was because Jesus was familiar with it, and had reached a point where he could use the powers which this knowledge gives, that he proclaimed to the world that he and the Father were one; an assertion which has led many earnest Christians to believe that he was God, the Creator of the universe, when in truth, he was the first born Son.

Man, being crystallized thought, created from the life elements of God, and being endowed with mind power drawn from the mind through whose instrumentality he came into existence, has, therefore, powers such as are possessed by his Maker, but limited in degree,—powers to create images endowed with life. It is this power to create mind pictures endowed with life and capabilities of growth, that carries out the thought expressed by God when he said, "Let us make man in our image, and after our likeness." Therefore man, who is created by God in his image, has the power to create in his mind images, which, being sent forth by the power of his will, become living

entities. In producing pictures, the mind of man works just as the mind of God works. Such is our belief, at least; and we also believe that the knowledge we obtain by studying the finite mind, is the only guide that, in his present state of development, man can have to the workings of the Infinite Mind. Certainly no individual exists who can understand the mind of God fully. We can gain no understanding of it except by comparison; and as the mind of man is limited in its scope of observation, it follows that, no matter how high and spiritual he may become, his power to gain an understanding of God will be limited. Man must ever remain finite; God, infinite.

The world with which we are familiar, through the medium of the five physical senses, was very different in the beginning from what it is now: being a deific spiritual thought created from mind elements, it was invisible,—at least to the physical vision. This period of time marked the beginning or first day, or cycle, of the existence of our planet. It was, as Moses expressed it, "without form and void." It, however, contained life, and was endowed with almost unlimited possibilities of growth, by reason of the elements composing it having been drawn from the ocean of deific mind. Its end, therefore, is beyond the capacity of human comprehension.

Moses undoubtedly had a clear conception of the plan of creation, and understood the different periods, or, as he calls them, days, through which our earth must pass before the ultimate purpose of the Creator will be fulfilled. He called the periods of time days, in order that his hearers might understand that certain periods of time were necessary to ultimate certain fixed objects, so that the final result could be ultimated. He tells us in his account of creation, that in the beginning the earth "was without form [shapeless and probably invisible] and void [empty, or without organized life]." It was, however, under control of the mind that created it. It was composed of life elements which were constantly in a state of motion; for life is always active, inertia means death. It came under the law of polarization, which, being negative in character, forced the atoms toward a common center. As the atoms were forced toward the center, circular motion resulted, caused by the centrifugal force opposing the one of polarization. As the atoms were forced together they cohered, or became joined each to the other, as it were, and as time rolled on the elements

became more dense, until at last they reflected light, and the result was a nebular world.

Moses refers to the nebular world, when he says, "And God saw the light, that it was good." Genesis 1. 4. Bear in mind that nothing is said about any living creature seeing the light, save its Creator. Having assumed form, the life constituting the divine thought began to manifest as individual entities. It is an absolute law, that an organism, whether great or small, that has once been impregnated with the subtle principle of life, will, when proper conditions exist, immediately begin to produce living entities, composed of the different life cells, and this continues until the organism disintegrates and returns to the elements from which it came. When the change called death takes place, whether in man or beast, all the life which has given vitality and vigor, does not leave when the master vacates his earthly temple. A part remains, and, as the fifth principle (Fermentation) begins to manifest, the life principle becomes, as it were, freed, and the different atoms take on form, which manifests in thousands of individual entities, each entity possessing sufficient of the divine mind to give it the power to gather elements of such a character from the surrounding ocean of life that it continues to grow in understanding and ability to express the mind from which it came, until, after countless ages have passed, man will be the result. Such are the workings of evolution to-day, and the same law applied in the world millions of years ago; for God's laws do not change: He is the same yesterday, to-day, and forever.

The spirit contained in the thought of God, became living, conscious entities, clothed with material elements. These entities lived their allotted time, gaining necessary experience, and then forsook their earthly tabernacle. After these spiritual entities quitted their temporary habitation of clay,—in order to take on more highly developed physical organisms in which to express the accumulated experience,—their cast off material bodies in time became solid earth. True it is that we continually tread "upon the ashes of the dead."

All things came from God, or Spirit. Involution is the power that carries spirit downward into matter, where it meets the currents of evolution and is carried upward toward the fountain from which all life came and to which it must return.



When a divine atom of Deity descends into matter, it is apparently lost in the great ocean of ever active life which fills the universe: but such is not the case. It remains always subject to law, and is continually under the guidance and is ever watched over by the Father, and in time, as it gains experience and therefore knowledge, it begins to ascend, until it manifests on earth in human form, a being possessing wisdom and understanding: a spiritual son, well worthy to represent his divine parent as a builder, or creator. Thus it was in creation or world forming. The life of the All was carried downward until it was expressed in the lowest conceivable form of organic life, which, being subject to the law of evolution, gradually ascended through all the different grades of existence until primitive man was the result.

The most highly developed of primitive man, we are told, was Adam. He stood as the father of the present race, by reason of his being the first spiritual germ to reach the first step in man's ultimate destiny,—the intuitional period. Although he was the father of the race, compared with the intellectual giants of the present age Adam was but a child. The Adamic race, being but children, were nurtured and protected by the divine Mother, whose offspring they were. All nature, because of the youth of the planet, was in a virgin state. The earth produced a superabundance of the elements required to sustain these children of nature. It was not until after "the fall" that man was compelled to earn his bread by the sweat of his brow. These primitive men were children of nature in every sense of the term. They lived absolutely under the guidance of God, and were controlled wholly by the mother principle, which shielded them from all the evils of which intellectual man appears to be the natural inheritor. This mother principle is the same whether manifested in the fiercest beast that lurks in the dense jungle, and kills in order to protect its offspring, or in the most highly developed female organism on earth, who sacrifices her spiritual attainments, in order to provide for home and family.

Living as these primitive people did, close to nature, their intuitions enabled them to understand the promptings of the Spirit; they, therefore, obeyed and followed the guidance of God. God being a Father to them, they had no care as to the future: and, having no conception of the wonderful possibilities of mind

latent within them, were content to live in the Edenic state of purity and innocence. But alas! being still under the dominion of the ruler of material life, the god of creation, they had not risen above the law of generation; and, coming under this law, they gradually sank into the physical senses, and thus lost the intuitional power which enabled them to receive direct guidance from the Spirit. As man lost the powers of intuition through generation, he will once more gain them when he understands and works to ultimate the laws of re-generation.

In their age and generation this was wise and right, and such was the intent of the Creator. The world being in an infant state, was to be peopled, and this could be accomplished only by generation. It is well, however, to remember that the patriarchs of old first regenerated their bodies by living a continent life for a hundred years or more before they begat children, which accounts for the great age they attained. Man must suffer in order to learn righteousness, and the only way these primitive people could rise to a higher state, and gain powers, was through becoming acquainted with law from actual experience.—for this is the only method of obtaining knowledge. Man was destined to mature and develop, in order that he might be able to receive his inheritance, prepared for him from the beginning. His inheritance is a kingdom. He is destined to become a conqueror, a ruler, and to become so it is necessary that he should understand the law and comprehend the principles and factors governing creation. He must, therefore, develop mind, will, and discrimination, and ultimate in himself these powers. They alone will enable him to gather of the spiritual ether which surrounds our planet, and which directly affects the man who is to represent the intellectual-spiritual age.

The intellectual-spiritual man, who is to live in the new age that has already dawned, must be able to incorporate into his being the twelve qualities of the ether which represents the mind of our planet; to do this every part and function must be vivified and brought into perfect harmony with the creative mind. To accomplish this Herculean task, man must have mind power sufficiently unfolded, a physical organism sufficiently developed, and a soul sufficiently spiritualized to see the need of being united with the Father. Primitive man, although having these powers latent within him, lacked the

experience which alone could develop them, therefore did not manifest the high order of mental powers which his direct descendants possess. Nay more, his direct descendant, the intellectual-spiritual man of to-day, is he himself, who, through successive embodiments, during age after age, once more finds himself manifest and clothed in the form of modern man.

The intellectual-spiritual man of the 19th century is ready to receive the knowledge which will permit him to live in the higher spheres. The accumulated experiences, which his many earth lives have brought to him, have endowed him with wisdom and understanding, and have given him a spiritual comprehension of the purpose and will of his Creator, which are the prerequisites of sonship, or the at-one-ment with God. Man is now to be admitted into the Father's temple: a spiritual temple, not fashioned by the hands of man, but by God himself. He is to be united with a spiritual body: a body formed after the pattern of the god-man of the heavens. This living temple, foreshadowed by Solomon when he builded the house of God at Jerusalem, is to last throughout the countless ages yet to come. It is to be made up of living souls and a light will ever radiate from it, and serve as a beacon to light men from a sin-cursed world to a place of rest, where the wicked cease from troubling, and where each one will know God. This glorified body is the result of the experiences of all the ages from the beginning of our planet's birth,—the ages of sin and sorrow through which it has passed. Physical man, made spiritual, will now have ultimated his earthly mission, and will stand ready and waiting for the Father's command, "Come up higher, my well beloved, where wondrous fields of unexplored knowledge await my children." Come, friends, leave a world of sin, and prepare yourselves to be children of God, who is ever ready to receive all who will entrust themselves to his loving care.

To be an initiate in the spiritual temple of the Holy Spirit, man must be regenerated: regenerated from all the sins of earth life, made new, washed white, and clothed in the garments of the Spirit. He must be a conqueror in the truest sense. The appetites, carnal desires, loves and hates, must all become subordinated to the interior man, the true son of God, the immortal, divine spark which cannot die, but which continually grows in power, wisdom and understanding, until man

is no longer human but divine. Then the purpose of God when he created the world will have been ultimated. Then the heaven-ordained son will be one with the Father; the Christ within will be manifest; the earth will be redeemed.

To ultimate the above condition is the work of the men and women of the present age, who have presented to them the grandest truth and the greatest opportunity that has ever been offered to man since the world was created.

Dear readers, do you feel that you can accept these truths, or are you satisfied to remain among those who run after the vanities and delusions of earth? If you are not ready to accept them, it is well, it simply indicates that your soul is still immature; if you are ready, then know this, that, if you dedicate yourself to God, and live up to the covenant that he gave to us in the wilderness of Sinai, your road will be made plain, and you will be led by the Spirit of Truth into the highway of holiness, into a life of righteousness and peace.

(Conclusion.)

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### ABSTRACT LOGIC.

God is. He was not, will not be.

Eternal, infinite, the All-of-being He;

All else is void, yet void of Being none.

Beginning, ending, to infinitude are one.

To think is but to be, for being is but thought;

The Unit is the all, without the Unit naught;

Thus mind, and time, and space in All-of-being blend.

They always were, and are, and nevermore will end.

To die is but to live, of broader life the cost;

The present holds the past, for nothing can be lost;

Months, years, and centuries in endless cycles run,

Divide and subdivide, and still you have but One.

What has been is to be; what is will ever be;

Omnipotence extends, yet all unchanging He;

The universe evolves to fold creation in

By all-embracing laws, complete ere they begin.

The new is ages old; the old is ever new;

The real is never seen; the seen eludes the view;

Soul is of life a part, but life the all of soul,

Yet soul and life and death comprise the mystic Whole.

PAUL AVENEL.

## THE CYCLE OF RELIGIONS.

BY W. P. PYLE.

The fourth principle, Cohesion, is that which sustains and binds in form. Its manifestation is the strength that resists change of form. In the physical body, it resides in the breasts, which nourish and sustain; in public life, it appears as conservatism; in man's character, as egoism,—not in the sense of pride and intolerance, unless the egoism is perverted, but in the maintenance and assertion of the ego.

We find its correspondence in those religious systems whose teachings, practically applied, so strengthen and intensify the ego in man, that he is unable to rise out of a consciousness of self, as a separate entity, into a consciousness of his oneness with the whole. The various religious systems of the Orient, and Theosophy, that western fragment of Buddhism, are exponents of this fourth principle; and, by turning so entirely from the thought of the divine Son to that of the Mother, the Roman Catholic Church has passed from the principle of Order to that of Cohesion. In many ways is she the "Mother Church," and, like a mother, she is controlled by the principle of Cohesion, which forbids any advancement which demands change of form. However, the esoteric teachings of this church are not given to the world, as, to a great extent, are those of the Oriental systems. These Orientalists teach that the ego should be so trained and developed as to be master of the creative forces; that, by entire concentration upon his own interior powers, these forces, in accordance with certain laws, become subject to his will.

The religion of divine Order, which the Christ came to establish, also teaches that man must take command of the forces of nature: for Jesus said, "He that believeth on me, the works that I do shall he do also: and greater works than these shall he do." John xiv. 12. Jesus commanded the wind and the waves, and they obeyed him, he commanded the sick to be heal-

ed and the dead to arise, and his will was obeyed; thus proving that the elements of nature, and the life forces within and without the body of man, are subject to his command.

But, in contradistinction to the religions of the Orient, the Christian religion, that embodying the principle of divine Order, teaches that man takes the dominion by right of his divine sonship; that it is by the power of the Father working through him that he takes control of all nature. During his ministry Jesus emphasized this truth many times: "Verily, verily, I say unto you. The Son can do nothing of himself" (John v. 19); "The Father that dwelleth in me, he doeth the works" (John xiv. 10); "I can of mine own self do nothing, \* \* \* because I seek not mine own will, but the will of the Father which hath sent me" (John v. 30).

The religions of the East teach, that by concentration of his will, and by a knowledge of certain laws, man may not only take control of the forces of his own body, but those of nature by which he is surrounded. By certain Yoga training they "stimulate the psychic powers out of the normal state of latency, and gradually fortify them up to the point of mastery over nature's finer forces."

This mastery over nature's forces means the capacity to work miracles: that is, to cause those forces to do their work at the time and at the place which the controlling will may command, whether or not it be the time and place chosen by nature. Again, this mastery means to cause the life forces within the individual himself to suspend operation, or to continue it beyond the ordinary course of nature. This is the teaching of Eastern philosophy; how far its methods will enable the aspirant to accomplish these results, we do not presume to say.

In Sir Edwin Arnold's "Light of Asia" we read: "In the beginning darkness was and Brahm sole meditating in the night." This corresponds with the words of Moses: "And darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." The idea, that by the meditations of Brahm in the darkness, thoughts were formed which crystallized into the material creation, is identical

with the Mosaic account of creation, which declares that God created all things by his word.

A word is a thought expressed and sent forth. Moses gives the order of the words, or the expression of thoughts formed in the Creative Mind while meditating in that darkness. In the account of these successive stages of creation, we find a repetition of the words: "And God said, Let there be \* \* \* \* and it was so." Evidently this being whom the Orient calls Brahm is one with him whom the Hebrews call Elohim, and whom the Christians call God, the Creator; and the forces of nature are the substances of the Creative Mind moving in accordance with his will. We thus see that Brahm, Elohim, the Creator, in creating man like himself, has endowed him with the power to control these creative forces according to his will; and the words of God the Creator to the people of Israel (Isaiah XLIII. 24), "Thou hast made me to serve with thy sins," indicate man's capacity to even use these forces contrary to the Creator's will and purpose.

It is true that a man may, in a measure, rule the mind that created him, even as a thought of his own creation may rule him. In a certain sense, he may turn the forces of nature according to his will, apparently no longer the helpless victim of circumstances; but to do this he must train and assert the ego, the selfhood; he must realize his power to sustain self by the application of the principle of Cohesion, directed by his own will, according to his own knowledge and wisdom, and for the accomplishment of his own purposes, regardless of the purpose of any other will. Thus we see that the religious systems to which we refer, unlike the religion of the Christ, the divine Son, manifest the principle of Cohesion in the maintenance of the ego, or individualized form.

The fifth principle, Fermentation, is that which destroys the form that has lost its vitality. It is the disturbing element. In man it is manifested in struggle and restlessness, which continually attacks until it destroys that form which embodies less of truth than it should possess. This principle is active in the beginnings of every movement. Especially is this true of the Esoteric movement, which, by the assertion of convincing truths

and an unwavering confidence in the Source of its power, will ferment until it destroys the old; and, upon the old foundation of underlying truths, it will prepare for the building of the new superstructure, the Eternal House. But "we know in whom we have believed," and, as said he "who spake as never man spake," "The Father that dwelleth in me, he doeth the works." So we realize that it is "not by might, nor by power, but by my Spirit, saith Yahveh."

Man may stand as master among the forces of nature, for the purpose concerning him was that he should have the dominion; yet we realize that he whom men call Brahm, Elohim, and the Creator, is but the creative (generative) function of Him who says, "I will be what I will to be, that is my name, and I know not another power." He it is—that Spirit that is holy (separate) from the work of creation (generation), whose servant is Brahm, Elohim, the Creator—whom we, while gaining the mastery over the creative forces within us, worship and serve, saying, as said the man of sorrows, "Not my will, but thine be done," and "Be it unto me according to thy will."

Those of this higher life may gain the powers of which the Orientals teach, they may walk the earth as masters of the creative forces, but with Brahm, with Elohim, they are fellow servants laboring as instruments for the accomplishment of that Will beyond; and the accomplishment will be by the power of that Will within them. They of Cohesion maintain their selfhood as masters; these of the Fermentation, having gained the mastery, give up their selfhood to Him whom they serve, and in his hands become as clay in the hands of the potter, even as he of whom it was written, that, after he had put all things under his feet, he surrendered the dominion into the hands of the Father.

It follows, then, that he who belongs to this new and higher age, while he may have gained power over the creative forces of nature, will not use them for the accomplishment of his own purpose. He may be hungry, yet will he not, by the power of his word, make bread of stones. A dear friend may be sick and suffering, and by a word he may heal him; yet he recognizes that the forces of nature are serving the same Will that



he obeys, and unless he receives from that Will the impulse to speak, the word is not spoken, and the loved one dies : he moves not. He may receive the word to go forward, and sees that to do so is certain death, yet unhesitatingly he goes. He sees himself as an instrument through which certain forces, impelled by the Infinite Mind, operate : for this was he created, — simply to serve. He may rise in knowledge, power, and wisdom, until he is able to create and govern a world, yet he remains a servant. He attains eternal life that he may serve forever.

For, reasons the Esoteric student who has dedicated himself and all that he is, has, or hopes to be, to his God, the Holy Spirit, He who created me, had an object in view in that creation, and to learn to know that object and to labor for its accomplishment, is my whole duty. Therefore, disregarding self and all else, he serves faithfully and willingly for this ultimate : and, seeing that as the work advances the ultimate recedes, he knows that he serves forever.

When Transmutation, the sixth principle, is established, all old things will have passed away, and all things will have become new ; for Fermentation will have destroyed the old order, and upon the age-lasting foundation of eternal truth the new will have been builded. Voices will be heard saying, " Now is come salvation, and strength, and the kingdom of our God, and the power of his Ancinted ; " for the anointed ones shall be kingly priests unto God and shall reign on the earth.

The principle of Transmutation, as it is manifested in the physical body of man, changes the seed into " the water of life, clear as crystal," which rises from the sex function and becomes the sensing element within the body. So those belonging to that system to be established after Fermentation has done its work, will realize that all old things have passed away, simply because they have risen out of the generative function of the Infinite Body, into the Body itself, and have become consciously one with it,—one with the Father. They will fully realize the words of him who was the first of the ripe fruit of the earth : " I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father." John xvi. 28.

The seventh principle is Sensation, and its correspondence is physical sensation. All sensation is caused by thought, and, inversely, thought is caused by sensation. As by thought all things are, and were created, we may assume that, when the system corresponding to the principle of Sensation is established, it will be the era belonging to those who, rising into the creative energies, sit as gods, creating and controlling worlds; as said one whose whole being was subject to the will of the Father, "All power is given unto me in heaven and in earth."

(Conclusion.)

#### DRIFTING.

His form was bowed and his eyes were dim ;  
 The beauties of Nature were naught to him ;  
 His face was furrowed by strife and tears,  
 And bore the sad impress of wasted years ;  
 While the storm wrecked bark he sought to guide  
 Was drifting, rudderless, with the tide ;  
 Drifting, drifting far out from the shore ;  
 Wave washed and rudderless evermore.

Years in the past, when his life was new,  
 When ocean was calm and the skies were blue,  
 And music re-echoed its softest strain  
 In the dreamy murmurs of Love's refrain ;  
 He launched his boat, and blithesome and young,  
 The peans of hope were the songs he sung,  
 As drifting, drifting beyond the bar,  
 He mounted the waves for an isle afar.

He freighted his barque for the Isle of Souls,  
 Unmindful of shallows, rocks and shoals ;  
 Forgetful that tempests arise and sweep  
 The slumbering surges from caverns deep :  
 Till broken, rudderless, rudely tossed,  
 By wild waves shattered, the anchor lost,  
 He now is drifting beyond the bay,  
 To the fateful shadows not far away.

U. D. THOMAS, M. D.

## THE EVERLASTING COVENANT.

BY H. E. BUTLER.

When God had given his name to Moses, with the injunction to go and deliver Israel from Egyptian bondage, he instructed him to say to Israel, "This is my name forever, and this is my memorial unto all generations." The comprehensiveness of these words is unmistakable; and if there is any truth in the word of God, and we believe it to be absolute truth, then this name is never to pass away. Another prominent fact in connection with this name is, that, by the law of God, it belongs exclusively to the covenant; for we have reason to believe that it was never written until God wrote it with his own finger upon the tables of stone which contained the covenant, the ten words that God gave from Sinai's burning mountain.

We think it is very evident that God took his name out of the mouth and even from the memory of the children of Israel because they were no longer under the bond of the covenant, but had separated themselves from him and had become as the nations; and no one can take that holy name without taking upon himself the conditions of the covenant and all its responsibilities. Those responsibilities are far greater than any one at the present day imagines, as we shall see when we consider the remainder of the covenant.

This covenant is not an arbitrary declaration: it is a formulation of law. It was given by the same God (Power), which, by a thought, a word, created the universe. That word contains potentiality in so far as it is accompanied by the will of Him who gave it expression. The will is the ultimate or conclusion of a thought, that which leads out the thought into action because of conscious faith,—faith, an inner consciousness of ability to cause to obtain, to produce, that which the mind has decided to accomplish. This name is the will of God, and also the law of God, which find expression in all nature; therefore no one can receive the name, which is the power of the

will of Him who created the universe, unless he receives this covenant, because, as we have seen, the covenant comprehends and expresses God's purpose in creation, and especially in the creation of man.

Just as soon as man takes this covenant upon himself to obey its requirements, he places himself in harmony with the divine purpose; and, as God never changes, wherever and whenever one takes the attitude of submission to, obedience to, harmony with, that purpose, as a natural result he receives the powers belonging to that attitude, which are the powers of that great name, the power of the will of the God of the universe. We therefore repeat, that no one can take that name who does not live in harmony with the will and purpose, that is, who does not receive this covenant as the law of his life.

This was the secret of the power of Jesus the Christ, and this is why he said, "I have manifested thy name unto the men which thou gavest me out of the world" (John XVII. 6). It was because of that name that the winds and waves were obedient to his command. By and through the powers obtained from the hallowing of that name came all the prophecies of the Old Testament.

The name appears throughout the entire Old Testament Scriptures; but, as we have shown in the first part of this article, it was taken out of the mouth of Israel, so that it never occurs in the New Testament writings. However, Jesus often referred to it in forms like this: "The works that I do in my Father's name, they bear witness of me." John x. 25. When he was praying for his disciples before his departure from the world, he said to the Father, "I have kept them in thy name." That he hallowed that great name is seen by his words in John VIII. 29: "He that hath sent me is with me: \* \* \* for I do always those things that please him."

As we have seen in the consideration of the covenant, the ten commandments, Yahveh promises to be the God of all those who take that covenant and keep it, the first requirement of which is that they shall have no other God, or, in the language of the prerequisite that God sent to Israel, that "they shall obey his voice indeed." This obedience is to hallow that holy name.

Jesus emphatically denied having come to destroy the law or the prophets, all of which revolve around this holy covenant. He adds, "I came not to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." In these words is found the assertion, or at least the strongest inference, that he declared himself to be the messenger of the covenant; for if his mission was that it might be fulfilled, lived up to, then that of itself made him its messenger. While he did not, at any one time, take up the covenant in its literal words and in its order, yet he did take up its essential points, and those that were least understood by the people, and carried them to greater ultimates than they had ever thought of.

After noting what has been said in the previous number of this article on the words and meaning of the covenant, if the student will read Christ's sermon on the mount, he cannot fail to recognize in every line of it the carrying into spiritual and legitimate ultimates the essential principles of the ten words of Sinai; for in God's promise in the first declaration, and in his requirement in the second, is really comprehended and embodied all that follows. The Father's name and its embodied promise is the taproot of the tree, the requirement that they should have no other power in which to trust was made the trunk, and all other specifications were the branches of the tree.

Let the reader observe the results, as portrayed by Jesus, of believing God and accepting his name as a covenant promise to be their God, their power, the only thing in which they should trust. Read Matt. vi. 19-31: it abounds with utterances like these: "Lay not up for yourselves treasures upon earth." "Why take ye thought for raiment? consider the lilies of the field, how they grow; they toil not, neither do they spin." Verse 31 is translated in our version, "Take no thought, etc.:" but the Greek properly rendered would give, "Do not think anxiously about, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles—or nations—seek :) for your heavenly Father knoweth that ye have need of

all these things." Thus he brings to light the fact that his covenant people are to be anxious for nothing but to know and do the will of their heavenly Father.

The very corner stone of the Christian religion is—in the language of modern church people—the giving of one's heart to God, which means simply the dedication of one's life to the service of God; and this, all will admit, is the central thought of the teachings of Jesus, and the all-embracing and all-expressive covenant of Sinai. Again, the entire teachings of our Lord were repentance, conversion; that is, change of mind and of purpose from doing one's own will to doing the will of the Father; and this was simply a repetition of the thought that, prior to the giving of the covenant, God sent by Moses to Israel: "If ye will obey my voice indeed, and keep my covenant."

Thus Jesus was manifestly the messenger to which Moses referred (Deut. xviii. 18, 19): "And I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it will come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." That Jesus was this Prophet we believe all Christians unite in believing.

As the very last utterance of the Prophets, in Mal. iv. 4-7 we have these words: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with all the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." These benedictory words of the Old Testament carry with them a warning against just what, to a great extent, has occurred in the Christian world of to-day,—the turning from the law which God committed to Moses for *all* Israel; and in the reference to Elijah, we find the promise that the time would come—and has it not already come?—when he would send one to again turn the hearts of the children to the covenant of their fathers, that they may be-

come saviors of his people and avert the smiting of the earth with a curse.

The word "Elijah" is expressive of both the name and the covenant. The Hebrew form is Eli-Yah, which, translated, means "Yahveh is my God." Thus this promised messenger is one who has taken the covenant, and has accepted and is living in the powers and realizations which come to one who is wholly under the control and guidance of the Spirit of Yahveh. It was because of this that Jesus spoke so indefinitely concerning John the Baptist: "If ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear;" implying that, if they did not receive it, Elias had not come, but if they did, then he had come to them.

Jesus came preaching the law and the prophets. In no case did he condemn them, but always condemned those who did not hear and obey their teachings. He did not come under the censure that to-day rests upon a portion of the Christian world, who declare that the law and testimony are abrogated, that they are no longer binding. God said concerning these (Isaiah VIII. 20): "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." In the last book of the New Testament, that Revelation that was given to John for the Church, we read in Chap. XI. 19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament;" thus showing that what "God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before him."

But, alas! there are some of God's people and their teachers who do not fear with one stroke to wipe out the law and the prophets: in certain directions the advisability has lately been discussed of doing away altogether with the Old Testament. How little do they comprehend the words of God by Malachi (III. 6): "For Yahveh changes not; therefore ye sons of Jacob are not consumed." This declaration expresses the fact that what he does is forever, that he does not change, and that, because of his purpose being established forever in the sons of Jacob (which literal sons we are), they are not consumed:

that is to say, that the covenant made with their fathers will be established in them, and they will never be "consumed." Read, in connection with this thought, Ezekiel xx.

We would ask those who would do away with the Old Testament, what Jesus meant when he said: "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24)? Observe that he here covers several points. He declares that he was sent to no one but to lost Israel. Now, Israel did not mean the house of Judah and Levi and the half tribe of Manasseh that were then in Jerusalem: for they did not receive Jesus as the Christ, and have not done so to the present day. He knew that they would reject him; for sixteen hundred and eighty-nine years before his advent, it was prophesied that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be." Gen. xl. 10. The physical sceptre did depart from Judah, but the lawgiver has not yet departed.

Evidently the word "Shiloh" referred to one who should come as a gatherer and a leader of the people: because Shiloh was, as it were, the gate by which Israel entered the promised land, and the prophecy just quoted said, "Unto him shall the gathering of the people be." Now that gathering has not yet taken place, and Judah is still the lawgiver, in the sense of guarding with most jealous care the original form of the Old Testament Scriptures, including the covenant.

At the time Jesus declared that he had come to none but "the lost sheep of the house of Israel," Israel was scattered among the nations and was lost as a people. Even after many of the Israelites had been lost among the nations, Ezekiel (xxxvii. 16) prophesied of them: "Moreover, thou son of man, take thee one stick (rod or sceptre), and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand." And in the same chapter, beginning with verse 26, he says, "I will make a covenant of peace with



them," which he goes on to prove with promises, and ends by declaring the great covenant given in Horeb: "I will be their God (Power), and they shall be my people."

Thus God pursues his covenant people with the word of his covenant; and "the messenger of his covenant," the Lord Jesus and his Gospel, has pursued Israel from Palestine until, as the Teutonic and Celtic races, they came into the north of Europe as bare-legged savages; and only they and their descendants have received the Gospel and have constituted what is known as the Christian world. And here in "the wilderness of the people" is to be fulfilled God's declaration: "And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Ezekiel xx. 35-37.

Here in "the wilderness of the people," as the historian Bancroft calls America, God's Everlasting Covenant will be ratified with the house of Israel and the house of Judah combined; for he will send forth his angel and "seal with his name" twelve thousand each of the twelve tribes of Israel. When this has been done, then will the work for which the Lord Jesus came to earth have been accomplished, and not before.

(To be continued.)

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#### TO-DAY AND TO-MORROW.

To-day Thou givest me duty,

To-morrow it may have passed,  
There cometh a grand opportunity,  
But never it cometh to last.

To-day Thou hast laid before me

A road that is rugged and steep,  
To-day Thou hast given me strength to climb,  
Or to wade through the valley deep.

To-day is the time for action.

To-morrow is ever too late.  
For to-morrow finds but a wasted life,  
And a grumbler at ill planned fate.

But go when the duty calleth,

And grasp all the gifts by the way,  
To-morrow shall yield its laurels of love,  
Unhampered by ghosts of to-day.

FANNIE FULLERTON.

## THE SEVEN CREATIVE PRINCIPLES.

EIGHTH PAPER.

BY H. E. BUTLER.

TRANSMUTATION, THE SIXTH OF THE SEVEN PRINCIPLES.

Transmutation is brought about by the six primary principles being so combined as to produce what has been denominated "spontaneous combustion,"—fire. Fire, as the great decomposer of material substances, belongs to the realm of matter, on the borderline between the material and that which has been known as the immaterial or ethereal substances.

The planet earth may itself be called a great living organism in that everything that goes to make up the component parts of man's life is in the elements,—earth, air, and water,—and everything that is in them is in man's life. We read in the Scriptures that God is a consuming fire, and we answer that fire is the life of the planet. We have seen in former lectures on the Seven Creative Principles, that, by the agency of fire, the grosser elements are transmuted to those of finer substance, called life; therefore life itself is primarily drawn from the materials of earth.

In this sixth principle resides the hope of the race for reaching God-likeness; for God never changes, and his purpose was declared when he made the earth, which was to make man like himself and to give them the dominion, the control over it. But how to obtain this control was to be found in the experience of the man created from the germinal conditions of the earth. Herein lies the meaning of the words of the Nazarene when he said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." John v. 19. Again it is written, "Now are ye the sons of God."

This makes manifest what the promised dominion is, and how we are to obtain it; for when man has developed, mentally and spiritually, to where he is able to see what the Father is doing

in creation, and how he is carrying forward the work, then will he be enabled to apply in his own life and habits the laws and methods of the Father, as a means by which to refine his constitution, elevate his mental capacity, and make conditions within himself to become in deed and in truth the Temple, the House of God, the Son of God. The son is then able to turn his attention to the Father's creative energies with which he has produced in the earth, and to contemplate "the seven Spirits of God sent forth into all the earth," or the seven creative principles by which God is creating, producing, in his own likeness and image. This study of the Father's creative energies is the work we are doing in the "Seven Creative Principles;" and we know that all that the Father is doing in creation is also possible for his sons to do.

But, alas! ignorance and perversion have such perfect control of the earth, that the majority of the teachers of the people, if not teaching, are living the life of perversion, which is causing the transmutative fires to consume the inhabitants of the world. These fires have their manifestation chiefly in the sex principle, by means of which "living souls" are produced. While, to the man whose nature is distorted, the perversion of this principle appears as the gratification of the senses, it is really the destruction of all sense consciousness.

Because of this perversion, the mass of the human family are at the present time incapable of hearing and understanding the simplest exposition of divine law. Over and over again the word comes to us, and has done so for years, "THE ESOTERIC is too deep for us: we cannot understand it." And when the man or woman whose intellect is truly awakened attempts to give expression to thought, the majority of listeners manifest interest at first, but their eyes soon grow heavy, their sense-consciousness leaves them, and it becomes as if one were speaking to the dead, because of the action of their life being checked, turned into the channels of waste and destruction at the fountain-head of Transmutation, so that the seventh and ultimate principle of God's creative energies does not obtain in them.

Neither do they serve the object of their creation in any of

its functions, for children are not generated by them; on the contrary, the whole atmosphere of our planet is filled with malignant germs, producing all manner of disease in the mind and body of the human family, and all kinds of larval worms and insects, which destroy the fruits of the earth. No wonder the angel in the Revelation said to John, that he would "destroy them which corrupt (destroy) the earth." It is very hard for the pure-minded to believe to what extent the human family has fallen,—from the sons and daughters of kings and queens, down to the merest peasant. The newspapers print accounts of just enough of debauchery in high life to popularize those debasing practices in the minds of the middle classes.

Herein is seen that the greatest good that God has vouchsafed to the race is being used by selfish, sensual men and women to produce the greatest evil: for that portion of the organic structure of the race which God meets in his loving fire, intended to produce a race of men and women possessing his high and holy attributes, is used as a means not only of self-destruction, but for the destruction of all that is pure and good upon the planet.

- But enough has been said of this dark picture: let us turn our attention to what God will accomplish. As it was in the days of Sodom so, said Jesus, will it be in the day of the Son of man. Out of all the inhabitants of that degraded city, God found and saved three souls; and the angel said in the Revelation, that, in this age, he would gather, out of the hundreds of millions of the inhabitants of the earth, a hundred and forty-four thousand who would live in harmony with his law. He showed John this great company, and said to him, "These are virgins (pure ones)." It is to these we write, for we know that others are incapable of hearing, understanding, and utilizing these things.

In order to make our thought plain, we must refer once more to Solar Biology, notwithstanding we know that at this reference we meet the ignorance and consequent prejudice of many very good people. We also know that this science was given to the world by the Spirit of God: for without it, it would be impossible to understand the commonest ex-

periences of our life. When one turns his attention to spiritual things and lives the regenerate life, he will soon realize that the movements of the heavenly bodies govern creation and the work of Transmutation in his own organism, as well as in the world.

Regeneration means Transmutation, in which grosser elements are transmuted to the substances and potencies of life, the fountain and source of all sensation, thought, and, consequently, of all consciousness, from that of the material world, up to the highest spiritual realization. It was not merely a figure of speech when God, by his prophets and in his various revelations, called his people his wife; for in and through the normal action of the body of every man and woman, God is generating (regenerating) his own son, the spiritual soul.

It is a patent fact, well known to every one living this life, that every time the moon comes into the sign in which the earth was at the time of birth, new and added life comes into the organism from the Astral world, and uses the seed generated by the body as the vessel to contain it. (Remember here that we are speaking of what God is doing in the organism of every man and woman, although that person may be thousands of miles from every other man and woman upon the planet.) This new life received by the individual kindles the fires of Transmutation (called sex-passion), which continue to burn until they have transmuted the material substance, in which they have taken up their abode, into a pure crystal water ("the river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb"). When this Transmutation has been accomplished, through the activity of the brain and the activity of the soul and mind, the transmuted substance is carried up into the system, and finally finds its way into the nerve structure.

But Transmutation does not stop here: at this point the fires of life within the individual become so intense that they burn with "a violet flame," transmuting even this pure crystal water into an invisible substance so refined and etherealized, that, entering into the sense consciousness of the individual, it causes him, with all his sense faculties, to see, feel, and know Spirit,

and the aspiring soul cries, "Abba, Father." Here all the consciousness within the individual awakens to the knowledge of God, his laws, his methods, with all his love, his wisdom, glory, and grandeur.

This, then, is the manifestation of God's law of Transmutation when it is brought about solely by the operation of the Spirit of God; and man has nothing to do with the matter except to render soul and body, with all their loves, hopes, and aspirations, as a willing, passive instrument in the hands of God. From the beginning God has done a perfect work, which will produce perfect and immortal fruit if man will but cease his doing, which leads to death.

At this point it will be well for those who are studying THE ESOTERIC to turn to the October number, page 164, Vol. X. In this article they will find an exposition of the allied order of God's method of evolutionary growth in the creation of man in his likeness. The fires that burn upon our hearth are identical with and governed by the same laws as the fires that burn in our body; but, as will be seen by the law expressed in the article referred to, those fires that burn within us are of a much higher order than the fires that burn in the earth itself. Being the same, the fact is demonstrated to us, as an inevitable result, that, as soon as man has finished this cycle of his evolutionary development and has entered upon the higher, the entire earth will undergo a similar change.

Added light is thus furnished upon what was said in the reading of the Apocalyptic vision; namely, through the activity of the principle of Discrimination, the refined and spiritual qualities of the race will be taken from those who love the world and the things of the world more than God and his laws, and will be given to those who come into divine order, and they of the old order will be destroyed. In the economy of nature nothing is lost, and this destruction of the unfit by fire, the work of the finishing of a cycle, simply takes down and distributes, each to its own, all the elements which have been gathered and organized in the former age. It appears, therefore, from man's standpoint, that the end of a cycle, or age, is one of great disaster, but it is so only to the unfit structure.

Could you, with the spiritual eye of an angel, look into the organism of a regenerate man or woman, you would see there the same great changes and destruction of the unfit every cycle of the moon, and a greater and more general conflagration every cycle of the earth, beginning with Christmas day. These are two cycles within the limit of the experience of every one who is able to summon the will to live the regenerate life. God's law that deals with man is the same that works in and deals with everything in the universe: there are no exceptions made for the person of any man, but wherever and whenever one is able to perceive these divine laws and methods, and put his body and mind in harmony with them, he will inevitably obtain the results.

But the question always asked, as soon as these thoughts are presented, is, "Why have not these things been known and these conditions obtained in the past?" Jesus, when he was here nearly nineteen hundred years ago, answered this question by a quotation from Isaiah (VI. 9-12): "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land."

Here the declaration is unmistakably made, that God will shut their eyes that they shall not see, and their ears that they shall not hear, and that this will continue until this time of disorganization by the higher fires of Transmutation shall be well under way; and they are now only just beginning. If we review the record of events for the past year, the commotion of the elements, as well as that of nations, plainly point to the beginning of this great change.

Many argue that, from the time of the ancients, these great methods and laws have been known to the mystics. We admit that many of these laws have been known, and through them,

magical powers have been obtained by secret organizations; and we once thought that these ancient mystics possessed the knowledge we seek, but experience has proved to us that they did not. All the knowledge they had was included in methods by which the body was subordinated to the will and mental conditions of the individual; and through this, they made subservient many of the forces of nature. But this was only building within the individual an ego strong enough to command a few of those creative energies which were immediately within the scope of his own ability. The knowledge that is now coming forth from God is as much greater, more comprehensive, and all-powerful as the race is higher in its development and capacity of reception.

While we are correct when we say that we are now entering the age of Fermentation, yet it is the end of a cycle and the beginning of another, in which not one, but all of the seven creative principles will be brought into renewed activity, and will be caused to bring forth on a higher plane. So that what we have said in regard to Transmutation will obtain during the passage from the age of Cohesion to that of Fermentation, and what we may hereafter say of Sensation will also just as fully apply to what is about to take place in the present transit; for as surely as Transmutation, together with the other six Spirits, are active in the earth and in all that lives upon it, so surely the great transit cannot take place in one without doing so in all.

If we are allowed to speculate a little here from the standpoint of reason, we may say that we believe that the thousand years referred to in Revelation, after the gathering of the first ripe fruit of the earth, will bring us to a culmination of several cycles in one. While it will not be the great culmination that will dematerialize the inhabitants of the earth, yet it will lift man upon a plane of existence transcendently above our present imagination.

The present practical thought, however, is, that each of us should bring our bodies and minds into harmony with divine law, which is ever perfect, that thereby we may be partakers of the glorious ultimate which God has intended for all his creatures.

(To be continued)



## APPLEGATE FARM.

NOVEL COLONY OF ESOTERIC PHILOSOPHERS IN CALIFORNIA.

Frank Chandler Talks of the Aims and Purposes of the  
Esoteric Fraternity.

We publish the following from the *Toledo Blade* of December 12, 1896, as we think it will be of interest to those who are looking toward the Esoteric Fraternity. The statements are correct, except that the number of trees is somewhat exaggerated.

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The office of the purchasing agent of a large railroad would be the last place one would expect to hear the philosophy of living "far from the madding crowd," as the greatest factor in living in the highest sense of the word. And yet that is just where and what a *Blade* reporter heard in the office of Mr. Frank S. Chandler, the purchasing agent of the Ann Arbor road.

At the moment of The *Blade* reporter's entrance, Mr Chandler was making provision by telephone for a thousand cars of coal, but that small detail attended to, he wheeled around in his office chair and said:

"So you want to hear something about the Esoteric Fraternity at Applegate, which I have recently visited.

"Applegate is a station on the Central Pacific, about midway between Auburn and Colfax, in California. The Fraternity has 160 acres of hill land set out with 300 prune trees, 15,000 olive trees, 25 walnut trees, 250 almond trees, 15,000 grape vines and about 100 trees of various kinds, upon which experiments are being made. It also has 160 acres of valley land, which is adapted for gardening and fruit trees, and on which are many apple, peach, pear and apricot trees. There is a large two-story brick structure intended as a workshop, but which is temporarily partitioned into ten rooms, to accommodate members of the Fraternity. There is a frame building put up for blacksmithing and general workshop. These, in addition to several cottages scattered over the two ranches, make up the sum total of facilities for accommodation at present.

Admission to the Fraternity is not a matter of finance.

The applicant who occupies the proper mental and spiritual attitude and who has not a dollar to contribute to the general fund, is as welcome as the one who brings in his millions. It matters not whether he or she has much or little, the admission fee is all our worldly possessions, great or small, except household furniture, clothing, and personal belongings of all sorts, such as tools, library, or instrumentalities that belong to avocation or profession. The Fraternity furnishes all the necessities of life, and officers and members all fare alike. It feels that the above is absolutely essential to make the requisite conditions for the attainments.

It is useless for any one to go there for a home, congenial associations merely, or for any other object save the one for which this Fraternity was organized. If they do, they will find there is an interior power which they cannot withstand, and will therefore be necessitated to go away. The only ones who can succeed are those whose purposes are one with those of the Fraternity, and who are so determined to reach the high goal set before them, that they would sooner lose the physical body than to turn back.

"This, at least, is a body of people gathered together having one object and one purpose, ready to sacrifice everything for the accomplishment of that purpose, and having well defined methods for obtaining the results desired. For years past there has been much said of co-operative associations, socialism, and colony movements with varied aims, but the Esoteric Fraternity has none of the objects or methods of such organizations. The Esoteric teachings have been before the world for nearly ten years, and those who are acquainted with them know that they have presented methods for elevating man and woman to the highest attainment; and all who have been practicing the methods and laboring for the highest attainments find they reach a point in their experience where, in order to advance further, it becomes necessary to be separated from corrupt, selfish, combative and diseased associations, and to be placed under circumstances in which they can give their entire mind, strength and efforts to fitting the body, mind, and soul, so that they can become perfect instruments for the Spirit of God to use in establishing divine order among men."

## A MORNING GIFT.

BY ELSIE CASSELL SMITH.

It was late in November of 1895, and Autumn, like a gentle guest, still lingered lovingly with us, as if loth to say farewell. The pensive-eyed pansies and pale yellow chrysanthemums, in the deserted shrubbery, told of her benign presence; though the austere, unbroken gray of the clouds and the sharp frosty air heralded the fast approach of Winter.

I awoke one morning in the early twilight to hear the wind sighing plaintively in the leafless grove; and, turning in my bed, I lifted the dainty drapery that hid my view of the world outside. Oh, what a different world it was!—a white, white world. The ancient traveller had arrived at last, and he was no ungenerous guest; for his introductory gift had been a thickly woven mantle, more soft, more fair than richest ermine. It was as if he would protect our helplessness from his rude and forceful ways, that we might not be startled into ungrateful aversion to him.

But with my first knowledge of his majestic presence there unfolded in my mind a new conception, like a clearly written scroll when the seal is suddenly broken. The breath of poesy had touched me, and I hastily rose and sought my desk, where, as fast as my pen could move across the page, I wrote the following verses. At their close I returned to my toilet, and by the time it was completed, I could not remember one line that I had penned. The picture had utterly faded, and I read my own verses—if I can call them my own—as if I had never seen them. Had I endeavored to criticise them, I might have changed their arrangement a little, but I have preferred to leave them as they came, "hot from the pen."

### EMPTY ARMS.

The Wind is chanting a lullaby,  
Hark to his sigh!  
Is he not hushing the flowers to sleep,  
Folding them close in a winding sheet,  
Covering them o'er as it falls from the sky,  
Will we not miss them, you and I,  
Through Summer's sleep?

The Wind is murmuring a lullaby,  
 List to his sigh!  
 Have we not laid a white flower to sleep,  
 Folded in garments fair and sweet,  
 Pressed on her mute lips our last goodby?—  
 God knows we miss her, you and I,  
 Through her long sleep.

The Wind is whispering a lullaby,—  
 Nay, do not sigh!  
 Perhaps he is lulling our flower to sleep,  
 Down in Earth's cradle, still and deep.  
 Hush! you will wake her with your cry,  
 We must be patient, you and I,  
 She will not always sleep.

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### THE PAEAN OF PEACE.

With ever some wrong to be righting,  
 With self ever seeking for place,  
 The world has been striving and fighting  
 Since man was evolved out of space.  
 Bold history into dark regions  
 His torchlight has fearlessly cast.  
 He shows us tribes warring in legions  
 In the jungle of ages long passed.

Religion, forgetting her station,  
 Forgetting her birthright from God,  
 Set nation to warring with nation  
 And scattered dissension abroad.  
 Dear creeds have made men kill each other,  
 Fair faith has bred hate and despair,  
 And brother has battled with brother  
 Because of a difference in prayer.

But earth has grown wiser and kinder,  
 For man is evolving a soul.  
 From wars of an age that was blinder  
 We rise to a peace girdled goal.  
 Where once men would murder in treason  
 And slaughter each other in hordes,  
 They now meet together and reason,  
 With thoughts for their weapons, not swords.

The brute in humanity dwindles  
 And lessens as time speeds along,  
 And the spark of divinity kindles  
 And blazes up brightly and strong.  
 The seer can behold in the distance  
 The race that shall people the world—  
 Strong men of a godlike existence,  
 Unarmed and with war banners furled.

No longer the bloodthirsty savage  
 Man's vast spirit strength shall unfold,  
 And tales of red warfare and ravage  
 Shall seem like ghost stories of old,  
 For the booming of guns and the rattle  
 Of carnage and conflict shall cease,  
 And the bugle call leading to battle  
 Shall change to a pean of peace.

ELLA WHEELER WILCOX.

## KARMA.

BY H. E. BUTLER.

The Oriental as well as the Occidental teachers of the doctrine of Karma, as a corner-stone of their philosophy, hold, according to letters in our possession whose signer's names are followed by "F. T. S.," that the life of regeneration which we teach is a dangerous one, because, they say, if one restrains the sex passions, those desires will continue within him and disastrous results will follow, such as, softening of the brain, malignant eczemas, etc., etc.; and also that he is damming up within himself unsatisfied desires, which, in another incarnation, will rush forth with overwhelming violence.

Now there would be truth in all this if the individual were forced by the will of another to live a continent life, and if, like a hungry man, he continually thought of the good things denied him, and ardently desired them until the mind became unbalanced by the subject; but when he lives that life by his own will and desire, then no such imaginings exist; on the contrary, even the imaginations and desires natural to those who lead a life of gratification will be eradicated from the entire mental action. If, however, the indulgence of these desires is continued, then it is clear that, instead of the mind being purified, as the writers of these letters hold, the opposite condition obtains.

We have recently received a letter signed E—H—, F. T. S. European Section, criticising the article on "Karma" that appeared in the December number of this Magazine. By several quotations from well known Indian and Theosophical works, E—H—attempts to prove that we made "unjustifiable remarks" regarding the tenet of "Karma," as held by Theosophists.

The first quotation, from "The Bhagavad Gita," is as follows: "Triple is this gate of hell, destructive of the self—lust, wrath, and greed: therefore let man renounce these three." It must be remembered that this extract is from one of the ancient books of Hindu Scriptures, and the statement is unguarded.

and, therefore, susceptible of interpretations to suit the idea of the one who uses it. For instance, we are not told how to renounce lust and to eradicate it from the system, and the interpreters of the text may say, "These things are in our Karma, and must be worked out: and to do this we must gratify them until they become loathsome." Not that we believe that the writer of this precept had not an exalted idea of true purity and goodness, yet how easily such aphorisms become perverted!

It is evident that, as early as the time of the apostles, this Hindu philosophy had permeated Rome and even Palestine, for John in Revelation referred to the doctrine of the Nicolaitans. This doctrine was that the passions are to be conquered by surfeiting and exhausting them.

The second quotation contained in this letter is from "The Voice of the Silence," translated by H. P. Blavatsky: "Kill thy desires, Lanoo, make thy vices impotent, ere the first step is taken on the solemn journey. Strangle thy sins and make them dumb forever, before thou lift one foot to mount the ladder." Here we have, almost stated in plain English, just what we claimed in the article referred to. We ask if it is possible to make the sex desire *impotent* without exhausting, and thus destroying its power to act? We all know what is meant by the term "impotent" in the connection in which she uses it.

Then as to the statement that one's sins must be "dumb forever," before he lifts "one foot to mount the ladder:" By what method is one to make his sins "dumb" before he puts forth one effort toward mounting the ladder of attainment? Here is a man (or woman) who is making no effort whatever toward attainment; on the contrary, he is engaged in strangling his sins,—but how? Can it be any other method than by so fully gratifying them that they become loathsome to him?

There are but two conceivable ways of overcoming sinful desires; one is by gratifying them until the gratification becomes unbearable, or the power in the individual is destroyed (made "impotent") to perpetuate them (which, by the way, would only "strangle" desire in certain directions, and would bring about the identical condition which Mabel Collins has idealized in her book entitled "Confessions of a Woman"); the other way of overcoming sin, and, in fact, the only true and effectual way, is by mounting the ladder of attainment and

rising above them; for every sin which is overcome by good and holy desires, aspirations, and actions is a round in the ladder of attainment. So that this teaching of Mme. Blavatsky, instead of proving what the writer of this letter desires to prove, is a virtual exposition of this perverted doctrine.

The next quotation that our correspondent brings forward to prove the falsity of our position is from the same source,—H. P. Blavatsky: "Before that path is entered, thou must destroy thy lunar body (desire body), cleanse thy mind, body, and make thy heart clean." The same thought is here continued. The idea of the *destruction of the lunar body* needs no comment from us: and remember, all this must be accomplished before the individual even enters the path of attainment, that is to say, while he is yet living in the animal, sensual life, and, consequently, by the methods that belong to that life.

The next authority from which he quotes is Mabel Collins: "He who would escape from the bondage of Karma must raise his individuality out of the shadow into the shine: must so elevate his existence that these threads do not come in contact with soiling substances, do not become so attached as to be pulled away." This reads well: but let us look further into the teachings of Mabel Collins, and see if they consistently support this very admirable thought so prettily expressed. "Through the Gates of Gold" is a book written by this lady whilst associated with Mme. Blavatsky in the editorship of a Theosophical Magazine, and, consequently, under her direct supervision. In this work we read: "Virtue is held by those who practise it to be a way to heaven. Perhaps it is,—to the heaven of the modern sybarite, the ethical voluptuary. It is as easy to become a gourmand in pure living and high thinking as in the pleasures of taste or sight or sound. \* \* \* Virtue as we understand it now can no more have any special relation to the state beyond that to which we are limited than any other part of our constitution. \* \* \* Yet it may be that by the practice of virtue he will fetter himself into one groove, one changeless fashion of life in matter, so firmly that it is impossible for the mind to conceive that death is a sufficient power to free him, and cast him upon the broad and glorious ocean,—a sufficient power to undo for him the inexorable and heavy latch of the Golden Gate. And sometimes the man who has sinned so deeply that his whole nature is scarred and blackened by

the fierce fire of selfish gratification is at last so utterly burned out and charred that from the vigor of the passion light leaps forth."

Again we find the same thought expressed in a more guarded form: "It is not so easy to go to hell as preachers declare it to be. It is as hard a task as to find one's way to the Golden Gate. \* \* \* He tries to choose the broad road which leads to destruction, and enters bravely on his headlong career. But very soon he is checked and startled by some unthought-of tendency in himself: \* \* \* the threads of existence, which to the purely materialistic observer appear hopelessly entangled, become separated and straightened, so that a new intelligibility illumines the universe." All this seems a surprisingly clear statement of a doctrine which the members of this organization usually so strenuously try to veil from general notice.

We again quote from "Through the Gates of Gold:" "Only a chosen few have the gigantic capacity for pleasure which will enable them to travel to its other side." To think of the force of the last quotation!—"a chosen few!" These, then, are the elect, the "chosen," because they have "the gigantic capacity" to go altogether through the entire catalogue of pleasures to the end, "the other side;" and when there is nothing more for them to desire, when they have "killed the lunar body," and have become so "utterly burned out and charred," then, this eminent teacher tells us, "light leaps forth," and they become the luminous master,—which is the inference.

"The sinner becomes blinded by the thought of virtue and worships it as an end, an object, a thing divine in itself; whereas it can only be divine as it is part of the infinite whole which includes vice as well as virtue. How is it possible to divide the infinite,—that which is one?" She thus continues the sophistry by which she instills this subtly poisonous doctrine, and casts aside all distinction between vice and virtue: all are one, being part of that "which is one." We infer that if a man have an inclination toward any of the vices, any desires in his heart to be corrupt or vicious, those tendencies are a part of God, therefore unchanging divine energies, and must be gratified, or they will be stored up and force expression in a future incarnation. Is it possible that the American people can ac-



cept such a doctrine! and that even ministers in high estate preach such doctrines to an enlightened people!

Of late years what are called "occult novels" have become popular; doctrines which would otherwise be unpalatable are in this form made acceptable to the public taste. Mabel Collins has written a novel entitled "The Confessions of a Woman," in which she presents this doctrine of the destruction of "the lunar or desire body." A perusal of this book cannot fail to show that the ideas set forth in "Through the Gates of Gold" are here wrought out in human life and character.

We give but two extracts from the work, which the reader will compare with those we have quoted from "Through the Gates of Gold." The first quotation contains a very clear expression of the method by which the "desire body" may be destroyed, and thus the desires made "impotent:" "Well, I have lived, and intensely; I have lived everything out, till I am a mere corpse."

"Before that change Raphael's unconscious revealing of his familiarity with the blackest side of life would have offended me; his treatment of me would often have hurt me. Now these things roused in me no feeling as regards myself, for I looked upon myself as nothing. Circumstances might have made me as depraved as any of the creatures whose memory inspired him with horror; I might, perhaps, have struggled on with a soul already in hell, as Raphael himself had done. It is very good to know these truths,—to know that virtue is not, and that people are placed in the world just as leaves grow out on a tree. Each leaf has a different place, but no place is better than another. There are virtuous women who look down upon Faustines because they are not virtuous; there are Faustines who look down on virtuous women merely because they are not beautifully dressed. \* \* \* Does it make any difference in the end? Is either really superior to the other after all?" We wish we could advise our students to read this book, so that they might judge for themselves; but the imagination of the writer has compassed so dark a picture of two lives utterly blasted, burnt out, by the fires of passion that a pure mind recoils in horror from it. The current of thought which flows from its pages is of the most turbid character; and there remains with the reader a sense of pollution which it would be difficult to find another work capable of imparting.

The writer of this letter closes with a very admirable extract from the works of Mrs. Besant: "He watches his actions; he allows no impure action to stain his body; he commits no impure action all through the day, for he steadily watches every action that no touch of impurity may soil it. He watches his words. He speaks no word that is impure; he makes no reference in his talk to an unclean subject; he never permits his tongue to be soiled by an unclean suggestion." No one can say that this is not good teaching. Of course we know nothing of its connection: she may be speaking of one who has destroyed his lunar body and is supposed to have become a "master." Or Mrs. Besant's teaching may be all that is pure and good; we know nothing to the contrary, not having read her works. We see by the papers that she is at war with the American body of Theosophy, and she may be reaching for the highest and best.

The extracts we have given from Mme. Blavatsky and her associate are amply sufficient to enable the student to read between the lines and find this same thought running through every genuine Theosophical book.\* We might give numerous quotations bearing upon this subject from various Theosophical works, had we the time and disposition to wade through so much distasteful matter. Even in saying this much, we feel like one whose nostrils are filled with poisonous emanations.

For eight years we have refrained from fully expressing ourselves upon this subject, because we feel that it is ours to build and not to tear down; but on account of wholesale deception practised upon Esoteric students by those claiming this high-sounding title, it becomes our duty to inform them of the radical difference between Theosophy and the Esoteric teachings. There are, however, many good people who have read Theosophy for years and have never observed this teaching: it is plain enough, but, as they are looking for the good and true, they see nothing else.

When we began the Esoteric work, we had occasionally, for two years, read Theosophical books, and had not observed this line of teaching, until we awoke to the fact that they were our enemies, and we received letters explaining the difference in the lines of thought. This difference was the actual reason

\* We say "genuine Theosophical book," because Theosophy claims every work of importance upon occult subjects, whether the writer is allied to that body or not.

why Mme. Blavatsky announced to her followers that "THE ESOTERIC must be crushed."

When an Esoteric student presents one of our books to a Theosophist, a common reply is, "Yes, that is good, we teach all that; he has nothing but what he has gotten from us;" and he at once begins to retail the base scandals which they themselves fabricated and circulated against the Esoteric movement, thus deceiving the listener, and, by intimidation, inducing him to leave the Esoteric thought for Theosophy.

We hope that this plain statement will be sufficient, so that we shall not be necessitated to refer to the subject again. We know that, if the student of occult thought will read this article and the one on "Karma" in the December number of this Magazine, his eyes will be so opened that in every truly Theosophical work he will find traces of this doctrine of the Nicolaitans.

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"The Christian Church bequeathed to the world as her noblest treasure, music, the all-plaintive, all-saying, sounding soul of the Christian Religion. Flying abroad from within her temple walls, holy music goes forth breathing new life into every part of Nature. 'To-day art thou with me in Paradise:' who does not hear the Redeemer's words call to him as he listens to Beethoven's Pastoral symphony? The effect upon the listener is precisely that of emancipation from all guilt, just as the after effect with which we return to everyday life is the feeling of a Paradise lost. So does music preach repentance and amendment of life in the profoundest sense of a divine revelation. As Christianity arose under the Roman universal civilization, so music burst forth from the chaos of a heartless, materialistic modern civilization. The spirit of both Christianity and music is Love; and both affirm, 'Our kingdom is not of this world.' We are from within, you from without; we are the offspring of the essential nature of things, you of the semblance of things. Thus music excites within us, as soon as we are filled with it, the highest ecstasy of the consciousness of illimitability. As soon as the first measures of one of Beethoven's divine symphonies are heard, the entire phenomenal world, which impenetrably hemms us in on every side, suddenly vanishes into nothingness; music extinguishes it as sunshine does lamplight. In music's enigmatically entwined lines and wonderfully intricate characters stand written the eternal symbols of a new and different world." (Wagner)—*Albert Ross Parsons in "Parsifal."*

## CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.

In writing for *Astrological Delineation of Character*, always send hour and place of birth, also state sex.

Denver, Colo., Nov. 13, 1896.

*Dear Mr. Butler.*—After as earnest an application as a man who is engaged in earning a living for self and family is able to make of your teachings to lead a life tending to the development of latent faculties for the purpose of eventually becoming a Godlike man, I am very much gratified to be able to state that I have progressed so far as to recognize as based on fact, the teachings of Solar Biology in reference to the planetary influences on the human system while under the efforts of a life in "the re-generation." Since the commencement of my said efforts, now about one year and a half ago, I have at no time experienced any difficulty in retaining "the life:" and its current has, ever since my first effort, had an inward and upward tendency. My normal state of health, originally good, has, if anything, improved; and my earnest desire is to continue on the road I have chosen, viz., properly to prepare my system for the influx of the higher life. On the 6th of this month (Nov. 6 1896) my experience under the laws of transmutation was so intensely vivid as to force me to an examination of Solar Biology for the position of the earth and the moon at the time. Confirming your teachings, I found, to my great surprise and pleasure, that the Moon had just entered or was entering Sagittarius; in addition thereto I found that Mercury entered Aries on Nov. 6 and that Mars entered Sagittarius on Nov. 6. Now, as I was born on the 15th of December 1846, with the earth in Sagittarius, I found without any anticipation or expectation on my part, the transmutation so active and intense that I was compelled to look for some cause, and found the same as given on page 80 of Solar Biology of 1892; viz., "Every time the Moon enters the sign in which a person was born, the life forces are ripe for the renewal of one's own system," fully confirming your teachings. This is to me, as you well can see, very gratifying. I would now like to have you state to me what effect, if any, did the fact that Mercury entered Aries and that Mars entered Sagittarius *on or about the same time as the Moon entered Sagittarius*, have on this my experience of the extraordinary intensity of the act of transmutation just at that time (about 5 or 6 o'clock in the morning of Nov. 6). Hoping that this search for light may meet with your approval, and that you may feel disposed to help along an earnest student I remain, Yours respectfully  
F.

*Ans.* Your experience indicates that you will soon open more fully,

not only to the astral conditions, but, if you continue in the spirit of devotion and self-dedication to God, you will soon open into some grand spiritual conditions, which will make your life one continued song of delight, and your mind will be illuminated by the mind of Him who formed the universe.

♿ [Mercury] in ♈ [Aries] intensified the sex nature, and the maternal planet ♃ [Mars] in ♐ [Sagittarius] gave vim and energy within, you having been born in that sign. Of course the Moon in Sagittarius, producing the ripe fruit of the Sagittarius nature, and your polarization being in ♏ [Scorpio] the sign immediately previous to your earth sign, cause the transmutation to take place in you when the Moon is in your earth sign, and when Scorpio is rising, which was the case at the time you name. So you see that your experience wholly justifies the facts relative to the power and influence of the astral or creative energies as received from the heavenly bodies. But you should remember that your future experiences are wholly dependent on your self-consecration to God and the spirit of devotion.—[Ed.]

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The order of the influx of life into man is always from the spiritual into the physical, from above downwards and from within outward, and never the reverse, however strong the appearance may be to the contrary.

The order of all influx, thus of all creation and existence from the Lord, is from the celestial state to the spiritual, and through the spiritual to the natural. Thus the in-flowing life is first manifested as affection or love, next as thought or wisdom, and lastly as conduct or action in the ultimate degree.

In the good of love which flows in from the Lord through the angels, *there is all truth*, which would manifest itself of itself (or spontaneously) if man lived in genuine love to the Lord and the neighbor.

So far as celestial things, which are of the internal man, have the dominion, so far truths are multiplied; but so far as worldly things, which are of the external man, have the dominion, so far truths are diminished or taken away.—*Swedenborg*.

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Wisdom is the door to freedom, and self knowledge is the throne upon which freedom dwells.—*Franz. Hartman*.

## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families, as that is our only means of discerning who is entitled to our time and to space in this column.

Miss G. M. R. May 23, 1880. 6 p. m. Grand Rapids. Mich.

⊕ (Earth) in ♊ (Gemini); the Moon in ♐ (Sagittarius); ♏ (Scorpio) on the ascendant. This person has a very restless and combative nature, but is able to conceal the storm of emotion that may be raging within and seem quiet and dignified. If she has had opportunities of culture and refinement, she will appear exceedingly well-bred. When she has been once angry with one, she never forgets it, and it will be difficult for her to forgive. Her sex nature is of almost unparalleled strength. This will give her the power, without a word, to make her thoughts and feelings known to others.

If the reproductive system is weak or in any way disordered, she is in danger of becoming a physical wreck; she must, therefore, exercise care as to health in this direction, or her life will be marred by ill health. By proper care she will be physically very strong. While she does not much care for spiritual things (unless it be a love of church and its associations), yet our subject will fore-see all the important events in her life and in the life of those in whom she is interested.

She should be musical. The only thing which will militate against her musical accomplishments will be her restlessness during the long, tedious hours of drill. She has strong inclinations toward magic, but not so much toward spirituality; although she is influenced very largely by the opinions of others, and is not inclined to adopt an unpopular cause, but rather to go with the masses, where she will have the ability to make herself felt and looked up to.

F. T. M. Aug. 30, 1870. 3 a. m. Windsor, N. S.

⊕ (Earth) in ♍ (Virgo); ♌ (Leo) on the ascendant. It is uncertain whether, at the time of your birth, the Moon was in ♎ (Libra) or in ♏ (Scorpio), but it is probable that it was in Libra. The rising sign ♌ (Leo) with ♍ (Virgo) as the innate nature should

give you a very finely organized body; but the position of ♃ (Mars) relative to the Moon will, I am afraid, produce some physical deformity, if it has not already done so. There seems to be but one sphere of usefulness open before you,—that of the educational or literary. You may, however, be successful in business, providing you can overcome your combative nature; but in combat, especially in litigation, you will be apt to make enemies and lose your cause.

You have ideals of the occult, but you will find every effort in that direction met by almost insurmountable difficulties; yet there are no difficulties for God Almighty, and if your life is consecrated to him—and if you follow carefully the guidance, day by day, you will be led into the higher spiritual: you can attain nothing through the realm of magic.

Because of possessing a Leo body and a Virgo interior your inner nature is led into externals, so that they who know you will know you as bold, free, and intellectually bright; yet, withal, your nature is deep, hidden, and secretive. You should study never to place yourself in a position in which prevarication becomes a necessity; and much greater care should you exercise not to prevaricate in trivial matters.

In living the regenerate life, the times of greatest danger are when the Moon is in ♍ (Virgo) or ♎ (Libra), and the hours when either of these signs is rising. Next in importance is when a serving sign is rising. You have a strong will and capabilities to make life an abundant success.

E. H. August 11, 1839, 4 p. m. Denmark.

⊕ (Earth) in ♌ (Leo); the Moon in ♍ (Virgo); ♃ (Sagittarius) rising. This nature is a paradox to itself: its innate quality is kind, loving, and gentle; its external self is active, energetic, even bordering on the rough. Full of ideals, perhaps called by some a dreamer, yet our subject is practical and intellectual. He has good intuitions, but they are apt to be covered by his critical, exacting, reasoning mind. He has times of deep interior sadness for which he knows no particular reason. At such times the soul reaches out toward God and the cause world: he feels dissatisfied with everything around him, and he reaches for something unknown to his physical intellect. There are memories in the soul of this man which occasionally assert themselves, for we believe, that in a former life, he was a student of the mystic. If he has married, we think that his married life has not been a happy one. He is a great lover of knowledge, and likes to have everything around him very nice. He is a hard worker and a natural student; and I believe he has fine mechanical abilities. His weak point has always been in his love nature. He should avoid the

tendency to criticise others; for that brings evil imaginings into his own mind, and uncomfortable conditions into his life.

He should have a fixed purpose for reaching the highest goal of human attainment, and should study morality; especially should he cultivate a strict sense of honor. He should take as his especial motto the words of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" that is, the perfection should be of the same general order as that which he is able to perceive in God's dealings with all his creatures. Let him read fewer books, and muse (meditate) and pray more. The times of his greatest danger are when the Moon is in ♌ (Leo) or ♍ (Virgo); and the hours of greatest danger, when either of these signs is rising. He may, however, have difficulty when any of the serving signs are rising.

H. C. J. Oct. 25. 1857. 10.58 a. m. Illinois.

⊕ (Earth) in ♏ (Scorpio); the Moon in ♒ (Aquarius),—correct line; ♐ (Sagittarius) rising. Mentally, you are of a restless, nervous, combative nature; yet appear quiet, dignified, and unmoved, even when the mind and nervous system are all in excitement. There is noble blood somewhere in your lineage. You have the elements of a successful life, and you have also the exact opposite of these qualities, and we believe the latter has controlled you. Therefore you possess a Mercurial temperament: you will lay your plans in a way to insure success, and, in the course of a week or two, you will do something that will upset them all. This arises largely from a hatred of your own sphere of life and action. Study to carefully form your ideas and plans, establish them well in your mind, and then, with patience and perseverance, carry them out. Avoid changes.

You have that in you which might reach high attainments in the regenerate life; but to do so, you must consider what it involves, and be slow and careful in making your decision. When you have made the decision, you must keep in mind that it is like the law of the Medes and Persians,—unalterable. About twice or three times in every month, there will be a period, when, for twenty-four hours, you will be unable to do much of anything but persistently to remind yourself of your unalterable purpose; otherwise the senses will "get away with you." Study the art of being contented in whatever condition you may find yourself. If you can, or have overcome three things, your life will be a success in whatever you undertake; they are restlessness, combativeness, and yielding to the pleasures of the senses.

The times of greatest danger of losses will be, first, when the Moon is in ♐ (Sagittarius); second, when the Moon is in ♏ (Scorpio) or ♒ (Aquarius). The hours of your danger are when Sagittarius, Scorpio,



or Aquarius is rising. After that, when any one of the interior signs is rising.

N. N. E. Sept. 4, 1876. Dallas, Texas.

⊕ (Earth) in ♍ (Virgo); the Moon in ♋ (Pisces). This young man is constituted for a successful business life in the present age and order of things. His organization is such as would adapt him for the priesthood, for a public speaker, or an editor, or even a speculative sphere of life. ♄ (Saturn) in his life (Virgo) gives order and harmony, and fine intuitions. This is greatly increased by ♅ (Uranus) being in ♒ (Aquarius), the sense system, and ♀ (Venus) in ♎ (Libra), the perceptives. He will be a hard worker in whatever sphere he adopts, and will perceive and be ready to make the most of whatever advantage it may offer.

His mind is so thoroughly in the practical, as commonly accepted, that the inclination with him is very small to enter the higher spiritual. He would be readily attracted by magic, controlling by the will, which would be unfortunate, as it would bring many disasters upon him. If he is trying to overcome, the times of his greatest danger are when the Moon is in ♍ (Virgo) or ♋ (Pisces), and the hours of danger when either of these signs is rising. There will be some danger when ♊ (Gemini) is rising.

If his hopes are in this world, he should study diligently and store up knowledge in abundance. If he wishes to reach the high goal of true spiritual attainments, it is very necessary that he at once enter into covenant with God, dedicating his life and all future desires to him, and to so order his life that he obtain the consciousness that he pleases God. He must live in that consciousness continually, confiding wholly in the Father; otherwise, the allurements of this world will readily draw him from the path.

L. M. R. April 27, 1851. Midnight. Southington, Conn.

⊕ (Earth) in ♉ (Taurus); Moon in ♈ (Aries); ♄ (Capricorn) rising. You are naturally strong, robust, active, and very positive. Your ideals are altogether beyond your ability to realize. You should make an effort to conquer pride, and should remember the injunction of the apostle "to every man, not to think more highly of himself than he ought to think." Your love of home and family is very strong; and if you have children, at times you feel that they are the grandest children in the world, at other times, you feel disappointed in them.

You have a natural tendency to the study of the occult, but your inclination is to make it serve your purpose in elevating and strengthening the home relations. In your study of morality you should make

the ideal of truth one of the principal points. I have no doubt that, as a child, you would sit and by the hour tell stories drawn from your own imagination. With proper culture and opportunities, you would make novel writing a success.

In your efforts to live the higher life, remember that to be angry is to poison the life forces. Your sense-consciousness is well open to the astral world, and you are in danger of being deceived by a multitude of visions arising mainly from the activity of your ideality, whilst you are in a state of passivity. You should remember that nothing is good but that which is useful; for that class of influences that Jesus, when he was here, called "devils," and which the Orient calls "elementals" can very readily play many pranks with the imaginative and visionary tendency. Therefore I would advise you to ignore all visions, unless you have the evidence of their truth within yourself, and the knowledge of their utility.

You will make very little progress in your efforts toward the regenerate life unless you have made your covenant with God perfect. Make it the business of your life to live in and keep that covenant sacred and inviolable. In regard to the times of danger in "overcoming," I could say but little that would be of use to you, except to advise that you get the "Woman's Circular," sold at this Office (price 25cts.), wherein you will find just the instructions you need.

J. B. R. July 24, 1849, noon. Winchester, Conn.

⊕ (Earth) in ♌ (Leo); Moon in ♎ (Libra); ♏ (Scorpio) rising.—corrected line. You have a peculiar nature; few understand you, and you have probably but little understanding of yourself. Yours is a deep, interior, loving nature, which is shut in and bound because of having a Scorpio body. You are a man of great powers; and you often feel like a lion in the cage, which makes you cruel and merciless to your opponents. You have fine intuitions and perceptions, which give you the ability, in one direction, to make a success in business life; but you are open-handed, act too spontaneously, and make many enemies because, when your mind is fixed upon an object, you bend all your energies in that direction regardless of what you may crush in your way, and so, through the enmity of others, you have great losses and failures. You are a paradox in that you are very subtle and secretive, and yet you fail to keep your own secrets when it is most important to do so.

It is very essential for you to live the regenerate life; for unless you hold a powerful restraint over the passion nature, you will suffer from and perhaps die young with difficulties of the reins, kidneys, and liver.

Once in every month there is a period when your whole nature seems to be disturbed,—in fact, you have more or less disturbance three times during the month, that is, whenever the Moon comes into bad aspect to ♄ [Saturn]. The superstitious people of old times would have said that “an evil genius is ever on your track.”

In living the regenerate life the times of greatest danger for you are when the Moon is in ♌ (Leo), ♎ (Libra), or ♒ (Aquarius), and the hours when any one of these signs is rising; and, because of your wife having been born in ♉ (Taurus), there will be danger when the Moon is in Taurus, or when Taurus is rising.

### BOOK REVIEWS.

**THE NEW MAN.** *Devoted to Mental Science, Mental Healing and Mental Development.* Subscription, 50 cts. a year. Prof. P. Braun, Editor and Publisher, Beloit, Kansas.

This is a quarto eight-page paper, and really contains the most reasonable and important thought of any of the Christian Science journals that come before us. Space permits us to quote but one paragraph, which will give some idea of the thought:—

“Notice the intimate connection between thought and feeling. Thoughts are the cause of our feelings and, as Prof. Yates has proved, our feelings either promote or destroy health according to their nature. Then, in order to create health, we must think thoughts of love, purity, honesty, faithfulness to duty, etc. These thoughts will build a brain which, in turn, serve for the thinking of other good thoughts, and all these good thoughts will produce such good feelings, that all disease must eventually flee as the night before the rising sun. Without bad thoughts or feelings what should make us sick? Infection from others? No disease can invade a body that is inhabited by a clean mind, a pure heart, and a dauntless courage.

**ZION'S WATCH TOWER AND HERALD OF CHRIST'S PRESENCE.** Charles T. Russell, Editor. Subscription price, \$1.00 a year. Tower, Publishing Co., Bible House, 58 and 60 Arch St., Allegheny (North Pittsburg), Pa.

This Magazine is an Advent organ, and is a first-class journal devoted to a study of the Scriptures and the topics of the day from a prophetic standpoint. In the first article it holds that, in the light of prophecy, it is evident that silver will not be re-established in America, and farmers will not be relieved, but that their difficulties will grow worse and worse. Many other interesting points of common discussion are taken up by this magazine and presented in an able manner. It is not enough to say that the subject matter of the journal is interesting, for it provokes thought and opens a wide field for research. It is materialistic in its character and considers all prophecy from that standpoint.

**L'HYPERCHIMIE.** Revue Mensuelle d'Alchimie et d'Hermétisme. Directeur, F. Jollivet Castellet. Abonnements: France, 4 fr.; ailleurs, 5 fr. Rédaction: 19, rue St-Jean, Douai (Nord). Administration: 5, rue de Savoie, Paris.

“La matière est une; elle vit, elle évolue.  
Il n'y a pas de corps simples.”

is the motto which is placed under the title of this journal, which gives a clear and

concise idea of the character of its thought. This paper will undoubtedly be a valuable one to chemists. There are many experiments which seem to us to be new. It deals largely, however, with the more occult phases of chemistry. Of course the theory which has always interested alchemists is discussed,—that of making gold from its component elements. The first article, "Synthèse d' Or," is devoted to this subject, and gives the elements of which the writer claims that gold is composed. This is followed by an article endeavoring to show that the Universe is a trinity,—Matter, Force, and Intelligence. The journal seems to be working through chemistry toward the magical, or knowledge of law by which matter may be governed, not only by mind, but by the crucible. It is evidently on the track of something of importance: for if, as we have been taught, creation is by the word of God, then all substance is the incarnation or holds in solution the energies by which it was created. If these thoughts are pursued by a reverential mind, one which seeks to unite its life with the purpose of the Creator, then great good may be accomplished by this line of study and experiment. But those who seek to follow their own selfish designs would bring evil upon themselves and upon the world by endeavoring to control these forces. The presence and numbers of such periodicals prophesy that great changes in the future of our world are near.

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### EDITORIAL.

We wish to call special attention to the article entitled "The Everlasting Covenant," as we consider it the most important subject that comes within the range of human thought; and all those who wish to reach the highest goal of attainment can only do so by making that covenant a personal matter between themselves and their God. Every earnest Christian should carefully read the article and make this covenant; and no one should contemplate uniting with the Esoteric Fraternity who has not made the covenant with God, and has not the assurance within himself that he is accepted in that holy covenant relation. The object of this Fraternity is exclusively to gather such, and only such persons; and past experience has proved to us that none others can stay here, even if they wish to do so. It must be remembered that we are not seeking numbers: we are seeking only God's covenant people,—those who are following the guidance of his Spirit wholly and practically: for, as we have endeavored to show in the article to which we refer, he who dedicates his life to God should trust in God for everything that he cannot do or obtain for himself: that is to say, God's name embodies the promise that he will be your God, your Power. You are to do his will, and he promises to be your strength to enable you to accomplish. Therefore, instead of ceasing to do as much as you have heretofore done, you are to do more than ever before; and he promises to give you power, and to prosper all the work of your hands, as well as your mental and spiritual nature.

# The Esoteric.

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## THE SEVEN CREATIVE PRINCIPLES.

NINTH PAPER.

BY H. E. BUTLER.

SENSATION, THE SEVENTH OF THE SEVEN PRINCIPLES.

Sensation is the first phase of consciousness, the root and cause of thought; and, inversely, thought is the cause of sensation,—without it there could be no sense. Herein is manifest the unquestionable fact of a Causing Mind, not only producing, but controlling and guiding the action of everything that lives, from the earthworm upward. Therefore, instead of killing out and destroying Sensation, the Esoteric student increases it, refines its qualities, and greatly intensifies its nature; so that he is able not only to sense things of the material world, but also to sense the spirit world.

The office of the brain organs (or the mind organs generally, for mind elements are not confined to the brain, but are present in every spot of grey matter throughout the body) is to put into form that which the senses have touched, so that, in turn, they may perceive, and the united consciousness may recognize and may ally to its normal place in the universe, every quality so handled. Thus the image of God is manifested; for whatever enters into the senses, enters into the life and forms a part of its qualities, and by the brain element that life is formed into the legitimate image of its own particular quality. This is done by the same creative law (considered under the principle of Order) which causes all things in nature to take their respective forms; as, for instance, in the growth of vegetation.

When a quality or thing is thus sensed and formed, it may

be sent out as a word; therefore every word that is expressed is the subtle substance of the life of the individual, and must, of necessity, enter into and affect the work of creation as it is in progress in the world. Because of this the earth, the waters, and the very atmosphere have become so vitiated by the perverse imaginations of the human mind, that, before divine order can be established, it is necessary that the fountains of this poisonous influence—perverted man—be destroyed, and that the earth and atmosphere be purified by storm, flood, and fire. The senses of the race will be purified as the mental tendencies become so; and these tendencies can, in turn, only be cleansed by unity with the fountain that is pure, namely, God the First Cause. Therefore the necessity of devotion.—self-abandonment, surrender, and unity with the mind and will of the Creator.

It is because of this that the spirit of devotion affects the senses directly in that it lays hold of and unites itself with, draws in and infills itself from, the qualities of Divinity. Hence the importance of the mind and senses having been first divorced from the creative act of generation; otherwise, the mind will be so qualitated by that principle as to discriminate against the chief attribute of Divinity,—knowledge, understanding, and wisdom,—and will lay hold upon the spirit of creative love, which will set on fire the lower passions of the individual. God will then become in him a consuming fire; for it matters not what may kindle the fires of passion in the man, those fires devour the flesh, the senses, governed by nature's mind, making an extra demand for food for the preservation of the body.

In the generative act the highest transmuted qualities of the body are first thrown off, in order that evolution may have its influence in producing offspring of a higher order; therefore the more active in generation the creative energies within the individual, the more completely are the sensing elements thrown off, the more rapidly are the senses destroyed, and thus the lower the individual descends. Talking to such persons of laws and principles, and of that which belongs to the spiritual world, is like talking Chinese to an Englishman; all power of thought and consciousness has been extracted from the body, and the

individual simply possesses those abilities which belong to the habit of the animal man. This class have no knowledge of enjoyment: they have merely an ideal of its pursuit.

To such the spirit of devotion becomes a fanaticism: to some, an insane raving; to others, an idle dream. In either case the body and soul are plunged deep into the river of generation; and, rushed on by the ideal of sense pleasures, they are whirled down the stream of life, until they are lost in the great ocean whence they came. Thus following the impulse of the senses is the most effectual and speedy way of destroying them. The Hindu and the so-called Theosophist are, then, as they claim, really following the right road to the destruction of the sense body: but with it, they destroy what God has accomplished in the work of creation and evolution.

As the perfection of the senses and their harmonization with the laws of nature, of mind, and of spirit, enable the individual to see all things from the purely natural standpoint, or, in other words, as they really are, so the inclination of the senses dominated by passion tends to perversion and distortion,—a distortion from which proceed the most horrible imaginations. The Hindu picture of Nirvana is familiar to many,—that of a gigantic head and face of most horrible proportions, and men and women, in a constant stream, flying through space and into that mouth with the great jagged teeth, where they are being devoured by this monster image of their god. In order that the picture may be more completely in keeping with the terribly distorted imagination from which it sprang, the victims of this image are sticking in its teeth, as if some great animal were gorging itself on human flesh. Compare this distorted imagery with the beautiful pictures drawn by the Spirit through the Hebrew prophets and seers.

The telegraphic wires of sensation form the nervous system; and between every joint, and between every sense function, there is a spot of grey matter whose office it is to sense and define the sensations brought to it by the nervous system. By the regenerate method of refining the qualities of life and intensifying the sensibilities, the mind is enabled to refuse the evil, or the lower sensations, and to focalize or polarize all the

sensibilities upon the cause world, and, through the spirit of devotion, upon God, who fills all space with his presence, his mind, and thought element.

By ignoring the gratification of mere physical sensation, by eradicating from the system, through diet and the habits of life, every irritant, stimulant, or exciting condition, and by keeping the mind all-centralized upon God the Spirit, man will be enabled to make his body and brain organs a sensorium exclusively for the use of God, who will, when proper conditions are thus established, so infill the individual that all his powers, mental consciousness, including his chief attribute love, will possess the man, while, at the same time, his own volition will possess Divinity. It was this condition which caused the words of Jesus: "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." John XIV. 10.

Sensation is the source of all enjoyment, from the lowest phase of animal existence to the highest angel. In all phases of animal life Sensation is simply of the body, and is produced by the action of the life forces upon the nerve structure. The animal world, being governed by the creative mind of the Solar realm, implicitly obeys those laws that cause it to carry out the objects for which it was created: but the mind which has developed in man pursues pleasure by every device that will produce sensation; and every sensation produced is an exhaustion of the life, and a reduction of the ability of the individual to produce another or other sensations.

Thus, at the present time, men are using every means open to the inventive mind to produce new sensations; and in this constant effort they are irritating the life centers and wasting the finer substances of their being, so that, in most cases, sensational enjoyment has become the merest nightmare, oftener producing pain than pleasure. Happiness pursued through the senses is an ideal which men imagine almost within their grasp: but with each step they take it recedes, and in place of pleasure they find sorrow, pain, and death. The way to obtain happiness by means of the senses is the way of economy: it can be



gained only by the restraint of sense pleasures, and by conservation in every department of one's life.

The object of all divine revelation was to give men to understand the methods of living which would bring to them the greatest possible increase of life. Jesus said, "I am come that they might have life, and that they might have it more abundantly." Divine revelation also gives methods of thought and action which will so refine, intensify, and perfect the qualities of that life as to give to man the enjoyment that comes from being able to sense, know, understand, and fully realize the qualities of the life currents from which angels and archangels live, know, and are conscious.

All nature is a commentary on the revelation of the methods by which these things are obtained. Jesus in his teachings constantly referred to this commentary. Even when he quoted from Scripture, he would immediately refer to nature for evidence of its truth and utility. Turning our attention to nature and examining the use of the senses, we find that from them we have learned all that we know. So patent is this that scientists claim there is no other means of obtaining knowledge. This is true; but we take issue with them when they limit the capacity of the senses to the five physical or animal abilities as they are known in generation.

In the physical world those animals which depend largely upon the sense of smell have that sense developed to a marvelous extent. In like manner those who most use the sense of hearing are able to distinguish sounds altogether inaudible to man. The eye of the eagle seems to have the power of a telescope. We know that these things are so because of the constant use of those particular senses. Now, the senses are used, and can be used, only by the mind; for the mind can be put into a state that will destroy the use of every sense, or it may be in a condition that will make every sense intensely alive and active. The mental attitude of the wild deer and of other animals keeps the sense of smell intensely alive. This being done generation after generation, the olfactory nerves gain immense power, so that, when the wind is in the right

direction, the animal can detect the approach of the hunter when he is hundreds of yards away.

All these things suggest practical methods by which the regenerate man or woman may develop the senses to a point far beyond that demanded by their ordinary uses. It is known, of course, that, in some instances, those living the life of generation possess some marvelous powers in the way of mind reading, sensing, and knowing the mental habits and condition of one who has worn a certain garment or lived in a certain room,—in short, all the truth and vitality which Spiritualism possesses is found in the evolutionary development of the race to a point where the five senses transcend those of the ordinary man or woman.

Those who are living the regenerate life and following the methods taught in THE ESOTERIC are awakening to the fact that their senses are becoming more acute, and that they are able to see, hear, taste and smell things which were before beyond the touch of their cognizance. If, then, we learn a lesson from the animal world, we will turn our thought consciousness in the direction of these senses, watch them, and keep them thoroughly alive and in constant use; for use is the only method by which man becomes expert in any department of life.

In the realm of mind and of spirit every sense is brought to so greatly transcend those known in the physical consciousness, that those who are dealing with the rudimentary principles of soul and spiritual science speak of the sixth and even of the seventh sense; but in reality there is no such thing, unless, perchance, it be the sense by which the soul knows the thoughts of another. When we consider the senses in the light of facts presented by nature, there is really but one sense; although the body has five methods or organs by which consciousness is obtained of different elements. In the spirit realm all sense is centralized in the one faculty or capacity of knowing. This capacity may be called male and female in its manifestation; and, as such, we would term it knowing and enjoying.

The most important of all the sensibilities which are to be developed by the Esoteric student is that by which he senses and defines mind qualities; for in so far as an individual is

able to sense the qualities of the minds around him, just so far, by a perfect surrender of self to God, and by a centralization of all his loves and desires upon the mind and will of the Infinite, will he be enabled to become conscious of the mental and life atmosphere of the Everlasting Father. The toys of earth and the mere sense pleasures thereof will sink into utter insignificance, and he will become aware that the greatest pleasure he has enjoyed in the sensual world would now be pain to him.

As he is enabled to increase his capacity to sense and know the things of the cause world, all his realization of pleasure will be ultimated in the realm of love, knowledge, wisdom, and understanding; and power will be the result,—a thing of use, and necessary to that condition. It will, therefore, be limited only by the needs of the occasion, and must never be sought for any other purpose or as an end in itself; otherwise, the individual will become positive to the very mind and life currents that he is seeking, and thus will be incapable of sensing and knowing them.

By developed and refined sensibilities, and by the ability to rise into and live in the consciousness of the cause world, all the faculties, desires, and sensibilities will be brought into perfect harmony with the mind and will of God, and, consequently, with the object for which all things were created. Seeing and knowing from this higher standpoint of existence, the greatest pleasure of the neophyte will be in becoming a co-worker with God and his holy angels in carrying into ultimates those loving designs of his Maker and Everlasting Father, the Father of all living.

We think the presentation of the above thought makes it obvious that the way of true attainment is in seeking God with all the heart, and, at the same time, in applying God's laws, which are the laws of his own nature, making of them methods by which to increase all the capacities of our being; and then comes the requisite work of using every added power as a means by which to come into yet more perfect harmony with, cognizance of, the mind and will of God. Of course all this presupposes that the decision to take control of every per-

verted appetite, passion, and desire has become absolute in the mind of the individual, and that he is able to hold them subject to the highest knowledge at his command.

We make the statement that this decision must come first, as if it were but a small thing, and it is really so to one who has reached that sabbath of eternal rest in harmony with the divine will and mind: yet there are many who are incapable of uniting their will with the Will of the universe, and, consequently, they will struggle and fall, over and over, year after year, sometimes for many years, before they are able to command their own bodies. But could they realize that the Creator made ample provision when he covenanted with Israel from Sinai, so that man, through believing his promise conveyed in the great name Yahveh, and accepting and relying upon him as their strength (God) in all things, confiding in it as they confide in their own physical power, they would be enabled to use that strength as their own. As his power is limitless, having produced all there is of individual existence, therefore by and through the power expressed by that name, they will be enabled to bring into obedience every faculty, sensibility, and passion as fast and to whatever degree they believe and trust in that name.

Because of this the sacred philosopher said, "The name Yahveh is a strong tower: the righteous runneth into it, and is safe." Prov. XVIII. 10. The term "righteous" is used, because, as the will of the individual is the conclusion, the ultimate, of all the mental consciousness, so it is the ultimate of the purpose, the order, of the mind of Yahveh. Therefore no man can receive of the powers of that Will until his own will has been immovably fixed to live in perfect harmony with divine law, a life of righteousness,—righteous in view of the purpose and consequent tendencies of all the laws of nature, physical and spiritual. When man has thus entered into God, with all his sensibilities, the body will become as docile as a lamb, and the son of God will awaken to consciousness within the individual, will take the throne of dominion according to divine purpose. Peace be with you.

(To be continued.)

## CREATIVE ENERGIES.

BY T. A. WILLISTON.

It may appear strange to those who are unfamiliar with Esoteric thought and training, that the subject of sex is so constantly presented through the columns of this Magazine. It is a subject which few care to talk about; they forget that, "to the pure all things are pure." As the sex is the center of creative energy, man's physical, mental, and spiritual development depends largely upon its proper use. We will endeavor to show why the subject is given such prominence, and at the same time present other facts for the consideration of our readers.

The belief in the great spiritual, mental, and physical powers to be obtained from sexual control accompanied by a spirit of devotion and renunciation of self, is not a modern one, but it was a truth understood and practised by the masters of antiquity, and by Jesus the Christ. We are, however, led to believe that few, if any, of the ancient masters, with the exception of Jesus, had sufficient mind unfoldment to enable them to gain as perfect a knowledge of the powers latent within man, as have the souls of the present day, who possess the advantage of living in an age in which mind power is the ruling factor. At the same time we must not lose sight of the fact that, as the race advances, the gateway to the spirit grows exceedingly narrow. This is because the race has been developing through the faculty of mind, therefore has been continually sinking deeper and deeper into materialism and skepticism,—developing mind at the expense of the spiritual, intuitional nature. The ancients, being to a great extent free from the evils above mentioned, had fewer difficulties to overcome than have the people of the present age. Esdras, speaking of those who lived before Adam's time, says, "Because for their sake I made the world: and when Adam transgressed my statutes, then was decreed that now is done. Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful. For the entrances of the elder world were wide and sure, and brought immortal fruit." II Esdras VII. 2-13.

The close student will find that the principle of sex, or the serpent, has always appeared in the early history of all races. Its origin is lost in the dim mists of prehistoric tradition, but it has its place in all religions, cults, and in ancient mysticism. The mythology of all the ancient nations abounds in evidences of the power and wisdom of the serpent (*sex*), proving beyond a reasonable doubt that the older and more primitive nations were better acquainted with the knowledge relative to creation, and the marvelous laws governing the forces in man as they relate to his spiritual nature, than are the materialistic scientists of modern times,—who depend wholly upon the uncertain methods of material reasoning for their deductions.

The reasoning powers, the intellectual faculties, of the ancient races, were not unfolded; and, as they depended largely upon the intuitional or inner spiritual promptings for direction, they led much purer lives than do the more materialistic civilized races of to-day, who, being governed by the exterior senses, have not the sure guidance possessed by those who were led by the intuitions,—that subtle power that stands as the expresser of the spiritual mind, or soul force and understanding.

In considering the possibilities of the modern man, when viewed from the standpoint of sex power, it is undoubtedly true that, because of his more refined organic qualities and greater susceptibility to spirit impressions, he surpasses his progenitors in ability to utilize the intuitional knowledge of the old adept, who so patiently delved into the mysteries of creation. And it is also true that he is better prepared to enter the realm of inspiration, from which, through the intuitions, the mysteries of the cause world were brought to earth by those adepts. Not only does the modern man possess the intuitions of the ancients, but, because of standing, as he undoubtedly does, higher in racial development, he possesses the added capacity of mind power and reasoning faculties, which the prehistoric nations did not possess. (It must be borne in mind that we are now speaking of the Adamic race and not of those intellectual giants who were the fruition of the cycle preceding history, and of whom, if they really lived, all traces have been swallowed up in the forgotten past.) The powers of the reasoning mind give man the capacity to place one fact upon another in the regular sequence of orderly arrangement, thus building a structure wherein is manifest both discrimination and

order; two principles which must have been lacking in the structure builded by the races who blindly obeyed the intuitional promptings; otherwise they would have ultimated on earth the purpose of the Infinite, which purpose was to make a perfect people who would be his living temple. The two principles above mentioned are so closely allied to the divine method as manifest in creation, that, when united, they become wisdom; therefore the Esoteric doctrine (if such a term may be applied to it) can well and truthfully be called "Wisdom religion," for it possesses the divine attribute of having been founded upon the principles of order and discrimination, without which all religions and beliefs are but a conglomerate mass of theories based upon ideas borrowed from the interpretations of other minds; and as these minds are frequently governed wholly by the exterior reason, they are unreliable guides to spiritual truth. They would also be unreliable guides were they governed wholly by the intuitional faculties. Intuition, to be Godlike in its reliability, must have the search-light of a well-ordered discriminative mind turned upon it, separating the true from the false, the chaff from the wheat.

The Esoteric teachings on the question of sex are based upon experience, which is knowledge, and can be proven by all who care to investigate honestly and conscientiously. God, when he created man in his image, endowed him with two separate and distinct characteristics, which are manifest in the function of procreation. One of these mysterious characteristics is the power to reproduce organisms possessing abilities of mind and intellect frequently superior to his own. This power enables man to obey the voice of creation, which is the generative spirit inherent in all life, and whose command is, "Increase and multiply and replenish the earth." The other endowment is the ability to re-create, by and through the selfsame power, his own physical, mental, and soul structure; with this difference however: the characteristic first mentioned is the outward expression of the god-power in man, which works out, without question, the thought expressed by God, "Increase and fill the world;" the latter is the inward manifestation of the same power, taken control of by the individual who has declared his divine sonship by saying to the god of generation, "I will serve thee no longer, by the power

of my will, inherited from my Father, I command service from thee, great master though thou art."

This inward turning of the power of creative energy is, in itself, the task of the present age, for those who desire to step out of the old conditions of slavery into the highway that leads to the kingdom of righteousness. There are many reasons for this, chief of which is, that when the god of generation, or creation, was willed into the deific thought from which God has evolved our planet, it was given dominion over all things of a spiritual character. Therefore it is the mainspring of all life, and has been termed the *Elohim* by the ancients, and by the modern occultists the *Spiritus Mundi*. This thought or power is the soul of our planet; and as it governs all things physical, material man comes under its controlling power, and he will continue to be controlled by it as long as he gives expression to its will, which he does whenever he indulges in the act of generation, whether in thought, word, or deed. All men have been educated in the belief of the holy duty entailed upon them to "reproduce their kind," and the thought has, therefore, become bone of their bone, and flesh of their flesh; and, as it appeals to the animal nature, man has become the slave, instead of the master, of this the forcer of all material things.

Physical man has, through the evolutionary rounds of the ego, reached a point where the soul begins to gain the ascendancy, and where the interior struggles to assert its higher nature. This struggle is manifest to-day in the desire apparent among the people for greater freedom of thought and a larger field of action and research. God having implanted within man the possibilities of attaining the desires of the soul, this struggle, if persisted in, will gain the much wished for object.

In the beginning of the struggle for freedom, the endeavor must be to gain absolute control over the organs producing life. We would at this point impress upon our readers the imperative necessity of dismissing from the mind all thought of the generative act; for as long as they permit such thoughts to enter the brain, they are controlled by the spirit of the god of generation, and cannot hope to make spiritual progress. All waste of the life forces must be entirely stopped, and this cannot be done if one thought of carnal desire remains in the mind. Here, on the threshold of the realm of



wisdom, knowledge and understanding, the neophyte is met by the god whose dominion he has determined to invade,—a dominion which must be invaded and its ruler conquered, if he would obtain the knowledge that his soul craves.

The knowledge to be found in those realms, the threshold of which is guarded by the *Spiritus Mundi*, can be found nowhere else in the broad unfathomable universe, whose mysteries are hidden from all. Only those who possess a courage born of confidence in God, and an unyielding determination that recognizes failures only as needed experiences, can pass this threshold. They press forward and gain the ultimate victory which makes them master of the creative energies instead of their slave. Slaves obey without question the will of the god of generation; freemen recognize their own divine sonship and kingly birth.

The god of generation will permit none to enter where he holds control, unless the demand is made by one who has absolutely renounced all worldly ties in order to be united with the Father, and has received into his organism sufficient of the mind of God, which alone gives him the confidence and strength, to enable him to press onward, overcoming every obstacle. Man must ever keep uppermost the thought that he is a spiritual son of God and has the right to demand entrance into all realms to which his desires may lead him. Unless this attitude of mind be held by the neophyte, he is but mortal, and as such the god of generation will overpower him on the very threshold of the realm of spirit. To gain entrance into the realm of spirit, man must take control of the mundane guardians who protect the higher realms from unlawful intruders.

The God of the universe has proclaimed to the sons of men that his name is "Yahveh;" he also promises them that in that name is "a tower of strength; the righteous runneth into it and is safe." It is here that an absolute dedication of all to God is necessary to those who would gain spiritual powers, which alone enable man to live a righteous life. To live this life, he must be absolutely pure, and free from the dominion of the serpent, and have full confidence in his heavenly Father. No one can have will sufficient to gain that power, unless, in obedience to law, he has grasped the thought, that, God being in all things, he is a part of God, and, therefore, has the power

to draw from the unfailing center of divine will the mind force necessary to defy and compel obedience from the god of generation and all his servants.

The cruder element of life is first used to build the physical organism. This is taken up by the blood, and is the mainspring of health, therefore of happiness. Sorrow can never exist in a healthy organism governed by an orderly, well-balanced mind. As the life is conserved, the individual becomes more potent with what is called animal magnetism, which is the sublimated essence of life that has been transmuted from the grosser elements, and is the power by which the mind is illuminated, the will strengthened, and the soul quickened into active life and consciousness. It is the illuminated power of the intellect that makes man superior to his fellows and permits him to reach out into the universe, and, with unerring precision, to separate from the universal storehouse the facts that he needs, in order to build the perfect man, whose powers of discrimination are so highly developed that he can grasp and readily understand law and method, thus enabling him to become the god-man,—the son manifested in flesh and individual form.

As the process of transmutation continues, the individual gradually throws off all the grosser elements of material flesh, and in their place assumes the more refined spiritual garments of immortal life. This places him in a position wherein the higher nature rules. The last struggle in the physical world has been met, and the dominion gained over the strongest and last enemy man must meet before he becomes an immortal,—the power of death and the grave.

It is during the period of transmutation of the life elements that the spirit of devotion is absolutely necessary, in order to refine the organism. The power of devotion or prayer is an indrawing force. As the aspirations are polarized toward God, and as God is always manifested through the silent workings of creation, therefore, as man inspires, he draws in the very mind of God through the inward drawing of the soul prayer. As God is a consuming fire, the dross or material elements are burned from the life created, and the devotional, loving soul, having passed through the fires, comes forth redeemed from all imperfections, and stands clothed in the garments of true manhood, an equal and co-laborer with the holy ones. The battle

for a material existence has been nobly fought, the spiritual goal won.

Dear friends, it is for this, and for no other reason, that we so frequently refer to the great and all-important question of sex, and we feel that the thoughts expressed on the subject will be received in the same spirit of purity that goes with them. We are, therefore, satisfied that they will give offence to no one. We also earnestly request all who feel the need of a higher standard of manhood and womanhood than to-day finds expression on earth, to co-operate with the dear, faithful ones who have so earnestly and devotedly labored in the field of Esoteric thought. Believe us when we say that your reward, from a material standpoint, will not only be great in this world, but you will be elevated by God himself to the exalted position of ordained priests and vestal virgins in his temple; and your duty will be not only to minister to those associated with you in your holy calling, but your power will ramify throughout all the earth, bringing to the downtrodden sons and daughters of men, peace and happiness, and will also establish the New Jerusalem, the city of peace, founded on justice, love and knowledge, whose light cannot be hid; for it is to be builded upon the mountain-top, and will shed a spiritual light over all the earth.

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### SING.

Sing! and thy voice shall echo  
 From mount and stream and hill,  
 Awaking songs unuttered  
 In hearts long mute and still.

Sing! and the soul's glad echo—  
 Its swift and glad refrain—  
 Comes back from a thousand voices  
 In glad and joyful strain.

Sing! and the whole world joins you;  
 Sing! and the birds reply.  
 Sing, and all nature sweetly  
 Melts in soft melody.

Soul unto soul doth answer,  
 Heart unto heart respond,  
 Till the song of the great Creation  
 Unites in one common bond.

HARRIET NEWELL REED.

*In the Christian Metaphysician.*

## REWARDS AND PUNISHMENTS.

BY W. P. PYLE.

And shall not be rendered unto every man according to his works? Prov. xxiv. 12.

Every religious system which recognizes a universal ruling power must accept the idea of rewards for obedience and punishment for disobedience, which that power will, in one way or another, visit upon men.

Since both rewards and punishments are simply the result of the judgments of the Ruling Power, we must infer that the only difference between the two is, that one is the result of his (God's) approval and the other of his displeasure. Those whose conception of God is that of an arbitrary Being administering punishments and showing favors according to caprice, and not in strict accordance with undeviating law, have a vague idea of certain rewards and punishments which will follow certain acts; but there is good reason to believe that in all ages a few master minds have understood that the Supreme Power of the universe is one of intelligence, and, consequently, has a purpose in all he does, and that, therefore, he always acts in accordance with fixed laws, which are the laws of his own nature, even as a father manifests his nature in his dealings with his children.

Moreover it is evident that, for good reasons, those who possessed this knowledge never gave it to the people: for in all religious teachings given to the masses, the reasons for and the laws governing results were either withheld from them, or were so hidden in mystic language that the people comprehended little more than that a mighty power or person would be pleased with them if they did certain things, and angry with them if they did certain other things. Even in this intelligent age of investigation and thought, it is evidently through the ignorance of parents that children are not taught the why of the right and the wrong. Nor are pastors much behind parents in ignorance: in all churches and among all people many are

found who will point out the right or the wrong, but they have not been taught why it is so.

If we admit that the Supreme Being whom we call God is an intelligent mind which acts in accordance with its nature, then its judgments under given circumstances must be always the same, unless it changes; and, so far as man can perceive, it changes not. This implies action in accordance with unvarying law. If, then, we accept that God, in his dealings with man individually or as a whole, is governed by the laws of his own nature, and that, consequently, each act of man has its own specific result, it follows that, since man is or appears to be free to act as he wills, and God judges and rewards him accordingly, in obedience to unvarying law, his judge cannot justly be either pleased or angry with him further than, in view of the law, to exactly balance his account.

The teachers of the past have hidden from the people the fact that, in the administration of divine justice, the only reward or punishment that they can ever receive is simply the natural result of their acts. The masses were so taught because the visible result of their deeds did not often deter them from evil actions; but their teachers, looking deeper into cause and effect, saw that which, because of the ignorance of the people, could not easily be explained to them. Consequently, it was necessary that all warnings relative to cause and effect be given to the masses in such language as they could comprehend, that thus they might be encouraged to do those things the result of which is most desirable. To this end, they who knew better taught men to believe that the Supreme Intelligence is a personality to a great extent swayed by emotion like themselves,—one who can, in turn, be angered, appeased, or pleased. When men were but children, childish methods were appropriate; but some are putting away childish things and would be reasoned with as men.

The thought that the judge in administering justice cannot be angry with those whose acts bring undesirable results, is strongly emphasized by a recognition of the effect of mind upon mind. If a person who possesses a strong mind and will power, and who is full of vitality, is angry with another, especi-

ally one of weaker and more dependent mind, that anger will most perceptibly affect the life forces of the weaker. It may cause a consciousness of weakness, of fear, of sickness, or may even produce death. Knowing this the effect of the human mind upon a human organism, what may we presume would be the effect upon a man were it possible for the Mind that created worlds to be angry with him? He would undoubtedly immediately cease to exist.

If the wayward child does not believe that the parent who punishes it, is in a measure, angry with it, the reproofs have but little effect; but suppose, while reproving her little one, a mother sees a poisonous serpent about to bite the child, would she not clasp the child to her bosom to protect it? In considering the attitude of the parent toward the child and that of God towards his children, we are forced to the conclusion that, over the evil and the good, he exercises the same loving care: that he loves all. Those who stand aloof from the evil neighbor, wrapped in their own self-righteousness, may not be willing to admit that God loves the enemy who has wronged them as he loves them; but it is evident from the law of life, which is sustained in the organism by love, that it is a Father's equal love which upholds all.

While we feel safe in assuming that God loves all his creatures, yet we have reason to believe that, from the standpoint of absolute law, God's love for a living creature is commensurate with the amount and quality of life in its organism. We may say that God loves not the dead, but the living, and the living in proportion as they live. For instance, let one who is healthy and strong conserve all the seed for two or three months, he will be filled with life and vigor, and, provided he holds his mind in an attitude of devotion toward God, a realization of the nearness and reality of the spirit world will begin to dawn upon him; if he then lose the seed, there rolls in upon him a darkness and a consciousness of condemnation.

In the beginning God said, "Let us make man after our likeness:" and again he said, "My word that goeth forth out of my mouth, it shall not return unto me void: but it shall accomplish that which I please, and it shall prosper in the thing

whereto I sent it." If his children are growing into his likeness, to be one day accepted as sons and daughters, can there be an age-lasting state of punishment other than as they willingly or through ignorance remain in an unhappy condition, the result of such a condition being to cause them to struggle out of it, which, in that respect, would resemble a father's anger?

Because of a misunderstanding of the Scriptures the idea of a place of eternal and hopeless torment has been so thoroughly fixed in the orthodox mind, that, in certain instances, they have been to some pains to find out what substances might, by burning continuously, support the requisite fire. Even so good a man as John Wesley—in one of his published sermons—considers this matter, speaking of a substance called "asbestos," which fire cannot consume, and as being a possible constituent. He fails, however, to show that even this substance would maintain the flame.

Nevertheless, there is a remarkable unity of expression among ancient teachers concerning fire as the means of punishment, or the result of evil doing; and, since the idea of a literal fire in a place called hell is dying out, even among the orthodox, it is well to search and see what the master minds of the past give as their understanding of this burning flame, the result of broken law. We find that the Bible compares God's anger to a fire. Such expressions as God's anger "waxing hot" are quite common, conveying the thought of a fire. The terms Hell, Sheol, Hades, Gehenna, etc., so far as their meaning is concerned, are in inextricable confusion; to the ordinary mind they convey the indiscriminate idea of a place or condition, or places and conditions, undesirable in their nature and the result of acts contrary to the divine purpose.

The words, "Let us make man in our image and after our likeness," appear to express this purpose fully. We need not here inquire into what the "image and likeness" is; but, in observing life and development, we find that the process of living is in itself the process of the attainment of the image and likeness of the Creative Mind. It is certain that the dead do not grow,

nor do the sick in the true sense of the term: growth is confined to the strong and healthy.

In considering the phenomena of life we find that, when weak and faint, if we eat wholesome food, we are strengthened and enlivened. Evidently, then, the life that was in the food is, by the nutritive process, liberated from the organism in which it was imprisoned and is absorbed by the body; in other words, the life that is in the food is appropriated by us and becomes our life,—the life of the grain, fish, and flesh becomes human life, sustaining the human organism. Another marked effect is that this life has in it the impulses of the old organism. This will readily be observed by one who eats animal food after having abstained from it for some months. All animal tissue feeds the animal properties, for the animal impulse is in it.

The first step in the process of the preservation and growth of man is taken when the life in his food becomes his own life, and is incorporated into the blood: we know that the life goes out with the blood. The next step in this process is the work of extracting and concentrating this life, which is done by the sexual organs. The secretions thus formed contain many times as much life as is found in the same amount of blood. A strong, plethoric man feels little effect from the loss of a pint of blood; but the same organism would plainly feel a small loss of these secretions. This, then, is the second round in the ascending spiral of life.

Further observation shows that these fluids, if retained in the body, pass through a transmuting process and become the means of vitalizing the brain, and thus brightening and strengthening the mentality. It is by the mentality that we learn the lesson of life, rising higher in its ascending scale, and becoming more and more like the mind which said of men, "Let them become like us." Thus life ascends step by step: it is first vegetable life; when found in the blood, it is animal life; then reproductive, when in the seed. But the difficulty is that few are able to carry it beyond this point: they can not retain the seed until transmutation, the next step, is reached, and, consequently, make but little progress toward the image and likeness of the Supreme Mind.



The object of all religious systems based upon the laws of life has been to teach man the lesson of life, that he may be able to rise out of his present condition, wherein the life gained from lower organisms is lost through the sex and returns to the lower orders of creation. All these systems have taught that, in the control of the sexual fluids is found the means of advancement and of salvation from unhappiness, darkness, and death.

If the system assimilates from the food more life than is exhausted by the physical and mental efforts, and if, through the process of conservation, this life becomes refined to a point where it can no longer be exhausted, this reserve being constantly added to, then life will be continuous, death will be cheated and the grave laughed at, for life everlasting will be attained.\* This is indeed a summary of the teachings of the Bible, and doubtless of the scriptures of other religions; for the truth is always truth, and that found in a heathen book and truth as we receive it from the Christian Bible are equally divine.

This apparent digression from our theme of "Rewards and Punishments" is necessary in order to open the way to the consideration of one notable fact: namely, that in the fires of uncontrolled sex passion, with the resultant loss of seed, in which is the life, we have the secret of man's fall from the ascending ladder of life,—the ladder ascending toward the ultimate of his creation; viz., God-likeness and the dominion over the earth and all upon it. It is, then, evident that the fires of God's wrath, the fires of hell, etc., are expressions symbolic of uncontrolled sexual passion.

Because it is only by attaining and maintaining a certain attitude of mind and heart that this life can be held in the body and transmuted, because any divergence from this attitude

\* From the above statement some may draw the conclusion that eternal life may be attained solely from that which may be extracted from food by the natural processes of generation; but it should be remembered that our brother has previously said that, by the conservation of the seed, one who is devout will be brought into consciousness of the Spirit. This consciousness is because of having inspired and of having begun to possess the Spirit. This increased desire to draw from the same great fountain of immortality arises from the fact that the seed is the natural vessel or container of the highest substance in man's existence. Thus by continuous conservation of the life and by inspiration, he will be enabled to live from God in whom there is immortality; "for in him there is no death at all."—ED.

causes the fires to burn so hotly that they cannot be controlled, because this essential attitude is a knowledge of and willingness to act in accordance with the will of Him who created man,—because of these facts, this uncontrolled fire is said to be an evidence of God's anger, the result of which is mental darkness, confusion, insatiable desire, weakness, failure, sickness, and death.

Nevertheless there are those of exceptionally strong will, and with a mind naturally turned from sexuality, who are able to hold this life, and, in a mental attitude contrary to the divine purpose, to walk in the way of life; yet God is not mocked. Our Lord, in reference to this fact, said, "I am the door: by me if any man enter in, he shall be saved;" in other words, "I am the exponent of the true method; only they who enter as I have entered shall be saved, for all others are thieves and robbers." Again, in the parable, one was found at the wedding supper without the wedding garment, and even though he had been able to gain admission, yet because he was not properly prepared, he was cast out. The Apostle wrote, "If a man strive for the masteries, yet is he not crowned (even if successful), except he strive lawfully."

Continuing the thought that the fires of God's judgment are the inflamed passions, we read: "I will judge thee in the place where thou wast created, in the land of thy nativity (the place of thy birth): And I will pour out mine indignation upon thee; I will blow against thee in the fire of my wrath, and deliver thee into the hand of burning men skilful to destroy. Thou shalt be for fuel to the fire." Ezek. xxi. 30-32. The words, "Thou shalt be for fuel to the fire," express the fact, that, through the action of the sex, the body is being gradually dissolved to furnish the material of which the seed is composed; and in noting the expression, "In the place where thou wast created," we remember that God said by the prophet, "Thus saith the Lord that made thee, and formed thee from the womb." Isaiah XLIV. 2.

We therefore see that it is in the sex, the place of man's creation, the place where the life is accepted or rejected, that God's judgments occur; for when man retains and transmutes

all the life he possesses, he has the power to be what he wills to be ; and, on the other hand, if, by his mental states, he gives that life an impulse contrary to the divine purpose, he is not permitted to retain it. Such life is condemned by the divine judgment ; for God is jealous of the divine life : by his prophets he repeatedly says, " I am a jealous God," and " I will judge you in fury and in jealousy."

And yet God is only jealous and angry with his children in a figurative sense. He has created them with the intent that they become like him, and when they do those things which retard the consummation of that likeness, he thwarts them in their course by depriving them of a measure of their life and consequent power. It is impossible that the creature can do aught contrary to God's purpose ; but men are permitted to make much trouble for themselves, in order that they may consider and learn the lesson of life. God who made man knows what is in their hearts : he is not surprised at the work of his hands, " he knoweth them altogether."

If man falls, and fails in the ascent of life's spiral, through losing the fluids that contain the life in its period of transition from animal energy to mental energy, or mind, it is evident that he must apply those methods whereby the foundation within himself may be more firmly laid, that thus he may rise by holding fast and incorporating within himself the life which he obtains ; for we understand that the Spirit is life, and hence to become more like God the Spirit is to have more life. This is but one step, but it is the fundamental and essential one.

The thought that man may be suffering the torments of the damned (condemned), or the fires of hell, the result of God's condemnation, and yet be ignorant of the fact, may seem a strange one, and implies that a large part of the human family are even now in the condition called "hell." The prophet, speaking of God's attitude toward Israel, said : " Therefore he hath poured upon him the fury of his anger, and the strength of battle : and it hath set him on fire round about, yet he knew it not ; and it burned him, yet he laid it not to heart." Isaiah XLII. 25. Thus we see that the fires of God's condemnation may consume man when he is unconscious of the fact.

In reviewing the thought that we have been following, we reach the conclusion that God has created man to become like himself; that when man uses his powers contrary to that purpose, he is thwarted in his designs, and that it is the part of wisdom for him to learn the purpose of God concerning himself and conform thereto. Every effort contrary to that purpose can only yield bitter fruit; hence the only course that he can with safety pursue is to live in conformity to the divine will, which is to continually grow into divine likeness.

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"I WILL BE WHAT I WILL TO BE"

I mean to tread this narrow way.

Whatever may betide;

I care not what my flesh may say,

In all its lordly pride;

I will be what I will to be;

From all the chains of sense set free.

I will to be at one with God—

And that and nothing less—

In everything with full accord

I will in His ways press.

E'en though He say the flesh must die;

At once that flesh I'll mortify.

If I am weak, what matter that?

The Master's leal and true.

His spirit's leadings have begat

What can but bring me through.

Ne'er as a coward will I flee

The strife which sets my inmost free.

I am determined to pursue

The course I have begun;

And with abounding life in view

All down that course I'll run.

Hinder me not, you fearful crew;

To all that's good I will be true.

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The soul can only cognize God, because it has a divine sample in itself.—*Henry Wood.*

## THE EVERLASTING COVENANT.

BY H. E. BUTLER.

The covenant promise of God, embodied in the name expressing the thought, "I will be your Power," comprehends much more than the Christian Church has even dreamed of; because it has had its mind fixed on a world "beyond the bounds of time and space," in which the soul, separated from the body, is to realize the fulfillment of God's covenant. And it is best that it has been so, for it has implanted within the nature of the individual an ever-growing ideal of the metaphysical and spiritual.

If the Church had believed that the word of God by the prophets had direct reference to themselves and their relations to the material world, and if, on becoming professed Christians, they had not realized the material advantages promised by the prophets, they would have become disbelievers in the truth of God's word. On the other hand, had those advantages accrued to them, they would have lost all idea of the spiritual, and their religion would have become wholly a thing of material advantages, thus developing within them greater selfishness in connection with their lower propensities. God, has, therefore fulfilled to them his part of the covenant just in so far as they have fulfilled theirs; save that he has preserved the identical people, and given them inclinations that have caused them to develop mentally and spiritually in such a way as has prepared them for the final ratification of the covenant.

The very surface of Christ's teachings shows that the covenant promises were not only spiritual but material. The great prayer which he taught, "Thy kingdom come. Thy will be done in earth, as it is in heaven," conveys the thought of a king and subjects, and also the desire that that kingdom may come in earth, that is, in earthly conditions. The angel who gave the Revelation to John—a Revelation of the fulfillment of or answer to that noted prayer—said, using the present for the future tense, as is always done in the prophecies, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever."

Now notice the words, "The kingdoms of *this* world have become the kingdoms of our Lord." For the sake of harmony we will agree with the general understanding that this has reference to Jesus who was on earth nearly nineteen hundred years ago; but the Revelation does not stop here, it further says, "And of his (our Lord's) Christ," or Anointed, that is, some one whom Christ Jesus has anointed to be also a Christ. We must inevitably conclude that this is a reference to a body brought to light in the same Revelation,—a body consisting of a hundred and forty and four thousand, the first ripe fruit of the earth; as the Revelator said (v. 10), "And hast made us unto our God kings and priests: and we shall reign on the earth." Herein, if emphatic utterances mean anything, the question is most clearly settled that it was the central thought of Christ, and, consequently, should be of the Christian religion, that the time is to come when the kingdoms of this world are to become the kingdoms of God; that the sainted souls in whose heart this law is written are to become kings, whose subjects will be the nations of the world; that they will be to these nations not only kings but also priests; and that their priesthood shall be a ministration over the affairs of those living on the earth.

But many will here quote, as an objection, the words of Christ in which he is reported to have said, "My kingdom is not of this world." Truly it was not, as was shown in his words, "I go to the Father," and in the words of his memorable prayer (John xvii. 11): "And now I am no more in the world, but these are in the world, and I am coming to thee. Holy Father, keep them in the name of thee, by which thou hast given to me, that they may be one, as we are." In this passage Jesus declared that he was to be no more in this world, consequently he prayed that they might be kept in the Father's name, by which name he had received his power and dominion. Thus it is made clear that the Christ of this age is to be, may we say, the hundred and forty and four thousand, the first ripe fruit of the earth, organized into one harmonious body, and that, by and through the power of that holy covenant name, their kingdom and dominion is to be earthly; for surely the Father will not be dethroned in the heavens that they may be seated there, but it is the earth that he has given to the sons of men, according to his declared purpose in the beginning (Gen. 1. 26).

If man is to possess the earth, as is emphatically declared

in the Revelation by the angel to John, then God's covenant to Abraham, to Isaac, and to Jacob, is in perfect harmony with the covenant as taught by Christ, and with his general teaching. The prophets all prophesied by the same spirit which gave the law from Sinai, which spoke through Christ, and which was the inspiration of the Apostles. Isaiah (LVIII. 13, 14) said; "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of Yahveh hath spoken it."

Thus the inheritance (heritage), the birthright blessing, obtained by Jacob was not only accepted by Yahveh for his (Jacob's) children, but it was made the heritage of all those who enter into covenant relations with God, and who keep that covenant. The heritage of Jacob was expressed in these words; "Therefore God give thee the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee." Gen. XXVII. 28, 29.

This blessing seems to us to comprehend everything desirable; and it was so understood by the patriarch, for when Esau returned from hunting and came before his father, expecting the blessing, Isaac queried, "What shall I do now unto thee, my son? behold, I have made him thy lord, etc." The patriarch felt, that, in this heritage of Jacob, he had comprehended everything; and, in the chapter from which we have just quoted, as if fearing that the validity of a heritage obtained under such circumstances might be doubted, and that thus discredit might be cast upon the words of his servant Isaiah, God adds to his promise the words, "For the mouth of Yahveh hath spoken it." Surely, no stronger emphasis could be given to any words ever uttered than the one given to this declaration.

We give the following references as a few of the many confirmations and elaborations of the meaning of the words, "I will be your Power:"—

“But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.” Jer. vii. 23.

“When they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am Yahveh their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am Yahveh.” Lev. xxvi. 44, 45.

“I will give them a heart to know that I am Yahveh; and they shall be my people, and I WILL BE their God.” Jer. xxiv. 7.

“Their leader shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach to me: for who is this that engaged his heart to approach unto me? saith Yahveh. And ye shall be my people, and I WILL BE your God.” Jer. xxx. 21, 22.

“And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith Yahveh. This shall be the covenant that I will make with the house of Israel: After those days, saith Yahveh, I will put my law in their inward parts, and write it in their hearts; and WILL BE their God, and they shall be my people.” Jer. xxxi. 28, 33.

“Behold, I will gather them out of all countries, whither I have driven them in my anger, and in my fury, and in great wrath; and they shall be my people, and I WILL BE their God.” Jer. xxxii. 37, 38.

“I will take the stony heart out of their flesh, and I will give them a heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I WILL BE their God.” Ezek. xi. 19, 20.

“They shall not be polluted any more with all their transgressions, and I WILL BE their God.” Ezek. xiv. 11.

“I will set up one shepherd over them, and he shall feed them, even my servant David. And I, Yahveh I WILL BE their God, and my servant David a prince among them; I Yahveh, have spoken it.” Ezek. xxxiv. 23, 24.



“I will save them out of all their dwelling-places, wherein they have sinned, and I will cleanse them: so shall they be my people, and I WILL BE their God. My tabernacle also shall be with them: yea, I WILL BE their God, and they shall be my people.” Ezek. XXXVII. 23, 27.

“Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I WILL BE their God, in truth and in righteousness. Zech. VIII. 7, 8.

“They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, Yahveh is my God.” Zech. XIII. 9.

“And I heard a great voice out of heaven, saying, 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, and be their God. He that overcometh shall inherit all things: and I WILL BE his God, and he shall be my son.” Rev. XXI. 3, 7.

“And they shall see his face: and his name shall be in their foreheads.” Rev. XXII. 4.

The quotations just given show that the name Yahveh is the expression of a promise, that it belongs to his covenant and to a specific period,—the period in which he will save his people. With the exposition of the truth contained in this series of articles, God's holy name has gone forth from the ark of his covenant: and throughout the nations of the world he proclaims to Israel, wherever an individual of that race may be found, that the time has come for their salvation, and for them to be gathered to the place of his appointment. It is the voice of the Almighty calling from the inner sanctuary of his holy temple, “Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, Yahveh cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.”

The next requirement of this covenant is: “Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thy-

self to them, nor serve them: for I who will be thy Power am a jealous God, visiting the iniquity of the Fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my commandments."

This part of the covenant has been very lightly passed over by all classes of religious thinkers. They have relegated the whole subject to the heathen custom of making images of their gods, and bowing down and worshiping them. While the words, "Thou shalt not make unto thee any graven image, or any likeness of anything etc.," to the unlearned and materialistic Israelite undoubtedly meant the heathen practice of idol worship, and only that, yet it must be remembered that, even that interpretation has a deeper signification than merely the image itself. The heathen who made these images knew full well that there was no power or efficacy in the substance of the image, but that it only served to represent a thought of an invisible and spiritual mentality and power. The student of Mythology knows that by those images were represented every attribute active in human life; that is to say, there were images representing the god of wealth, Hygeia, the goddess of health, Venus, the goddess of the love passion, Pan, the god of sudden disaster and confusion, and so a long list of principles were named and imaged forth by the people who knew not Yahveh.

God's words, "Or any likeness of anything that is in the heaven above etc.," are only explanatory of what is really embodied in the declaration, "Thou shalt not make unto thee any graven image:" for he would have his people know, and not only believe in, but confide in him as the source of all power, —the source of all good as well as of all so-called evil. He says by Isaiah (xlv. 7): "I form the light, and create darkness: I make peace, and create evil. I, Yahveh, do all these things." Thus he not only guards against the mind of man reaching out to the gods of the heathen for good, but also against the belief in the existence of any other power in the universe but that of the God of Israel. The statement is emphatic, "Thou hast created all things for thy pleasure, and for thy pleasure they are and were created."

He also repeats many times throughout the prophecies that he is the only power in the universe. The following are a few

of the many quotations that may be given as containing this declaration:—

“See now that I, even I, am he, and there is no god with me.” Deut. xxxii. 39. “I, even I, am Yahveh; and beside me there is no savior.” Isa. xliii. 11. “I am the first, and I am the last; and besides me there is no God. Is there any God besides me? yea, there is no God; I know not any.” Isa. xliv. 6, 8. “I am Yahveh, and there is none else, there is no God besides me. That they may know from the rising of the sun, and from the west, that there is none besides me. I am Yahveh, and there is none else. There is no God else beside me; a just God and a Savior; there is none beside me.” Isa. xlv. 5, 6, 21. “Yet I am Yahveh thy God from the land of Egypt, and thou shalt know no God but me: for there is no savior beside me.” Hosea xiii. 4. “And Jesus answered him, The chief of all the commandments is, Hear, O Israel; The Lord our God is one Lord.” Mark xii. 29.

Therefore if any evil of any name or nature befall the sons of men, it should be regarded as sent by Yahveh for reproof, correction, guidance, restraint,—in short, for the good of his people. When his own son had rebelled against him, and when he was driven from his throne, David, he who was called “a man after God’s own heart,” hearing one of his enemies standing off and cursing him, said, “Let him alone, Yahveh hath sent him to curse David.” Thus the man of God, the keeper of the covenant, must recognize that all that comes into his life, of whatever name or nature, is sent of God. This is why Jesus said, “Resist not evil;” “Overcome evil with good.”

As soon as an individual recognizes any power as distinct from God, and as his adversary, he finds himself comparatively powerless to combat it. But he who has learned to love God in truth, and who, with all his heart, recognizes the fact that there is no power but the one which he loves; that even though that power be incarnate in an evil-minded man, he is yet able to love the divine spark which gives his enemy life and animates his being,—such a man will disarm the power of evil, and will accomplish the overcoming of evil with good.

When invisible psychisms seem ready to overpower us, having this faith in our hearts, we exclaim with David of old, “O Yahveh, why hast thou afflicted me?” This confidence in the soul which is all-centered on Yahveh will, as it were, close

every sense and every faculty (shut every door), so that nothing can touch it but God's spirit. This will bring the condition requisite for entering the name of Yahveh: "The name Yahveh is a strong tower: the righteous runneth into it, and is safe" (marginal reading, "set aloft," that is, lifted up out of it,—out of all danger). The belief that there is no power but that from Yahveh, and a loving confidence in him, will cause the entire intelligence and consciousness to come into the form of divine order, and enable the individual, under all circumstances, to "overcome evil with good." But the belief in another god or gods (power or powers).—the power of a devil, wicked spirits, elementals, or the power of men in the body, as able to act independently of Yahveh, places the mind in a condition of combat and struggle; and under such circumstances the man will find the odds greatly against him. But with the mind in harmony with these commandments, he will "rest from all his labors," and realize the force of the words, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in Yahveh for ever: for in Yah Yahveh is everlasting strength." Isa. xxvi. 3, 3.

(To be continued.)

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### CREATION'S STORY.

The spacious firmament on high  
 With all the blue etherial sky  
 And spangled heavens, a shining frame,  
 There great Original proclaim,  
 The unwearied sun, from day to day,  
 Does his Creator's power display  
 And publishes to every land  
 The work of an Almighty hand.

Soon as the evening shades prevail,  
 The moon takes up the wondrous tale,  
 And nightly to the listning earth  
 Repeats the story of her birth:  
 While all the stars that round her burn,  
 And all the planets in their turn,  
 Confirm the tidings, as they roll,  
 And spread the truth from pole to pole.

What though in solemn silence, all  
 Move round the dark terrestrial ball:  
 What though no real voice or sound  
 Amidst their radiant orbs be found:  
 In reason's ear they all rejoice  
 And utter forth a glorious voice,  
 Forever singing as they shine,  
 "The hand that made us is divine."

JOSEPH ADDISON, *in Progress.*

## MENTAL VISION.

A SIMILE.

BY PAUL AVENEL.

Thinking is like seeing, its horizons are bounded by physical laws. Those who live in valleys cannot see far.

Thought has its valleys also; and if you are occupying a mental valley, your thought range is naturally limited. To see further you must climb higher; and to see further mentally, you must make a mental ascent.

From the foothills your gaze penetrates to the plains beyond the valley, but you cannot see what lies on the other side of the mountain until you scale the peaks.

This is true of mental vision also: from the peaks and cliffs of knowledge the survey is comprehensive; the obstructions are all below, and nothing impedes the far-reaching sweep of mind.

Study to ascend lofty paths of thought, and to compass sublime intellectual scenery, and you will observe the small theories and beliefs of the foothills and valley, dissolve like mists in the brilliant light of the sun of truth.

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## DUTY.

The longer on this earth we live  
And weigh the various qualities of men,  
Seeing how most are fugitive,  
Or fitful gifts at best, of now and then—  
Wind waved copse lights, daughters of the fen—  
The more we feel the high, stern-featured beauty  
Of plain devotedness to duty,  
Steadfast and still, nor paid with mortal praise,  
But finding amplest recompense  
For life's ungarlanded expense  
In work done squarely and unwasted days.

JAMES RUSSELL LOWELL.

## MUSIC.

BY H. E. BUTLER.

From the beginning of history music has had its place in all life. It is really first heard in insect life; and the vibrations produced by the characteristic sound of every living thing express the quality of the organism that produced the sound, and, as all know, every sound expresses some state of mind. There is the wail of sadness and the warble of joy, and as different birds and beasts pour forth their songs or sounds, they express the varied attributes of their natures.

The lower races of people possess a music with but few notes and variations, but as they rise in the scale of mental unfoldment, and as the mind faculties are able to take hold of a greater variety of thought conditions, the complication of their music expresses all the varied states of their life qualities, and they really indicate all their mental possibilities in their musical inclinations; for music, unlike all other principles with which the human mind deals, lies back of mind, and, shall we not say, at the foundation of mind.

The mind of the musician apparently takes part in the production of his music: yet the intellect proper sits back, as it were, listens to and enjoys the music, while the feminine part of the nature, the interior life qualities, produces the sounds. It has been said that music is the expression of the soul; this is true only of those who have a soul sufficiently developed to take intellectual and physical control of the entire organism. Some of the great composers claimed that they simply reproduced the music which they heard. Herein is the development of the soul to a plane on which it is able to sense, hear, and, to a certain extent, control the mind and body of the individual.

There are a great variety of ways in which one may be conscious of music, whilst in the lone silence: yet there are two sufficiently distinct, one from the other, to be designated by

human language. In the first instance, the soul has a high degree of development, and, consequently, is closely allied to the harmonies of all nature, and, shall we not say, has had a high degree of musical training in a former incarnation. Such a soul, when the attention of the body is turned toward music, will frequently reproduce in the organism song and musical strains learned, either in a former incarnation, or which have been heard in higher spheres of existence. No doubt this was the condition recognized by the poet who said, "My soul now sits and sings."

In such cases, even though the body has never had the training to give it musical expression, yet the individual is more critical in regard to the harmonies which others produce than if he had had a musical education. The production of music is a mechanical device by which an effort is made to express the higher feelings and emotions of the individual; but the ideal growing out of the depth of those feelings and emotions in the race, as such, is always higher than the art of expression. Therefore musicians give a long lifetime to continuous practice, and few, if any, ever reach in the art a degree of perfection which satisfies their own interior longings. The man who can be fully satisfied with the musical expression of the highest artist, has, by no means, the most highly developed soul; on the contrary, it is indicative of the fact that the soul of the man has reached no higher than the highest art of the age.

His is a parallel case with that of the great sculptor, who, having finished one of his works, could see no improvement to be made in it. He then called in his friends to criticise, and all pronounced it perfect. In great distress of mind he exclaimed, "Can't you find some fault in it?" and when told that it had no defect, he burst into tears, saying, "I can go no higher." Many are unknown in the musical world simply because the soul is dissatisfied with the means of expression at its command, that they lose all interest in the art as it exists, and cease to follow it.

There are, however, two classes who, from the higher standpoint, are open to criticism. The first of these are the mere imitators, whose souls possess musical qualities of a low order.

but who imagine themselves possessed of musical taste so purely classic, that they frown down everything that does not run in the groove of the accepted musical standard. The second class refuse to hear any music but that of the sensational and sensuous order, until the whole organism vibrates to the commonest and coarsest sounds. Those who hear the song of the soul, and who make the effort to reproduce it, are usually those whose organism is most governed by the intellectual, those in whose nature the masculine predominates.

The second of the two classes above referred to, by whom music is brought to earth, are those whose physical structure is fine and very sensitive, and in whom the sense of hearing is the most highly developed sense; in other words, whose mode of sensing is by means of the hearing. Even in the old life such persons are frequently able to suspend the activities of all the external and physical senses, and so are enabled to hear the vibrations, the sounds, from the sphere or plane of the cause world to which their consciousness has been developed. They hear nothing upon a plane higher than this; but they can hear all the sounds from that high altitude, down through all the mental spheres, through the sense sphere of the animal world, into the sense sphere of vegetation, down to the somber vibration of the body of the earth itself.

Of course no one but those who are living the regenerate life, and who have reached some attainments in that direction can, except at rare intervals, hear these things. When others have heard them, they have only dared to give voice to the experience in the liberty which is allowed poetic thought. But he who lives the regenerate life, and who reaches a degree of harmony with God, the Creator of all things, is awakened in all his sensibilities to a world of sound vibration, color vibration, as well as a new world of light and heat, of forms of order, and great expanses of mind structure.

It is from this realm of mind structure that we hope to be able to obtain the knowledge that will enable the Fraternity to build a musical instrumentality upon which may be reproduced the sounds and songs of that higher world into which we are opening; and also to formulate the laws of vibration which



govern the production of thought and the emotion of divine love, for in them is comprehended all that is attainable in an earthly existence. When we thus refer to the production of thought and of divine love, we do not limit the expression to the horizon of the world's thought; the only limit which obtains here was conveyed in the words of the beloved disciple: "God is love." But the new world that is opening before the gladdened souls of the regenerate ones of this age, adds another clause to this beautiful statement, which is, "God is knowledge, wisdom, and understanding."

The use of music is to be found in the newly discovered science of suggestion. Christian Science or Mental Science is working exclusively upon the suggestion of health. A few of the leading minds of the day are discovering that every thought expressed in the hearing of another is a suggestion which enters into and forms a more or less potent means of forming and reforming the mental states, feelings, and emotions of the individual. It is well known that great orators, by the expression of the simplest thought with the proper intonation, can affect their audience to tears. To produce such effects is one of the leading thoughts in the study of elocution. The actual idea given to the people in their present stage of unfoldment, is not so much as the tone and manner in giving it.

All this is the legitimate child of music. The musician always vibrates the qualities that are within him or her, because musical expression is of the physical structure rather than of the intellect. Let us here analyze a little. The organist is so trained, that, without giving any thought whatever to them, he uses both hands and feet in producing the tones. The real thought of the musician is given to the sounds—and that, by the way, is only a suggestive thought—and the feelings and emotions of the body at once drop into the harmonies and intonations of the entire composition; that is to say, the nerve centers and the grey matter governing the fingers, the hands, arms, feet,—in fact, the entire physical structure, surrender themselves to the movement of the harmonies, and, in so far as the instrumentality is capable of producing the exact vibrations of the performer's life qualities, they are reproduced upon the

atmosphere, and upon the unknown and invisible life currents that fill all space.

These vibrations again reproduce their kind and quality in the feelings, emotions, desires, appetites, and passions of the body from which they emanate; and as they belong to the realm of sense, and not to that of mind, they, so to speak, inject the qualities of the music into the qualities of the life of the listener who yields himself up to the enjoyment of the music. Few observe a change in their own mental conditions after hearing the most sensuous music, yet those qualities have impregnated the life currents of the body, and will afterward obtain in the intellect, and in the feelings, emotions, and desires of the individual. (One who has not sufficiently high and exalted soul aspirations to govern his actions will never enjoy that class of musical vibrations which arise from the spiritual-minded soul; and so *vice versa*.)

Music in the present age is rapidly leaving its original harmony with the soul and cause world, and advancing culture in the art is feeling after the appetite of the masses: and, as the masses are more and more governed by a tiger-like greed of gain and supremacy, and a gratification of all the appetites and passions of the physical organism, the most popular music is of a class which feeds all these conditions.

The classical German music expresses the stolid, materialistic, intellectual German character, Italian music voices the hot-blooded passion nature of its people; and these two sources are the main fountains from which our so-called best music is drawn. Thus the stolid, materialistic, reasoning tendencies of the Germans, and the hot-blooded passion nature of Italy, are becoming the mother of the qualities from which all thought formation, and the feelings and passions of the civilized world, arise. Even church music is from these sources, with the addition of the emotional devotion of the people. It seems to us that it is time that the higher mentality of the race arise, purify, and put in order the fountain (music) from which spring — which mothers — all the qualities of the race.

THE ESOTERIC has therefore begun the work of taking from the voice of angels and from the harmonious vibrations of the

creative and cause world, and materializing and giving voice to them : first for our own use, and then for the use of the people. But because of certain laws unknown to the world, this work must come into expression very slowly, and some time must of necessity elapse before the laws governing the construction of this music can be given to our readers ; and when this is done, it will only appeal to the most highly developed souls among the people. But we frequently become very vividly conscious that the time is at hand when men and angels will sing in unison ; when their very life fountains will vibrate in harmony with God, the Soul of the universe.

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#### A PRAYER.

Oh give me sight to see throughout,

Thy blessed will is best,

That I may tread where leadest Thou,

Nor ask for needless rest.

If I must climb a rugged rock,

When clouds steal o'er the day,

If I but know Thou leadest me,

And guidest all the way.

If I may know that through the glen,

Or up the rugged steep,

Or in the valley damp and dark,

Or through the waters deep,

It is thy voice that calleth me,

And forward bidst me go—

On, on, I follow Lord, with thee,

Nor will my step be slow.

Full well I know my Father leads,

Through every trial here,

And clasps my weak and trembling hand,

And cries, " I will be near."

Oh Father, with unbending faith

In Thee, my heart is filled,

I lean upon Thy loving arm,

Blessed be, as Thou hast willed.

FANNIE FULLERTON, *in Progress.*

## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families, as that is our only means of discerning who is entitled to our time and to space in this column.

N. N. E. Sept. 4, 1876. Dallas, Texas.

⊕ (Earth) in ♍ (Virgo); Moon in ♋ (Pisces). The earth was in Virgo at the time of your birth, and ♄ (Saturn), in the same sign, gives its qualities to the qualities of your life; that is to say, gives you a strong will and an orderly mind, governed by intuition and impulse. You have the general make-up of a journalist connected with a paper of the character of our dailies. You are apt to speak and to act upon the first thing that comes into your mind; yet you are very thoughtful. You are a good talker, unless there is some impediment in your speech; but you write better than you talk. You have a serious barrier in the way of success in life, of which we would rather speak to you by private letter.

You lack conjugality. Have the ability, by means of your *hands* to express the artistic in some direction,—are intuitively artistic. ♂ (Mars) is in opposition to you and also to Saturn, so that your domestic life will be especially discordant, probably through faults within yourself. Beware of intense anger, for it will poison your whole constitution and destroy your intuitions. If you allow yourself to hold malice, in addition to poisoning your life, it will greatly lower your standard of morality. You have a natural leaning toward the occult, and to the magical side of it more than to the spiritual. You have the feeling within you that you already possess certain occult powers, and your intuitions, no doubt, lead you into methods by which you affect and control the minds of others. If you allow those tendencies freedom of action, your life will be devoid of all happiness, and of all true light. We advise you by all means to unite yourself with some Christian Church, and to enter into the spirit of devotion, to study its morality—in short to be in every thought, word, and deed an exemplary member. This will greatly facilitate your study of THE ESOTERIC, and attainments in that direction. You will have considerable difficulty in the control of the seed when the moon is in the sign

Virgo or Pisces. The hours of your chief danger will be when these signs are rising. But your difficulty is not so much in accidental losses, as in the ability to keep an unchanged determination to lead the life.

Louis J. Bobilya. Aug. 9, 1857. Allen County, Indiana.

⊕ (Earth) in ♌ (Leo); Moon in ♈ (Aries). At the time of your birth the earth was in the sign Leo, which causes the base of your nature to be that of love, and a deep interior and relentless will. ♃ (Jupiter) in ♏ (Scorpio) and ♀ (Venus) in ♎ (Libra) unite to give you a proud spirit and a dominant disposition. The Moon in ♈ (Aries) leads the interior nature out through the intellectual and the will power. You are a paradox to yourself and to your most intimate friends: you have a kind heart, are loving, sympathetic, and confiding; on the other hand, you seem to be feelingless, suspicious, combative, and irresistible in your determination. With you the attraction toward the occult and the spiritual is of a general character rather than of an especial one. You have the spirit of devotion, but it is so covered by other characteristics, that, without giving your entire life and thought to it, you could reach no heights of attainment of a truly spiritual nature. Of course living the regenerate life, as taught in *THE ESOTERIC*, will give vitality to the spirit of devotion latent within you, and give you capacity to inspire knowledge from any sphere on which your mind and interests may be centered; and in your case, more than is ordinary, it will add more directly to the dominancy of your character in whatever direction it may be called forth.

Were you not living the regenerate life, you would have but little appreciation of the finer and more ennobling qualities of woman's nature. Conjugality was almost left out of your constitution. But by truly living the regenerate life, you will awaken something within you, relating to the emotional side of your nature, of which you now little dream as possible to exist in one's organism. We believe that you will soon have an experience which will radically change all your previous ideas of life, and make you almost a new man, in so far as your loves, sympathies, and appetites are concerned: for that in your nature which has produced the paradox above referred to will be so changed, that all the higher and more ennobling attributes will take the throne of dominion. You will have a great struggle to overcome losses in the dream state. The times of greatest danger for you will be when the Moon is in Leo: and, if you overcome then, the danger will be still more greatly intensified when the Moon enters Aries, and especially when ☿ (Mercury) is there. The hours of special danger

will be when Leo or Aries is rising. The times of next importance will be when either of the heads of the trinities is on the ascendant.

H. P.

You were born when the earth was in the sign ♄ (Capricorn), which is the generalizer in business plans and schemes. Your body is governed by ♏ (Scorpio). The moon, being in ♎ (Libra), leads out all your consciousness and thought into that mysterious, formless realm of causation, and makes you look behind the external appearance of everything with which you come in contact. Thus far your qualifications are all toward the spiritual and the occult, but all these faculties—in so far as they find expression, for you are very secretive, and express nothing but when you feel that it will serve a use—are governed by ☿ (Mercury) in ♋ (Pisces), which opens your eyes to the practical and useful. This makes you a very practical man. You are clear-headed and a good talker, both in public and private. Were it not for one adversary in your life, you should be a very successful man. Woman is this adversary,—not from any weakness in your sex proclivities, but because her nature will not affiliate with yours, which causes disturbance and antagonism resulting in the confusion of your higher intuitions and perceptions of the orderly methods of life. All this either holds you down continually, or causes occasional serious losses and failures. You are naturally inclined to lead the regenerate life, and if you conquer the influence of woman over you in this connection, you will have but little difficulty in retaining the seed: a relentless decision and effort in that direction will conquer the adversary of woman's antagonism within yourself.

You lack, however, the spirit of devotion, and have too strong a tendency, for your own good, toward the magical, which, if followed without the spirit of devotion, would soon destroy in you all that makes life enjoyable or even worth living. You should take as the motto to be ever present with you, "God is love." Stick to this motto that you may learn all that can be known about it, and always associate with it the thought that there is no power in the universe but God. I repeat that you need to cultivate and practice the spirit of devotion and self-consecration to God. In so far as you will have any difficulty in conquering the waste of the seed, the times of danger are when the moon is in Capricorn or Libra, and the hours when either of these signs is rising. This will be intensified during the passing of ☿ (Mercury) through Pisces, during which time you may have trouble when ♋ (Cancer) is rising.

W. N. Van. May 27, 1855. Mich.

⊕ (Earth) in ♊ (Gemini); Moon in ♎ (Libra). Yours is a rest-

less, perturbed organism; it is difficult for you to keep your mind centered on any one thing. The earth in  $\Pi$  (Gemini), the moon in  $\text{♎}$  (Libra), with  $\text{♅}$  (Uranus) and  $\text{♂}$  (Mars) in  $\text{♏}$  (Scorpio), opens up your interior to the spiritual. Your great trouble in regard to spiritual things lies in the fact that it is so difficult for you to hold your mind to any one subject, especially to what relates to the unseen world. The influence of  $\text{☿}$  (Mercury) in  $\text{♒}$  (Aquarius) is to open your sense system to the lower conditions of the world and its mentality. You have fine mechanical and artistic abilities. If you had been educated as a painter, you could have risen to renown in the art, —of course it would have been necessary to overcome that flitting tendency in your mentality, which you may have done. You are naturally of a very proud spirit, and this adds to your conditions of struggle.

In order to reach any high degree of attainment, it is more important for you than for the ordinary man, to sit for a half hour twice in the twenty-four hours and practice the concentration of your mind on one thought. Follow the instructions given in *THE ESOTERIC*, Vol. VIII, page 449. They will aid you in getting control of both mind and body; and this will add greatly to your capacity in any pursuits towards which you may wish to turn your attention. You have a quick, hot temper, and should make special effort to overcome it; for whatever impressions are in your mind when you are excited, become a reality, and no amount of argument will dissipate the hallucination. You should have but little trouble in conquering the waste of the seed, unless early indulgence has weakened you in that direction. If you do have trouble, it will be chiefly when the moon is in Gemini, Libra, or Aquarius; and there may be danger during the rising of these signs.

Mrs. M. A. Van. Jan. 26, 1856. Ill.

$\oplus$  (Earth) in  $\text{♒}$  (Aquarius); the Moon probably in  $\text{♎}$  (Libra). Aquarius, as the basic principle of your nature, gives you a very nervous temperament. We have not the hour of your birth, and therefore do not know whether the moon was then in  $\text{♍}$  (Virgo) or  $\text{♎}$  (Libra); but it was probably in Libra, for if in Virgo, it would destroy the moral integrity of your character, and a strict sense of honor. If the moon was in Libra, you will have fine intuitions and prophetic perceptions. With this position of the moon active, you would not live the regenerate life very long before the astral world would so open up to your consciousness that it would become as real as the material one. But it will be very hard for you to sufficiently turn your attention from domestic affairs to make much progress in the higher life. As a housewife you have ideals of having

everything around you very beautiful and elegant, and your interests largely center there.

♿ (Mercury) was probably in Scorpio at the time of your birth, as it passed into that sign on that day. If so, your natural vitality is almost unparalleled; for ♃ (Jupiter) in Virgo gives you strong alimentiveness,—a love of very rich food, very tastily cooked and arranged. This condition united with the influence of Mercury will make the fountains of your life greater than the mind and will can control, unless you reduce the quality and quantity of food that you take from day to day. All these conditions may be changed if you have become a dyspeptic, which is quite probable. Therefore the first work of your life is to regulate the food supply, and bring it into order, so that the creative forces within you may be within the bounds of your will. You should turn your ideality, which is great and prolific, into the spirit of devotion; live there, but at the same time desire earnestly to know the truth, seek for it and live in it.

Kenneth L. Van. Dec. 19, 1890. 12.15 p. m. Chicago, Ill.

⊕ (Earth) in ♐ (Sagittarius); Moon in ♈ (Aries); Aries on the ascendant. ♈ (Aries) on the ascendant at the time of the birth of this boy controls his physical structure and the qualities of his body. He is intensely active, with a forceful and extremely combative nature; yet interior to all this he has a high, pure ideal, a kind and sympathetic heart, and will, in the maturity of his manhood, manifest great dignity of character, lofty ideals, and abhor low associations. His impulsiveness would bring upon him many difficulties did he not possess an extremely fortunate nature. He is a natural mystic; and not only does he need a great deal of physical exercise for health, but he should spend a portion of his time in pure, wild nature, which he loves very deeply. His appetite for strong, rich food, and plenty of it, is very much against him, and he should be taught to restrain it. It will not be difficult to get him interested in thought and study, and in this sphere of action he will manifest fine abilities. His parents should watch over his vivid imagination, that he may learn and appreciate the difference between an actual experience and an imagination which is as real as an experience; otherwise he will produce these imaginations as real, thus getting into the habit of prevarication. If he is now judiciously taught purity of life in regard to the sex, he need never have the experience of the loss of those secretions, because his sex nature is not strong. With a good education, he will make a noble man.

Ida B. Fitschen. Feb. 7, 1861, between 3 and 4 p. m. Keakuk, Ia.

⊕ (Earth) and Moon in ♒ (Aquarius); ♋ (Cancer) on the as-



endant. The Earth and Moon both in the sign ♒ (Aquarius) at the time of your birth, and ♋ (Cancer) on the ascendant, makes you a very sensitive person. Harmonious surroundings are essential to you, because unspoken antagonism is more difficult for you to endure than angry words. You are a natural psychometrist, and will have many visions. Your first impressions concerning a person or a business venture are very correct. Have a quick, accurate eye, a love of study, and a strong desire to understand the sciences.

You will have much difficulty in living the regenerate life, as your body will be so frequently assailed by invisible demons; yet your intense Aquarius nature will soon give you the victory over them. If you marry and live in the generation, you will soon lose your health and become a chronic invalid. You possess a keen intuitive perception of spiritual things, and all you need is to give the subject of overcoming the loss of the sex fluid your special study and effort, and to dedicate your life to God and live for him and the cause world, and knowledge, wisdom, spiritual conceptions, and powers will flow into you as naturally as vegetation drinks in the sunlight. Yours is a life of "useful service." You should always be active, mentally and physically, and should develop a strong will.

Always hold the idea that you cannot be sick or diseased in any way; but with this thought, use proper caution as to your health. Study the methods of going through the body and taking possession of every function with your own will, so that you may be able to keep the body in perfect health through the power of your own mind and the energy of your own will. For directions in the regenerate life, see "Woman's Circular" (sold from this office, price 25 cents).

C. A. Ormsby. Aug. 13, 1861. Lowville, N. Y.

Born in the sign ♌ [Leo] with the probability that the Moon was in ♐ [Sagittarius]. You have a restless impulsive nature, which largely unfits you for a business life. ♅ [Uranus] is in the priestly sign Sagittarius, giving you a natural love for the occult, mystic, —could easily be drawn into the phenomena of spiritualism; and the possibility of this is greatly augmented by the fact that ♀ [Venus] is in ♉ [Taurus], disturbing the normal action of the sex nature. ☿ [Mercury] in ♏ [Scorpio] gives you great vitality, recuperative power. Your mental conditions are such that you are or will be subject to many diseases; but you may go down to death's door, and physicians and friends may give up all hope of your recovery, yet in a surprisingly short time you will be on your feet, as well as usual. ♄ [Saturn] ♃ [Jupiter] and ♂ [Mars] in ♋ (Pisces) will add great restlessness to your exceedingly active temperament; and the

position of these planets would lead to economy, if anything could lead such an organism to be economical.

Your love nature and your passion nature are your weakness, but were your will once immovably fixed to live the regenerate life you would gain very rapidly, notwithstanding the hard struggle you would have with the passion nature. Efforts in that direction would soon turn all that restless activity into the brain, which would become a cyclone of thought. There would then be grave danger of your mind running off into forbidden channels, which would prove disastrous to you. In walking the narrow way your only hope is in having the guidance of the Spirit, which is obtainable only through a dedication of your life to God and paying strict attention to the principles of the higher morality. Your times of danger are when the Moon is in the signs Leo, Sagittarius, or Scorpio. The hours of greatest danger are when one of the above three signs is rising, and next in importance, when Taurus is rising. You will do well to let your wife guide in the business department.

Mrs. C. A. Ormsby. Nov. 2, 1860, 2 a. m. Vincent, N. Y.

⊕ [Earth] in ♏ [Scorpio]; the Moon in ♊ [Gemini]; ♍ [Virgo] on the ascendant. You have a mentality more like that of a man than a woman, and yet, having a Virgo body, yours is truly a feminine nature. This gives you a very strong and tenacious will to do and accomplish whatever your mind is fixed upon. Your Gemini polarity makes you thoughtful, careful, and given to reasoning. ♃ [Jupiter] in ♒ [Aquarius] gives a politic nature; ♀ [Venus] in ♑ [Capricorn], a love of business, and renders you mechanical and artistic in whatever you undertake. You have musical abilities. ♄ [Saturn] is in the serving sign of the Triplicity of which Scorpio is the ultimate and thus leads out and gives character to your entire nature; and, because of your Virgo body, the dominant qualities produced by this position would be fine, orderly business intuitions. This, being the dominant or leading principle of your nature, would characterize you as what is denominated a business woman.

♅ [Uranus] in ♐ [Sagittarius] gives you a love of the mystic, intensifying the inclinations of your physical nature, which also leads in that direction; but your general characteristics are such that you will have a great struggle with yourself in walking the narrow way to the highest goal of human attainment. Your inclinations would very readily lead you out into the realm of magic, in the pursuit of which you would quickly obtain a consciousness of many spirit guides and helpers in that direction; but let me warn you that, if you go that way, it will be disastrous to your enjoyment in this life, and

far more disastrous to a future life. It will be difficult for you to obtain the consent of your will to live the regenerate life absolutely; but, if you do, you will very quickly obtain unusual results therefrom, and with them, an unusual amount of deceptive allurements. The advice which we gave your husband, in regard to consecration and devotion as methods for safety, is equally applicable to you; but in this case, we would emphasize it.

In living the regenerate life, it would be of use to you to attend, for a time at least, some Christian Church, and to enter very fully into its spirit of morality and devotion; for these priceless jewels, possessed by those organizations, must also belong to the Esoteric student. The times of danger for you in living the regenerate life are when the Moon is in Scorpio, Gemini, and perhaps in the sign Leo; the hours of danger, when Gemini, Scorpio, or Leo is rising during the period of the Moon's stay in Gemini.

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### BOOK REVIEWS.

THE CHARIOT OF THE FLESH. By Hedley Peek. 313 pp. Longmans, Green, and Co., publishers. New York, London, and Bombay.

A novel which purports to contain the revelations confided to his friend by a master who exacted a promise that they should not be published until after his departure from the external world. The revelations of this mystic take the form of a story of his life, which embodies as much of his experience in spiritual, mental, and physical development as he deems wise to give to the world. We think this work one of the best of its kind that we have ever seen. The author's ideas are practical, and more in keeping with the higher truths than those usually found in such books.

His logical exposition of the existence of what he calls the sixth sense is very satisfactory:—"All things have slowly developed. Man is the most perfectly developed being of whose existence we are conscious. The lower orders of life have a varying number of powers of perception, which we term senses. The higher orders of life have five. These senses diminish in power as they increase in number, being relieved one by the other. No deterioration in sense power is known to have taken place without causing deterioration to the possessor, unless at the same time accompanied by the development of a new perceptive faculty. Man alone is credited with being an exception to this rule. He is inferior in keenness of sense to the animals below him, yet superior in power. It is also noticeable that the savage is, in like manner, superior to the civilized man. It is therefore probable that man is really the possessor of a sixth sense as yet imperfectly developed and unequally distributed. Intellect is not a means of perception, but an organ for the arrangement and use of the senses, and is to be found in all animal life, though in a less developed form than is noticeable in man. To say that the more highly developed a being, the less it will require its perceptive powers, and therefore through want of use they have gradually deteriorated, would lead us to this *reductio ad absurdum*:—that in time man will become so perfectly developed, that his sense must continue deteriorating until at last he arrive at the perfection of an insensitive existence, with intellect to place in order all things which he perceives, while he is unable to perceive anything."

The writer's conception of the controlling power of the developed human mind

over animals shows an insight into natural law which is worthy of attention. His idea of the regenerate life is a correct one; and the illumination of his intellect strongly indicates that the author of this story really lives the life. Judging from several passages in the book, he sees Hinduism and Theosophy in their true light, notwithstanding his claim to knowledge gained through an initiation received in a temple in India, which dated back to the time of Zoroaster, and which, throughout the progress of knowledge in this world, had been made the repository of the highest cult. The chief objection to the thought of this writer is his light estimation of the value human life. In one instance he even tacitly approves of suicide. In other respects his teachings are wholesome, and furnish many practical suggestions to the student.

Space will only permit one more quotation:—"He preached against the subjugation of the body after the manner employed by the Buddhist adepts, saying that the body should not be regarded as the enemy of the spirit, but rather for the time being as its helpmate. He affirmed that without the aid of matter, the spirit on earth was powerless: for as the wing-feathers of a bird plucked from the pinions are scattered hither and thither by every fitful breeze, so is matter helpless without the forces of the spirit: but as a bird deprived of its plumage can no longer leave the earth, and becomes the prey of any prowling beast, so the spirit when the body is injured or weakened, becomes a prey to passing delusions, and is unable to accomplish any noble work."

FLOWERS OF THOUGHT. By Abbie Walker Gould. Published by the author. Moline, Ill.

This book, which contains 192 pages, is printed on elegant and very heavy paper, and prettily bound. It is composed of 124 poems, some of which, fresh from the pen of the author, appeared in the earlier numbers of *THE ESOTERIC*. The sentiment of the poetry is touched by the varied schools of advanced thought; and the nature of the thought expresses the fact that the author is like the butterfly that sips a little from every flower, but soars away from each in her own idealism, before she touches the bitterness of the profounder philosophies. The poems are therefore restful and quieting, and their nature is such that they will take one, if he enters wholly into them, out of the hard realities of existence, into the enjoyment of the summer song of the sparrow. This little work needs no further recommendation from us, as the poems of its author have not only appeared occasionally in *THE ESOTERIC*, but in almost all the journals of Christian Science, Spiritualism,—in fact, in the papers devoted to the various "isms" that are floating through the land at the present time. We hope that those who have been interested and charmed with her song, will avail themselves of the opportunity of possessing a volume of her poems.

BIOGRAPHY OF FRANCIS SCHLATTER THE HEALER. *with his Life, Works, and Wanderings.* 198 pp. Paper, 50 cts. Published by Schlatter Publishing Company, Denver, Colo.

While this book gives quite a full account of Schlatter's works and travels, yet it is largely made up of newspaper items and current stories concerning him. It is, therefore, by no means a reliable biography of Schlatter; for every one knows how little confidence is to be placed in newspaper accounts, and what is related second hand. The work, however, has the recommendation of being a compilation of such current data, and it will afford those who have not been following the newspaper and accounts of the healer, an opportunity of doing so.

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## THE DOCTRINE OF CHRIST.

BY W. P. PYLE.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." St. John III. 5.

When one approaches a subject concerning which the public has acquired fixed ideas, he realizes the difficulty of combating preconceived opinions; and this is especially true when, as in the present instance, the theme is of a religious nature. If we assert that "the blood of Jesus Christ which cleanseth from all sin" is other than the blood of the man Jesus of Nazareth, which was shed upon Calvary, the thought meets the opposition of life-long teachings and centuries of credence, and makes but little impression upon the reader. Yet if we consider the words of our Lord himself, regarding the virtue of his physical blood, or of his physical manhood, we must admit that there is room for doubt as to whether or no the blood that was shed upon the cross of Calvary can atone for sin.

When in that great day the Nazarene said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," the Jews at once saw that it was impossible for the salvation of all Abraham's children to depend upon their eating the flesh of this man; yet for some reason Jesus did not offer to the people an explanation of his strange words. But when his disciples murmured concerning the statement, he remonstrated with them for accepting his words literally. He began his reproof with the exclamation, "What and if ye shall see the Son of man ascend up where he was before?" This questioning assertion that they should see him ascend, which in due time they did, showed the impossibility of the literal fulfillment of the words which had caused them to murmur.

And concerning his virtue as an atonement for sin he further said, "The flesh profiteth nothing." If, then, we accept his declaration that the physical man Jesus had in his flesh no virtue or profit to atone for sin, then the whole fabric of the plan of salvation, as taught by the church to-day, is built upon a false foundation; namely, upon the literal acceptance of a parable.

When we further read the apostle's assertion, that in the new testament (covenant), of which they were the ministers, "the letter killeth, but the spirit giveth life," we are assuredly warned that, if we follow the literal teachings, we will find death and not life. We well know that the letter reads, "The blood of Jesus Christ his (God's) son cleanseth us from all sin:" and it is because of this and like statements of "the letter which killeth," that the hope of the Christian world rests upon a vicarious atonement, which is the blood that was shed upon the cross of Calvary; but we must remember that our Lord himself said of his flesh, "It profiteth nothing."

Since, then, these statements of the virtue of his blood are simply the letter, or literal interpretation, which "killeth," and in which we can have no hope, the question of importance is, What is "the spirit" of such utterances, whose understanding and application is of such vital importance to us? Jesus explained to his disciples that, by the words, "My flesh and my blood," he meant "the spirit and the life." If, therefore, man can hope to be saved only by having within him the spirit and the life of the Christ, the Son of God, how may these be obtained? or, in other words, how may we become sons of God, even as he was? for it is evident that, by attaining the divine sonship, and by that means alone, we may be saved: we must have within us the spirit and the life of the Son.

In St. John (1. 12) we read: "But as many as received him (the Christ), to them gave he power to become the sons of God." Nevertheless we are compelled to turn to the disciples to learn more fully of the teachings of the Christ: he gave to them, apart from the crowd, the mysteries of the attainment of divine sonship, lest the people should see and hear and be converted, for their time had not yet come. So we find—what has never been realized by the Protestant Church—that the mysteries of the Christ, the knowledge of the way of salvation, that is the doctrine of the Christ, has never been openly taught among

the people. It has only been given in plain, unmistakable language to the chosen few.

St. John, however, begins his Gospel with the utterance: "In the beginning was the Word, and the Word was with God (power):" that is, the creative word which was spoken in the beginning was spoken with and had in it the power of its own accomplishment. It was the formulation of the thought, "Let us make man like us." We are thus shown that all life ascends toward the divine likeness. Darwin perceived the external manifestation of this ascent and spoke of it as "evolution." The Christian world assailed his ideas as being unscriptural, but they rested upon the firm foundation of truth. Thus from a disinterested source strong evidence was brought before the world that the word which went forth was accomplishing, and had in it the power to attain the ultimate toward which it was sent.

Said the Spirit by the mouth of the prophet: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. LV. 10, 11.

St. John (I. 14) further speaks of this word: "And the Word was made flesh, and dwelt among us." He here refers, first, to Jesus, who was the first begotten of many brethren, and also to those who should believe and become the sons of God. It is, therefore, evident that, since the creative word, "Let us make man like us," which went forth, must accomplish its object,—for He who spoke that word is omnipotent,—and since that object was accomplished in Jesus and all those who attained the divine likeness or sonship, then we must conclude that the means whereby the divine likeness is attained, is a physical manifestation of the creative word. We thus see that Jesus was a manifestation of the word, "A man like us." He was the first begotten, in other words, the first to attain the divine sonship; and his words, "Follow me," clearly show us that only by living the life he lived, or by applying the methods which he taught and which controlled his life, can we attain the divine sonship.

The apostle makes the following statement: "For he is our peace, who hath made both one, and hath broken down the

middle wall of partition (the words "between us" are an interpolation); having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity in himself." Eph. II. 14—16. We are here told that, by the suffering and death on the cross, Jesus broke down the partition between his two natures,—the spiritual nature, which was at peace with God, and the carnal nature which was at enmity with him. In the struggle between these two natures, the spiritual triumphed: in himself he made peace between the two, thus becoming a new man.

This triumphant struggle to overcome the lower nature, to make peace within himself and toward God, to attain the divine sonship, was symbolized by the crucifixion. Thus it appears that the crucifixion was not a vicarious atonement for the world, but that it symbolized his own struggles and those of all who will attain to the divine sonship; who must, as he did, suffer until they have made peace within themselves. For this reason our Lord said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. XVI. 24.

But the question arises, Whither are we to follow the Master? After this he said to his disciples, "Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones." Matt. XIX. 28. The word in the original which is translated "regeneration" may also be rendered "new birth," which recalls the statement of our Lord to Nicodemus, "Ye must be born again" (or from above); and the astonished question, "How can a man be born when he is old?" is answered by the disciple John: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." I John III. 9.

If, as just stated, the physical means whereby the divine likeness and sonship are attained is the manifestation of the creative word which had in it the power to cause man to become Godlike, and if, as the apostle says, when "a man's seed remains in him, he is born of God and cannot sin," then we are forced to the conclusion that the creative word is in the seed,—that in the seed is the first manifestation of the creative word in matter.



The truth of this thought seems confirmed by the fact that the seed becomes the creative word of the man, by which he creates a son in his own image; and we also know that through excessive waste of the life fluids the son is incapacitated from becoming like his father.

This leads us into an understanding of the struggle of Jesus to make peace within himself,—the struggle to overcome the animal nature, the carnal mind. It also explains the words, "He abolished in his flesh the enmity, even the law of commandments." "Be fruitful and multiply" (Gen. i. 28), was the law of commandments given at the creation. This law, demanding that man yield the seed in generation, while in harmony with God's purpose in the beginning of his work, is not in harmony, but at enmity with, that purpose in its ultimate: namely, the divine likeness, or the divine sonship, for the terms are synonymous,—the son is said to be the express image of the Father, and that "in him dwelleth all the fullness of the Godhead bodily."

The ancient rite of anointing has in this connection an important and interesting bearing. The anointing implied the transfer to the anointed, of the powers of the one who authorized the ceremony, whether as king, prophet, or priest. Now when we consider that the word Christ means "The Anointed," that a Christ is one who has been anointed, we read with new interest the assertion of the Apostle John, that, if a man's "seed remaineth in him," he becomes like his Father,—a son of God; and also his words: "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father." I John II. 24.

That which they had heard from the beginning was the creative word. "Let us make man like us." Man had been generating in his own image since the beginning, but now, if that word with its creative power remain in him, he will continue in the son and in the Father; for as the creative energy in the seed will create a son in the likeness of the man, so will it recreate him in his Father's likeness. Thus we see that the anointing oil, or chrisin, whereby the Father transfers his powers and likeness to the son, is in the seed: in it is the anointing oil which makes its possessor a Christ, the son of God; for as man retains the seed and turns toward the Father, in that

spirit of submission which characterized our Lord, the Christ power begins to develop within him. He also desires to do as he sees the Father do; that is, to labor for the salvation of the people, and thus to fulfill his mission, which was conveyed in the words of the angel to Mary, before the birth of Jesus: "Thou shalt call his name Jesus (Savior), for he shall save his people from their sins."

This is the doctrine of Godliness (Godlikeness), the doctrine of the Christ. The seed is the bread, and submission to and effort in harmony with the divine purpose is the blood. Of this bread Jesus said, "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh." *John. vi. 48-51.* He had conserved the seed until it became the life within, forming even the flesh; and in it was the power of the creative word, in other words, the life of the Son of God, for by its indwelling he was born again. Herein (in the seed) are the waters of life, the waters of regeneration, of which it is written: "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." *Titus iii. 5.* Again we read, "That he might sanctify and cleanse it (the church) with the washing of water by the word." *Eph. v. 26.*

In this we find the meaning of the initiatory rite of baptism; for a man can only enter the church of Christ as he conserves the waters of regeneration. And here again we have an explanation of the words of our Lord to Nicodemus: "Except a man be born of water (the water of regeneration, the seed) and of the Spirit, he cannot enter into the kingdom of God." *John iii. 5.* Now, observe that it is not alone by baptism (the conservation of the seed) that the individual enters the kingdom of God, but he must also have the spirit of Christ. This spirit is expressed in the words of Jesus as he prayed alone in the garden, "Not my will, but thine be done." He also formulated the Christ spirit when he said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." *John v. 19.*

We see, then, that the spirit of Christ and the Spirit of God are one; for all the efforts of the true Son are directed

toward the accomplishment of the Father's purpose. Those who, by the power of a strong will, are baptized by the water only, and not by the Spirit, are bastards and not sons; and the Jewish law declared that a bastard might not for ten generations enter into the congregation of the Lord. This gives us some inkling of the fate of those who, as thieves and robbers, force themselves into the way of life, who enter into the marriage supper without having on the wedding garment. We here receive some idea of the fate of those who would set their throne above the stars, and say, "I will be like the Most High:" they shall be brought down to hell.

If, then, we discard the churchly doctrine, that God will save man from sin and lift him into the divine likeness through belief in the efficacy of the blood of the man Jesus of Nazareth as a vicarious atonement which will appease the wrath of an offended God, and accept the thought that God, having created man to become like him, is constantly, drop by drop, adding to his life and power,—is constantly sprinkling all nations with the essence of himself, shedding upon them, like the dew and the rain, this life of anointing, which, if they cause to abide in them, will lift them step by step into the Father's likeness, then we may understand why God wills that all be saved; and surely his will shall be accomplished. Who can hinder him that he give himself for us, shedding continually upon us his life? "for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Romans v. 10).

In order to understand this text we must remember that we are at enmity with the divine purpose, while losing the waters of our life in generation; and again we must note that John said of Jesus, "Behold the Lamb of God which taketh away the sin of the world." Now, when a Hebrew took a lamb to the tabernacle to be offered as a sacrifice for his sin, he thereby acknowledged his duty toward God, thus, as his creature, making a surrender to him, and being for the time reconciled. By the same surrender and acknowledgment the Christian world to-day dimly recognizes the sacrifice of Jesus, and obtains reconciliation in a certain degree.

But the time has now come when the blood, not of the man Jesus, but of the Christ, the Anointed, the Divine Life, must enter into man, that he may not only be reconciled by his death,

but saved by his life. If, therefore, we accept the Christ, the anointing, God's life, which descends to us and is embodied in the seed, and if we retain these forces in the body until they are transmuted, and enter into and become a part of our life, we will then be in a condition to understand the words, "God our Savior," which occur so often in the New Testament; and also God's declaration by Isaiah (XLIII. 11): "I am the Lord; and beside me there is no Savior."

The night before our Lord was crucified, he took the cup and said, "This is my blood which is shed for the remission of sins." We must here cast aside the "letter which killeth," and accept "the spirit which giveth life:" the wine was not shed for the remission of sins, nor was his blood, but God's life, which, by means of the seed, he had incorporated into his own body, and by which he arose into the divine likeness. This was the blood of the Christ, which, from the foundation of the world, has been shed upon all men for the remission of sin. This is the blood of sprinkling of the new testament or covenant. When the old covenant (the ten commandments) was given to Israel, it was sealed with blood and hid away in the ark, but the new testament is to be written in men's hearts. So long as men do not treasure this blood of sprinkling, but allow it to escape from their organism, the law of the new covenant cannot be engraven upon their hearts.

The fact that the power of the divine word is embodied in the seed, which, if kept, will bring men into a consciousness of God's will and submission to it, gives us the meaning of these words of Jesus: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine" (John VII. 16, 17); and also of the following text from John's Epistle: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in it." I John II. 27. Therefore, brethren, let us lay aside all hypocrisy and all guile, and receive with meekness the engrafted word, which is able to save our souls; for the time of our ignorance God winked at, but now commandeth all men everywhere to repent.

When the moon enters the sign in which the earth was at the time of birth, the life from the heavens touches the seed

within the body, and in this life is the mind and will of the creative word. If this change occurs during the hours of sleep, the seed is usually lost. If, however, it is retained until the moon enters the sign in which it was at birth, a process of transmutation occurs, and the seed is changed into a crystal fluid, the waters of life, which, if held until the moon passes out of that sign, becomes an addition to the life and consciousness, refining and sensitizing the whole nature. Thus the bread of life which comes from heaven will "change our vile body, that it may be fashioned like unto his glorious body" (Phil. III. 21); thus month by month the blood of sprinkling sprinkles the people, and seals in them who treasure it the new covenant.

"He (Moses) took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said we will do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold, the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. XXIV. 7, 8. Thus we see that both the old covenant and the new are to be sealed by the sprinkling of blood; "for without shedding of blood there is no remission of sins."

In I. Peter I. 23. we read, "Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." In order to understand this text we must observe the relation existing between the seed and the word: in the potency of the seed is the accomplishment of that word; and as a man retains all the life, there develops within him all the peculiar powers promised to the sons of God, —there is a steady development into Godlikeness.

When man attains to "election" "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I. Peter I. 2), then he will realize that the life which is sprinkled, drop by drop, month by month, is the fruit of "the tree of life, which bares twelve manner of fruits, and yields her fruit every month" (Rev. XXII. 2). This is the mystery which has been kept secret since the world began, the mystery of Godlikeness, "even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. I. 26, 27.

## THE EVERLASTING COVENANT.

BY H. E. BUTLER.

### PREFACE.

In bringing the covenant from the ark that is in the Holiest of holies, we unwittingly fulfill the prophecy of Zechariah (Zech. v); for "the flying roll" must have a physical means of expression, while the real expression, being from God, the Creator of all things, is from the cause side, the inner life currents of the human family; and it shall become to those who willingly and gladly receive it, a blessing and an everlasting salvation. But the angel said to Zechariah (verse 3): "This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it;" for it is the law of God by which he will judge the world: and in that judgment he will fulfill the words of the angel in the Revelation to John, in which he said that he would "destroy them that corrupt the earth."

We, as a willing instrument in the hands of the Father, have been caused to fulfill verse 4, while the results are with Yahveh and not with us: "I will bring it forth, saith Yahveh of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." The God of the universe frequently chooses instrumentalities and causes them to serve his purpose while they themselves imagine that they are serving their own purposes: but they whose lives are dedicated to God, and who have no hope or desire but to know and do his will, serve because it is their delight and their only pleasure, and neither think of, nor care for the consequences. The only anxious thought, if any exists, is to know that whatever is done is in accordance with divine purpose.

All who love God and his laws should study carefully this covenant in all its relations: for it now comes forth in its new form, and is, therefore, the new covenant to you and to the world.

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In I. Kings xx. 28, we are told that "there came a man of God, and spake unto the king of Israel, and said, Thus saith Yahveh, Because the Syrians have said, The Lord is God of the

hills, but he is not God of the valleys; therefore will I deliver all this great multitude into thine hand, and ye shall know that I am Yahveh." The Christian world change the phraseology somewhat, but express the same thought when they say, "God is the God of spiritual things, but not the God of material interests. God has provided means by which our souls may be saved, but he does not interfere with the things of the material world: all that is left wholly to us."

The expression, "Wealth is power," is a common one; and, as the words "power" and "god" are synonymous, therefore the Christian world acknowledge that wealth is god, and, consequently, they carry out to the letter the words of Isaiah (II. 8, 9): "Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not." In the recognition of the power of wealth to keep them from want, to supply all the needs of the body, men recognize the image (idol) of gold and silver, stocks and bonds, houses and lands, mills and factories, and all the workmanship of men's hands, as the god which alone is able to take care of them and supply all their needs in the time of trial. They are unlike the patriarch Jacob, who, when he blessed his son, said, "The God which fed me all my life long, unto this day, bless the lad." Thus God's people are violating the second commandment by bowing down and serving the gods (powers) of gold and silver, and the work of their own hands,— "that which their own fingers have made."

There are many good and substantial reasons why this has been so: for whilst they were, so to speak, cast upon the nations, and upon their own resources and efforts, they were co-workers with God in the process of creation,—generation and evolution. The time had not come for man to lay hold on his sabbath: therefore it was just as essential, just as much a part of the purpose of God, and they were serving God just as much, by caring for the affairs of this world, as his Israel will be when the time arrives for them to again know his name and to take hold upon his covenant,—but, of course, in an entirely different way. Nevertheless the fact remains that the covenant

people are at present ignoring the covenant, and are still obeying the word of God by Ezekiel (xx. 39), "Go ye, serve ye every one his idols." (Read Ezek. xx. 33-44.) Thus God recognizes, that service rendered up to the present time by his people, in caring for themselves and for their children after them, is the serving of idols and bowing down to them.

Another thought is embodied in the command, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above." God has been likened by his people to an ideal man like themselves, with hands, eyes, ears, etc., and they have seated him "beyond the bounds of time and space." They have attributed that man with passions and weaknesses similar to their own; that is, with anger, love of praise, hate, revenge, jealousy,—in fact, with the whole catalogue of human emotions. While engaged in the work of creating organisms, images,—the generation of their kind,—they cannot even think of God as a formless Spirit.

Generation, the work of creation, is the formation of images, and their materialization into physical structure: each structure, the form of its specific use in the material world. As long as the life currents generated in the human organism are engaged in performing this work, it will so thoroughly possess all the mental action, that the man will be utterly incapable of even thinking of Him who is "the fullness that filleth all in all." God created the world by the thought-forming process of his great nature, and created man in his image. The image, however, is not one with hands, feet, eyes, ears,—the outline of the man,—but it is in man's capacity to form thoughts and carry forward the work of creation under the dominion of those thoughts.

While he possesses the organs for thought formation, yet the thoughts themselves possess man: and generation after generation, he is carried on as an instrument through which the creative energies are working out the divine purpose. If his thought should deviate in the least particular from the image-forming process, his power to create would cease within him. It is well known that a man whose thought is all absorbed in some particular sphere of action will produce a child imbued with that



peculiarity. Europe recognizes this fact, and causes the children to occupy the position and to follow the occupation of the parents. This power of image-making is stronger in woman than in man. It is a common thing to see persons with a birthmark; which means simply, that, during the time of gestation, some unusual circumstance occurred to force an abnormal image upon the mind and sensitive organism of the mother.

We think that thus we have fully and adequately shown that the mind of man, whilst serving in creation (generation), cannot lay hold upon, keep, and believe in this covenant. Neither can he conceive of a God possessing all-power, forever omnipresent,—all-present, yet possessing perfect consciousness and all his supreme attributes in every place in the universe at the same moment. It is a difficult thing to think of God as the formless Spirit, everywhere conscious, all-knowing, all-willing, all-thinking, all-controlling, ever-causing, unaffected by the work of his hands.

It may, perhaps, aid our readers in overcoming the tendency to make an image of God, to ask them to turn within and consider the operation of their own mind and body, tracing out how the will, a formless, etherealized substance, commands and controls the workings of all the machinery of the physical organism. The formless will, in obedience to the decisions of the mentality, sends a current of electric energy over the telegraphic wires of the nervous system, and into a particular muscle, causing it to contract; thus moving a finger, a hand, a foot, or a leg, causing that movement to stop, or even causing the member to resist an external force which would produce movement in the organism.

The anatomist gives a general account of the structure and of how it moves. An eminent scientist said to us, "I can make a hand or an arm, and I can construct muscles so that, by means of a galvanic battery, the hand or arm will move in various directions." No doubt this is true; but where is he who governs the electric battery within your organism? Surely it is not a god in the form of a scientific man standing back and controlling it at will! No, it is your formless self, which has produced a form solely because it needed it in order that it might handle and use material things in a material world.

So Yahveh, the Will of the universe, is back of, and is the causer of all things. He has produced the multifarious forms in the world; and all these forms have partaken of his life and of his mind, are dominated by his will, and are working to ultimates his purpose when he created a world and possessed it with the great variety of forms of usefulness. Paul evidently caught a shadow of this great truth when he exclaimed, "The whole creation groaneth and travaileth in pain together until now, \* \* \* waiting for the adoption."

"Thou shalt not bow down thyself to them, nor serve them: for I Yahveh thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." While the commandments were in force as a literal and physical expression to a materialistic people, who had not the development of soul or of mentality to understand the spiritual and cause side of the covenant, this requirement had, in their mind, only reference to, and was therefore only effectual to them in relation to, the customs of the nations by whom they were surrounded; for these nations made images of the principles that they deified, and humbled themselves to the images in every possible way, even to the vilest prostitution of the most sacred functions of their bodies. But now this covenant comes forth which is called new, because it appears as a living principle in the mind and heart of the race, and finds expression in the things that they love and set value upon.

The most striking manifestation of the bowing down of the race to these images of their gods, is that of men humbling themselves, to the laying aside of all honor and self-respect, for the sake of the wealth of gold and silver. This is done from the President of the United States down to the meanest laborer, from the kings and queens of Europe throughout all their subjects. Another surprising violation of this part of the commandment, paralleling ancient times, when men and women debauched themselves before their gods, is the custom among our multimillionaires of selling their daughters in order that the family may boast a titled member. How pointed are the words

of God by the prophet Isaiah, when he said, "The mean man boweth down, and the great man humbleth himself: therefore forgive them not!"

The word of God by Isaiah again describes the condition of the man of the present day: "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment." Isa. l. ix. 13-15. These verses present as vivid a picture as could be drawn of the present conditions of the civilized world.

On the other hand, all they who take this covenant, and who take Yahveh as their God, can never, under any circumstances, bow down or humble themselves for the sake of wealth, honor, or position, or even for the necessary food and clothing. Throughout the word of God, his covenant people are not only promised all the necessaries of life, but that he (God) will set them above princes, kings, and rulers. This has given rise to a common expression by act and word among the Jews (who still trust in the literal phase of the law); namely, "I am entitled to the best of everything;" and this spirit carried into their association with the nations has been the cause of the hatred and persecution to which they have always been subjected. As they only keep the law in the external, and that in so far as they think it will redound to their own personal benefit, they place themselves in competition with the nations, and trust in their own powers more than in God; and, accordingly, they suffer the consequences of their error.

It will be here seen that every requirement of this covenant is not only negative, but that it is a requirement that God's covenant people step out, as it were, from the whole tide of human affairs, and spend their lives in following the guidance of the Spirit of the Highest, or in the keeping of this covenant. Were it not for God's faithfulness in fulfilling his part of the covenant, no one would be able to keep it, as no one is able

to live up to every particular of Christ's great sermon in the mount, which leads to identically the same results; or, in other words, Jesus only particularized certain phases of the requirements of this covenant.

The next sentence of this commandment, in order to have expressed the spirit of the thought, should have been translated as follows: "For I, who will be thy Strength, Power, am a jealous God." This word "jealous" is intended to express watchfulness, quickly punishing any deviation from these requirements, and as carefully providing for and protecting those who are faithful to their covenant relations; for God has called this relation with his people a marriage. (See Jer. III. 14, also xxxi. 32.) He therefore talks to the children of Israel in the familiar language that would impress their minds then and at the present time, which is that of a most devoted husband. If the husband loves the wife devotedly, nothing that he possesses is withheld from her, and if she is truant and goes after other lovers, he will take from her every good thing, and punish her with great severity. Therefore "jealous" is the strongest and most comprehensive word that could have been here used.

The thought that we have just elaborated is justified by the portion of this commandment which follows the one we have been considering: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments." The iniquities of the fathers sometimes follow the children further than the third or fourth generation: diseased states are inherited over and over again, as well as mental disorders which lead to perverted habits of life. But anywhere along the line of descent, if the individual lays hold upon the principle of this covenant and keeps the law, the diseased states and the diseases themselves will be overcome and eradicated from the system, and from the mental structure. Thus sins will be forgiven, and will be remembered no more.

The English version of the Bible gives a mistranslation in this connection (verse 6). The form, "And shewing mercy unto thousands of them that love me, etc.," implies that God

does not show mercy to all who love him, but that there are thousands of such to whom he does show mercy. The true rendering is this: "And shewing mercy unto the thousandth (generation) of them that love me and keep my commandments." Herein is expressed not only a beautiful and most magnanimous spirit of loving mercy and kindness, but, as God is the cause of all things, he also expresses to us how much greater is the vitality of righteousness than that of error and selfishness. He tells us that he will visit "the iniquity of the fathers upon the children unto the third and fourth generation," but that his loving kindness and mercy extend to the thousandth generation.

This law is expressed among men in the existence of lineal aristocracy, mediocrity, and peasantry. High and noble traits of character will follow the lineal descendants of the individual through many generations, while perverse characteristics are frequently lost in the second or third generation. Especially is the latter true when parents fulfill the requirement under consideration: "Love me and keep my commandments." There is no expression in the Bible and no phenomenon of natural law which more fully declares the love, wisdom, and goodness of the Creator of the universe than does this sentence of the covenant.

Here we also find a refutation of the accursed doctrine that is being disseminated among the people at the present time,—that evil inclinations are the result of Karma and must be lived out; for it is conclusively shown that the individual who wills and carries into practice the keeping of the commandments and who loves God, will overcome all evil tendencies, no matter how strongly they may be rooted in the structure of his being.

And, moreover, the fact is brought to light that this covenant is intended to teach men true methods of life,—methods which will harmonize body, mind, and soul with all nature and with the God of nature; for if the conditions of the covenant can be established among men, then will be realized the announcement of the angels, as, at the birth of the Savior,—the first great exponent of this covenant,—they sang with exultant joy, "Peace on earth, good will toward men." Then will be

established on earth that peace to which the apostle referred, —“the peace which passeth all understanding.” It will introduce upon earth God’s kingdom with all its glory and magnificence.  
(To be continued.)

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FREEDOM.

My soul is free, no fetters bind it,  
Naught can stay its winged flight :  
No dark clouds of doubt can blind it,  
Shut me from the realms of light.

Like the lark who soars at dawning  
With a song of praise, sublime,  
On the pinions of the morning  
I too rise to worlds, divine.

What though in this guise of mortal  
Still my spirit loves to dwell,  
I shall never cross Death’s portal  
Though at last I break Life’s spell.

For the soul that lifts the curtain  
From his destined end or way  
And can press on sure and certain  
O’er the path of Truth each day,

Casting off the chains of error,  
Breaking loose from bonds of sin,  
Free from superstitious terror,  
Saved from foes that lurk within.

Shall be raised above all failure,  
Filled with power before unguessed :  
Reading from the Book of Nature,  
We with wisdom shall be blessed.

And the stellar mind shall lead him  
Into paths by men untrod,  
Thro’ the world of mystery round him  
Up through Nature to his God.

ELSIE CARBELL SMITH.

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While we are dreaming of future glories we are asleep to present opportunities. The heaven we have hoped for is not to be entered through the door of death, but through the open gateway of perception and action.—*Solon Lauer.*

## VIBRATION.

BY T. A. WILLISTON.

Vibration is the greatest factor in creation. It produces light, heat, and cold. In fact, all the phenomena which we recognize with the physical senses are not only controlled by vibration, but are directly or indirectly caused by it. If it were possible for our planet earth to exist independent of vibratory force, it would be a cold, dark, silent world, neither having life within itself, nor the power to sustain life. Under certain conditions vibration holds physical life in form, and illuminates man's intellect by causing the mind of the Infinite to pulsate upon his brain organs. By driving from it the fourth principle, Cohesion, vibration also causes form to disintegrate. Vibration affects all life, animate and inanimate. The pulsations of infinite life are ceaseless, not only in the most highly developed man, but also in the apparently dead, cold granite rocks, which live until they no longer respond to vibratory force.

Had man the power to travel to the grandest and farthest sun dimly shining in the dark blue firmament of night, he would find vibratory force as active and as essential there as it is on this earth. Nowhere in the infinitude of the universe does absolute stillness exist. Many realms would appear silent to our imperfect sense of hearing; but as man grows in spiritual understanding, new powers unfold within him, the interior perception becomes keen, the inner hearing is developed, and, as his interior senses awaken, he realizes that what was to him a sphere of absolute stillness, proves to be filled with the most harmonious and soul-elevating vibratory motion, producing tones of sweetest melody, unknown and undreamed of by those who are content to blindly plod on the lower planes of animal existence where none but the grossest sounds can penetrate. No heavenly music can ever reach those who dwell wholly in the material world. None but those who have risen above self will ever hear the songs of the redeemed.

God's life, as it radiates throughout the vast expanse of space, continually vibrates in perfect unison with the mind that

governs and sends it forth. When this life flows into man, if he is in perfect harmony with it, he is filled with love, understanding, power, happiness, and peace; he is invigorated, elevated, and purified. It is the balm that heals the wounded spirit, and turns man's thoughts upward toward the Source of his being. It awakens the sleeping memories of the soul, and causes all nature to respond to its harmonious melody. When the life of the Infinite impinges upon man, in the very joy of his soul he utters the prayer taught by Jesus, "Our Father who art in heaven, hallowed be thy name."

Vibration causes sickness and health, happiness as well as sadness. It produces in man all the varied states of consciousness, causing him at one time to feel depressed, at an other time enabling him to take on the wings of the eagle, and in thought to mount to vast heights, drawing down knowledge, wisdom, and understanding. It lifts him beyond the limitation of flesh, and permits him, for the time being, to dwell in the realms from which the gods draw inspiration and strength. At another time, it clouds his mentality, and he sinks into the lowest depths of despondency, if not despair: everything appears dark and terrible. Again he feels strong and vigorous; confident and determined in the knowledge of his powers, he brooks no dictation, but walks forward proud of his superior endowments. Such is material man in his littleness and pride. He neglects to give praise to God, who is the only source of true greatness and power; he forgets that, independent of the Creator, he is but as the grass, which, under the burning sun, unrefreshed by divine love, withers and is trodden under foot. Man runs well for a season, but alas! the heavenly bodies, the mind organs of Deity, the instruments producing vibration, change their position, and vibratory emanation from them becomes a destroyer instead of a builder. The vibratory force being no longer in harmony with man's peculiar requirements, his organism is thrown into confusion, and discord is the result. When this occurs, how quickly man changes! While the aspects of the planets were favorable, he prospered and was content; but could they always remain so, he would not progress toward the ultimate for which he was created. Struggle alone causes man to look upward and beyond the environments of self, compelling him to seek strength from God. When the vibrations which reach man are adverse, the proud step gives way to one of weak-



ness and uncertainty; he no longer has confidence in himself; the angel of hope has fled, and despondency envelopes him with her dark mantle; all capacity for happiness and enjoyment is gone, and he sinks, perchance, into a dishonored grave. Dear reader, never condemn a fallen brother; rather do all in your power to assist him to arise and walk in the narrow way. All that are born of woman must suffer; and sooner or later you yourself will experience the depressing influence of inharmonious vibratory force. St. Paul tells us that "creation groaneth and travaileth in pain together" (Romans VIII. 22). Man is no exception to the rule, but will continue to suffer until he has found rest and peace in perfect union with the vibration of infinite love.

The universe is continually singing a joyous, harmonious melody, caused by the unceasing throb of God's own life currents. Songs unheard by mortal ears are ever a delight to the angel host. Nothing of a purely physical nature can sense that which is divine; and to become familiar with the divine tones, the inner consciousness must be awakened. Only by a life of regeneration, consecration, and devotion, is this possible. Old mother earth responds to the vibrations that continually impinge upon her; and as she vibrates in harmonious melody to the exterior forces, all nature breaks forth in joyous sympathy. The mountain brook, as it rushes madly over its rocky bed, takes up the sweet refrain of nature's unceasing song. The tiny blade of grass, crowned in early morn with the crystal dewdrop, also praises God in vibratory harmony. All nature, down to the imperceptible atoms of life, continually, through vibratory motion, trend upward. Such is the plan of creation, such is the foreordained purpose of God. The spirit within continually struggles to become united with the Spirit without.

It is the struggle of the spirit within that turns man's thoughts toward God; and this turning toward God is what we term devotion. It is not, however, that kind of devotion which so often manifests itself as a species of intoxication. Devotion, or aspiration, is the effect produced on the human organism by the inflow of divine life, caused by the vibration of Spirit responding to the vibrations within man. God does not manifest in physical sensation. The Holy Spirit as it enters man does not touch the material body; it is the astral vibra-

tions controlled by the psychic influence of man, and acting upon the material organism, that causes the sensational demonstrations so common in certain gatherings. God's Spirit, when it enters man, touches the dominant note, which, reacting upon the brain by vibratory force, brings the mind organs into harmony with the vibrations of spirit. As the mind organs respond, the individual is illuminated by the spirit of wisdom, knowledge, and understanding, which are the attributes of our heavenly Father. Through this method the son grows in the image and likeness of the Father. It is by divine vibration that God's love enters man, and as love and life are synonymous, and are always accompanied by their handmaiden wisdom, it follows that man, as he continues to inspire from God, gradually grows toward perfection, even as, "our heavenly Father is perfect."

Dear friends, if you would gain wisdom, love God. He filleth all things: he is the source of all power. If you would feel the inflow of divine love, remove the barriers, throw off the fetters that bind the soul to your lower self, renounce all worldly ambitions, and turn your aspirations and desires toward the Father. When you have done this, you can truly pray. God always hears the prayers of his children; his great loving heart always responds to the desires sent out to him in love and trust. Only those who understand what true prayer is will ever hear the whisper within, the voice of God in the soul, saying, "Well done, my beloved son." Such words, spoken to the interior by our heavenly Father, repay a thousand fold for a lifetime of struggle, an eternity of disappointed hopes.

Life is continually in a state of vibration. Life is God, God is love, and love is life in motion; therefore God is all, and in all. Man, being created in God's image and likeness, possesses, in a diminutive degree, the same attributes and powers possessed by the Father.

The vibrations directly belonging to, or resident in man, are seven in number. These seven tones correspond to the seven notes in music, the seven principles in nature, and the seven steps man must take before he reaches earthly perfection. Man gains the first of the seven steps of his spiritual unfoldment, or enters the first degree of the order of Melchizedek, the holy order of the heavens, when he brings his nature into perfect touch, or tune, with the dominant note that controls the

first principle, namely, Force; or, in other words, he is admitted as a neophyte into that holy order, when his mental attributes are in harmony with the spirit, or deific thought, which controls that principle. He enters the second degree when his nature becomes attuned to the power or principle of Discrimination, the second in the order of seven. The dominant note of the principle that vibrates in harmony, or perfect rhythm, with the individual, marks the degree in which he stands; or, in other words, it indicates the round of spiritual unfoldment which the soul has reached.\* This is so because, when man's nature vibrates in perfect accord with a principle, he is in a condition to receive into his organism a deific thought, which, being of a nature superior to any controlling him, gives him greater capacity to comprehend the workings of creation. This added power enables him to reach higher altitudes of inspiration, and to draw to himself greater knowledge; and, in time, the knowledge thus gained, if wisely used, develops in him the capacity to become a servant of the race. Remember, he that is greatest in the kingdom of heaven, is always the servant of all.

As we have before said, there are seven dominant or leading notes in man, which are the factors controlling his energies. Each tone stands for a principle, or expresses a certain quality of the ether. As man advances toward perfection, or brings his physical organism into harmony with the vibrations that are constantly being sent forth from the spiritual realm, acting directly upon and controlling all astral vibration, these principles cause the seven tones within him to vibrate in unison with each other and with the two spheres above mentioned. This unison will cause each atom of man's being to vibrate in perfect accord with the life emanations radiating from the center of all vibratory force, namely, God. This perfection of accord between God and man brings about the at-one-ment, the heavenly marriage, which can only be reached by the individual who is working in perfect trust and confidence in his Creator. We should

\* When the words "perfect harmony" or "perfect rhythm" are used, the writer speaks from the standpoint of the ultimatum of the degrees; for a person is admitted into the degrees as soon as his mind becomes sufficiently receptive to begin the work of harmonizing himself with the higher principles of spirit. The "perfect" harmonization, at least in the present discordant condition of the world, can only obtain after all the seven degrees have been reached; or, in other words, after the individual is sufficiently attuned to respond to the mental and spiritual qualities of the seven stages of unfoldment. See Editorial, in this number, on the musical vibrations of the Solar realm.—[Ed.]

at all times remember that truly divine powers can only be obtained by the man or the woman who is working in perfect harmony with the mind and will of God. Therefore, brethren, if you would be perfect, as your Father in heaven is perfect, let the silent aspiration of your soul ever be: "Father, let thy kingdom come, thy will be done in me, as perfectly as it is done by the heavenly host."

The different notes in the organism of the ordinary individual vibrate discordantly. This discordant state of vibration throws the physical body into confusion, which causes unhappiness, sickness, and death. In the pure natural animal, the vibrations are perfectly attuned to the astral, the realm which directly affects the physical world. The discordant state of the vibrations in man is caused, we believe, by the constant struggle going on between his higher and lower nature. His higher spiritual nature is governed by the spiritual vibrations, his lower nature or physical body, by the vibrations emanating from the astral or soul realm. This produces the conflict so apparent in all who strive after spiritual attainments; and this struggle will continue until the higher nature or true selfhood gains the ascendancy, enabling man to throw off the yoke of material bondage and to stand free, clothed in the dignity of true manhood.

Man is a finely strung musical instrument of most delicate and complicated mechanism. The strings of this instrument are the wonderful network of nerves, all of which terminate in one center, the brain, the seat of intellection, the home wherein dwells the master, the king, who should have a perfect understanding of his powers, and be able to control the instrument, his physical body, with which God has intrusted him. The nerves are made sensitive and responsive through being the medium used to carry the life—that wonderful fluid which is a part of God—from the organs in which it is gathered, to the seat of expression, the brain. At present man can but faintly imagine the wonderful qualities and powers contained in the divine life in which he lives. As we go on refining the body, and bringing its vibrations more in tune with the Spirit, we will be in a condition to incorporate into our organism more of the life of God than at present we can possibly receive. This, added to that which the individual already possesses, gives him greater vitality and power. Therefore, friends, if you would be filled with the power of the Holy Ghost, purify your earthly

tabernacles and make them temples in which God may dwell.

Although there are seven distinct tones in the human organism, there is always one that is the chief, or key note. This dominant note is determined by the position of the earth at birth. This note directly affects the mind, and acts as the body-builder, precisely as God does in the creation of worlds. It is spiritual in character, therefore works silently, and in harmony with the formative power of creation, which is mentality. It builds a mould into which, metaphorically speaking, the physical organism is cast. The tone determined by the position of the moon at birth leads out, as it were, the characteristics of the individual, while the tone determined by the ascending sign gives shape and form to the body. The last mentioned tone is the first to express itself in the physical senses. The physical body is the external manifestation of the interior man. The shape and form, therefore, of the material body is the direct result of vibratory force acting upon the interior mind, the body-builder, which action produces thought (the rising sign expresses the thought) of a kind representative of certain qualities. Qualities always manifest themselves in harmony with the purpose or desire of the thinker. Without vibration thought could not exist. It is the vibrations sent out from the brain, acting upon the life currents of the body, which cause certain qualities of that life to gather to a common center, where they are put in form by the wonderful principle of Order. Were the will sufficiently potent in its power of concentration, the thought form would have another principle added to it. This would be Cohesion, the mother principle, which would enable the thought to manifest itself to the material vision. The thoughts we think are living entities created from the same life that gives us consciousness, and therefore possessing the power to grow and to increase. Be careful, dear readers, that your thoughts are well chosen: otherwise, you will create demons of destruction, instead of angels of light.

The subject of vibration should be earnestly considered by the Esoteric student. The powers he is striving for depend largely upon his understanding and application of the laws governing creation. He should, therefore, use every means in his power to so harmonize his nature, that the vibrations from the spiritual spheres may have free access to his organism. If he does this, it will not be long before the door leading to the

spirit will be opened to him ; and when it is opened, it will never again be closed. Seek rightly and you will surely find. Knock in faith, and the door will open, and you will enter and possess that abiding peace, which alone can be found by those, who, for the sake of the kingdom of heaven, have renounced all that pertains to self.

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FELIS AGNOSTICA,

Said the Cat to the Bird,  
 " Those things on your back are absurd ;  
 Why don't you cast them free  
 And walk about like me ? "

Said the Bird to the Cat,  
 " Don't be so sure of that ;  
 You would more wisely not  
 Despise what you haven't got.  
 Those things  
 Are wings ! "

" I know what legs are worth  
 To walk upon the earth ;  
 And I, whenever I choose,  
 My legs, like you, can use.  
 We both tread earth ; but I,  
 Whenever I choose to fly,  
 Command both earth and sky ! "

Then away the Bird flew ;  
 And the Cat said " Mew !  
 How do I know it's true. "

" That's always the way, I find,  
 With folks of this fanciful kind.  
 If you try to set them right,  
 They defy your logic quite,  
 And go somewhere out of sight.  
 Now, what sort of proof is that  
*To a Cat ? "*

R. W. RAYMOND, in *The Christian Union*.

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Try to care about something in this vast world besides the gratification of small, selfish desires.—*George Elliot*.

## CALIFORNIA AS WE SEE IT.

BY H. E. BUTLER.

The readers of *THE ESOTERIC* will probably be interested in a brief sketch of California, and especially this immediate vicinity, as it appears to us. Such a sketch, however, involves a philosophy of the earth-habit which is not generally accepted. In 1876 there was systematized in our mind a theory, that, in the economy of nature, continents remain above the sea level just so long as the fertility of the soil makes practical the support of life upon them; that the necessary rains are continually taking the fertile elements of the soil into the brooks, from the brooks into the rivers, and so down into the sea; that, by means of the ocean currents, the valleys in the ocean bed are being filled with this most fertile soil from the continents; and that, when sufficiently large quantities of this deposit have accumulated and the necessity for it arises, chemical combustion takes place, and upheaval is the result. This lifts the land occupied by the sea to a higher altitude than that already exposed, which gives the world a new continent and submerges the old; and as islands are frequently springing up in the ocean, so there are frequently parts of continents springing up beside, and thus being added to, that which is already above the sea level. We say frequently in view of the æons of time that the earth has existed, and the many changes that have taken place upon its surface.

We believe that there is abundant evidence that the western portion of this continent—the central and western states—has, of all the habitable parts of the globe, most recently risen above the waters of the ocean. The ancient relics found here are probably those of a people who were deluged when the continent of America rose to the surface and inundated ancient Atlantis: for some reason the western portion of this continent remained beneath the sea a shorter period of time than the rest of the land inundated at the same time.

One of the evidences of this being land recently surrendered by the sea is seen in the Coast Range, in what is called the "Red-wood Belt." These peaks are exceedingly steep and the ground very soft, so much so that, in walking down one of these steepes, a man will sink up to his ankles in the soil. During the period of the spring rains large quantities of this soil are being annually carried into the valleys. After a long hard rain, when there is not sufficient air stirring to move a leaf on the trees, the giant redwoods are falling in every direction as though thousands of woodmen were cutting them down. In the eastern part of this continent, the steep hills have rocky peaks which prevent them from being washed down, but here the soil is frequently very loose from the top to the bottom of the hill; and the amount of soil annually carried down from these hills would, in a few hundred years, reduce them to the level of the valleys.

The immense size of the sequoia gigantea is adduced by scientists as one of the evidences of this being an old country: they count the rings or grains of this tree as the years of its growth. But as the climate here varies so little, especially in the redwood belt, we have reasons for asserting that several of these rings are formed every year, and that these trees grow with perhaps greater rapidity than those found in any other part of the world. This is evidenced in the experience of the early settlers of this country. A rancher who had taken up a tract of land in the redwood belt showed us a redwood tree which, we should judge, was about three feet in diameter, growing near his house, and he said to us, "When I came here, four or five years ago, that tree was no bigger than my ankle." So much for the redwood.

Now as to atmospheric conditions:—In the part of California in which we are located there are from four to six feet of rainfall yearly; and all this rain falls in a comparatively short space of time. In September or October we have the early rain,—usually just enough to wash off the dust and freshen up the whole country, changing a hot atmosphere to one that is cool and invigorating. After this the weather frequently remains sunny and most delightful until February, with little



rainfall,—probably, in the average season, not more than an inch.

Up to this period the total rainfall does not average more than two and a half inches; and from February until the rains are over—usually in April, running into May—the remainder of that great amount of water falls. During that period,—“the latter rain,”—it is the wettest country that one could imagine. We have known it to rain for six weeks in almost one continuous shower; that is to say, with little intermission. During this rain vegetation seems to open until it swells up with the water. Just a few days since we were listening to the pine trees, and particularly noticed one, whose bark was making a continuous crackling noise. Thinking that some animal or bird was producing the sound, we made a careful examination and discovered that the noise was occasioned by the rapid expansion of the tree, because of having drawn into itself a great quantity of water, just after a soaking rain. We sometimes hear the corn grow in the eastern states, but, until we came here, we never heard the trees grow. During the rainy season and just after it is over, we have plucked up plants whose stalks were as brittle as celery, and on breaking them, the water would run from them as from a spigot.

After the rains are over we have continuous sunshine from May until the early rain in September. The last half of this period makes one feel that it is a very dry country. After the enormous spring rainfall, the hills, which, except for the trees and the bushes, have been made as barren as a desert by the long dry summer, suddenly become a most exquisite flower garden in which we find a great variety of flowers unknown to Botany. Every season seems to bring new specimens; and those that have been abundant the previous year entirely disappear.

To the Esoteric student who is becoming sensitive to nature and to the astral influences, this is a far more wonderful country than it is to others. Walking over these hills before a rain, he is made vividly conscious (and we sometimes think anyone whose attention is called to the fact will hear the same thing) that all nature has opened up, and that everything is singing a

joyous song. One feels that his life is in touch with, vibrating in unison with, the spirit of nature. Although we have seen something of different parts of this continent, yet we have never been where the soul of nature, in its primitive purity and simplicity, opens so freely and fully to the consciousness of man as it does in this place.

We know that this is not imagination or something that can only be heard, seen, and felt by the sensitive; for there are times when none are so senseless that they cannot, to a certain extent, sense these things. This is indeed virgin soil; and it is in such perfect unison with the astral ether, that the thought is forced upon us that here are once more the conditions of Eden.

When we say that this is virgin soil, we speak advisedly: in the eastern states the rocks are vitalized by the experiences of the human family, so that in their qualities are those of the varied emotions, from the dying groans of the slaughtered, to the few sense pleasures which man shares in common with animal existence; but here the rocks are mostly a dead shale rapidly disintegrating, all the magnetic elements, that in a former age solidified them, having been drawn out by the waters of the ocean. Especially is this true in this immediate vicinity. Some miles below, however, in the foot-hills, a very good granite is found, most probably formed under the ocean, and which in its composition is the ashes of the dead. The only apparently live rock in this neighborhood is the iron rock and the little white quartz. The iron rock is so rapidly disintegrating that the entire soil is colored a reddish brown by the carbonate of iron.

Trees and shrubs seem peculiar to the place, there is scarcely a specimen of either like those found in the east. Although the oak and pine both grow here, they are both different in fiber from any we have before seen. Many of our eastern friends have seen the monster pine cones produced in California; and the branches of the pine trees upon which these grow, instead of being tasselled with a little bunch of needles an inch and a half or two inches long, are fringed with needles, in length from eight to eighteen inches. Much of the pine here, when cut down and left exposed to the weather, will, in our winter

become worthless from decay. The sugar pine and some varieties very full of pitch are exceptions, however: they will last for years.

The manzanita, which covers the hills everywhere, is a remarkable bush. It has a thick, hard, round leaf, which in size ranges from that of a quarter to a half dollar, and is of a silvery green color. In certain lights this bush appears luminous; and especially is it so when, covered with dew or frost, it meets the first rays of the morning sun.

It would be useless to attempt a word picture of the vegetation of this country. In the language of a sensitive among us, "It seems to be the pure expression of the astral life." It may appear vague and unsatisfactory to our readers to say, that vegetation in older countries is more or less impregnated with the thought conditions of the people, while here it is the expression of the free, pure astral.

From July to September the whole country looks like a desert, with the exception of the presence of the manzanita, the chamiso, pine, and oak; but from April to June or July all nature seems alive, and the heretofore desolate ground, seemingly unfit for the production of anything, rejoices in the most luxuriant color of flowers of every hue and description, and there is a life element in the atmosphere that passes through the body and produces the most delicious sense of harmony, peace, love, and physical vigor.

It seems to us that there are here the qualities of soil and atmosphere requisite for the development of the higher spiritual conditions in the Esoteric student. But when those come here who have lived on and have been carried forward by the strong psychic currents of the eastern country, they feel as if they had lost all their support, physically and mentally; for in this place they have nothing to work with but the primitive astral elements. Because of this, many find this a terrible place.

The people of the world have no idea to what extent they are floating along—as a straw upon the great river—on the tide of human thought, feeling, and emotion: and when they are taken out of all this and set upon their own feet, and are required to draw all sustenance from the God of the universe,

and from his great and pure nature realm, forming out of it their own thoughts, emotions, and desires, they are lost, and some go to one extreme and some to another. Many fall a prey to the vicious elemental that seems to claim the right to possess this entire country.

Therefore it is not safe for anyone to come here who has not individualized himself by having obtained the third degree to considerable fulness. Then he is able to stand against the tide of the thought and sympathy of those by whom he is surrounded, to think his own thoughts, and to traverse his own independent way, in obedience to the guidance of the spirit, mind, and will of God. But every one, no matter to what extent he is individualized, who comes here from the older parts of the land, will greatly miss something to which he has been accustomed: and it will take him at least three months to adjust himself to the surroundings and conditions.

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#### IN PATIENCE WAIT.

On highways desolate  
 We pause, and question Fate,  
 While foes, in ambush, wait  
                   To strike us down.  
 We move, with doubtful tread,  
 By cautious Reason led  
 Where hidden snares are spread,  
                   And dangers frown.

In thought, we question still,  
 The source of good and ill,  
 And vague conjectures fill  
                   Our musings deep.  
 We glimpse senescent beams,  
 Or lambent lightning gleams,  
 That flash athwart our dreams,  
                   And trouble sleep.

From mystery we came,—  
 A realm without a name,—  
 And wonders we proclaim  
                   In Soul and Sense.

Dim labyrinths abound  
Above and under ground ;  
Uncertain sight, or sound  
    To guide us thence.

The tidal waves of woe  
Sweep over us below ;  
Our hearts may overflow  
    Our eyes with tears ;  
But, there are halcyon days,  
With sunshine, song, and praise,  
And rose embowered ways  
    To bless our years.

The whirlwind spends its wrath,  
And ruin marks its path,  
Then comes an aftermath  
    With skies serene.

The overshadowed hours,  
With clouds, that weep in showers,  
Anticipate the flowers  
    On meadows green.

Let Wisdom keep our trust  
Enthroned above the dust,  
Since laws supreme adjust  
    Our right and wrong.

In vain we speculate  
On man's obscure estate,  
While changes round us wait,  
    A restless throng.

But, sometime, over all  
The shadows that appall,  
The beams of Truth will fall  
    Unveiling Fate.

Eternal love—divine—  
Let every soul enshrine ;  
A Heaven, O man, is thine,  
    In patience—wait !

U. D. THOMAS, M. D.

## VITAL LOVE.

BY H. E. BUTLER.

We may reasonably expect that the words of the disciple beloved of the Lord (and shall we not say, in a more emphatic sense than that which usually belongs to the term, that he was a "bosom friend" of the Lord whilst here) are more in keeping with the true spirit and thought of the Master than those of any other apostle. In his first letter (I. John ii. 15, 16) he says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." When these words are fully understood, and correctly applied in the life of the individual, they are the keys of the kingdom of God; for they will open the sacred portals and admit him to a conscious unity with God and the holy ones.

At the present time there is among the people almost a mania for the mystic, or the occult, the magical—whatever we may choose to call it; and most of them start in pursuit of magical arts purely by means of mental research and effort, and physical drills governed by the reasoning mind and the physical consciousness; or, in other words, they are seeking magic through the carnal mind. They belong, therefore, to the class of which Jesus said, "He that climbeth up some other way, the same is a thief and a robber."

Were there not some other means by which they may reach the results to which he pointed, these words would have been out of place in the mouth of the great Teacher. He acknowledged in this expression that there is a way by which results similar to those he manifested may be obtained; but that this other way make of those who follow it, wicked men and women. For our part, we are satisfied that he uttered a great truth; and that all those seeking magic powers must, of necessity, because of the innate nature of man, use those powers,

when obtained, for selfish, combative, and, therefore, evil purposes.

It is commonly reported that Madam Blavatsky, when very angry with a certain individual, swore that she would "kill him through space;" which was to say, that she would use her magical powers to kill the individual because he had offended her. How does this accord with the words of the Nazarene, who said, "Pray for them which despitefully use you, and persecute you?" Such a spirit was no more than the carnal mind that rules man; and how many are there, among the thousands who are seeking magic power through the various methods now taught, who would not use their powers for similar purposes under similar circumstances.

Even mental healers, who have learned but one phase of magic, in nearly all their publications hold out to the world, as an inducement to study their system, that, by so doing, one may obtain health, wealth, luxury, and all that is desirable in this world. Is not this an expression of a "love of the world and the things of the world?" If not, it would be difficult to know how one could express that inclination.

Many Hindu magic-seekers, who have had some instruction from those who have obtained powers, seek to conquer this "love of the world and the things of the world" by abandoning home and all possessions, and living in the wilds like the beasts of the field. We do not say that they do not obtain results: on the contrary, they do; but although India has many mystic orders by which magic is studied and taught, yet we learn from good authority that these orders are continually at war, one with the other: jealousy, hatred, and the most malignant passions rule them to a terrible extent. These men simply transfer their love from friends, relatives, and possessions, to the pursuit of power over their fellows, and over the forces of nature,—“the things of the world;” therefore they do not live up to this commandment.

Jesus announced a law of nature when he said, "If ye love me, ye will keep my commandments." Few comprehend the depth and breadth of the term "love," in this connection. Love is a magnetic power. By it the grass gathers to itself

the nourishment that enables it to grow. It is not that passion which rules generation in the relations of man and woman. We admit that that principle lays hold upon the principle of love for its own purposes; but love pure and simple, lies back of and beyond all such things; therefore the truth of the words, "God is love."

In all life there is an inner consciousness; and shall we not say, an involuntary consciousness? This is especially true of men of all grades; and the higher their development, the more they become aware that there is an involuntary portion of their mind, like a magnet to its keeper, fastened upon friends, certain associations, and, in fact, upon all the conditions of life that, to their peculiar organism, are really desirable.

We can only illustrate this in physical form by regarding the individual as an electric battery, and this invisible love attraction as a wire connecting it with a particular object. By virtue of this magnetic attraction, the individual, without any thought or volition on his part, holds to that object, and draws to himself and incorporates its qualities of life. He inspires, by means of this magnetic connection, the elements of mind which will support and build up his own individuality in those particular qualities possessed by the object of his love.

This principle of love in the human organism is like the roots of vegetation. Vegetation loves the earth—the world and the elements therein—with all the powers within it, because it lives from the world, draws all its sustenance therefrom. This expresses and illustrates, as nearly as words can convey the idea, the action of this inner vital principle of love.

It matters not in what direction that which is commonly called desire is turned (for desire is the mental action produced by a very strong attraction of the love life), it lays hold upon its object through the creative power of the magnet love, and begins to feed, as it were, and to build up the qualities of its life, its thought, from the thing desired. Now, when John said, "Love not the world, neither the things that are in the world," he expressed, in an explanatory form, what his Master had before said; namely, "Thou shalt love the Lord thy God with



all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

In other words, before man can become a son of God, in the true divine order, he must first dedicate his life to God without reserve, and determine to henceforth desire nothing but to know the mind and will of God concerning himself and the world. During this time he must know the true methods of life,—which it is the main object of the Esoteric Magazine to teach,—and he must resolve undeviatingly to apply those methods in his life, and be most diligent in doing so.

In connection with all this, he must centralize all his loves, desires, and sympathies on God, crushing from his organism every desire except the one to know, and do according to, the will of God. When his mind has been thus wholly taken possession of, then the individual can, with some degree of success, begin to search out the direction in which those magnetic wires run, which bind him and his consciousness to the things of the world. As fast as he traces one of the wires, he must apply the most effectual methods at his command for severing its connection with his inner consciousness. Herein is a long and tedious effort for one who wishes to obtain those glorious heights of purity, holiness, knowledge, wisdom, and power, taught by Yahveh's Christ. Many will go on for a long time before they discover that there is anything binding them to earth, simply because the rootlets are so numerous that they engross the entire mental consciousness; and, as they have never known any other condition, they think it the true and orderly one of the soul. And so it is of all earth-bound souls, who have not ripened into maturity. Were it in the power of the individual to sever all these connections at once, before the soul has learned to live from God, and his life and mind, both soul and body would die, just as would any plant, if pulled out of the earth and its rootlets cut off.

The method by which true divine powers are to be obtained, as taught by our Lord and by all God's messengers, was symbolized by some of the ancient seers as a tree whose roots are in heaven and whose branches are upon the earth. Man must become that tree: he must, through earnest soul devotion

to God, and by repulsion "of the world and the things of the world," sever all the rootlets of attraction to earthly things, and, as it were, throw out new rootlets, which are centered in God and the fountains of his life, his mind, and his purposes.

Through this process of reversing the involuntary consciousness, the individual begins gradually to live more from God and less from the earth; and by a diligent pursuance of this method of life, the soul eventually reaches a conscious unity with the Father, so that it as truly and perfectly lives from God as a plant lives from the earth. Then will he be brought to a realization of what the Lord Jesus meant when he said, "The living Father hath sent me, and I live by the Father" (John vi. 57). So must we live by and from the Father; and as the very flesh of Jesus was composed of the qualities which he drew directly from the Father, so must the qualities of our bodies, of our souls, and of all our intellection, be drawn directly from God. All others who obtain magic powers similar to those possessed by himself, Jesus designated as thieves and robbers.

As we have said, the process of obtaining the glorious height is a tedious one; and they who start on this way for the sake of its powers will never obtain them. The true thought was expressed by our Lord to the disciples whom he had sent out, two and two, giving them power over unclean spirits, etc. They returned rejoicing, and said, "Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Herein Jesus draws the line, so difficult for the people of our day to draw, between magic hunting, or "climbing up some other way," and the methods requisite for obtaining power with God.

He who would obtain these things must crush out every desire save that which is comprehended in the one thought. "Lo, I come (in the volume of the book it is written of me) to

do thy will, O God." Heb. x. 7 (Psalms XL. 7). The individual after having entered into covenant, must abandon his life, wishes, hopes, efforts, to that one desire, and earnestly pray, night and day, that the Spirit of God, the Highest, may come in and take absolute possession, guiding, governing, and controlling everything that he is in its entirety. In connection with this he must do all that is in his power to conquer every desire, appetite, and passion not in harmony with the ultimate to which his life is dedicated; and as fast as he discovers, in the habits of his life, a hindrance in the way of attainment of that ultimate, he must at once separate himself from it.

If we do this, Yahveh, to whom our lives are dedicated, will send his angel, though all unconsciously to us, who will reflect upon our reasoning consciousness a vivid realization of the duties of each day, and, if necessary, of each hour. But the angel of God's presence will not reveal himself to us as our guide or instructor: for we must work as if everything were dependent upon our own efforts. The Father will not accept from us blind obedience, we must act in accordance with an object, a purpose, in order that, as sons of God, we may become heirs of all things. Thus every individual must work on, so far as he knows, in the darkness; but he should always remember that Yahveh has said that he would dwell in the thick darkness,—and yet no one will really be in darkness who follows perfectly this method of life.

As he first enters the way, however, it will appear very bright around him, but as he goes on, the darkness deepens,—a darkness which is only of this world as his eyes are turned from it. Eventually he will reach the attainment in which his eyes will be opened, and he will see his teachers. (See Isa. xxx. 20, 21): he will awake to a consciousness that he is a companion of the holy ones. All the powers requisite for his use in co-working with them will then be his; for he will realize that his true self, the immortal soul, does indeed love God with the heart (the innermost of its being), and that there is nothing within him that "loves the world and the things of the world." Henceforth he will consciously live from God, and he will be one with the Cause of all things.

## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families, as that is our only means of discerning who is entitled to our time and to space in this column.

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H. T. S. March 1, 1869. Place not stated.

⊕ in ♋; ☽ in ♎ or ♌; ♁ in ♏; ♃ in ♏; ♄ in ♌; ♅ in ♋; ♆ in ♏; ♇ in ♏.

It is uncertain as to whether the moon was in Libra or in Scorpio at the time of your birth; but there are evidences which indicate that its position was in Scorpio. This position reverses the normal action of the Pisces and Scorpio qualities. You are continually going from the exterior to the interior; which makes you appear frank, open, and bold, but you are subtle and hidden in all your expression and thought. This throws you, in the real consciousness, into a state of dream. The life currents, being, as it were, turned back upon yourself, make you restless in the sense of a dissatisfied longing, and a reaching for something—you know not what. Your mind is orderly and thoughtful, and related to the scientific and to the artistic. If you are an artist, you have much originality; for your ideality is of such a peculiar and weird kind, that the product of your imagery would only be appreciated after you have reached fame, and probably only after your demise. You have no easy task in overcoming the passionate nature, unless the rising sign, of which we know nothing, be such as to give you powers of self-control.

Mars gives you a combative nature, but also much self-preservation; and its position in the fatherly sign Pisces, would, we should judge, add self-control to your nature. However, the unfortunate position, for your combination, of Venus and Mercury, if given freedom of action, will greatly add to the basic principle of your nature and polarity. Therefore, no matter what your hopes and aspirations may be, the only method by which you will obtain success will be in a life of absolute chastity; otherwise your mentality will be so colored and perverted that it will bring failure in everything you undertake. Of course the social position into which you were born and the associations of your life will have much to do with shaping your character.

There are few persons whose nature is less understood by themselves than your own. You should formulate a plan of action, and then take hold of every desire, passion, and appetite, and subordinate it to the course you have laid out before you: then you may hope for success.

The times of your greatest danger of losses are when the moon is in Pisces or Scorpio, and the hours when these signs are rising. Mercury will have much influence over your sex nature; and there will be danger when, according to Solar Biology, it enters Aries, or when, according to the astrological ephemeris, it is in the sign rising, and again when it is in Scorpio.

W. Oct. 23, 1881. 2.15, a. m. French Gulch, Cal.

☉ in ♍; ☽ in ♍; ☿ on the ascendant. ♁ in ♋; ♃ in ♍; ♄ in ♍; ♅ in ♌; ♆ in ♌; ♇ in ♌.

This boy is naturally proud; and Mars in Sagittarius, the expresser of Scorpio, really governs the expression of his life, making him very combative and often hard to deal with. Virgo is the rising sign, which governs the physical body and its mind: he is, therefore, critical, sensitive, and irritable. The presence of Mercury in the same sign produces great weakness in the sex inclinations. He is much shut up within himself, and has an unusual amount of selfishness.

Uranus also governs the expression of Scorpio, being its expresser in its relation to the Triplicity. This, combined with the governing power of Mars, produces a nature so strange and unaccountable, that it is exceedingly difficult to define it satisfactorily. Its expression is so discordant that it is not surprising that the harmony of the physical body is disturbed, and weakness or ill health, the result. The only hope for this nature is to interest him in "Practical Methods to Insure Success," and especially in that part of it which relates to sexual control. We advise you to do all in your power to get him interested in church work; for that will bring out many things in his nature that nothing else will.

F. Sinton. July 27, 1871. Kildare, Ireland.

☉ in ♏; ☽ in ♋; ♁ in ♌; ♃ in ♌; ♄ in ♌; ♅ in ♌; ♆ in ♌; ♇ in ♌.

The composition of your nature allies you to the mental realm; and Mars and Venus direct that mentality into the line of teaching. Saturn destroys all hope of a harmonious, happy domestic life. From the standpoint of personal attainment, Mercury is the most unfortunate planetary position in your nativity. It unites with your lack of conjugality, and leads to the waste of your life forces in ways that would most deplete your mental and physical abilities. You have

natural musical endowments, and your body sign, of which we know nothing, may prevent or add to their expression. There are abilities for money making, but lack of ability to keep and manipulate it; much, however, in this direction depends upon the nature of the rising sign. Your love nature unites with your passion nature, and therein is your weakness and your danger. The line of study upon which, from the standpoint of the occult, you would naturally take hold, would be the domestic,—the associate relations of man and woman. There are many things that fit you for the Esoteric thought; and your only hope of high attainments is in living the life thereby taught.

The position of Uranus renders it important that you carefully study the article entitled "Vital Love," in this number of THE ESOTERIC; for your nature inclines you to seek magic powers, and to delight in demonstrating them to the public, which will be ruinous to real attainment. Study the principles of morality; for you are, by nature, a law to yourself, and have but little respect for the established moral code,—not that your nature is an immoral one, but that you are an independent character. Your conventionality arises from a disposition to be politic. You have great mental endurance, and should, therefore, study diligently to know and understand. This will enable you to carry the life creations up to the brain, and by the practice of devotion you will gain illumination from the spiritual.

The times of danger are when the moon is in Leo or Pisces, and the hours when either of these signs is rising. Mercury will also have much to do with your life forces; and when it is in Aries, Leo, or Pisces, it will give you unusual trouble. It will also give you trouble at the hour of its rising.

A. W. Loomis. Jan. 7, 1867, between 11 and 12 p. m. Place not stated.

⊕ in ♃; ☽ in ♋; ♁ on the ascendant; ♃ in ♃; ♁ in ♄; ♀ in ♌; ♂ in ♌.

This young man belongs to the department of generalization, and this generalization is qualitated by Uranus and Mars. Mars gives him a sufficient amount of positiveness to enable him to protect himself and to look after his own interests; with this exception everything in the nature is interior. The Capricorn ideality goes out toward the people, so that his ideal is to do a great work in connection with the life and morality of the mass. He has good command of language, but lacks the executive ability which would enable him to make his ideals and aspirations practical. In order to fill a sphere of usefulness among the people, he either needs some one of executive ability to lead him out, or he must have so perfectly placed his life in the hands of God, that he can, in every minutia and with perfect confidence, follow the leadings of the Spirit.

He has probably a good physique, which would add to his chances

of being well received in public work. The position of Mercury will give him some trouble in the control of the life forces. He is very sensitive and intuitive, and if he follows his intuitions, perfectly, he will find them a more reliable guide than his reason. I can see nothing for this young man in the direction of political and financial uses in the world, as his whole nature is led into the interior. Even the Capricorn quality is controlled by Uranus and Mars. In his business as a miner, his intuitions serve him well, but other than that his sphere of use is in the spiritual. The young man is generous, bold, free, hating everything mean and sordid. He is kind and sympathetic, has plenty of pride,—is naturally aristocratic. It seems to us that his is an organization formed for a special use in the preparation of the people in this the closing era of this age.

The times of danger of losses are when the moon is in Capricorn or Aquarius, or when these or any of the interior signs are rising. When Mercury is in Taurus or in any of the interior signs, it will enhance his danger.

C. C. Latus. April 15, 1871. 4, a. m. Chambersburg, Pa.

⊕ in ♄; ☽ in ♋; ♋ on the ascendant; ♃ in ♎; ♁ in ♌; ♀ in ♋; ♂ in ♄; ♁ in ♎.

The basic principle of your nature is composed of the Aries and Mars qualities. Putting these two together, with the addition of Saturn in Cancer, gives you much of the Scorpio nature,—high-spirited, dignified, with a jealous care of the respect due you and your position. The remainder of the planetary positions have easy expression through the physical organism and intellectual action, these positions being all in Capricorn and Aquarius, of which your polarization and rising sign (♋) is the expresser. Jupiter gives high ideality, and Venus refines it into the beautiful. Uranus adds subtlety to the mentality, and sufficient inclination to the occult to broaden the lines of study. Mercury gives strength of fiber and consequent mental endurance,—also mathematical precision.

All this eminently qualifies you to make a distinguished place for yourself in the intellectual world. You have the patience and perseverance requisite for working out and accomplishing your ideal; namely, intellectual supremacy. Possess all the ideals, and even desires and abilities, to make a successful home, but jealous suspicion and ideal exactions of a wife would greatly mar your domestic life. If not married, we would advise you never to marry; for it might prove a hindrance to your success in life. You will find but little difficulty in living the regenerate life, which will greatly strengthen your intellectual faculties, and add to your intuitions. Otherwise.

there is, in your nature, a great lack of the intuitional faculty. The regenerate life would supply a need of the physical organism; for we judge that your body is not large, and, therefore, you have no vitality to waste in generation, if you would make the high attainments for which your mental abilities qualify you. If you have difficulty in controlling the seed, you should watch during the time of the moon's passage through Aries and Pisces, and when these signs are rising, or when Aquarius is rising.

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### CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.

In writing for Astrological Delineation of Character, always send hour and place of birth, also state sex.

Snyder, Texas.

MR. H. E. BUTLER:

*Dear Friend and Teacher,—*

I will again send you some of my experiences. I learn something by them as I go, but I get upset sometimes, and need advice. A few weeks ago there appeared to me a long band of violet color,—somewhat resembling very thin paper,—which extended beyond my sight, as though it went round the earth. On the lower side of it there was a border of lightning of the appearance of golden fringe. It remained trembling for a few moments, when below it there appeared a band of transparent green, somewhat pale, and of the same size and supposed length. Then all vanished. I would be glad to know what the border of lightning below the violet and above the green indicated. It was between the two, but joined only to the violet.

Again, since then I have thought much about there being a brotherhood of god-men, long before they said, "Let us make man," or before the earth was formed; that they knew the law of life and had been teaching the same law from the beginning of man upon this planet; that at last they spoke a son into existence, as they had long promised to do, and named him Jesus Christ, who was the law of life made flesh; and that this law was the law of heaven, and a government was to be founded upon earth under the same law which governed the angels in heaven, that so the kingdom of heaven upon earth might be established, both heavens being under the same law and government, all obeying life's law because it is the law of all being, both on earth and in heaven.

About the time I had gotten all this fixed in my mind, I came into a strange, strange something. I first became conscious that my hands were skeletons with long claws like eagles', for nails. I really felt them as such, and was awake and grieved over it. At last I asked for some other expression of this thing which the Father had shown me, honestly declaring that I could not understand it. There next



appeared the head and neck of a gray horse, fat and well bridled, and the reins were exceedingly tight, but I saw no hand. Next it seemed that by a thought of any creature I could have its consciousness within myself; the horse, chickens,—anything of which I thought, I would know what each was conscious of. I found that I was as I thought, going down from grade to grade examining each separate consciousness, even to the turtle. I found that the law, “as a man thinketh so is he,” runs through them all: it is the same in all. The horse is conscious of himself as a horse and acts accordingly, the waters, etc., were subject to the same law.

But I wish to know if a thought connected with this last experience is really a truth:—Omnipresence, omnipotence, omniscience, the three are parts of one; the first means the everywhere-life, the second, the power which that life contains, the third the law of life,—the three are one. This appeared to me. Next the name of this life came to me as being what we call “form,” and that the living forms, including man, which constitute the universe, are the living words which help to spell the great Name; and that the law of life is alike in these words, or the living forms of all creatures, but that man only is capable of such consciousness. Then I saw that we—the earth, sun, and all the planets—are already in eternity; that time is only life in motion, repeating the same thing over and over; that what we call space is eternity; and that man is the word of God that will never pass away. So the glimmer only hides the millions in the light that casts no shadow. Please tell me, if you have the time, if this thought regarding eternity is a truth. Is this the name of God that we must hallow? and, if so, must we recognize every creature as in his name? I found much satisfaction in the articles on The “Covenant.” I have given them some study and think I understand them; but it is myself I cannot understand.

Very Truly, M.

*Ans.* It seems to us that the bands of color were intended to show you the ascent of life. The green was the Cancer or maternal color, and the violet was the transmutation brought about by the presence of the Spirit, represented as quivering lightning. This knowledge is now encircling the globe and will gather in the ripe fruit of the earth.

The rest of your experience is made up of basic principles; and, when put into words, it depends altogether upon the understanding of the individual as to whether true or otherwise. However, it evinces the fact that the Spirit of the Highest is illuminating and guiding your intelligence. The realization of the life and consciousness of all things below you, and the ability to enter into and sense their consciousness, if it was a vision, I should take as a promise, that, if you persevere, the true consciousness of the soul, without its unity with that of the body, will become the normal faculty of both the external and internal self; for therein resides the first step toward the ability to hold and use the dominion. Your experience is very encouraging, being in harmony with divine law and method.—[ED.]

## EDITORIAL.

The influence of the vibrations from the Solar system and the sphere therein contained is, undoubtedly, the greatest of all sciences, and will be recognized as the greatest study of the age into which we are entering. We, in the Esoteric Fraternity, have learned just enough of this wonderful realm to realize that we know but little of it; and those whose work will lie especially in that realm do not, as yet, feel that anything in reference to it is sufficiently matured to give to the world, further than what we have given in regard to the defining of the correct zodiacal lines, the seven tones in relation to the seven creative principles, and the base of Solar Biology.

In carefully analyzing the tones produced by the several signs, and their influence upon the mind and senses, we have discovered so much more than the mere changes and influence of the zodiacal lines, that we feel justified in saying that therein is a most wonderful system of biology, entering into and explaining the cause of the great network of rapidly changing conditions in the mental and physical world. So great is this system, that those whose minds are especially allied to that work are confused in the labyrinth of its phenomena; but we can say this:—The Esoteric student has already done more in the way of bringing new and definite knowledge concerning the Solar realm and its vibratory influence than all the masters and mystics within the limits of definite history.

Up to this present time Astrology and the study of vibration have been largely theoretical, with the exception of the system that has been established by prehistoric men. The work before us is so vast, and the development and perfection of our people so comparatively slow (yet rapid compared with the experience of mystics in the past), that, as yet, we have not obtained that perfect order in the Fraternity requisite for correctly defining, and formulating into a system, the wonders of the cause world. But several of the members, who are not in

daily association with each other, are taking note of changes and searching out causes; and we can, of course, claim that we have scientific data, when different people in separate lines of investigation obtain identical results, and can show evidence that they arise from the same cause.

We now see enough to convince us that the ideals published eight years ago by the representative of the G. N. K. R. will be transcended in the Esoteric movement. Therefore whatever our people may, at the present time, be disposed to write on the subject of vibration, must be relegated, to a certain extent, to speculative conclusions, based, of course, upon certain known facts. But when the time comes to give the facts to the world, they will be given in systematic formula, based upon such experimental knowledge as will give them a place among the exact sciences.

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This number of our Magazine must go out without reviews of the many magazines and books that we have on hand awaiting review. The whole of the editorial work, as well as much other work, devolves upon us personally, and in order to give an impartial opinion, it is necessary that we read all matter for review, therefore we have not had the time to give it the attention it deserves, but we hope in the next issue to publish as many reviews of books and papers as our small font of type will permit.

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The article on "The Seven Creative Principles" in the last issue of this Magazine, was marked "To be continued." While there is much more that may be said in that connection, yet we think that we can fill the space more profitably with matter relating to the issues immediately before the people.

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There are so many names being sent in for delineation of character, that, if we continue to make the delineations as full as we have been doing, the material we now have on hand will occupy, for a year to come, the space we have to devote to it. Therefore, in order that we may be of service to the greatest

number, we have decided to make the delineations much shorter than we have heretofore done. Those who feel the need of a full delineation should send and have it written out for them in the regular form. We will try, however, to continue to give the essential points for aiding those who are making the effort to reach the high goal of attainment.

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Several persons have written us that they are truly interested in THE ESOTERIC, but have not the one dollar and fifty cents to send for their subscription, so we will make them this offer:—We will send the Magazine for one year to any person sending us three dollars and the names of two new subscribers,—but they must be *new* subscribers.

To those living outside of the United States or Canada, the subscription price is one dollar and seventy-five cents, therefore any such desiring to avail themselves of the above offer should send us three dollars and fifty cents.

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For some unaccountable reason, possibly from the old orthodox teachings, those who have read "Practical Methods" or "Practical Instructions for Reaching the Highest Goal of Human Attainment," have formed an idea that the fast should be often repeated. We have given out no such thought; neither do we believe that repeated fasting is good for the mind or the body. We only recommend it as a method for overcoming certain diseased states, inherited or contracted. When fasting has been used for this purpose, then the individual should discontinue it, for it has ceased to be a means to an end.

# The Esoteric.

A Magazine of

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

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## THE EVERLASTING COVENANT.

BY H. E. BUTLER.

In the previous number of this article we endeavored to show that whatever a man trusts in as a means of deliverance from any of the ills of life, whether as a means of supplying the needs of the body, of gaining honor, the respect of his fellow man, or health.—it matters not what it may be in which a man trusts, that, in so far as he trusts in it, becomes his god.

Few realize the fact that there is a spirit in everything. Let an individual live in poverty all his life, or for many years, and become suddenly possessed of wealth, whatever his integrity or fixedness of principle may be, there will come over him a consciousness of added power. The spirit of wealth stands distinct from all other spirit forces in the world, and therefore, even in the spiritual sense, it may be correctly denominated "a god." So in every department of human life there is a spirit force governing each and every interest; and that spirit is strong or weak as there are many or few whose lives are governed by it. It is a fact in nature that these spirit forces govern the human family, justifying the charge of the prophet that they are men's gods.

However, the will of man, which is his intellectual conclusion, may turn from one and choose another; but, if he does not accept the God of the universe, it is an utter impossibility for him to reject all of them; for they are the *spiritus mundi*, and were he to sever connection with them without allying himself to Yahveh, his body would immediately perish. Therefore the continued and emphatic reiteration by the prophets, that man should turn from the gods of this world to Yahveh, the God of the universe.

The prophet Jeremiah puts this thought in form in the following language, which fully conveys the meaning of these powers to which men ally themselves: "But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah." Jer. 11. 28. The interest of the human mind and all men's efforts are toward saving themselves from want, dishonor, sickness, sorrow, pain, and death; and in the pursuit of the various avocations of life, they hope to escape all the ills to which flesh is heir, and to obtain ultimate happiness.

We must not be here understood to mean that men should not engage in the avocations of life. We mean nothing of the kind: men should labor on as they are doing, and from the standpoint of God's wisdom, the world with its present interests, efforts, and avocations, is wise and well; for thereby experience is obtained, mental capacity is increased, and the people are fitted for a higher order of life in another incarnation. But those who take hold on God's covenant in this the closing time of the history of the world, must cease to trust in everything upon which the world at large depends. They should, however, work as those work whose hope is to gain the things of this world; but, at the same time, their only hope must be centered in Yahveh; for in taking the name of God,—by taking this covenant,—we have indeed the spirit of his life. As Jesus said, "take no anxious thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on:" and again, "Your Father knoweth what things ye have need of, before ye ask him."

When man (or woman) has entered into this covenant relation, which is a covenant of love and devotion, he has reason and a right to expect that "whatsoever he doeth shall prosper". He must realize that the Spirit to which his life, hopes, and all that he is, are allied, is the God over all gods, the Spirit governing all spirits; that, therefore, nothing can thwart or hinder our God from fulfilling, in every particular, his part of the covenant. By the prophets he has particularized even the material interests of life as being included in this covenant; we give the following from Zechariah (viii. 11-16): "But now I will not be unto the residue of this people as in the former days, saith Yahveh of hosts. For the seed shall be prosperous; the vine shall give

her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things, And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith Yahveh of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith Yahveh of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not. These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates."

From what has been said, the reader will readily discern the difference between the mental attitude of the people who are following the gods of this world, and that of God's covenant people. The one, center all their hopes in the result of their efforts; the other, make the effort because the way is open to them and it is right to do so, confiding wholly in their covenant God to govern results according to their needs. In the language of the Lord Jesus, "they seek first the kingdom of God and his righteousness," and they know that all else will surely be added unto them. Then will God cause to come to them whatever, in his wisdom, he sees they need for the highest and most perfect development, or, in other words, to fit them for the highest possible usefulness. Whether prosperity or apparent adversity may be given them, will be a matter of little concern to those whose "lives are hid with Christ in God,"—those who, like the Lord Jesus, live from God and for (to express) his mind and will. Thus it will be seen that, in order to take the name Yahveh by taking his covenant, the mental attitude described above becomes the inevitable one.

The third commandment tells us that we "shall not take the name of the Lord our God in vain: for the Lord will not hold him guiltless that taketh his name in vain." It would indeed be taking that "name in vain" were man to enter into this covenant and still, like other men, hope and trust in the gods, or things, of the world, or to serve them as do the people whose interests are in this world. The words, "Yahveh will not hold him guiltless that taketh his name in vain," are a warning to all who would take this covenant and only partly live up to it, and to those who may take the covenant and after-

wards change their minds and wish to return again to serving the things of this world.

By his prophet Moses, God informed the children of Israel of the result of taking this name in vain. The student must not fail to turn to Deut. xxviii., and to read the *whole* of the chapter as a component part of this article. Here Moses pictured to the children of Israel the evils that would befall them, and which to a great extent have befallen them, because of taking this name in vain through becoming selfish and forsaking God,—trusting in the gods of gold and silver, and the work of their own hands. In the chapter to which we have just referred, the inference is clear that all the blessings that heart can wish will be showered upon those who keep this covenant, and that all the ills that flesh can endure, will follow those who take it and do not keep it, or turn from it to the service of the gods of this world.

All who take the covenant will realize the deep and important meaning when Moses, in verse 58, said: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, Yahveh thy God." The closing words of this verse, "That thou mayest fear this glorious and fearful name, Yahveh thy God," express the truth that we should fear to violate any of God's laws, which are the laws that govern the universe, or, in other words, it is his Spirit that guides and controls in all things everywhere. To live in harmony with his Spirit is to live in harmony with our own being, in harmony with the laws of the God who made us. We fear to put our hand in the fire, because we know that fire will burn us, and not only will we suffer from the burn, but we will be also deprived of the use of the hand.

The laws that have been discovered by science as natural laws are only a fractional part of the natural laws which govern human life, mind, and spirit; and this covenant deals with all the interior and higher laws as well as with physical ones. God is not an arbitrary monarch, but the God of all nature throughout the universe; and obedience to this covenant leads the mind into harmony with all law, and will, therefore, bring to the individual the good things to which Moses referred; on the contrary, a violation of these laws will bring the multifarious evils enumerated by him in the above chapter.



If the careful observer will take a bird's-eye view of the affairs of human life throughout all nations, he will perceive, that at intervals, all the evils to which the warning of Moses points, come upon men as well as upon disobedient Israel, but, perhaps, not to such an extent as the prophet describes, because, in a certain sense, Israel took this covenant ignorantly. But those who take the covenant with all the light of knowledge that is now shed upon it, will find that, in a most especial manner, its violation will bring upon them God's wrath in the form of the results of their evil doings,—that to a greater extent than any other people will they be visited by his wrath.

The apostle referred to this truth when he said, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the age to come, if they shall fall away, to renew them again to repentance." Heb. vi. 4-6.

Jesus said in his parable, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out: and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Matt. xii. 43-45.

Herein is expressed the experience of the individual who takes this covenant and violates it. Having risen in a soul-consciousness and a consciousness of the powers of God, when he falls, the soul within him no longer inspires him with hope, energy, and will, but he is left a helpless prey to every unclean and adverse spirit. He falls and continues to fall until his ruin is ignominious; and this result is sure to follow all those who take His Name in vain. God sent a warning to his people, and we bring it forth as a warning to you.

Therefore we would advise everyone to whom this covenant comes, to think long and carefully before taking it; and to see well to it that he is able to renounce the world, friends, family, and everything that he has loved or wished for in the old order of things, in order that he may live henceforth with God and his holy ones. In other words, have you, dear reader, the decision of purpose that will enable you to follow the guidance

of his Spirit, in so far as he makes you to know that guidance, even though it separates you from every soul that you love on earth, or that loves you, even though it takes from you all wordly possessions; "for we brought nothing into this world, and it is certain we can carry nothing out?" Are you ready to leave this world, age, and order of things, for the sake of "the kingdom of God and his righteousness, or for the hope of attaining all the blessings, material and spiritual, that God has promised to his covenant people?

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If the divine life, waiting only our acceptance, taketh such mastery of us, filling us to overflowing with its grace and truth, wherefore do we pray?

It is that we have hunger and thirst for this life—and these are prayer. It is that we do not simply submit our wills to His will but *co-operate* with Him—*aspiring* for the coming of His kingdom. It is our articulate response to the gracious articulation for us of the divine Word. It is an outspoken loving recognition of an outspoken love. It is the color and fragrance of the flower, the joy of the fruit, which answer unto His quickening—the festival song of the vintage to the Lord of the Vineyard.

We pray as our Lord prayeth, and as he teacheth us to pray. God giveth and forgiveth without the asking; but the children ask. The heavenly Father knoweth whereof they have need before they ask Him. But their asking is the crying out of this need—especially for His spiritual gift of eternal life. They do not make petitions as of one who waiteth therefor, and is moved thereby; their asking is as spontaneous as His giving.

—*From God in His World.*

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He who would reach the Spiritual Goal of Human Attainment, should always remember that the determination to succeed held continually in the mind of a true son of man, will overcome every obstacle that the enemies of the race may place in his pathway. In faith, love, and trust, press onward to the goal, and ultimate victory will be yours.

## GOD IS LOVE.

BY W. P. PYLE.

"He that loveth not, knoweth not God; for God is love." I. John iv. 8.

We understand that love is life in motion; and also that we live by virtue of the inflow of the divine life, which is love. We long for, and seek to prepare ourselves for, the coming of the new earth that is to be, wherein dwelleth righteousness. In praying, "Let thy kingdom come," we long to see this cold earth lightened and warmed by the divine life, until light, life, joy, and peace with righteousness, shall cover the earth as "the waters cover the sea."

We see that, in his wisdom, God uses men as instruments for the accomplishment of his purpose, although they may or may not know that they are being used for any special purpose. We believe, however, that in our creation, God had an object concerning us, and we seek to know that object, and the way in which we may, if possible, conform to and hasten its ultimate. While it may seem that the divine purpose can neither be aided nor hindered by aught that man can do, yet, since man is used as an instrument by his Maker, it is evident that he whose heart is turned toward God as that of an obedient child toward its father, and with the prayer, "Let thy kingdom come," and the desire that he may be used for the accomplishment of the divine purpose, will bring himself into a condition of mind and heart that will enable him to be so used. Truly God uses men as servants; but those who seek to know his will, and knowing, do it, are sons of the Most High.

Jesus said of himself, "The son doeth what he seeth the Father do." In the following words he also presented to his disciples one phase of the work in which he was engaged: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (St. John XIII. 34, 35); and he repeats, "This is

my commandment, That ye love one another as I have loved you." Herein we find the thought that God's love was poured out upon his son Jesus, and that from him this love flowed to his disciples,—that their love must flow out to each other in order that the kingdom of God might come among them. Jesus distinctly expresses the kind of love that must flow thus from one to another,—that it is the outflowing of the life to help, to nourish, and to sustain.

The master had evidently this thought in mind when he said, "Greater love hath no man than this, that a man lay down his life for his friends." Evidently a man can have no greater love than the love which leads him to let go his hold upon the world and the things that belong to it, and, turning to God as a child to its father, to inspire his life that he may give it to others; and is not this the divine love of which so much has been said and so little understood? By what means is this cold earth to become a radiant heaven of light, life, and joy? or by what means will come "peace on earth and good will toward man, if the Father's love does not first enter into man, and through him radiate throughout the world?"

When man opens his long closed heart and sends out his life to his fellows, with that love which "seeketh not her own," which "envieth not, is not easily provoked, thinketh no evil, and never faileth," at once the world seems changed; and he feels that by this means and this alone, can peace come on earth.

When man does this, is he not doing as he "seeth the Father do?" and truly, as said the beloved disciple, "he that loveth not, knoweth not God, for God is love."

When man begins to open his heart that he may receive of the Father's love in order that he may give to others, he begins to perceive how the master could pray, "Father forgive them, for they know not what they do."

We read that "perfect love casteth out fear." It is like the legendary cloak of the knights of olden time, which, thrown around them, hid them from their enemies. We all know, that without fear, we can approach anything or anyone that we love, for love is a perfect defence; and doubtless he who wrote, "A soft tongue breaketh the bone," realized that it is also a per-

fect weapon of offense. Truly, as we learn to give our life in love, we will realize that we are growing into the divine image: and we will find peace, and joy in obeying the command which our elder Brother repeated for the third time, saying, "These things I command you, that ye love one another."

It is written, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God;" and of him that is born of God, John wrote, "And we have seen and do testify that the Father sent the Son to be the Savior of the world." Thus it is by means of the divine life, as love flowing through the Son to the world, that the world shall be saved from darkness, disease, and death.

There is, however, a love which is the antithesis of this divine love: perhaps we should not call it love, but selfishness, or animal desire. It seeketh her own, is easily provoked, and thinketh evil. It is the love that is manifested between the sexes. Frequently a man is insistent in his intrusion upon woman, trying to induce her to focalize her love upon himself, or, in other words, to appropriate to himself the life that is radiating from her. It is her love, which thus comes to him, that makes their association a source of buoyancy and strength to him.

The sentimental expression, "Basking in her smiles," is a correct expression of a law, which is, that man lives by the life, that, as love, passes through his organism. But a stream cannot rise higher than its source; and while one loves the world and the things of the world, he lives from the life currents of others; of such it is written that the love of the Father is not in them.

We who are striving to grow into the divine image cannot attain the object of our desire while the life currents of those of earth are continually passing through us. For this reason we must learn to hate father, mother, wife, husband, brother, sister, child, and our own life also; that is, our love must be turned toward the divine love, so that we inspire and live from it wholly. Then, and not until then, will we be able to love each other as Jesus loved his disciples, and as he commanded them to love each other. For while we love the world and the

things that belong to it, the love of the Father is not in us, and it is as the Father loves us that we must love each other.

In order to illustrate the difference between these two loves and their effect upon the organism, let us suppose a body of water to be divided by a fine wire screen, the water on one side of the screen being clean and pure, while that on the other is filthy and full of floating impurities. If the filthy water begins to flow through the screen, it will first displace the clean, then the screen will become clogged with the floating particles, and the water will flow more and more slowly, until, the screen becoming completely filled, it will cease altogether. Thus it is with man; as the life of the world, with its confusion and distortion, flows through him, he becomes diseased and finally dies.

However, if the clean water begins to flow through the screen, that upon the other side becomes pure, the accumulated filth is gradually washed away, and the pure water flows more freely until all is perfectly clear. It never chokes up, and the water flows freely always. So man, as he turns toward God and lives from him, becomes cleaner, his diseased conditions are washed away, and he attains to perfect health. When he can truly live from the divine life, his life will be continuous. It is written of such, "Neither can they die any more;" but of the others, those who are living from the life currents of earth, "If ye live after the flesh, ye shall die."

### THE APOCALYPSE.

I read, in the Apocalypse, one day—  
 One lonesome day—a prophecy of doom:  
 The skies were hung with drapery of gloom,  
 And mist enshrouded earth, in solemn gray;  
 The winds, becalmed, in fateful silence lay,  
 But still, sweet waves of summer-like perfume  
 Swept softly in, and filled my lonely room;  
 And, while I read, forebodings passed away.  
 The clouds, that overhung my soul, were riven,  
 And Peace possessed me, heretofore unknown,  
 And strains of melting music woke, to fill  
 My anxious brain with melodies of Heaven:  
 The shrine, whereat I worshiped, cypress grown—  
 Was bathed in light, like "pearls on Hermon hill!"

U. D. THOMAS M. D.

## THE NARROW WAY.

BY T. A. WILLISTON

"And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." Isaiah xxxv. 8.

Grand old Isaiah, one of the noblest of God's messengers, in the above quotation truthfully expresses the condition man must attain, if he desire to enter the highway of holiness. As no unclean thing can enter the Narrow Way, all who would walk therein must, of necessity, purify themselves by living in harmony with the laws of God, must free themselves from every taint of sin and materialism. In order that a life of pure and holy aspiration may be lived, every evil thought and desire, every impure imagining, must be eradicated from the mind. If man is unclean in any particular, he cannot live a righteous life, cannot be at peace with God. He must become spiritual in order to comprehend the purpose of God, for God is spirit.

The time for the gathering of the ripened souls of this age has arrived. Thousands throughout the land have awakened to the fact that earthly pleasures are but delusions, which do not bring the results hoped for. Men and women of all classes and creeds are beginning to realize that their present mode of living brings more pain than pleasure. They intuitively feel that there is something higher for them to attain, than the amassing of wealth; some nobler purpose to serve, than the selfish gratification of the promptings of their lower nature. The honors that man can confer have lost their charms for them; their soul yearns after that divine Father-Mother love, which alone has power to satisfy the longings of the interior nature. To such THE ESOTERIC has been especially sent. It brings to them a message of peace and love. To-day it stands as a beacon, whose beams are slowly piercing the dark veil of doubt which has for ages enveloped our fair and beautiful earth. The gratification of the lower nature has so benumbed the finer sensibilities of man, so clouded his brain, that it is well-nigh impossible for him to comprehend the powers of spirit. His intellect has become so dwarfed that he is unable to distinguish

between truth and falsehood. The lustful practices of the present age have builded a barrier between God and man,—a condition which has brought sorrow and despair upon the race.

The barriers which man has builded, and which separate him from God, will continue and become more insurmountable, the gulf dividing the spiritual from the material world will grow wider, until man forsakes the unclean and debasing practices of a carnal world, and lives a life of Christian purity and innocence. Try, dear friends, to look upon God as a kind and loving Father; dismiss from your minds the thought, that God is a personal entity swayed by the same passions and desires as sinful man. The belief in a personal God narrows your capacity to receive spiritual knowledge, and prevents you from becoming one with the spirit of all things. God is the formless Spirit; he fills all space with his presence. Go where we may, from the center to the circumference of the universe we will find God ever present with us. His life, his love, continually enspheres us, and gives us individuality and power to do and to be. His mind gives us consciousness and the ability to formulate thought. It makes us what we are: without his love we could never have existed. Not only has he given us life, but he has created us in his image, his likeness. Dear readers, what has the world to offer you that will compare with the power and love that our heavenly Father so freely gives to all who will obey his voice, and follow his guidance? Renounce the world; place your load of sin and error with the Father. Surely he is stronger than we are, and willingly will he forgive all our transgressions. Gladly will he receive all who in purity of thought and act, leave the world in order that they may be fitted to gain an entrance into the kingdom of heaven.

Among the millions of souls who at present find expression in material garb, there are many who have reached a degree of unfoldment which gives them the capacity of mind and will to conquer the evils within themselves, to comprehend the import of the message brought to earth by Christ Jesus, nearly 1900 years ago. Unless the message of Jesus can be understood, the truth of regeneration as taught in this Magazine, cannot be comprehended with any degree of intelligence. The truth we teach concerning regeneration is not a new idea: it is simply an elaboration of the thought expressed by our Lord



when he said, "Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. XIX. 28. Regeneration means to cease from the work of creation,—generation,—in order that the necessary conditions for entering the eternal Sabbath of rest may be established within. God labored six periods in creation and rested upon the seventh, and hallowed it and made it holy, or separate. Into this rest must man also enter if he would gain the kingdom awaiting him from the beginning of creation,

Much has been said and written, by teachers of various cults and schools, concerning the Narrow Way that leads from earth to heaven; and first and foremost, among all the teachers and writers upon this subject, stands Jesus, our beloved elder Brother, our Lord and Master. The teachings of THE ESOTERIC are identical with his, with this difference: Jesus taught in parables, which only the wise and clear-seeing can comprehend, while THE ESOTERIC presents the truth in such plain and simple language, that "the wayfaring man, though a fool, need not err." No one who truly desires to find the Narrow Way need go astray. God does not require of us an impossible service: he simply tells us that we are to have no other gods (powers) along with him. We are to love him, and keep his commandments. Jesus, the messenger of God, brought "peace on earth, good will toward man;" but alas! the message he brought has been so distorted and perverted, to suit the materialistic tendencies of the present age, that little remains of the original meaning. A few persons, however, still retain it in all its pristine beauty. They alone, of all the dwellers of earth, understand what it is to be at peace and at onement with God. Pure thought and holy desires constantly enable them to live in an atmosphere of divine love. They pray continually that God will be their power and their strength. Their lives being dedicated to God, they are in a condition to be his instrument, his messenger: they only are able to express the divine will toward men. Dear readers, let us imitate these holy men, let us strive at all times to be worthy to be numbered among the true sons of God.

The prophets and seers of old looked forward to a time of great trial and tribulation, through which our race must pass

before God's kingdom can be established among men. There are many who believe that that time has arrived; and those who have been illuminated by the Holy Spirit are even now preparing for the night of darkness that must prevail before the light of truth can shine forth, undimmed by the distorted imagination of man. When that time comes, be it one or ten years hence, no person will be safe unless he has the guidance of God, and is protected by his power. That guidance and protection has been promised to all, irrespective of creed or color; all that is required of any person is that he shall live in conformity with the higher spiritual law of his being. Remember that all are children of God, all are united to the Father by indissoluble bonds of love, which cannot be cut asunder, no matter what you may do. If you are not redeemed in this age, you will be in another: time is nothing to God.

Man's earth life appears to be a continual struggle; and, in fact, God has so arranged his laws, that they all conspire, as it were, to compel man to be active and diligent. Man is so constituted, that if permitted, he would sink into a state of dream,—a state which would prevent him from reaching the high goal for which he was created. He must struggle and overcome, in order to make advancement. If man would free himself from forcing circumstances, if he would live independent of the powers which govern generation, he must awake to a realization of his interior god-nature, and by the power of Yahveh, which is in him, take the kingdom, which will then be his by right of conquest. God has created a kingdom of peace and righteousness for all his children: the weary and the heavy laden may enter and obtain rest; but the burdens, the cares of this world, must be left where they belong,—on earth, not in heaven, the dwelling place of those who have been redeemed from sin. To reach that heavenly kingdom, dear reader, the home of our divine Father, you must pass over the narrow road. "Seek, and ye shall surely find"—you must find it for yourself: your fellow travelers, those who have passed on before you, can only draw your attention to the laws and methods; salvation you must obtain by your own efforts. When the Narrow Way has been found, the true path entered, you must be most diligent, walk in faith and in trust until all the evils of a carnal nature have been removed, the whole being purified and and made new. You cannot trust the arm of flesh in your

hour of trial: nothing but the hand of the Omnipotent is able to lift you to the throne of power. You must be tried by water and by fire, before you can successfully pass over the Narrow Way. The ills of the flesh, the burden of sin, and the mistakes of childhood and early life, must be left behind, or you can never hope to enter the temple of divine wisdom, knowledge, and love. Naked and without guile must you enter the holy temple of God. Naked and alone man began life's journey; the same conditions must exist before he can hope to enter heaven, and be clothed in the pure white garments of immortal, spiritual power. The wealth of a material world will not be admitted into the home of the celestial dwellers of spirit. The honors of men are but as baubles, and must remain on earth as playthings to amuse the children of this world. All that earth has to offer you, must be renounced; otherwise your burden will prove too heavy, and, moreover, bind your soul to earth and hinder the free action of your spirit. You must tread the wine press alone, and of the people there will be none with you. The evils must be overcome alone; you must grow strong through struggle and by your own individual efforts. Man must draw aside for himself the veil that hides God from him. Unless God be with you, you will fail; with God as your Power you will gain a glorious victory.

The length of the dark and narrow passage through which all must pass depends wholly upon the individual. If a man is in earnest, and has truly renounced the world with all its attending evils which bind the soul in fetters of steel, his progress will be most rapid. He will escape many of the trials and much sorrow. On the contrary, if he loiters by the way, or wanders into the many bypaths which so much resemble the true road, his progress will be slow and painful. The one thing needful is that the neophyte place complete confidence in God, and follow absolutely the promptings of the Spirit. God knows the need of his children, and will always temper the wind to the shorn lambs. Man may change, but God cannot; his laws and his nature are unchangeable. If man lives up to the requirements of the law, the Spirit will be ever beside him to lead and instruct.

If the individual would obtain the sure guidance of the Spirit, he must obey, without question, the prompting of the silent, interior monitor. Before he can enter the Narrow Way he

should first fix an ultimate toward which to labor. When that is done, then every act of his life should be determined by the use which will help to ultimate the desires of his soul. This law of use should be continually before him. He should conform every act of his daily life to it, so that each one will be a stepping-stone toward the goal which he has placed before him; and let nothing turn him from his purpose. Friends and loved ones may forsake him; he must be patient, and in faith press onward, knowing that God our Father is constantly with him, to give him strength and to show him the way through the darkest hour of trial.

The highest ultimate that man can set before him, is to come into perfect oneness with the Creator. That ultimate is well nigh beyond our comprehension; but when we realize that God has promised to be our power and our strength, it is not so far removed from us as we at first imagine. God created man in his image, and he would now manifest the power and glory of his Creator, did he not continually deny, and refuse to use the spiritual powers with which his divine Parent has endowed him.

The belief in a heaven that is to be reached through the gateway of the grave, does much toward dwarfing man's spiritual nature, thereby robbing him of his lawful inheritance. There is only one entrance to heaven; that is, if heaven is the state or condition in which man comes into conscious relation with God. That entrance lies at the far end of the Narrow Way.—the way which must be traveled while the outer garments of flesh are retained. The Narrow Way is often dark and dismal, and apparently full of dangers. The dangers are only apparent, however; for as the pilgrim found the lion *beside* the path, so will the neophyte, if he is truly trusting the guidance. God, in his great love, permits man, as he struggles upward, to frequently taste of the joys which are in store for him after the goal has been reached. How bountiful is God in the bestowal of his gifts! Who among the sons and daughters of men can comprehend his unchanging love? Not until man has overcome the evils incident to earth life, and has purified his mind by right thought and holy desire, can he enter that state of at-one-ment with God, which is, in truth, the union of God the Father with man the son.

## "THE GAMBLE DISCOVERY,"

BY RABBI MAYER MAY.

The Rev. S. W. Gamble, of the South Kansas Conference of the Methodist Episcopal Church, in an article headed "A Great Discovery," and which appears in the Christian Endeavorer of January, undertakes to prove that the Sabbath day of the Bible was not the regular Saturday; or, in other words, the Seventh day, which according to the Romans was called Saturday, was not the fixed Jewish Sabbath day, but could be traced, according to Biblical accounts, as a day which was movable, its observance dating from the Exodus, and in commemoration of the deliverance of the Israelites from Egypt, on the fifteenth day of Nisan or Abib only, then at various periods in Israel's History the commandment was irregularly observed,—not weekly, until some time about the dawn of Christianity.

The same discoverer claims to have run about the City of Chicago and discovered, that this modern place "is the greatest theological center of America," and that the Rabbies of that center could not refute his arguments. One of the Rabbies condescended to say something about the *plausibility* of the discoverer's premises,—that was Dr. Emil G. Hirsch of Sinai Temple. But Dr. Hirsch, according to a pretty good acquaintance and knowledge of his attitude on that point, has for many years impressed us by his lectures with the belief, that he deploras the loss of the Seventh-day Sabbath, and that, in the Love for his people and Judaism, he has, like many others, found himself, by force of circumstances, compelled to save what he can of the religion of his fathers, and to gather his people on Sunday to teach them God's word and His laws; and that he is willing to have this day made sacred for them, because the Seventh is lost to the man who is not willing to forfeit his *privilege of life*. In obtaining sustenance amid the competition of the world, a man finds himself, let him be Jew, Christian, or Heathen, confronted with the fact, that Christianity

has, by the law of the lands which it rules, made the Sunday *the Lord's day*: and if he wishes to cope for a livelihood and a little more, he finds himself cheated out of the possibility of keeping the Seventh-day holy. Therefore, I do not doubt that Rabbi Hirsch is willing for Rev. Mr Gamble to do him some good service in the furtherance of his well-motived mission, and that he lets him—the Discoverer in the theological world,—have a *diplomatic nod*. But, in truth, no Rabbi of that great theological center has committed himself to the Rev. Gamble's wild theory.

If it suits their selfish purposes to do so, to what extremes will the men of the Church not go, and, according to impartial history, to what extremes did they not go, in order to claim a reason from the Bible for the support of absurdities and cruelties? Disconnected quotations about Sabbath and Seventh day; aye, distorted Bible translations, are given to prove—what? Suppositions for want of facts.

I find the task too tedious to take up all of Mr. Gamble's supposed reasons and must be content to consider the following:—

The Rev. Mr. Gamble claims, and justly so, that we are not in possession of any calendar that gives us information concerning the Sabbath-days or other days before the time of the Christian era, and he has supplied us with one of his own great genius,—“copy-right applied for.” Well, if we tamely believe the men of higher criticism, of whom Rev. Mr. Gamble seems to be one, and ask no questions, their discoveries go much further than the one in question; for, according to them, we have no sure historical record of Abraham, Isaac, and Jacob, Moses, Joshua, etc., or of Jesus.

Since the time of Joshua, we find it recorded in the Bible “that the Israelites were zealous of keeping *all* the laws that God gave them through His servant Moses,” and mainly so in keeping the Seventh day as the Sabbath, which was so strictly kept that a man was stoned to death who was found gathering wood on such a day. The Manna fell on the sixth day in double measure, so as to enable the Israelites to observe the Seventh as *the* Sabbath day. God, on Mount Sinai, never

appointed *a one* day in seven, but *the* day which was then known as the Seventh according to the teachings of those days, and, according to the Mosaic account of the creation, "God had blessed *that* day and sanctified it." "Remember and keep." (according to Rashi) was pronounced at the same time, *the* day—the definite article—being prefixed to the word Sabbath.

It is true that the word Sabbath is also used synonymously with the phrase, "comprising a week;" but the authors of the Talmud in giving forms of contracts and papers of importance, date them on the first, second, third, fourth, and fifth day toward the coming Sabbath, and in proper distinction designate the sixth day as *the* preparation-day for the Sabbath. St. Mathew (xxvii. 62) distinguishes the day by the words: "The day that followed the  $\pi\alpha\rho\ \sigma\kappa\epsilon\upsilon\eta$ ."

How can the fact that the Rest of the Seventh-day, according to the Prophets and the apostles, is typical of eternal rest, disprove anything in regard to the positive Seventh-day which God had consecrated when He ceased from His works of creation on that day as a day of rest and repose? Yet our discoverer presses even such general poetical and symbolical analogies into service in order to prove his *great* discovery (?).

In the condescension of the Deity, He was pleased to lead mankind as a personal tutelary Being, according to His Love; and such is the case to-day, although our ideas and knowledge, consequently understanding, about the cosmos and laws of the world have changed, and, accordingly, differ from the Mosaic accounts. Christianity beholds Him descended in human form and flesh, and expects Him again in a personal, identical way.

As to the chronology of Biblical times, Jewish learned men vie with Babylonian chronologists in *leaving us positive statements regarding years, months, weeks and days*, according to the Lunar system, after which the Jewish calendar has been made as unerring as any system of reckoning time can be; and so we have knowledge of dating, at least from the time of Ezra and Nehemiah, since the construction of the second temple. The precise period of the dedication of the first temple, which occurred during the time of Solomon, nearly 500 years previous, and its later destruction, are mentioned to the very date.

Every New Moon was observed by the Israelites as a special feast day, and with special sacrifices. Because of the scrupulosity of the celebration of Feast-days, in the more distant places from Jerusalem the Jews observed two days for one, in order to be sure to carry out the command, even as to time; but in regard to the Sabbath day they had no doubt, as every Seventh-day was known by every man, woman, or child, on account of its strict observance among them.

When Moses repeated the "ten words" from Mount Sinai to his people (Deut. v. 12), in regard to the fourth commandment he adds the words: "As the Eternal thy God has commanded thee." Rashi, the great commentator of the eleventh century, maintains that at Marah, previous to the Revelation on Mount Sinai, this special Law was already in force, as it is written (Ex. xv. 25): "There God made for them a statute and an ordinance, and there he proved them."

In regard to the Rev. Mr Gamble's statement that the Sabbath observed by Israel dated on every recurring Passover, on the 15th day of Abib, it is certainly surprising if such a learned clergyman does not know that on the numerous days of rejoicing of the Jewish Festivals, the Israelite was always exhorted to be mindful of the great deliverance from the Egyptian bondage; that is, on all Sabbath days, all festival days, and on every occasion when he could extend brotherly love to the stranger in his midst: "Thou shalt love the stranger, for ye were strangers in the land of Egypt, etc."

The liturgy of the Jews, at least from Joshua until the present day, alludes to the Seventh-day as the day "when God had finished the Heavens and the Earth," the Sabbath, the day of Jewish Prayers in Synagogue, Temple, and Home, the *Rest day*. *Sabbath* commemorates the *Silence, the Peace*, the Concord after "Maaseh Bereshith,"—after God's work, and also after our work, is done.

Well! the Rev. Mr. Gamble can securely maintain that Chicago is the center of the world,—it cannot be proven to the contrary. Neither is it possible for us to know better than TRADITION, which, for about 3000 years, has given to us the Seventh day—called Saturday—as a day set apart for the



Hebrew people, and in commemoration of the Creation. The Sabbath day was sanctified by *His* order, so that by abstaining from all servile employment man may be lifted in contemplative spiritual elevation *to himself*—and to—HIMSELF.

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When we received a copy of the *Christian Endeavorer* containing the article headed "A Great Discovery," we were not a little surprised to see that the Christian ministry know so little of the Bible from which they have so long preached. We were satisfied that the Jewish Rabbis would hold this "discovery" in the greatest contempt, so we sent the *Christian Endeavorer* to Rabbi May, with the request that he would express his opinion of the article in question, and he has been so kind as to favor us with the above. We had hoped that he would go more fully into the facts relating to the subject, and that he would put his remarks in a form to call forth a discussion on the part of "the discoverer;" for there is an importance in the Sabbath question that is not generally known—not, however, in keeping one day in seven, nor the holidays of Israel.

Rabbi May refers to the commandment, "Remember the Sabbath day to keep it holy," and to the manner in which this commandment was repeated to Israel during their sojourn in the wilderness. There is no doubt that, when they entered Egypt, they were observers of the Sabbath, but they had evidently forgotten the day during the four hundred years of servitude; for it was found that on the sixth day they had twice as much manna as on the preceding days; and when all the rulers of the congregation came and told Moses, a proof that it was an astonishment and that there was an inquiry as to what it meant, is found in his reply. He said, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord."

Now, it will be here seen that God really performed, not only the miracle of sending the manna, but we are told that he performed another miracle on the sixth day; that is, the children of Israel gathered each day of the manna, and it was brought, and, according to some authorities, put all together in

troughs, and was then measured out, an omer to each person. During the five days there was just enough and none over; but on the sixth day, they found that it measured two omers for each person. The rulers were astonished and did not know what to do, because experience had taught them that it spoiled if kept over for the next day's use. They found, however, that that which was kept over until the seventh day did not spoil.

Thus week after week God, by a superhuman intervention, gave them the seventh day as the one which they should keep holy. This was continued during the forty years of their sojourn in the wilderness. When the fourth commandment was given, the injunction was to "remember *the* Sabbath day," the rest day; and as a reason for remembering that day, God says, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." But the Rev. Mr. Gamble would have us understand that God did not designate this day in commemoration of the creation, but in commemoration of the coming out of Egypt.

In order to do away with this very pointed utterance of the fourth commandment, he tells us that the ten commandments, as recorded in Exodus, were written before Moses went up into the mount to receive them from God. We would like to ask the reverend gentleman, where Moses got the ten commandments before God delivered them to him? Does he wish us to infer from his statement that the commandments are a bogus affair gotten up by Moses to deceive the children of Israel, and that God never delivered them in the manner described in the Scriptures; or was God a mere puppet in the hands of Moses, to write on the tables of stone at his (Moses) dictation? or does the eminent theologian claim that these commandments were given privately to Moses? It is true, that, in our version of the Bible, the wording of Ex. XIX. 8, is in the past tense: "All that Yahveh *hath* spoken we will do."

In the giving of the law from Sinai the word formation emphasizes the fact that the seventh-day Sabbath is the one under consideration. How could language be framed more definitely than the wording of this commandment: "FOR in six days the Lord made heaven and earth, the sea, and all that in

them is and rested the seventh day: WHEREFORE (because of that) the Lord blessed the Sabbath day, and hallowed it?"

Although the commemoration of the coming out of Egypt was observed, yet the system of Sabbatical sevens had not then been given, and, therefore, the words, "Remember the Sabbath day," could have had no bearing whatever upon the periodical Sabbaths afterwards kept at certain dates; and if our reverend brother will study his Bible carefully, he will find that when the apostle Paul said, "The law was added because of transgression," he had no reference to the covenant of the ten commandments, but he did refer to what was added after the commandments were given; namely, the ceremonial law, as it has been called.

Mr. Gamble's statement, that the observance of Saturday as the Sabbath, dates from the fourth century, is probably a true one so far as the words go. About that time the Christian Church accepted the Roman rest day, which was called Sunday, and the name Saturday (Saturn's day) was given to the seventh day, which up to that time was well known to be the rest of the holy Sabbath, commemorative of creation.

We wish to call attention to another instance of Mr. Gamble's play upon words; and, from its character, it looks very much as if his "discovery" is going to be used to mislead the people. He says that Saturday is not mentioned in the Scriptures as the day of rest. This, of course, is true; for Saturday was a name given to designate a feast to a heathen god, and the term was not used by Israel. If he had expressed what he implies, that *the seventh day* is not mentioned as the holy Sabbath, he knows that the assertion would carry error upon the face of it. But rather than impeach the rectitude of purpose of these gentlemen, we will say that they have so arranged the word formation of their statements relative to this matter as to mislead the laity.

We have not the time nor the space, and our readers have probably not the interest, to follow Mr. Gamble's investigations further. So far as it relates to the seventh day, or Saturday, his argument from beginning to end is without foundation in fact; but in so far as it relates to the Sabbaths, or holy days

commemorative of certain events in the national life, it is essentially correct: and also his statements in regard to the Sabbatical system of seven sevens are correct as far as they go, but if the gentleman will study the Scriptures more closely, he will find three Sabbatical systems distinct one from the other. First, the seventh day or weekly Sabbath, whose commemoration was independent of all other Sabbath days, or holy days.

One of the arguments Mr. Gamble adduces in favor of his theory is, that the regular observance of this seventh day Sabbath would have necessitated the killing and dressing, on that day, of sacrifices preparatory to certain other feast days, or Sabbaths; but as it was lawful to do all work relating to the service of God on the seventh-day Sabbath, as well as on all other holy days, they could, therefore, kill their sacrifices and prepare their burnt offerings on the Sabbath day without transgressing its laws. The command was, that on that day they should abstain from *their own* work as God had done from his: so that all work pertaining to the service of God was lawful and in order.

Then there were the Sabbaths commemorative of the coming out of Egypt,—the unleavened bread and the passover,—that of the first fruits of the seasons, etc. These were distinct from the jubilee system of Sabbaths,—the third system,—yet they were so arranged that the jubilee system was interwoven with the holiday celebrations. The seventh day, however, as every Jewish historian knows, was the paramount Sabbath, from the time of the coming out of Egypt until the scattering of the ten tribes: and then Judah, Levi, and the half tribe of Manasseh, still remained in and about Jerusalem, and kept an unbroken chain of observance of the seventh day down to the present time.

The Jews, as they are called, come round the world from the east and from the west, and meet in this or any other land, and there has never been the slightest disagreement among them as to which is *the* seventh day. And to talk to them now of such a calendar as Mr. Gamble inserts in the *Christian Endeavorer*, with "copyright applied for," as the calendar of their seventh-day Sabbaths, is so ridiculous that the Rabbi's cannot bring themselves to argue the question.

Now, the point of interest to us in the Sabbath question, briefly stated, is this:—The Sabbath is a memorial and a prophecy of a time when God will cease from the work of creation in and through his people. Then will come the Sabbath of eternal rest, the Jubilee of jubilees, or the kingdom of God on earth, for which Jesus taught us to pray. It will be observed, that all through the prophecies, the deliverance of Israel from Egyptian bondage has been made a symbol of another deliverance from the bondage of all flesh in the service of mammon, the things of the world, generation, and of the bringing them into the Sabbath of eternal rest.

That God did not create the world in six literal days and from that time rested from all his works, was plainly declared by the Lord Jesus when he said, in answer to the Jew's criticism for working on the seventh day: "My Father worketh hitherto (up to now), and I work." If 4004 years after the accredited time of creation (according to Usher's chronology), the Father had not yet finished his work, what authority have we for saying that the Sabbath is a commemoration of a past event? None: God speaks to Moses in this connection, as he does to all his prophets, in the past tense, because his word is the creator, and it was an accomplished fact when he sent it forth into nature to work out and ultimate his purpose; for nothing can thwart him or alter his plan, and it only remained for all nature to come into the form and order and condition which he had already created in the spirit of its energy. In an especial manner this included man's development to a point where he is capable of receiving God's law in his heart and in his life, and living in perfect harmony with it.

Some of the best Bible students of this century have seen in the Sabbatical system of sevens a means of reckoning time, or a prophecy of a certain date when men will begin to awaken spiritually, will begin to discern God's purpose, to understand his laws and methods, and to live in perfect harmony with them. Before quoting from an authority that is at our command, we wish to call attention to one more fact; which is, that the law of circumcision was made almost identical with that of keeping the Sabbath.

This Sabbatical system and the ceremonial law may be called a skeleton or outline of all the great truths in the revelation of the purpose and plan of God,—not only throughout the entire Bible, from the first chapter of Genesis to the last of Revelation, but of all revelation in all bibles and in all created things. Circumcision was made a symbol of the cutting off, or the cessation from, the work of creation, which is exclusively in and through generation. He who makes a study of nature cannot but discover that all the labor and struggle in the world, in all forms of life, is, and, up to the present time, has been, based upon, or grown out of, generation: therefore the Sabbath of rest is the cessation from generation in those who take hold on his Sabbaths. (See Isa. LVI.)

The following is a quotation from the authority to which we have referred:—

"To mark the year of gathering, God gave the Jubilee. 'And Yahveh spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath unto Yahveh. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for Yahveh: thou shalt neither sow thy field, nor prune thy vineyard. And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; in the day of Atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his possession. He shall go out in the year of Jubilee, he, and his children with him. For unto me the children of Israel are servants; I am Yahveh your God.' Lev. xxv. 1-4, 8-13, 54, 55.

The Sabbatical system is an ascending series of seven steps. First; the seventh day, or weekly Sabbath, which is to be observed by Israel forever,—a perpetual covenant. Ex. xx. xxxi. Second; the 'feast of weeks,' or the day following a series of seven weeks,—the fiftieth day. Ex. xxxiv. 22, Lev. xxiii. 15, 16, 21. Third; the seventh month, which, in addition to the weekly Sabbaths, contained four Sabbaths,—the first, tenth, fifteenth, and twenty-second days. Lev. xxiii. Fourth; the seventh year. Lev. xxv. 4. Fifth; the Jubilee, or fiftieth

year. As 'the feast of weeks' was the fiftieth day, or the day following a series of seven weeks of days; so the year of Jubilee was the feast of weeks of years,—the year following a series of seven weeks of years. Sixth: the Great Jubilee, or seventieth Jubilee year. The type was the 'seventy years' of Jeremiah's prophecy. When Daniel inquired of God concerning these seventy years (Dan. ix.), the angel Gabriel came while he was 'confessing the sin of Israel,' and said, 'Seventy weeks are determined upon thy people to make an end of sins.' He then divides the seventy weeks into three parts, and gives the application. But the seventy weeks are not only weeks of years, but also seventy Jubilees, or seventy times the period of a feast of weeks of years. The sin of Daniel's people was with them when they first entered the land (Ezek. xx.); but the seventieth Jubilee introduces them to the Feast of Booths, a gracious dispensation which makes 'an end of sins,' and cleanses the people for God's dwelling. See the typical representation of the cleansing process in Numbers xxix. 13—34; the 'young bullocks' representing the sin of the people (Lev. viii. 2), which gradually disappears from day to day until in 'the eighth day' the people are clean, 'a sweet savour unto Yahveh.' The whole number of bullocks offered for sin throughout the seven days was seventy, representing the accumulated transgressions of Israel in the seventy Jubilee periods.

The seven Sabbatical steps are, 1. The Seventh day. 2. The Feast of weeks. 3. The Seventh month. 4. The Seventh year. 5. The Jubilee. 6. The Great Jubilee. 7. The Sabbath of Eternal Rest.

Seventy Jubilees are seventy times fifty years, or 3500 years, making the Great Jubilee come in A. D. 1874.

'Interval from the Exodus to the Foundation of Solomon's Temple' (R. Stuart Poole in Dr. Smith's Dictionary of the Bible—article 'Chronology') 688 years. Subtract 40 years in the wilderness; leaving from the entrance to the land to foundation of Temple. . . . . 598 years

From foundation of temple, to beginning of the  
'seven times,' the 22nd year of Manasseh, B. C. 352 "  
676 (chronologies of Hales, Jarvis and Bliss—  
'Time of the End,' by Bliss) B. C. 676 to A. D.  
1874, both inclusive . . . . . 2550 "

Great Jubilee Period . . . . . 3500 "

In Seven Times, or 2550 3-4 years, are 51 Jubilees, or 2550 years, which from B. C. 676 reaches to the last year of Jubilee, A. D. 1874.

#### SIGN OF THE COVENANT.

The sign of God's covenant with Abraham and his seed, was circumcision. But that was only preliminary to another sign,—the Sabbath. The second was designed to supersede

the first when the last covenanting 'generation' should appear. A parallel presentation of the two will show their agreement and disagreement.

## CIRCUMCISION.

'I will establish my covenant between me and thee, and thy seed after thee, in their generations, *for (or to)* an everlasting covenant to be a God unto thee and to thy seed after thee. Ye shall circumcise the flesh of your foreskin; and *it shall be a sign of the covenant betwixt me and you.* And my covenant shall be in *your flesh for (or to)* an everlasting \*covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, *that soul shall be cut off from his people; he hath broken my covenant.*' Gen. xvii.

## THE SABBATH.

'Verily my Sabbaths ye shall keep: *for it is a sign between me and you throughout your generations: that ye may know that I am Yahveh that doth sanctify you. Whosoever doeth any work therein, that soul shall be cut off from among his people.* Six days may work be done; but in the seventh is the Sabbath of rest, holy to Yahveh. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, *an everlasting covenant. It is a sign between me and the children of Israel forever: for in six days Yahveh made heaven and earth, and on the seventh day he rested, and was refreshed.*' Ex. xxxi.

The two signs agreed in being each a sign of the covenant, and in having the same penalty. But they disagreed in one respect: circumcision represented a covenant '*for (or to)* an everlasting covenant,' whereas the Sabbath represented the everlasting covenant itself. The first bound the Almighty to give its observers a part in a future everlasting covenant under the operation of which they should have everlasting possession of the Land of Canaan: the second bound Yahveh to give Israel as a body the perpetual inheritance, when they should observe the sign: and it was the common disregard of this sign that indicated their unfitness for the everlasting inheritance. Ezek. xx.

The cessation of the sign of circumcision brings us to the thing signified by it. Cutting off the flesh foretokened that those who inherit the everlasting possession will abstain from further natural generation, and anything connected with it. Apart from the unexpressed design of this prohibition, there is an obvious reason for it. The covenant of circumcision takes in the 'generations' of the parties to it; therefore as long as they continue to generate, they postpone the 'everlasting covenant,' as is shown in the former part of this book. God can-



not do a particular thing until he ceases the act of *promising* to do it. Hence all the children of Abraham who take hold of this covenant will manifest their faith by abstaining from any further propagation. God will circumcise their *hearts* (Deut. xxx. 6), and enable them by his Spirit to fulfil the ancient sign, and the word of Jesus,—‘He that is able to receive it, let him receive it.’ Matt. xix. 12. The everlasting sign of the Sabbath represents the same idea in another form. The Sabbath is a memorial of God’s rest from *creation*, and, therefore, in entering ‘into his rest,’ we cease from generation. ‘Let not the eunuchs say, Behold, I am a dry tree. For thus saith Yahveh to the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even to them will I give in my house and within my walls, a place and a name better than of sons and of daughters. I will give them an everlasting Name that shall not be cut off.’ Isa. lvi. ‘These are they that were not defiled with women; for they are virgins.’ Rev. xiv. Ex. xix. 10–15. Lev. xv. 16–18, 31, xxii. 3. I. Sam. xxi. 4. 5. Rev. iii. 12. Isa. iv. 4.

‘Incline your ear, and *come to me*; hear, and your soul *shall live*! and I will make an EVERLASTING COVENANT with you --the sure mercies of David. For ye shall *go out* with joy, and be *led forth* with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to Yahveh for a Name, for an everlasting sign that shall not be cut off. Thus saith Yahveh, Keep ye judgment and do righteousness: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth *this*, and the son of man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.’ Isa. lvi. lviii. 13, 14.’

The writer from whom we quote makes of the Sabbatical system an argument of prophetic time, pointing to the great Jubilee, or the Sabbath of eternal rest into which the first ripe fruit of this world will enter. The beginning of that eternal Sabbath is only marked in the experience of those who begin to awaken to a newness of life, and we are prepared to say, from a knowledge of facts, that the commencement of the awakening was about the date given in the above; and we think that it is reasonable to expect that the Jubilee period of forty-nine years will be sufficient for the organization of a body of people who will take hold upon God’s covenant and keep his Sabbaths.

## THERE IS NO REMISSION OF SINS; THERE IS CONTINUOUS REMISSION OF SINS.

BY H. E. BUTLER.

“Whatsoever a man soweth, that shall he also reap.” Gal. vi. 7.

Paul here gives voice to a law that is probably more misunderstood than any other thought in the philosophy of this age. The Hindu, the so-called Theosophist, the pessimist, the infidel, and the materialist, all agree that man must inevitably reap the full reward of his wrong doing,—that there is no remission of sin, no way of atoning for it, of escaping the full results of every act. There is another class—exclusively, of course, in the Christian world—who believe in the forgiveness of sins; for they believe in a personal God who may be induced to change his laws, and so free the culprit from just judgment.

These two extreme beliefs are apparently diametrically opposed, one to the other; and it does appear that the thinkers of the day are incapable, as yet, of viewing this law in its varied applications, of grasping it in its fullness. In order to do so, one must have a comprehensive view, not only of the one law (force or principle), but he must be able to see the interworking of a multitude of nature's laws. The ancient saying is a true one, “As below, so above,” for God is the Creator of all things, and all law is one in object and ultimate; therefore we may see in the material things of nature, the interworking of this law as well as of all others.

But we must remember that there is a realm of law which is not cognizable by the physical perception; that is to say, law, or principle, for in the sense of nature they are the same, is an endless chain, the lowest links, so to speak, governing the lowest elements of nature, the next, the next lowest, and so on up, up, until the last link in that chain, which man is able to recognize in the present condition of the world, is the law governing mind. The next link interlacing the law of mind, and which governs it and is governed by the next above itself, may properly be called the law of the soul's existence.

This also interlaces with the spiritual law, or the law governing the mind of the Spirit. Of this law, man, while in the physical body, even in his highest estate, knows comparatively nothing. Here begins what the Bible prophets and seers, and the Christ, called the Holy Spirit. The word "holy" means separate from, not profaned by ordinary use,—set apart, outside of, and beyond, all that is incarnate and expressed through fleshly organism in the present stage of man's unfoldment. Examining these links in their successive manifestations, we discover the truth of, and the harmony between, the two statements. "Whatsoever a man soweth, that shall he also reap," and "There is remission (of the consequence) of sin." Under divine and creative law the paradox stands thus: there is no remission of sin; there is continuous remission of sin.

Remission of sin does not begin with man, nor even with the individual who "believes on the Lord Jesus Christ," in the sense of that doctrine as understood by the Christian world; but it is operative wherever God's law manifests itself in organic form. For instance, if one cuts or bruises the flesh, it does not always remain sore, nor does the cut always remain gaping; but a higher law comes in, and forgives the sin and heals the wound. If we cut down the grass in the field, that which is cut from its stalk withers and dies; the law of its organic life has been sinned against, and that identical grass is destroyed, in so far as its vegetation and growth are concerned; but the law of life within the center of its being, its rootlets, will send up other grass, and usually a greater number of shoots will come forth from each root because of its wound. Consequently, a field of grass is made stronger and more luxuriant by the frequent sin against the law of its growth and maturity.

We plant an orchard; the law of its nature is to send forth many branches, to spread forth on all sides, to grow rapidly, but that law must be sinned against in order to cause the higher law to supersede the lower. The good orchardist knows this fact, and goes out with his pruning knife and cuts off many branches, often causing the trees to look as if they were dead; but he knows that this cutting off will call into action, in other directions, the vital elements within them, so that they will shoot out more roots, and send them deeper into the ground. He knows that the branches cut from the tree can never more be replaced,—that far, that which he has sown, he must also

reap, those branches are irretrievably lost; but a higher law comes in and forgives the sin, by causing other and more numerous branches to spring forth and take the place of those that were lost to it. Thus we see manifest in every day life two forces, struggling, as it were, one with the other.

The naturalist has announced a law that he calls "The survival of the fittest," which we may thus illustrate: We prepare our garden and sow our seeds; but, through the operation of law, there are found in the garden other seeds and live roots besides those which the gardener has so carefully planted. These will also spring up, and it is only by the greatest vigilance in pulling them up and cutting them down that the gardener prevents them from growing so strong and abundant as to choke the seed that he has planted, and thus render invalid the literal expression of the law, "Whatsoever a man soweth, that shall he also reap." In order to make that law valid, he must make invalid another and more primitive law,—that of the growth and development of those weeds and unprofitable herbs.

The law of the survival of the fittest is more remarkably illustrated by the common adage, "The big fish eat up the little ones." The stronger animals prey upon the weaker, and while they sin against the law of the lower or lesser organism, they take upon themselves, by incorporation into their own structure and life currents, the nature and qualities of the lower, thus superseding the law of the lower nature, carrying it up by a stronger mind and will, and causing it to act out a higher nature and order of life.

One more thought on this line, and we will pass to higher spheres:—A mosquito draws from our veins a drop of our blood warm and pulsating with our life. (Remember here that the law in all nature is, that the quality of life is the quality of action.) Now the mosquito is incapable of expressing our nature, and when he is filled with our life, he becomes logy and is a ready prey to the multitude of creatures that feed upon him. Be that creature what it may, in incorporating the mosquito into its own structure, it also appropriates the drop of our blood: it has taken into its organism that much of our nature, and as it has no organs with which to express it, a restless antagonism is created within it.

Here is the planting in lower nature of the law of aspiration,

prayer, the restless desire which results in the terrible combat that exists in all animal life. And here again are manifested two laws, one struggling against the other. These animals, by their own volition, have incorporated a drop of our life, and they must suffer the consequences: that which they have sown, that also must they reap. They have laid hold upon, and attempted to subordinate the higher law by the force of a lower, and, under such circumstances, there can be no remission of sin. For such a violation of nature inherent in the life qualities, there can be no compensation until that germ of the higher life has wrought in the lower sphere of existence conditions, physical and mental functions, enabling it to find a harmonious means of expression. This can only be accomplished by means of the evolutionary process leading up through various incarnations, until a man of power and ability, at least equal to the one from whom the germ of life was originally taken, stands forth in the combat of existence, a conqueror of all below him; for the higher must always be successful in conquering and subordinating the lower. This is the law of God's own nature,—the law of that endless chain of causation, and is as infallible as the God of the universe.

If the thought in this connection were carried out, it would fill volumes; but remember, the law is absolute,—the higher is complete master of the lower; and although the lower, by reason of quantity or numbers, may, and often does, subordinate the higher, yet that higher law, thought, life quality, inevitably conquers in the end. Looking at this law from a mundane standpoint, or from the standpoint of the creative mind, which is the point of view of the Hindu philosophy, we see only the operation of those laws which produce results on the material plane,—the inevitable results of the lower receiving into itself, and subordinating a higher quality. This has grown into a system called Karma,—the inexorable necessity of working out to its fullest extent the result of every misdeed.

But Jesus of Nazareth came with the light of a higher law, teaching man the existence of a Holy Spirit,—a Spirit high over all, not subject to, and, therefore, incapable of being subordinated by the lower,—and the fact that the lower is always subject to this higher Spirit. According to his teachings, remission of sin is always based upon some act, or mental change in the individual receiving it. The change is no more

or less than a complete and perfect subjection of the lower nature, and the act of giving freedom to the higher. This will always eradicate from the individual the mental, and, consequently, the physical condition, which would, otherwise, bring evil results in the present life.

It will also free him from the belief—as taught by the Hindu—that every evil act must inevitably follow him into another incarnation. “As a man thinketh, so is he;” therefore the believer in this baneful doctrine of the inevitable necessity of reaping the full result of each evil act, settles down into the condition thus produced: he does not expect remission of sins, and, consequently, makes no effort to obtain it. He, therefore, establishes in his mental or soul qualities, the germ, the seed, that must as inevitably spring up, ripen, and bring forth its kind in another incarnation, as the seed of the tares, matured in a former year, will spring up in greater numbers the ensuing year.

But when the individual who is conscious of sin believes in Christ, that is, in his doctrines, he earnestly prays to God, desiring the higher spiritual, and renders every will, hope, and desire passive to the influence of that higher spiritual. This brings to the soul perfect satisfaction and rest, and infills it, and also fills the body with a hatred, a condition of most perfect repulsion, to that sin, or to the desire and thought which produced the act. This condition not only withdraws from the sin, or from the thought element which produced it, all its vitality, but, as if it were a noxious weed, it pulls it out of the ground, and shakes off the soil. The repulsion of hatred throws it upon the barren rock, where the suns of heaven,—spiritual light and knowledge,—cause it to wither and irretrievably die out of existence.

This law follows man throughout the entire realm of his attainments. Well do I remember, in the early part of my experience, how, when circumstances were such that I was enabled to apply some high and exalted law, my soul would mount into a consciousness of the spiritual world; but, not knowing all the conditions of the law which I had applied, I would no sooner reach that exalted state than the weakness of the flesh and of the mind would cause me to err, to sin against those sublime conditions, and, quicker than a flash of lightning, I would find myself precipitated again into a consciousness of the flesh of the material world and of broken law.

This experience caused me to carefully study the conditions of this higher state, and through high aspiration and prayer, soul desire to God, the consequence of sin would be removed. Again, as nearly as possible, I would apply the law as at first, but alas! that exalted experience was gone forever, was irretrievably lost, never again could I attain it; but, like the growing tree whose branches are cut off, I could and did put forth other branches, which, when grown to maturity—a growth that is very rapid under proper conditions—bore other and better fruit. I obtained other experiences more exalted than the former ones. This again would involve other elements of strength, and not possessing them, I would fall to apparently the old conditions; and on putting forth another spiritual branch, I have always found that the glorious and excellent conditions that I was about to grasp were irretrievably lost. That which I had sown, I always reaped: the law was inexorable; but each time I was made stronger, more vital, wiser, and, like the tree, was caused to throw the rootlets more vigorously into the soil of earthly and material knowledge, that the branches might blossom and bring forth fruitage without failure.

Thus each individual throughout all his experiences will find active within himself the laws of cause and effect. Two laws stand over against each other,—that of remission of sins, and that of no remission of sins.

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### SELF-SEEKING.

Wrapped in the gloomy mists of Self, mankind  
 In somber sadness wins the right to die,  
 One only thought impressed on every mind,  
 Self, Self alone, the great and only I.

Thus, struggling on, a life is lived and lost;  
 A soul was here, is gone, and soon forgot;  
 Seems but a name, a memory of the past,  
 A vain regret to sadden passing thought.

O sorrow-stricken Earth, alas for thee!  
 That thus thy children, blindly seeking joy,  
 The bliss supreme of service fail to see,  
 And seeking Self, lose all but Joy's alloy.

Thus shall we find, where e'er we turn our gaze,  
 The truest bliss ne'er comes to selfish heart;  
 And happy he, whose every act betrays  
 That in his thoughts, Self claims the lesser part.

John F. Smith

## CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.

In writing for Astrological Delineation of Character, always send hour and place of birth, also state sex.

Pueblo, Colo. Feby. 16, 1897

H. E. Butler:

*Dear Sir,*—Some time ago, I was attracted to the study of the "Esoteric" methods of unfoldment, and while I firmly believe in the necessity of chastity, or the retention of the vital fluids, yet in efforts towards attainment on your lines, I encountered a serious difficulty, which, if agreeable to you, I will be glad to have you explain. This difficulty arose from the use of the word "Yahveh" in the meditative breath drill. You, of course, know the meaning which many scholars attach to this name. Some state that it means "male and female" united in the act of generation. "Luman's Ancient Faiths" gives a dictionary of Hebrew names and their English equivalents, showing that almost all of them have a sexual significance. "Yahveh" is peculiarly the God of reproduction, and the Hebrews were lovers of sexual indulgence. After using the name a week or so, I noticed a great stirring up of the generative function; my psychic atmosphere became lurid, and myriads of the misbegotten monsters of unnatural reproduction flocked round my aura and made themselves very obnoxious. The name seemed to attract to, and incorporate in my psychic atmosphere, the elements of its sexual significance, and I had to abandon its use. It also stimulated the old desire for flesh diet, which I had conquered long before, and I felt like eating half-raw meat, this probably being the reflected desire of the blood-loving elementals attracted to my psychic sphere. I fell back on the Hindu invocation, "Om Mani Padme Hum," which I had been using before I tried "Yahveh," and the unbearable tumult soon subsided. The red tincture waned and disappeared, and the incubi and succubi took their departure. The "Om Mani Padme Hum" has (on me) a spiritual soothing influence, quieting the discord of the senses, and reacting harmoniously on the psychic and physical systems. Can you explain why the name "Yahveh" was so disastrous in its effect? And, if in its affinities it is intimately connected with the discharge of the vital fluid instead of with its retention, how can those who use it habitually escape its inevitable effects? Notice the hard outward sound of the name "Yahveh," and the inward, focalizing sound of the "Om Mani Padme Hum." The latter invocation is not connected with sexual matters, but is a cry to the Inner God to reveal Himself and dominate and harmonize the entire individual. It is translated "O The Jewel in the Lotus," the "Jewel" being the Divine Spirit, and the "Lotus"



the spiritualized harmonic Soul-Vesture. Another question I would like to ask you is, Why do you set a higher value on the Hebraic Bible than on the Hindu Scriptures, seeing that the former does *not* contain all the doctrines you teach, and the latter does? For instance, you teach re-incarnation, which is not in the Bible, but was always taught by the Hindus. Where in the Hebrew Bible can we find any teaching more exalted or *consecutive* than that contained in the "Bhagavad-Gita" or the "Upanishads?" Fraternally, R. J. B.

*Ans.* We publish this letter because it presents points in regard to which many are now seriously questioning. It is not difficult to account for the experience that the writer describes; but first permit me to say, that there is no word or name that has any value or occult power independent of the thought connected with its meaning. It is true, however, that particular sounds and word formations suggest certain thoughts, and thus produce certain conditions in the organism; but the most potential of all these may be entirely distorted by the belief of the individual using it. Our friend, evidently believing the authorities that he quotes, used the name with the idea suggested by them active in his mind; therefore, in so far as there is potency in the name, it was perverted to the inspiration of the most vitiating qualities, and the attraction of the evil spirits to which he refers.

As to the meaning of the name:—Its first and general thought, being "I will be what I will to be," is about as far from expressing any idea of yielding one's self to the controlling influence of generation as a word or thought could possibly be. Let any one take the thought embodied in his name and express it in his feelings, and while it pervades his mind and senses, it would be utterly impossible for any sex desires to arise within him. We distinctly assert, on no less an authority upon the Hebrew than Gesenius, that there is no such thought as our correspondent suggests connected with this great name. At the present time there are a great number of educated men, and even authors of note, who are so thoroughly controlled by the sex passion, that it gives color to every thought: accordingly, they see in ancient books and sacred names, but that one idea. There is a vulgar saying that "one puts green glasses on a horse to make him eat shavings;" and these men would put their green goggles on every one who is seeking knowledge, so as to make him partake of their vitiating pabulum.

Therefore we will repeat in this connection certain explanations of the ancient meanings of that name. In addition to the surface meaning of the word, which is "I will be what I will to be," every Hebrew letter employed in the spelling of this name has a definite idea belonging to it. Connected in their associate relations, they express the central thought of the ages, and, in fact, the ultimate toward which all intellectual religionists of every class and nation aspire. Yod, the

first letter of the great name, expresses the right hand of power, in the attitude of pointing the way toward the second letter, which in its form, first, represents a garden gate, or door, and also the exclamation of delight, Hey! Ho! See! which carries the idea that that right hand points out, and enables the individual to see, the entrance to the garden of Eden, the garden of God, where, according to history, or, if you prefer, allegory, Adam in Eden walked and talked with God, as a man with his friend. In other words, this right hand gives man power, and points out the way by which he returns to God and becomes one with him.

The third letter, Vau, signifies a hook, or a nail. The prophet thus explains it: "He shall be fastened as a nail in a sure place." The angel, in that wonderful Revelation to John the beloved disciple, gives a further explanation of this letter. Whilst speaking of those who enter through the gate into the city, he said, "They go no more out;" that is, they are "fastened as with a nail in a sure place." The fourth letter is a repetition of the second, and is used to indicate where they are secured; namely, in the garden of God. We might say, merely suggesting the thought, that while Adam and Eve failed to keep the law, and for disobedience were driven from the garden, those who enter in through and by that name will never again sin against God, or be driven from his presence.

Again, when this name, so far as history goes, was first written, namely, when God entered into covenant relations with his people Israel, he so connected it as to cause it to mean, "I, who will be what I will be," or He who has power to do whatever he wishes to do, "will be your Strength, your Power." Thus is God's power given to man; and we ask, Is any higher ultimate possible to the imagination of man than to reach a condition in which the God of the whole universe becomes the Power of the individual? We cannot wonder that the Jews, who had some vague inkling of this name and its meaning, accused Jesus of having gotten into the Holy of holies and stolen therefrom this great name, saying that this was the hidden source of his power. It was truly the source of his power, as he himself acknowledged in his prayer, before he left the world: "I have manifested thy name unto these men which thou gavest me out of the world.

\* \* \* Now they have known that all things whatsoever thou hast given me are of thee."

Now, dear reader, contrast the signification of, and the power embodied in, this name, with the thought belonging to the words "Om Mani Padme Hum," the translation of which is, "O the Jewel of the Lotus,—" the divine spark and its spiritualized harmonic soul-vesture. You who have read The Esoteric thoughtfully are able to perceive and to understand the true meaning of this invocation. It is a

Hindu formula by which the mind is turned away from the God of the universe, and narrowed down to the divine spark within the self. This shuts the door to all inspiration, and all expansion of the consciousness into the Deity which rules all things. The Infinite Fountains of knowledge, power, and love are sealed. We are taken back to the Hindu formula, found in all their lectures and books, that we must turn from everything else and concentrate upon one idea,—that of self. This of course reduces all hope of the future to that of simply becoming the fullness of what we are already within ourselves.

Herein is found the keynote of the solution of the problem, If India, ever since long before the times of Bible history, has had these wondrous truths, which, as these teachers would have us believe, are so elevating and so exalting, why is it that, as a nation, she has descended to such depths of degradation, and that to-day her people are paupers upon the mercies of the Christian world? As a primer by which morality may be taught, we would have nothing to say against the "Bhagavad-Gita," or the Hindu scriptures to which the writer of this letter refers, were it not for the limiting doctrines which in so many places they contain. From beginning to end there are marks in these works that the authors had no conception of the great plan and ultimate for which the world was created. Their idea of the ultimate, Nirvana, seems to be devoid of progress, Nirvana being a return to what they were before they issued from the Creative Being. We speak of these things with no further feeling than the hope that we may serve the use for which we are in the world, and to draw the line between good and evil.

Our correspondent speaks of the outward sound of the name Yahveh, and the inner, focalizing effect of the "Om Mani Padme Hum." We admit that this is so, for we wish to rise to greater ultimates than is possible for a man to do in and of himself. By the use of that name in a proper understanding of its meanings, we do indeed reach out and lay hold upon the spirit and thought qualities embodied in the covenant name, and, as it were, gather them into ourselves, surrendering all our own will, with our hopes, desires, and aspirations to the purposes and powers of Him who gave us that wondrous Name in connection with the marriage covenant that he made with our fathers, and which he is now writing in our hearts, and putting into our life, thoughts, feelings, desires, and emotions. In fact, through it we become, as it were, a monad in the brain center of the God of the universe, reserving all the individuality we heretofore possessed, and gaining, in addition, the consciousness and individuality of the All.

We are glad to have received this letter, for it shows forth the difference between the objects and methods of the Esoteric movement and those of the followers of the Indian religion. We hope that we

have made plain to our readers that that system focalizes all its thought, power, and selfhood upon the one little spark within the individual, while we, in contradistinction, recognize the existence of that spark, and reach out with all the powers within us to the great fire whence it came, gathering other sparks and continually adding to it, until it becomes a flame, uniting with and becoming one with the Original Fire; for "our God is a consuming fire," consuming all impurities and imperfections.

Thus we see that one method goes inward, and shall we not say downward? shutting out, by inward focalization, all but that which the individual has; the other goes outward and upward, expanding into all there is. The one system is the exact antithesis of the other, notwithstanding the ignorant assertion of many of the followers of this Hindu thought, that there is no real difference between our doctrine and theirs.—that ours is derived from theirs. Every one who has really thought upon these subjects can see that although there is similarity, yet one leads one way, and the other in exactly the opposite direction.

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### DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families, as that is our only means of discerning who is entitled to our time and to space in this column.

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Wm. Gould. Feb. 3, 1838, 6.20, a. m. Somerset, Eng.

⊕ in ♋; ♃ in ♀; ♃ on the ascendant; ♄ in ♁; ♅ in ♄; ♆ in ♃; ♇ in ♂; ♈ in ♁; ♉ in ♀; ♊ in ♄.

Your nature is a nervous and mental one. The position of the planets is such as to give ready expression to your mental powers. Are combative and apt to speak harshly, even to those whom you most love. Unless you strictly live the regenerate life, your endowment of sex will be insufficient for the brain power which you possess, your endurance will fail, and you will accomplish much less than you otherwise would. Avoid irritability and restless, struggling conditions, which will affect the nervous system, and through that, the digestion. In living the regenerate life, your sex weakness and unpleasant imaginations will affect you most when the moon is in Aries, Aquarius, Gemini, or Leo. The hours of your danger will be chiefly when either Aries or Taurus is rising; second in importance, when Gemini is rising. You have fine mental abilities, and can greatly increase them by carefully living the regenerate life.



scious of the fact that you have never been able to accomplish more than the most external expression of your thoughts, feelings, and ideals. You are thought to be very stubborn because of your inability to do what others wish to have you. Your organism is mental, but, being shut up within yourself, you are in danger of living in the physical senses and gratifications. If you have not sunk into that condition, you have probably a good strong body. You are skeptical, and have a good degree of combativeness. Can only obtain the true spirit of devotion by truly living the regenerate life, and reaching degrees of attainment in that direction; otherwise, the world seems closed to you, and you to it. Your health is usually good; but I judge that you may be somewhat troubled with hives, water blisters upon the skin, and with the heart.

W. S. C. May 13, 1857, 6.40 a. m. ☉ in ♈; ☽ in ♋; ♀ rising (?) ; ♁ in ♎; ♃ in ♋; ♄ in ♌; ♅ in ♌; ♆ in ♈; ♇ in ♏.

It is uncertain whether Gemini or Cancer was rising at the time of your birth, as the place is not given. The probabilities are that it was Gemini, and from that standpoint you are organized for a very strong man, mentally and physically, unless the position of Venus in Taurus, and Mercury in Aries have led to great sexual excesses. Your nature is hard and combative, with an excess of jealousy. In order to reach high attainments, you must, under all circumstances, be kind and sympathetic. You have an excess of pride,—not of the attainments of the world, but for attainments in the higher life. When these characteristics are overcome and brought into a sphere of use, which may have been done, the position of Uranus in Scorpio so qualitates your life that you will have great abilities in the practical spiritual and occult life. The times of greatest danger of losses for you will be when the moon passes through Taurus, Capricorn, or Aries, and when either of these signs, or when Aquarius is rising.

Chas. Simon. Aug. 25, 1867, between 6 and 7 a. m. Place not given. ☉ in ♏; ☽ in ♏; ☿ on the ascendant; ♁ in ♋; ♃ in ♈; ♄ in ♏; ♅ in ♏; ♆ in ♏; ♇ in ♎.

Although there seems to be a question in your mind as to the exact hour of your birth, Virgo was undoubtedly rising; and Mercury in Scorpio gives you a larger body and more vitality than usually belongs to the Virgo organism. You have an excess of pride, are irritable and somewhat combative. Jupiter's position causes you to feel that you have unlimited wealth, though you may have but little; consequently, you spend very freely. The square of Mars to the Moon, active at the time of your birth, has been like an attendant evil genius all through

your life. You need to write a great deal, in order to cultivate an orderly arrangement of thought. While your polarization is a strong one, yet it is backwards in the order of the zodiac, and, therefore, confusing. Your stomach is the weakest part of your organism, and you should learn to keep it in order by the mind. You lack conjugality; when that is cultivated and developed, you will have little trouble in controlling the life. Your enemy is in Taurus, therefore be on your guard, as to danger, when the moon passes through that sign, also Virgo, or Cancer, and when either of these signs is rising, especially 8.

Douglas. June 5, 1854, 10 a. m. Northern Europe.

⊕ in ♀ : ♃ in ♄ : ♁ on the ascendant ; ♄ in ♎ ; ♅ in ♌ ; ♆ in ♍ : ♂ in ♍ : ♀ in ♎ ; ♁ in ♎.

You have a very positive, restless nature, governed by psychic perception. Uranus peculiarly affects your life and character in the way of giving you unusual visions, and, I should suppose, unusually clear prophetic perceptions. You are very artistic, and have a great love for, and ideal of a home and everything nice around you; in fact, you think a little too much of this world, but if you can turn all that ideal into the spirit of devotion and thought, it will give you a very beautiful mind. You should study methods of controlling the stomach by the thought and will; for unless you keep the digestion in order, it will greatly militate against your intuitions and darken your psychic perception. Your nature is open to the feminine qualities, so that you are greatly influenced by woman. In order to live the regenerate life you must set your mind very positively against this, and thus be able to sensate and think from yourself. The times of your danger are when the moon passes through Gemini, Aquarius, or Libra, or when either of these three signs is rising.

C. L. Holton. Sept. 10, 1880, between 10 and 11, p. m. Minneapolis, Minn.

⊕ in ♁ : ♃ in ♌ : ♀ on the ascendant ; ♄ in ♋ ; ♅ in ♎ ; ♆ in ♄ : ♂ in ♍ : ♀ in ♍ ; ♁ in ♋.

Everything in your planetary positions indicates a perfect cyclone of nervous energy, and a hasty temper that, when once excited, almost takes control of your entire being. It is very important that you overcome this: study to live in the quiet serenity of the mind and spirit-side of life. Let your high ideals of the elegant and beautiful be transformed into devotion, and love of God and his work. There are three points of danger in view of sex control: when the moon is in Gemini, Virgo, or Sagittarius. During these periods the creative

forces will struggle hard to control your mind. You must also be diligent during the hours when these signs are rising. There is only one course for you to pursue, and that is to have a purpose like the law of the Medes and the Persians,—let nothing cause you to deviate from it. You should turn the most of the intense activity of your nature into thought and writing.—Take less sleep, and spend the time thus gained in putting your thoughts in order and writing them. This will do more to aid you in overcoming than anything else.

Mrs. J. M. March 1, 1846, 9 p. m. Westmorland, England.

⊕ in ♋; ☽ in ♌; ♁ on the ascendant; ♀ in ♌; ♃ in ♍; ♄ in ♎; ♅ in ♏; ♆ in ♏.

These positions give you a positive, active mind, which would be very masculine, were it not for Venus in your life, which softens your nature and harmonizes the love qualities with your body sign, Libra. We may say that you are an all-round, good, practical person. You should suppress an arbitrary tendency that exists in your nature, also a pride of your own personal qualities and abilities. Remember you are not infallibly correct in conclusions. You would do well to study this matter, and be ready to give attention to the ideas of others. You can never reach the high goal of attainment until you can surrender to God all anxiety about what people may think of you, as well as love of possessions and position in life. I judge that you suffer more or less with the kidneys and reins. Take as the motto to be ever before your mind's eye: "Be anxious for nothing." This will be easy when a full surrender is made to God. (See "Woman's Circular.")

H. V. C. Feb. 14, 1837, 7, a. m. Aldebourn, Wiltshire, Eng.

⊕ in ♉; ☽ in ♊; ♁ rising; ♀ in ♏; ♃ in ♌; ♄ in ♍; ♅ in ♎; ♆ in ♏; ♇ in ♏.

Polarized in the expresser of your triplicity with Jupiter and Mars in your life, you have lived almost exclusively in the mind. You should have a home near the water, and would very much enjoy yachting and such recreations, which would be very invigorating to your mental and nervous system. The ideals of love were almost left out of your organism, and if you wish to reach the goal of attainment this principle must be cultivated from the higher standpoint of love to God, in the sense of a devotional love; otherwise, the pursuit of such studies will lead into the realm of pure magic, which will not give you happiness here or hereafter, but will bring upon you conditions of great unhappiness. Living the regenerate life will, however, greatly facilitate the awakening of this divine principle,—love.



The times of danger of losses you will find to be when the moon is in Aquarius, Aries, or Gemini, and the hours when these are rising; but the time of greatest difficulty will be when Mercury and the Moon are both in Aries, and Aries is rising.

E. G. M. Oct. 24, 1839. Prospect, Maine.  $\oplus$  in  $\text{♈}$ ;  $\text{☾}$  in  $\text{♌}$  ( $\text{?}$ );  $\text{♁}$  in  $\text{♈}$ ;  $\text{♂}$  in  $\text{♁}$ ;  $\text{♂}$  in  $\text{♁}$ ;  $\text{♀}$  in  $\text{♈}$ ;  $\text{♃}$  in  $\text{♌}$ .

You are probably polarized in Taurus, which gives you a very strong character, mentally and physically. The moon being on the decrease has made it difficult for you through life to maintain your position. Your ideals have always been far beyond the possibility of accomplishment, which has made you restless and combative. You have great love of home and a respect for "me" and "mine," and are ever ready and capable to protect the same at all hazards. Have fine intuitions and foresight, and beautiful ideals. You are artistic and musical. There is a great task before you to subdue all selfishness, jealousy, and combativeness, and to loosen your loves from the external world and to get them fixed on God and the cause world. You must cultivate a loving devotion toward God, and, at the same time, the spirit of knowledge and understanding, and would advise you to familiarize yourself with the teachings of Christian Science. Probably your health is quite good; but the struggle of your life may have brought on heart trouble or other difficulties, for which the only remedy will be to overcome combativeness, and to produce and keep health by means of the mind.

J. E. W. Feb. 16, 1867 9.30, p. m. Cincinnati, Ohio.  $\oplus$  in  $\text{♈}$ ;  $\text{☾}$  in  $\text{♁}$ ;  $\text{♁}$  rising;  $\text{♁}$  in  $\text{♌}$ ;  $\text{♂}$  in  $\text{♌}$ ;  $\text{♂}$  in  $\text{♁}$ ;  $\text{♂}$  in  $\text{♁}$ ;  $\text{♀}$  in  $\text{♈}$ ;  $\text{♃}$  in  $\text{♈}$ .

The earth being at the time of your birth in the first degrees of Pisces, and the moon in the first degrees of Leo, the influence of both is weak and infirm. The middle of Libra is on the ascendant, which gives your body and the Libra characteristics predominance. Your body is, therefore, characterized by a feminine sign, and there being a trine of Saturn and the moon active at your birth, your life is one of quiet harmony and success. Your earth sign (Pisces) is the most masculine of all the signs, which gives the mind the controlling power; and as all the planets are in very harmonious positions, you stand as if the Creator had said, "The world is before you, choose what you will." I see but one obstacle in the way of success in this world, and that is an excess of pride. In the way of attainment, you may find it hard to detach yourself from the world: it is too good to you, and the love of it may have a strong hold upon you. Yet you

very sensibly feel the discord,—the combat and struggle.—that is around you, and that may be enough to turn you in the direction of divine order. The periods of danger of loss, for with you there is undoubtedly danger, are, first in importance, when the moon is in Libra: next, when it is in Pisces, Aquarius, or Leo, and when either of these signs is rising.

Mrs. E. L. S. Nov. 12, 1865, midday. Penn. ☉ in ♎; ☽ in ♎; ☿ on the ascendant; ♁ in ♋; ♃ in ♌; ♀ in ♍; ♄ in ♍; ♅ in ♎; ♆ in ♎.

You would be a thoroughly domestic woman were it not for two disturbing elements in your composition: these are a combative disposition and an arrogant one. You are quick to sense the conditions of those by whom you are surrounded, are a good judge of character, and have a jealous care for home, with the ability to make it charming and tasteful: but, if married, the relations between yourself and husband are not as pleasant as they should be. You should be very careful about becoming angry, for its indulgence would soon develop heart disease, and might, on some occasion, prove fatal. If you wish to reach the high goal of attainment, you must overcome a spirit of criticism that is strongly active within you, and also the desire to manage and control others. Get deeply into the spirit of devotion, and strive to stand alone with God, and to know and do his will. Your health is good unless you have impaired it by imprudence. If so, your trouble would probably take the form of uterine difficulties or dyspepsia. Although you may not be aware of it, there is deeply laid in your nature an inclination toward magic, and a disposition to use it for your own personal gratification. Beware of this, or it will work your ruin.

KEIGHLEY, England, Jan. 25, 1897.

ESOTERIC PUBLISHING CO.

*Gentlemen:*—The February ESOTERIC arrived yesterday, and I am very much pleased with Mr. Butler's remarks in the Editorial.—“The object of the Fraternity is not merely to gather members, but it is only for those who have made covenant with God, and who are willing, or have already dedicated their life to him, etc.” That is right, because those who have not reached that point in their development are not yet ready for the Fraternity, and they will not stay if they go. No doubt some who have no knowledge of psychical or spiritual laws, will be tempted to go there just for the sensation of the thing, and they find after the first glamour of the greeting is over, and they begin to settle down to practical every-day life, that the place is not at all genial to them—they do not feel happy *nor at home*—and in time the very atmosphere feels antagonistic to them, and the result is they leave with not a good impression of the place, etc: so that by circulating false reports, the results of their own undevelop-

ed nature, they really do the movement more harm than good. Have none but those who are really ready.

Yours sincerely,

DAVID LUND,

## BOOK REVIEWS.

**DER MEISTER.** Subscription, \$1.00 a year. Edited and published by Dr. P. Braun and Emma Braun, Beloit, Kansas.

A monthly journal, in the German language, "for the study of the soul powers possessed by all, and by the orderly development of which all will be able to overcome moral weakness, as well as poverty and sickness. It is the purpose of this magazine to make its readers, by means of practical methods, masters of themselves and of their fate."

We find the above upon the title page of a new publication in the German language, intended to disseminate practical esoteric methods of thought and life. Judging from the chapters introducing the several subjects to be treated in the ensuing numbers, as well as from our acquaintance with the English periodical, "The New Man," published by the same editor, we feel that we can safely recommend this journal to German readers who are beginners in practical esoteric life and thought.

**MILLIONAIRE.** By M. Auburré Havorré. Paper, 25c. Published by the Metaphysical Publishing Co., 503 Fifth Ave., New York, N. Y.

A booklet containing 30 pages, much in the style of Bellamy's "Looking Backward." Those who are interested in the novel philosophies of this century will find in this pamphlet one of the most novel of them all. It proposes methods for the solution of the social and financial problems of the age.

**WHAT TO EAT.** Subscription, \$1.00 a year. Pierce and Pierce, publishers, 832 Lumber Exchange Bldg., Minneapolis, Minn.

A monthly journal which is authority upon cooking, serving, table decorations and furnishings. It artistically and attractively presents all subjects interesting to the house-keeper and the epicure. Contains, in addition, suggestions on dietetics, incidents relative to the epicurian habits of people of note, poetry, pictures, etc.

**THE NEW THOUGHT.** Subscription, \$1.00 per year. M. J. Clarkson, editor and publisher. Melrose, Mass.

This is a monthly journal in which Christian Science has an able exponent, and one which does not ignore ordinary intelligence as "mortal mind." In thought and in literary merit the paper is an admirable one: those interested in Christian Science will find it very helpful. We hope all the students of **THE ESOTERIC** are interested in methods for self-healing; and in some of these methods they will also find suggestions for self-control. If they neglect this branch of study, they leave out a very important factor.

**KARMA.** *A Story of Early Buddhism.* By Paul Carus. Illustrated and printed by T. Hasegawa, Tokyo, Japan. For sale by The Open Court Publishing Co., Post Office, Drawer F, Chicago, Ill.

This little book is, to say the least of it, a novelty, as it is printed in the Japanese capital, on Japanese paper, and bound in true Japanese style. The story is a plain and simple one, and suggestive of thought on the well known line of Karma.

It teaches very naturally a law that we know,—that, many times, difficulties and obstructions laid in our pathway, if properly handled, may become great helps to us; but if we ignore the little things and selfishly and pompously override them, obstructions will arise in other directions and of a serious and more disastrous nature. This little book is one of the signs of the times that all nations of the earth are coming together and intermingling, as the remote parts of a single nation were not able to do one hundred years ago.

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### EDITORIAL.

Those who are engaged in THE ESOTERIC work among the people are too apt to make prominent the idea of obtaining magic powers. This should always be held as a secondary consideration, for it is by no means the object, and can, at most, be only one of the results, of the Esoteric life; and this particular result only obtains as the individual, after he has obtained the control of his own body, has made the covenant with God and has grown into Christ-likeness. True, "Practical Methods" presents to the young and aspiring mind, in fact, to all, superior physical and mental powers, which will certainly obtain with all who follow the methods. This fact and the true Christ-likeness—harmony with the word of God—are the two points which should be kept prominent in all work among the people. The most fertile field of labor at the present time is among the devout members of the churches, and our people should go to work wisely there. They should never antagonize the beliefs of these people, for there is nothing of a sectarian nature in the Esoteric teachings,—a fact which is recognized by the clergy: we have many of the clerical teachers on our subscription list, and the number is increasing. It should be continuously remembered by all friends of THE ESOTERIC, that its teachings are the true Christian teachings, and that, most emphatically, we have no connection or sympathy with Theosophy, so-called, or any other of the magic-hunting societies. The central object of this work is to bring the individual into harmony with the mind and will of God, physically, mentally, and spiritually.

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We have a number of books and papers for review, but from lack of space we are obliged to lay them over until next month.

# The Esoteric.

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## THE EVERLASTING COVENANT.

BY H. E. BUTLER.

### PREFACE.

The portion of the covenant which we have heretofore considered is especially devoted to the relations we bear to God's part of the contract: or, in other words, it considers how we are to receive that which he has promised us. Even in a business way, we all realize that a promissory note is of no importance whatever if the parties giving the note are irresponsible or unreliable; and that, no matter how reliable the party giving such a note may be, unless the one receiving and using it has confidence in its value, it would be of no use. So it is with God's covenant: if the people with whom it is made do not only believe in it, but also put full and complete confidence in it, it becomes invalid to them.

Many large and important business firms have been ruined by putting all confidence in some one's paper, which proved invalid. This could have obtained only where men actually risked all they were worth on the promise of another. Now, the question comes to you, and you must decide it: Can you risk on the promise of Yahveh the God of Israel all that you account valuable in the world? \* This is not required of you as an arbitrary requisition, but because you can never come into an attitude that will enable you to utilize the advantages of the covenant, without coming into the mental condition pre-

\* When we say "Israel," we mean literally what the Bible means by the word "Israel": we do not mean "the Jews" alone; for Judah was only one of twelve tribes, and we have evidences beyond all question that the Teutonic and Celtic races, the so-called Christian world, are as literally and physically the direct offspring of Abraham, Isaac, and Jacob, as is Judah. Therefore God has caused this people to receive the Hebrew Scriptures, and to build their faith upon them and upon the Christian Testament; yet let no one array himself against the Jews because they reject the New Testament, for the Christian world will some time know that Judah is indeed "The Praise of God." We may have much to say upon this subject at some future time.

duced by an absolute reliance upon God's covenant promise, which is really a condition of faith; not the kind of faith that for centuries the Christian Church has talked of,—a mere belief,—but it is the kind of faith that gives you the power to move your arm, or to rise from your chair.

It has been demonstrated that if, through psychological influence, mental suggestion, or any other method, a person can be made to believe without a shadow of a doubt that he cannot move his foot or his hand, it will be impossible for him to do so. Everything with life, of every name and nature, is dependent upon faith. Nothing can live without it: it is the vitality and motor power of all life. Because of this fact, no one can be a partaker of God's higher law, and the conditions arising therefrom, without the same kind of faith, and faith equal to that which governs the lower realm of life. If you have been made to believe that you cannot move your arm, that arm will remain immovable until you make the effort to use it; but as soon as you can be induced, or your faith can be sufficiently stimulated, to make the slightest effort to do so, results immediately begin to follow, and every result brings added confidence, and with it added power, until perfect control of the member is obtained. This covenant is with the God of all life, and no one can in the slightest particular be a partaker of its advantages unless he accepts its conditions and fulfills its requirements by believing and making the effort in the required direction.

#### THE FOURTH COMMANDMENT.

“Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of Yahveh thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Yahveh made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Yahveh blessed the sabbath day, and hallowed it.” Ex. xx. 8-11.

After confidence has been established in the promises of this covenant, the first step in the direction of a practical life is found in the words, “Remember the sabbath day to keep it holy, \* \* \* \* for in six days Yahveh made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Yahveh blessed the sabbath day and hallowed it.” This makes it apparent that we should rest from

our own work as (in the same way) God rests from his. Now, God is the Creator of all things, and if we can perceive by what laws and methods he created the world, ourselves included, it will be discovered what this rest of the holy sabbath is, or, in other words, from what works we are to cease, in order to enter into God's rest. There is no question that this sabbath is one of rest from creating the world and all that is in it: the only questions, are, How is this work of creation being carried forward? and, What is man's relation to it?

The first question is answered by the material scientist, who has discovered and given to the world as a scientific fact, that everything that lives and grows, from the lowest order of vegetable life to the highest organism of the animal world, exists wholly by means of the propagation of its kind,—generation. We believe that the scientific world has not yet recognized that all solid earth and mineral elements are the ashes of the dead. They have discovered this fact with regard to some of the earth substances, but we know it to be true of all of them. Therefore God has created the world by causing it to generate its kind, each generation, in its order, solidifying into earthy elements. It then appears clear that God's work has been that of creating through and by generation, and when he rests from his work, that he must necessarily rest from the work of generation, which has been going on in the world from the beginning to the present time.

If God, figuratively speaking, should stretch forth his hand and stop the wheels of this wonderful self-propelling machine of creative nature, then would all things die, and, as the angel said to the prophet *Esdra*s (Apocrypha), the earth would "return to its old dark silence." But by his prophets God has shown us that he will not rest from the work of creation until his people take hold on his covenant and rest from their own works, and thereby mature, accomplish, bring to an ultimate, his purpose in the creation of the world and of man upon it.

In Gen. i. 26 this purpose is announced to be that of making man in his image, after his likeness, and of giving them the dominion over the earth and all that is in it. Then God ceases the work of creation because he gives that work into the hands of

man to be carried forward according to the knowledge, wisdom, understanding, and power, which he will then have received from the Father. Therefore man, that body of men and women who have reached this ultimate, will be the "god of the whole earth." Isa. LIV. 5.

But in order to obtain this high ultimate man must enter into that sabbath by ceasing from his own works, as God will from his. It will take but a glance to see in what man's work consists. Two children are born and grow to maturity,—a boy and a girl. As soon as they come to maturity, they find in themselves that all-controlling impulse to marry and begin the work of generation. We see, for the sake of illustration, this young man and woman in a wild wilderness of an uninhabited continent. They are at once necessitated to take measures to supply the wants of the physical body,—food, clothing, and shelter. One child after another is born to them, and with each comes the added wants for its support. From this couple springs a great nation; and this illustration ceases with the demonstration before our eyes as we look over the continents of America, Europe, or Asia. Thus it is readily seen that all the works man is performing upon the earth grow out of the one root,—generation.

In Heb. iv. 10 the Apostle Paul says, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Probably this word formation is the best explanation of the keeping of the sabbath that can be found. He ceases from his own works, that is, he stops the work of generating his kind in his own body; and the conditions of this covenant make provisions for his work henceforth to be no longer his own, and for his own purposes, for he takes upon himself, and into his own organism, the creative word which God sent forth in the beginning, and he becomes like Christ Jesus, who, John tells us, was the Word. Jesus said, "I can of mine own self do nothing. The Father that dwelleth in me, he doeth the works" (John v. 30, xiv. 10), and he demonstrated that he had the dominion,—the winds and the waves obeyed his voice, and the dead heard and came forth; yet be-



fore he went away he said, "Greater works than these shall ye do, because I go unto my Father."

Therefore to take hold on God's sabbath is to take hold on the work of regeneration, to cease our own work of labor, anxiety, sorrow, and final death: it is to dedicate our life to God and, as Jesus said, to henceforth live by the Father. Then every work must necessarily prosper, because it is by and through the power of the Spirit of God, and for use in the ultimatum of his purpose on earth, that it is performed. Thus man forever ceases from his own works; for though he labors diligently and long, as did the Lord Jesus, yet he is not doing his own work, but that of the One who made him. We think that it has been made plain that the corner stone of the Esoteric teaching is, and for ten years past has been, the work of leading men and women to take hold on God's covenant by taking hold on his sabbath, for the keeping of the one implies the keeping of the other. Read Isa. LVI. on this subject.

The "six days" in which we are to labor are by no means six literal days of twenty-four hours each, but the six periods of time required to complete the work of creation. And when it is completed, that is, when men and women have reached a point in their development, mental and physical, where they are able to receive this great truth and to keep this law—Jesus says, "He that is able to receive it, let him receive it"—then creation has finished its work in them, and in them, at least, the end of the age has come.

"But the seventh day is the sabbath of Yahveh thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Here the keeping of the sabbath is enjoined, not only upon him who takes hold upon this covenant, but also upon his ox, his ass, and all his cattle. During Israel's time, or during the first period of "the seven sevens," each seventh year and also each fiftieth year they were not allowed to sow their fields,—the ground itself must keep the sabbath. All this seems plainly to declare that when the time comes that the ripe fruit of the earth is manifest in men and women who keep this law, the end of the age will

have come, and that God will withdraw from the earth the power of creative generation; for if he rests from his work, creation must also cease. This was indicated by the angel to John on Patmos when he "poured out his vial upon the great river Euphrates (waters of fruitfulness); and the water thereof was dried up, that the way of the kings of the east (kings of the sun-rising, or kings of light) might be prepared." Rev. xvi. 12.

Now, it must be remembered that this work of creation is the creation in the material world; for where creation ends, re-creation begins. All they who take hold on God's covenant take hold on the re-creation, or new creation, and begin at the point to which the angel referred in the words, "Behold, I create all things new." This will be the morning of the new day,—the day of which the prophet says, "Behold I create Jerusalem a rejoicing, and her people a joy;" for this will be the beginning of the creation of "the new heavens and the new earth, wherein dwelleth righteousness."

But the new creation cannot begin until the old passes away. Because of this the angel revealed to John the methods and order of the destruction and passing away of the old, preparatory to the establishment of the new. And if the new order is not begun before the old is destroyed, then what will be done with the first ripe fruit of the age? They too would be destroyed; therefore the prophet said, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness. Isa. xxvi. 9.

The work of the regeneration, or that of establishing the ripe fruit of the earth, has already begun, and this is to you the message of the new covenant; for when the work of ratifying the new covenant is entered upon, there is also inaugurated the work of cleansing the earth of the old and unfit, preparatory to its inheritance by the covenant people,—a work which any one with spiritual perception can see has already begun. May the Spirit of Him who has led his people, protected and guarded them all the thousands of years to the present time, illuminate your souls, and cause you to know and do his will, for therein is your only hope at this time. Peace be unto you.

(To be Continued.)

## COMMUNINGS WITH NATURE.

BY LANDON FAUNTLEROY.

For days the rain clouds had been hurrying through "the foothills," and nature had surrendered herself to the elements so completely that it seemed as if those driving mists had drenched her to the very heart. My task that morning had been one which demanded my closest thought and care, and yet, through it all, there had been creeping into my soul the consciousness that the wet world outside held a message for me, could I but give myself to her mood. I felt that the mood was one that would only yield itself to the most loving sympathy, that otherwise, the intruder would but meet the inhospitable and inclement exterior beneath which nature hides all that she accounts most tender and holy. But the deep love which welled up from my heart and flowed to meet the great mother-heart without, told me that her inmost and most sacred thought would not be withheld.

Laying aside my pen and equipping myself for the rain, I soon stood upon the summit of a neighboring hill. Probably a half mile from the foot of the hill, and 2000 feet below me, rolled the turbid stream of the American River, and far up the cañons, as it cuts its sinuous way between the hills, I heard, with a sense of which I have lately found myself possessed, the angry current as it thundered against its rocky sides.

My consciousness seemed to flow out and to meet the consciousness of all by which I was surrounded. Guided by the noisy waters, I seemed to pass up the stream; and, as I penetrated the dusky green of each leafy nook, as I passed under the moss-grown rocks of the overhanging hills, and turned aside to follow the rivulets as they tumbled down the hill-sides in silvery cascades to be lost in the great muddy waters below, my own spirit passed into and became one with the spirit of it all; I entered into the holy joy to which nature had given herself; I knew that her great feminine heart had opened to her God, and that she was in the act of most complete surrender to the currents of his own life,—that those primal currents were infilling her very soul.

This, then, was the secret of the time of the rain: it was the time in which nature utterly gave herself to the impulse of her feminine heart,—that of surrender; and, as above, so below, her “Maker was her husband.” The sacred truth appears here just as with God’s holy people, but here it is a truth in the world of pure nature. I could now understand why I had so often heard the hills, the cañons, the spirit of the very trees around me, break forth in joyous song at the approach of the rain.

I turned to my immediate surroundings, and I saw that the trees, the shrubs, had yielded themselves to the impulse of the hour, that even the tiny spear of grass had opened its little heart in the tenderest and most receptive love, and into each organism were flowing those wonderful life currents. I knew that the scientist would call them the currents of involution; but I had drawn close to the great mother-heart of nature, and what I had read there seemed very sacred,—cold abstractions would have been a sacrilege; I was conscious only as the wet world around me was conscious, I seemed only to know as the grass and the rocks and the trees knew.

But the top of a distant hill had suddenly caught a gleam of golden light, for the sun was looking through a rift in the clouds and bathing it in his glory. All around me, and gazing off in one direction, I beheld the mood of nature still unchanged, I still beheld her in that wonderful surrender, but upon this far-off hill rested the inspiration of another thought. What was the thought? I could not tell. It seemed to be a very positive one. I was conscious that the soul had taken cognizance and knew, but I could not call it forth then, my heart was too full; so I took the new lesson home, knowing that in time it would take form, and that then I would be able to utilize the truth which this ray of light had brought.

And, as time passed on, dear reader, I found that the golden sunlight as it shone through the rift in the clouds had brought me a glimpse and something of a realization of the truth of the ages,—the great central truth around which the cycles of eternity roll. In its infinite progression, from the lowest organism to the highest archangel, I had caught a glimpse of the divine word.

Reading St. John’s Gospel from the original, he says of the Word; “Through it everything was done; and without it not

even one thing was done, which has been done." I. 3.\* He also tells us that the Master has said, "God is a Spirit: and they that worship him must worship him in spirit." II. 24. In this and in every instance, the word translated "spirit" is the Greek "*pneuma*," whose primal meaning is "wind," "breath," "air;" and undoubtedly this word is intended to convey, as nearly as language can, that God is the *formless* substance of all that is, that by the inbreathing, the inspiration, of these divine life substances all the universe exists. It was with this "breath" of life that I had seen all nature open up and lovingly infill herself, just as the most exalted soul inbreathes the divine essences to which, in the infinite processions of life, he finds himself allied. But though the organism may infill itself with this breath of life, St. John tells us that were it not for the Logos, the Word, nothing would "come to pass," nothing would "be done." What then is the Word in which such power resides?

A word is a thought formulated and sent forth; and thought, the clairvoyant knows, is actually the sublimated life essences of the thinker, which take his form more or less definitely according to the persistent clearness with which the thought is held, and which, characterized by the particular quality he is at the time inspiring, or, in other words, dominated by the idea then active, projects itself into, and qualitates the life currents of, the object toward which it is directed. A word is a thought sent forth with a decision and a purpose which give it an individual existence; it becomes a distinct entity and with perpetuity proportioned to the potency of the thought which gives it vitality. It is, moreover, endowed with thought emanations, they, of course, being characterized by the qualities of its own organism.

When we remember that the life substances of the universe are only mind substance under another name, we see that a word may find expression on any plane, whether material, psychic, or spiritual, and always with the functions necessary to the purpose for which it has been sent forth, or to its sphere of use. Through the potency of thought formation the worlds have been swung in space, and individuality, wherever it is

\* The Commentator says that "*ginomai*," which the English Version here renders "made," occurs upward of seven hundred times in the New Testament, but never in the sense of create or make; that the word occurs fifty-three times in St. John's Gospel, always signifying to be, to become, to come to pass; also, to be done, or to be transacted.

found, stands forth as a distinct word in the language of creation,—the language by means of which the Infinite Mind finds expression.

And through the Word, then, through these thought forms, "everything was done which has been done." It was this truth that had crowned the distant hilltop with a golden glory. I had seen the thought emanations, the life substances of the sun, the great central word of the Solar system, as they poured upon surrounding nature, and projected into every fibre of her being the formulative thought,—the thought of the purpose of her life. For days, only her love life had been awake, and she had been drawing the currents of the divine life, "the *pneuma*," the breath, into her own life centers, but the will of formulation and of execution could only come through the divine word.

In the fountains of the divine life substance reside all qualities, and it is the function of organized life to inbreathe these eternal essences, in order to give them form and purpose. But each organism inspires the qualities allied to the plane upon which it stands in the scale of unfoldment. It can touch nothing higher, because it can conceive of nothing higher: its ideals are born of the currents of its own life. Therefore in all the universe there would be no growth, no possibility of any living thing ascending in the order of life, were there not some law or principle active by which the higher organism projects into the lower its own life substance, in other words, its own thought emanations, thus qualifying the life currents of the lower nature; and this law which makes evolution, the purpose of God in creation, possible, we know in its manifestation as the principle of love.

Love, in the sense in which the Master used the term, is dual in its nature,—negative, receptive, self-appropriating, to the higher; and positive to, projecting its own life emanations towards the lower. It is significant in this connection, that, throughout the New Testament, the word rendered in the English Version as "love" is the Greek "*agapao*," sometimes also translated "charity," and meaning brotherly love, a love of service, charity. When Jesus commanded us to love God, and used this word, he expressed the two-fold nature of love: he taught us that love which is the perfect expression of the two great forces of the universe, the male and the female,—that force which draws to its own center, and which should

always be directed toward the attributes allied to one's highest conception; and the force which sends of its own life emanations to another. In proportion as these two forces unite and find perfect expression through the individual, he becomes a son of God.

Jesus, who was the exponent of this lesson of love, tells us that "God is love;" and when he likewise tells us that God, the great Father-Mother, is "a consuming fire," we readily see that one proposition is a sequence of the other. Love, heat, fire, is the result of the conjunction of the male and female principles,—the energy which draws to its own center and that which projects from that center; therefore the more perfectly the individual combines these two forces, the more perfectly he becomes a center of radiating light and heat. This is true on the material as well as on the spiritual plane,—the material simply manifests the law in a more imperfect degree, and, consequently, in a lower sphere of use.

In its compliance with this law, the sun of our system is as literally a son of God upon the material plane, as our Great Master was upon the spiritual. Day by day the word of our system is lifted up, in order that he may shed his life for the world, that, by aspiration, by receiving into her own life currents the radiating heat and light of his emanations, she may be drawn unto him,—into his perfect likeness, the pattern which to her is that of complete excellence. He is the "light of life" to her, and by the same law that the Son of man is "the light of life" to our higher natures. The light of his life enters into, formulates and illumines, the centers of her life: and when his face is hid, and the seasons come that she turns to her God and opens the inmost of her being to him, each time she inbreathes higher qualities, as, step by step, she ascends toward the likeness of the sun.

But the cycles, which mark the great epochs of creation, move slowly, and the formulation of a word by the processes of the Infinite Mind, whether it is expressed on the material or the spiritual plane, must consume vast periods of time; so we know not what aeons have elapsed since man and the planet upon which he stands have been in the process of formulation, and yet it was but two thousand years ago that the race was sufficiently matured to receive the Christ, who came that he might radiate upon earth the thought conditions that would place men in touch with the sphere of the divine sonship.

St. John, whose thought, throughout all his writings, revolves around the pivotal idea of the spiritual Word, thus introduces his theme,—we again read from the original: "In a beginning was the Word, and the word was approaching God, and a god was the Word. ("Pros" in connection with accusative, as it appears here, always expresses motion towards, or approach to, an object.) This was in a beginning approaching God. Through it every thing was done; and without it not even one thing was done that has been done. In it was life, and the life was the light of men." St. John I. 1-4. The apostle catches a glimpse of eternity—"In a beginning"! As we read the words, what an infinite succession of beginnings seem stretching down the vistas of eternity! Through all eternity the Divine has formulated thought: the word—a word—has always existed as a radiating center of light and heat, in its intensity constantly approaching the God who is "a consuming fire." "In it (the Word) was life, and the life was light." So the spiritual Word radiates light into the soul life of man, just as the material luminary radiates light into physical life. The law which governs the sons of God is the same as that governing the blazing suns, the material words.

To be continued.

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#### NOT READY.

"Not yet," the baby lisbeth,

"I cannot leave my play;"

"Not yet," the youth imploereth,

"While time steals hearts away.

"Not yet,"—the fond heart breaketh,

And crieth out in pain,

"Not yet, not yet," it pleadeth,

"Thou wilt come back again."

"Not yet," the old man crieth,

"Give me another day—

So soon thou calleth homeward,

I must still longer stay."

"Not yet."—Ah why not whisper,

"I'm ready, Lord, to-day;

Shield thou my fruitless efforts,

And guide me, on the way."

FANNY FULLERTON.



## THE AT-ONE-MENT.

BY T. A. WILLISTON.

In order to comprehend the laws of causation, or the factors that unitedly produce physical life as manifest to material vision, man must understand the forces that control his own actions. There are few on earth who can truthfully say, "I understand the forces that directly and indirectly control my actions, I am master and control my destiny." A man who can, by the power of the Spirit, control the forces that are directly allied to himself, has the knowledge of the universe at his command. This must necessarily follow, for one who has attained that high altitude has become a brain organ through which the Infinite forms thought. The laws that produced our earth and that hold in manifestation all forms of life, are identical with those laws that control the miniature world,—man. God is the ruler of all things. Man, his son, was created in his image, and given dominion over the things of the earth. Before he can fully enter upon his inheritance, however, he must, by the powers of his mind, take absolute control of his own little world,—his physical body. If he would rise above the vicissitudes of earth life,—be a king in fact as well as in name,—he must become acquainted with, and be able to control the forces which at the present time make abject slaves of men.

Mind is king of all forces, and controls the laws of causation: therefore, if man would understand the first cause, or the unseen forces of being, he must comprehend and be able to direct his mind into the channels of thought allied to those forces, and hold it there without a waver, until he can accurately trace backward, from effect to cause, the physical or external manifestation of the unseen forces, and, reversing the action of his mind, to trace the forces that are active in all nature, from the time they begin to manifest, until they ultimate in material form. Knowledge that is obtainable from books will

not enable the individual to correctly solve the problem of his being. If man would understand, and become a king, he must be able to rule by the laws of mind. To gain the requisite knowledge, he must force from nature her secrets; and only by persistent and unwavering effort will he be able to do this.

The unseen mysteries of life will never be known, the powers that the Spirit confers on man will never be obtained, until he has gained the mastery over his lower nature, has placed his mind in order, and united his consciousness with the consciousness of God. Egoism can have no place in the mind. Neither can an atheist command the attitude to receive absolute truth, or gain an understanding of the harmonious working of creative law. Man, before he can be transformed from a human animal to a spiritual son of God, must believe in and trust the Father.

Truth can never be apprehended, or her beauty and perfection perceived by man, until his mind has become centered upon the All Mind, the First Cause.—the Producer of all things.

All life, manifested and unmanifested, came directly from God. Manifested life, of which man stands at the head, must return to the Source from which it came. Man's unity with God does not imply, as some teachers assert, the loss of the individuality, but the reverse. A union with the Spirit not only imparts to man the power to use all his faculties, but adds to his mental force, in so far as he is able to draw from the unlimited ocean of mind into which the ego has been merged, to become a part thereof.

In order to gain the dominion that has been promised him, man must understand God's laws and be able to work in harmony with them. The dominion will not be given to man until he is merged into, or has become one with the All-Mind,—in the image and likeness of which he was created,—and is perfect, even as the pattern after which he was formed is perfect. The finite mind will then have become almost infinite. This statement may appear absurd to those who are not conscious instruments in God's hands, but those dear children who have awakened to a realization of the Father's boundless love, will readily perceive the truth of it. The union

of Father and son ultimates man's earthly existence, and his sphere of service will continue to be among men until that union is completed. This state of oneness will sooner or later be reached by all souls; if not in this incarnation, then at some future period of existence.

When my readers consider that every earthly tie must be severed, every human hope and desire renounced, before the goal can be reached, they will have a faint conception of how many trials must be endured, how many victories must be won, before immortality, "the pearl of great price," will have been found. They will readily perceive that few are to be united with God in this age. In order to become united and one with our heavenly Father, it is necessary to make an absolute renunciation of self. It will be utterly impossible for the proud ones of earth to fulfill this requirement; yet, cost what it may, it must be done: God's laws are unchangeable, our fondest hopes must be surrendered, in order to gain the guidance of the Spirit: our dedication to God must be complete. If we have given ourselves to him, we are no longer our own, and must place ourselves in his hands to be molded as the potter does the clay. Dear friends, you may trust God: rest assured that he knows your needs much better than you know them yourself.

There are many now on earth who claim to have the guidance of God, yet who have not surrendered all earthly pleasures and desires. The guidance that they have, cannot, therefore, be that of the Spirit, but must be the promptings of their own ego,—promptings which are always colored by the desires of the heart. Such guidance is misleading, and frequently brings disaster and distress. No one can obtain the guidance of God unless he complies with the laws of God, and these laws are not changed to suit the understanding of different individuals. God will not use us as his instrument unless we give ourselves freely. The mind must be placed in order, before divine sonship can be attained. The Spirit will not manifest through a disordered brain.

All students of spiritual law agree that the law of "use" underlies every department of nature. If this be true, then it must necessarily follow that man was created to serve a definite

purpose. It also follows that, being created by an all-wise and loving Father, man must possess the powers requisite to the performance of the work which he was destined to ultimate. As we find man in this our age and generation, he neither knows his use in the great workshop of the Infinite, nor is he acquainted with the laws which are absolutely necessary to handle in order that all may work together in perfect harmony in the development of the race. The fact that man is, as a whole, utterly ignorant of his birthright, proves that our race is still in its childhood. There are, however, souls now on earth, who realize the importance of knowing, and to these and these alone are God's messages intelligible.

We are told by those who have reached the at-one-ment with the Spirit, that man was created in the image of God, and as God is mind, it then follows that the image and likeness in which he was created is his ability to use the powers of the Infinite. God being formless, the image could not possess hands, arms, and physical, or material form, for God possesses none of these. If the image possessed mind, then it follows that man does not obtain the fullness of the likeness until he can understand and use his God powers. It does not follow that because man has the ability to think and reason, he has come to an understanding of mind,—far from it. He does not obtain the dominion until he reaches the high altitude of attainment in which he becomes one with the Father. It is only at this height of spiritual greatness that man is able to work as the Father works,—creating from the ocean of life, by the power of mind. Before man can reach this high state of spiritual unfoldment, he must realize that all there is of him, all that goes to make him a living, conscious entity, is mind. The physical body is nothing more or less than an animated lump of clay, fashioned and held in form by the interior workings of the individual who inhabits it. It is so constructed that it represents,—if it is in order and under the control of law,—a perfectly formed thought, in harmony with and expresser of a principle.

## FRAGMENTS OF THOUGHT.

BY CHAS. B. RIGGS, M. D.

### PREFACE.

Read all of the Fifth Chapter of St. Matthew. 1. Be charitable. 2. Be positive. 3. Say but little, choose your words well. 4. Assume the role of a stoic. 5. Close the door of sympathy. 6. Explain your position frankly. 7. Make no statements that can be successfully disputed. 8. Argue with no one for argument's sake. 9. State the facts and excuse yourself. 10. When facts will not be accepted by your auditors decline to divulge the secrets. 11. Be ever ready to feed the hungry soul, but do not gluttonize it. 12. Say nothing about the Esoteric Fraternity, except to some earnest soul who is seeking a haven of seclusion. 13. Keep your own counsel regarding your future relations with the Esoteric Fraternity. 14. Let the Spirit guide you "in all things whatsoever you do."

"Bring forth therefore fruits meet for repentance" (Matt. III. 8), for "ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

"Wherefore by their fruits ye shall know them.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. VII. 16-21.

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In attempting to live the Esoteric Life—a life of regeneration modeled after the footsteps and teachings of Jesus the Christ—the neophyte needs a well balanced mind to guide his acts and to govern his thoughts and words; without which he is like a ship on a troubled sea, manned by inferior seamen. He will be cast first to the right, then to the left; now on the mountain crest of prosperity, then into the deep chasm of adversity; and thus is he forced to battle with conditions, both

pro and con, which exhaust all his powers for progress, because of his inability to maintain in mental equilibrium a happy mean between the two extremes. The life of the neophyte is made miserable, not so much by the acts of others as by his own acts. When coming in contact with certain influences, he starts off on a tangent, and before stopping to reckon his position on the great sea of life, we find he has drifted many degrees out of his true course; and to get back into the straight and narrow way, requires great effort, beset with deep sorrow and severe suffering.

Knowledge of the qualities of human character seems to be the qualification more often lacking than all others, in the would-be disciple of the "meek and lowly" One. To fail to grasp, during the first moments, the kind and quality of character thus met, leaves the neophyte exposed to the attacks of adversaries; and, unless the Holy Ones are present to exercise a protecting care over him, he will falter in his efforts, and will make fatal mistakes which will lead to almost endless suffering and sorrow. Then to make his voyage a comparatively quiet and harmonious one, but none the less effectual, requires the possession of an abundance of tact. The neophyte must be extremely cautious in every thought, word, and act: for no finite mind is capable of measuring the effects, nor of foreseeing the consequences of the most common occurrence. Therefore to be able, under any and all circumstances, to do only that which will result in good, first, last, and always, necessitates an absolute surrender of all he has, of all he is, and of all he ever hopes to be, to the God of the Universe. He (the neophyte) must have but one object in view,—to do the will of the Infinite. To be able to do this, he must cultivate a spirit of true devotion, of sincere confidence, and of patience bristling with the expectancy of a devout soul.

Before the neophyte has attained that degree of unfoldment which will enable him absolutely to sever his connections with the plain of generation, he is constantly in more or less intimate relations with those who still cling to the earthly order of things; and this is infinitely wise in its ultimates, for it is the school in which his stability of character and latent will pow-

ers are thoroughly tested. All this preliminary culture is absolutely necessary, for when the ponderous door of the Fourth Degree creaks on its hinges to usher him into the mystic realms beyond, he steps into an unknown land, the limitations of which are boundless, and from which there is no door of exit. Here the neophyte finds conditions of such a character that, unless fully prepared to receive them, utter destruction would immediately ensue. Therefore it is readily seen how great is the importance of fully mastering these primary lessons, previous to entering into the higher studies.

In order to fully appreciate what the neophyte has attained when he is master of all he surveys, let us consider some of the conditions and trials that beset those who dare to tread the "Narrow Way." As previously stated, the neophyte himself, because of imperfect knowledge of the forces and laws of nature, causes much of the persecution with which he meets. While this statement is literally true, yet the fact still remains, that if all extraneous and opposing forces were withheld, by far the greater portion of his own acts would not be called forth. Such a condition would seem, at first thought, to be ideal, but it is only apparently so; without these venomous stings and blighting influences to compel him to remain under cover, to cultivate caution and will power, to force an abiding trust in the guiding hand of the Infinite Father, he would go off chasing phantoms which ere long would result in total destruction. Were these opposing forces removed from his path, the neophyte would become neglectful, slothful, would be much like the sluggard's garden,—the weeds of idleness would choke out the golden grain of perseverance.

Then it seems self-evident that these hideous monsters are but friends in disguise, and that the neophyte will consider them such when he is unfolded sufficiently to recognize "the power behind the throne." By persistent effort he gains strength, by persistent desire he gains spirituality; consequently, effort and desire are foundation-stones upon which true soul-growth depends. Were it not that the thorns of adversity are continuously prodding the neophyte under the ribs, he would cease to make further attainments; for there would be nothing

to overcome, the necessity for persistent effort and desire would have ceased. It is the overcoming that makes the master; for the Holy One said to Jobn, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. xxi. 7.

To become proof against all earthly ties, emotions, and psychic influences, the neophyte must close the door of sympathy, and hold it shut with a firm grip; he must become a stoic in every sense of the word. Sympathy is the great highway by which the adversary, in his innumerable forms, gains admission to the soul. It will be found necessary to keep a vigilant watch on this weak point in his nature; for the moment he relaxes his hold upon the door to his emotions, open it will fly without his bidding; when, shorn of the most effectual means for self-defence, he is exposed to all manner of virulence. Under such circumstances, the wise thing to do is to make a speedy and masterly retreat, taking necessary precautions to keep the rear under cover. On reaching a haven of safety, he needs to reorganize his panic stricken forces into an orderly whole, bringing each faculty under the generalship of a firm, intelligent will, and thus he will eventually vanquish all opposition.

The neophyte often meets those who are curious to know what is the occasion for his—to them—peculiar actions, and others, who, in a very subtle manner, endeavor "to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Gal. ii. 4). Under such circumstances the neophyte should make a frank but firm statement, taking special precautions not to say anything that would bring the moral and spiritual status of himself and the cause he represents into disrepute. Such occasions are golden opportunities to demonstrate to a gainsaying world, the high moral and spiritual character which resides within himself. When stating his position, there is a proneness on the part of the neophyte to try to convince all with whom he comes in contact, that his doctrine is the only true one: thus he lays himself open to criticism, and is forced to argue the points upon which his doctrine conflicts with the one generally accepted. Such a



course is but folly, and will lead to inharmony and misunderstanding, thereby resulting in more harm than good to the cause. To argue with no one for argument's sake, is the only safe method: state the facts and excuse yourself, for too much conversation tends to confuse those who may be ready to accept the truth if clearly put.

Owing to preconceived ideas, many of the neophyte's auditors will not accept facts, in such cases he should make all statements well guarded, always declining to divulge the secrets, "because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (Matt. XIII. 11. Read all of the chapter.) Should the neophyte thoughtlessly place within their hands the knowledge he has obtained, it might cause their speedy destruction, because of imperfect knowledge of its proper uses. Then he would be in the same predicament as was Cain when he asked Yahveh, "Am I my brother's keeper?" and therefore the great importance attached to the old proverb, "A still tongue maketh a wise head." Occasionally the neophyte will meet those who can hear a golden tæcin in, "He that hath an ear, let him hear what the Spirit saith" (Rev. II. 7): to such let him give of such food as seems best adapted to their present needs; but he must be very careful that he do not glutonize them, and thereby turn them against the truth. Great discrimination must be exercised in spreading these new truths; for if placed in the hands of those who are antagonistic to the doctrine, these people will become most formidable foes to its steady growth; and this might be the means of keeping many grand souls out of the thought, through whom great blessings could be showered on the great body of struggling humanity. God, in his infinite wisdom, is amply able to strike down all barriers, and to shape the ends of men so as to have his plans mature at the allotted time; yet if the neophyte labors in harmony with him in all the details of this great work, how much greater will be the blessings both to himself and to suffering humanity!

When the neophyte first gains possession of these truths, he becomes enthusiastic. Along with the Esoteric doctrine he learns of the Esoteric Fraternity; this he imagines to be an

ideal place in which to rest from the struggles of the business world, and in which to find congenial companionship, with nothing to do but to enjoy life in its immensity, its cares, trials and anxieties being far removed. Elated over the prospect of realizing such a delightful condition, he becomes indiscreet,—becomes “drunken on new wine,” as it were. While in this attitude of mind, he builds conditions that will lead to no end of anguish and self-accusation, and his adversaries aid him in heaping every conceivable burden upon his already over-burdened soul. It is a sorrowful thing to contemplate, but it seems that some souls must pass through just such experiences in order to develop will and soul powers sufficient to withstand the greater trials which they will meet farther on in their pilgrimage. God knows best their needs, and will place each one in conditions which will bring the desired results. However, the neophyte is left to choose his own course,—a course that often brings upon him much suffering which the loving Father does not design for him; and herein is a sphere for the use of the powers of discrimination, caution, and charity. Jesus said, “The way of the transgressor is hard,” and he who falters by the wayside must evidently suffer the penalty attached to such a sinful course; but when laboring under such remorseful pangs, by turning his face again to the Infinite One, in humbleness of spirit and loving supplication, much of the burden will be lifted, and he will be strengthened.

As the neophyte quietly progresses, attending strictly to the Master's work of preparing his body for the Great Inheritance, there will be those who will ply him with questions in every conceivable way, in order to ascertain his future expectations. This is a pitfall that but few succeed in escaping, and those who fall therein have all manner of psychisms thrust at them. There seems to be but one way to shun this subtle snare; that is, to absolutely refuse to express his thoughts regarding the future, relying wholly in the guidance of the Spirit, and always expressing himself as relying confidently in the wisdom of that Power: thus he will keep them “nonplussed,” and will escape a multitude of perplexities. Indeed, it is a great mistake and a hinderance to progress, to become enthusiastic on the Fraternity

movement,—far better have an antipathy to such a condition when first coming into the Esoteric thought; for as time goes on, and as development progresses, conditions will have so changed that he will find it very necessary to go into seclusion. Then the Esoteric Fraternity becomes of use to him, and can be utilized to a good purpose.

When he fully comprehends how stupendous is his undertaking, with its colossal riches, barriers will melt into utter insignificance: he can then fully appreciate the precious gems Peter had in mind when he said, "Above all things have fervent charity among yourselves; for charity covers a multitude of sins." I. Peter iv. 8. Charity is the outward expression of the harmonizing essence of Divine Love, which should permeate the entire being. It is the impulse that actuates the neophyte to put into effect. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. vii. 12), and, "Thou shalt love thy neighbor as thyself" (Matt. xxii. 39). When the neophyte is sufficiently unfolded to recognize the good in all, he will have assumed responsibilities with God and his fellow man, that, previously, he had not heard of, nor dreamed of; he will be placed in the position where it becomes absolutely necessary to overcome evil by doing good; he will be able to "accept gracefully the inevitable," in absolute submissiveness to the Spirit, and with perfect confidence in the protecting care of the loving Father. He will have created an atmosphere as invulnerable to the malignant epithets and vile scoffings of a selfish, heartless world, as is a twenty-seven-inch nickel-steel armorplate, to the gentler impressions of "grape and canister;" in other words, he will become so positive to all adverse influences, that they will melt away like snow before an April sun; yet will he be so gentle and meek that not a tremor of anger will ripple his placid mind, nor the merest scintillation of evil escape his lips; he will stand forth as a mighty pillar in the realms of light and life, a precious jewel in the great white throne of God.

In preparing himself for the final realization of such dazzling ultimates, the neophyte meets many perplexities which, in his unsettled and uncertain state, become very vexatious, and too often

lead him into the very conditions he is endeavoring to overcome. Under such circumstances, he has an opportunity of bringing into use all the tact and charity at his command, and of placing an abiding trust in the wisdom of the Infinite One. The neophyte will learn, sooner or later, that it is the details, little acts, which are placed to his credit. The grand acts are never performed except in the imagination of some visionary,—the opportunity for such never appears: greatness is simplicity simplified. The great, the grand, the glorious, always begins and ends with discharging the simplest duties; and the sooner the neophyte recognizes this one fact, and is content to do "just for to-day" that to which duty calls him, the more harmonious will be his journey up the rugged mount of attainment.

The neophyte soon learns that it is not a multiplicity of words, nor a multitude of acts, that are really helpful to him, but that it is that deep, interior, solemn, thoughtful attitude of mind, maintained under all circumstances, which is effectual for good, and which commands respect even from his enemies. He soon learns that the part of valor is few words well chosen, few acts well calculated. The light, flimsy frivolities of a sensuous life exhaust the finer life essences and debauch the character.

This is a life of character building; the spiritual attainments will be relative to the quality of character thus produced. Mr. Emerson defines character thus: "This is that which we call character,—a reserve force (matured soul) which acts directly by presence, and without means. It is conceived of as a certain undemonstrable force, a Familiar or Genius (a conscious soul), by whose impulses the man is guided (through the Spirit), but whose causes he cannot impart; which is company for him, so that such men are often solitary (alone with God), or if they chance to be social, do not need society but can entertain themselves (with God) alone." See "Essay on Character."

Thus it will be seen that it is not the constant chatter of thoughtless words, nor the frequent outbursts of hilarious mirth, nor the bowing in humble obeisance to the approving smiles of the gentler sex, nor catering to the plaudits of a sensuous public—Oh no, it is not these—that give prestige and hold in awe,

while he is present, those oracles of the devil, but it is the demeanor of saint or a Christ, an angel or a god. Read Proverbs, xxii. 1-12; xxiii; xxiv. 1-10; xxv. 2-12, 21-28. Read before *The Biological Society of Toledo, Ohio.* April, 24, 1897-

## MUSINGS.

### A REVERY.

When day fades into evening and evening into night,  
 My soul basks in the quiet of the moon's celestial light;  
 Life slowly lifts her curtain from the mystical unseen,  
 And thoughts translate her meaning with conception clear and keen.

They leap the narrow precincts of the fettered, finite brain,  
 To scale the azure spaces in a swiftly moving train;  
 They learn the love and wisdom of Omnipotent design,  
 And read transcending promise where the circling planets shine.

They hear prophetic whispers from the infinite unknown;  
 They see hope's errant pictures into full fruition grown;  
 They feel the inward throbbing of an aspiration high,  
 And weave majestic visions in the star-encrusted sky.

They clasp their cherished idols in a holier embrace,  
 And rise to nobler service for the plodding human-race;  
 They catch the gracious fervor of God's philanthropic plan,  
 As they poise in contemplation, nature's mystery to scan.

And thus my mind expanding, leads her reason to and fro,  
 To explore Deific problems and their subtle truths to show;  
 Till my heart grows faint with longing, and my spirit, rapture-fraught,  
 Finds the portent of creation through the ministry of thought;

Till my being feels the rhythm of a happiness intense,  
 And my vision sees the justice of eternal recompense;  
 Till enchantment steals upon me, and my reason folds her wings  
 In a lethargy delicious, lost to sublunary things.

PAUL AVENEL.

With a pure heart and perfect trust in God, we have within us, those elements of order, harmony, and precision, which should be carefully nursed and brought into external use. It blossoms forth under the same law as that governing the flowery kingdom, where inspiration is so freely though quietly given, to awaken those latent desires in others, to live purer, nobler, and grander lives.

## IS IT I?

BY F. S. CHANDLER.

"Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame." I. Cor. xv. 34.

Paul seems to have expressed a most vital truth in the above extract from his epistle to the Corinthians, and which also serves in this our day to remind the Esoteric student that it is full time we realize the grave importance of the Covenant relation we bear to God, and the necessity for a diligent observance of the law in every particular. It is not enough that we pray with our lips and labor with our hands, but we must enter into the spirit of things: take possession of the Spirit of God, and move steadily forward with the bold, fearless determination of one who has laid hold upon something tangible and is proceeding to accomplish certain results, regardless of opposition.

So many of our people seem unable to grasp the idea that in becoming a party to this new Covenant, God is at once our power just to whatever extent we are able to recognize and utilize Him within ourselves. When we took that name "Yahveh," we ceased to consider the promise that He would be our power, but rather understood that HE IS OUR POWER; and just to whatever extent we become conscious of the fact, we co-operate with that Spirit wherever we find it working to the desired end of bringing about the kingdom upon earth. Here we "awake to righteousness," childlike faith and trust, "and sin not," because the Father is in and of us forevermore.

Can you not see that you are without the knowledge of God if you have not actually taken his Spirit as henceforth your guide and inner monitor? Therefore when you, who have had the advantage of these Esoteric teachings for so many years, still plunge about in the various forms of cold intellectual effort, physical suffering and despondency, is it not a shame and a disgrace to these truths you profess?

Dear brother and sister, "wake up," bestir yourselves, at once get into the order of that Spirit, and move in accordance with its promptings just as resolutely as all other bodies impregnated with that Divine essence, as true it is that "since the beginning of the world, men have not heard, nor perceived by the ear, neither hath eye seen, O God, besides thee, what he hath prepared for him that waiteth for him."

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### GOD'S APPOINTMENTS.

This thing on which thy heart was set, this thing that cannot be.  
 This weary disappointing day, that dawns, my friend, for thee, —  
 He comforted; God knoweth best, the God whose name is Love,  
 Whose tender care is evermore our passing lives above.  
 He sends the disappointment? Well, then, take it from His hand.  
 Shall God's appointment seem less good than what thyself had planned?

'Twas in thy mind to go abroad. He bids thee stay at home.  
 Oh! happy home; thrice happy if to it thy guest He come!  
 'Twas in thy mind thy friend to see. The Lord says, "Nay, not yet."  
 Be confident; the meeting time thy Lord will not forget.

'Twas in thy mind to work for Him. His will is: "Child, sit still."  
 And surely 'tis thy blessedness to mind the Master's will.  
 Accept thy disappointment, friend, thy gift from God's own hand,  
 Shall God's appointment seem less good than what thyself had planned?

So, day by day and step by step, sustain thy failing strength;  
 From strength to strength, indeed, go on through all the journey's length.  
 God bids thee tarry now and then; forbear the weak complaint;  
 God's leisure brings the weary rest, and cordial gives the faint.

God bids thee labor, and the place is thick with thorn and brier;  
 But He will share the hardest task, until He calls thee higher.  
 So take each disappointment, friend; 'tis at thy Lord's command!  
 Shall God's appointment seem less good than what thyself had planned?

—M. E. SANGSTER.

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"The eternal verities, from where I stand  
 Loom up like mountains, beautiful and grand;  
 Henceforth I fear not, for I plainly see  
 All things are safe and will forever be.  
 All things are good and will forever be—  
 Thanks be to God, who gives me this to see."

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"Saints work in silence; sinners make a good deal of noise."

## THE STATUTES OF LIFE.

BY W. P. PYLE.

“With all thy getting, get understanding.” Proverbs iv. 7.

Perhaps at no time in the world's history have the people so fully, as at the present, turned from tradition and orthodoxy, and demanded demonstrable facts as the basis of their beliefs. The experiences of the past have begotten in man a perception of the value of knowledge, and he demands to know. The teaching received from his parents and his spiritual advisers, he no longer accepts without question; and, instead of religious teachings filled with unsubstantiated assertions, he demands demonstrable facts, he wants substantial reasons.

This spirit of inquiry which dares to question concerning sacred things, which asks proof even from father, mother, and church, is indeed a cause for rejoicing,—not to those who have dogma or theory to uphold, but to those whose only desire is that truth may be paramount. It is a sign of a brighter time coming, even though it portends for the immediate future still greater darkness, because of the uncertainty caused by letting go of the fancied security of false hopes.

Perhaps when questioned as to his religious beliefs, the ordinary man, if he has any, will answer, “I believe nothing but the truth,” or “Our religion teaches nothing but the truth,” and he feels that he is perfectly secure in his position. But those who pose as teachers to that class of minds who demand provable facts, statements backed by reasons which may not be easily set aside by the candid thinker, must come to his hearers with exposition of laws which they may prove in their experience. Observing the universality of law in nature, some have asserted that they believe in nature, thus, in a crude way, expressing the thought that belief can only rest upon demonstrable facts; and the path to knowledge evidently lies closer to such than to those who believe simply upon the authority of the teacher.

Bible students have doubtless observed that, throughout the Old Testament Scriptures, there is seldom a reason given for a



command to do this, or to abstain from that, save that it is a charge from God: and it is, therefore, evident that the people who received those commands belonged to an age in which development was not beyond that of childhood,—the period when the parent demands unquestioning and unreasoning obedience, because of lack of capacity to understand reasons, if given.

But when our Lord came, we find an effort to give the people reasons; to show that commands given were not in any sense arbitrary, but that they were the expression, in the simplest language, of the laws which affect man's life, or of the methods by which such laws are obeyed and their benefits received, that thus knowledge may be gained for future application. For instance, when the Master taught that, "if ye forgive not men their trespasses, neither will your Father forgive your trespass," he enunciated a law of man's nature as absolute in its operation as the law of gravity. This effort manifested throughout the New Testament to express the law relating to the subject in hand, as a law, is very like a teacher giving the scholar the necessary rule in arithmetic, that experimentally he may work out the task for himself.

But not only has the time of childhood, with its unquestioning obedience to apparently arbitrary authority, passed away, but, for the Esoteric student, the school-time of theoretical application has also passed: we begin to stand as men and women, knowing and applying laws and methods for the attainment of well defined results; and, like the young mind after it has left school, we must add to our store of knowledge by observation and experience. We will thus gain acquaintance with fact after fact, and law after law; "for," as the prophet says, "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little," until in time to come knowledge will be perfect, and understanding complete.

The laws given through Moses to the Hebrews were the simplest expression of the laws governing man's life,—laws with which he is brought in daily contact: and when, in stating these laws, Moses said, "God said, Ye shall do thus," or "Ye shall not do this," it matters little whether a mighty Intelligence descended from the unknown and communicated this knowledge to him by word of mouth, whether he inspired it by applying the law of inspiration, whether he gained it by bitter

experience, or whether he learned it from the Egyptians: in the commands given he made statement of the laws of man's being, laws in daily operation, and which we are able to break to our hurt, or observe to our benefit. So we feel safe in saying that they are the laws of the Mind which sustains the earth and man,—they are God's law; and we who are striving to know and do his will must constantly seek to know the laws and methods involved.

The questions, "What must we do?" and "How must it be done?" "What is the law governing this?" "What is the cause of that?" are ones which must often arise in the mind which seeks to know what the Father is doing that it may do likewise. We should know what we are doing and how it is done, since, if we would work effectively, we must work understandingly; therefore these words of Proverbs (IV. 5-7) apply very strongly to us: "Get wisdom, get understanding: forget it not. \* \* \* Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding."

Turning to the first Psalm, we find that its writer understood that if man would be successful, he must live in accordance with the laws pertaining to his sphere of action. The words, "Blessed (happy) is the man that walketh not in the counsel of the ungodly: \* \* \* but his delight is in the law of the Lord; and in his law doth he meditate day and night," show us that the Psalmist's idea of a godly man is one who recognizes the universality of law, and, consequently, the Lawgiver, and who also recognizes the necessity of learning the laws of life, in order that he may apply them to his daily actions.

Concerning the man who makes God's laws a continual study (implying also that he perceives their value and the wisdom of applying them when learned) the Psalmist writes: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." This signifies that, by turning his careful attention toward the laws governing his life and conduct in relation to his surroundings, a man may learn, and, in all his efforts, apply these laws, so that he will always succeed because of a course of action in harmony with the law which is the will of the Lawgiver; for the words,

"Whatsoever he doeth shall prosper," leave no room for failure. And indeed this appears a self-evident truth; for certain it is that, of several persons attempting separately to do a certain thing, the one who knows the law pertaining thereto, or, if you please, the one who knows how, is the one who succeeds.

Indeed, throughout the whole Bible, behind and interior to the simple arbitrary commands given, is to be observed the idea of obedience to law,—law whose potency may be learned by observing the result of action in accordance with or even contrary to its requirements. The statement that "there is no peace to the wicked," is in line with this thought; for the wicked man is one who continually acts from the selfish impulses of his nature,—impulses which are at variance with the law of peace, which can only be kept by regarding the harmony of the whole.

We sometimes hear the question, "Is life worth living?" which receives an answer in accordance with the feelings of the one who answers; but if life is not worth living, the Creator made a mistake in his work. In Sir Edwin Arnold's "Light of Asia," Siddartha asks,

"How can it be that Brahm  
Would make a world and keep it miserable,  
Since, if, all-powerful, he leaves it so,  
He is not good, and if not all-powerful,  
• He is not God?"

This thought in its various forms has troubled many. However, Siddartha afterwards solved the problem and said to the people, "Ye suffer from yourselves." And so, by a careful consideration of the commands given in the Bible, we learn that we suffer because of having broken some law,—not, indeed, an arbitrary law of Moses, or any other man, but a law of life; and there are few, if any, of the laws with which we have to deal to-day, that are not contained in the Bible, or at least the command to live in accordance with them may be found there.

As we suffer we learn to carefully consider the cause of our suffering, and as we perceive the law the breaking of which has caused our unhappiness, and knowing that we cannot change that law, we bring ourselves into harmony with it. As we thus begin to live in harmony with the laws of being, we find that, first, life becomes peaceful, because, by ceasing to strive

against God's will as expressed in his laws, we are entering his rest; and then life merges into a perpetual joy, as, by coming into harmony with God's laws, we come into harmony with his own life.

Doubtless it was a perception of this truth that caused the prophet to write: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness: those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those (ways, or laws) is continuance, and we shall be saved." Isa. LXIV. 4, 5. It is, therefore, only by learning, and living in harmony with God's laws, which are the expression of his will, that we can be saved from the sufferings and miseries of life. The Creative Mind made no mistake in making man, and men err when they say that "life is not worth living," unless they refer to a life of rebellion against the laws of life.

It is because of this rebellion (through ignorance) against the laws of life, that they have so little life; and it is this condition which makes them feel that it is not worth living. When Jesus, our Elder Brother, was here, he said, "I came that ye might have life, and that ye might have it more abundantly." He was so full of life that the sick were healed by his touch, and his words are an emphatic declaration that life is worth living; we observe, moreover, that his efforts were directed toward teaching men the laws of true living.

When we have learned and when we live in harmony with those laws he came to teach, and concerning which Moses and the prophets wrote,—and we can learn them only by meditating upon them continually,—then shall "the tabernacle of God be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

We feel safe in assuming that in the church there is not one person in ten thousand who believes that man will no longer be subject to death, when, through persistent effort to know them, he gains a knowledge of God's laws and applies them; but

such is the plain statement of the Bible which they pretend to believe. The idea of dying and going to heaven is so firmly fixed in the minds of the people, that they are slow to believe that everything that man is to have or become is the result of action in conformity to law, and that, until he learns the laws of life and keeps them, he must die; that when that knowledge is gained and harmony established and maintained, life will be continuous.

The commands given to man in the Bible are "the statutes of life." In Ezekiel xxxiii. 15, we read the words of the Spirit through the mouth of his prophet: "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die."

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### INFINITE SPIRIT.

O Thou who art the enclosure and boundary of all Being ;  
 Thou whose sea laps the shores of all worlds ;  
 Thou who art the Beginning and End ;  
 Thou who containest the vast scheme of Kosmic Order ;  
 Who art the vibrant source of all life  
 That breaks musically on the World-shores ;  
 Thou who art the music of the sunbeam ;  
 The quick dart of the star-ray ;  
 The silent, permeating, all-confining Law ;  
 Thou who dost put on Space and Time as the garment of thy Infinity ;  
 Thou life, light, motion, Soul of the Kosmic web  
 Which thou weavest out of thy Self-hood ;  
 Speak, and reveal to my soul the mystery of her being !  
 " Out of Me, by Law proceeding,  
 To the rhythmic march of spheral music,  
 The soul comes forth to join the choir of life ;  
 Glad and lightsome is the song of life,  
 Swelling from sphere to sphere ;  
 In joyous melody roll the stars,  
 And the choiring spheres sing aye to Me."

SOLON LAUER.

## THE EVERLASTING COVENANT.

BY H. E. BUTLER.

### PREFACE.

This being the closing number of Vol. X. of *The Esoteric*, we deem it wise to avoid continuing into the next volume the series of articles on the covenant, as they are of too great importance to be divided between two volumes. The last commandments inculcate the most vital and practical morality, but we have not thought it best, in considering them, to enter into details, as it is our desire to suggest thought rather than to think for the people.

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### FIFTH COMMANDMENT.

“Honor thy father and thy mother; that thy days may be long upon the land which Yahveh thy God giveth thee.”

This commandment, like the one in relation to the sabbath day, had a special bearing upon the social and domestic life of the Israelites in their generations; and, also, its importance as one of the essentials of our present generation is recognized by all. But it has a meaning and signification beyond mere family ties, and the observance of it which was necessary during God's care and leading of the house of Israel: it laid the foundation for the accomplishment of the purpose which God purposed in the seed of Abraham; for there is no doubt that God works by the laws which he has made. The farmer, in the raising of his stock, takes advantage of the law called evolution,—he always chooses the highest and finest specimens from which to obtain his increase; and, when he said that he “called Abraham alone and blessed him,” God was not less wise than man.

To honor the father and mother, is to obey their precepts; and among the precepts given by Abraham to his children was the command that they should not intermarry with other nationalities; that is, that his race should not degenerate through being intermingled with the lower races.

This command is paralleled by the word of God through Isaiah (LI. 1, 2): “Harken to me, ye that follow after righteous-

ness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him."

This is quite a remarkable passage: God begins by saying, "Harken to me, ye that follow after righteousness." Righteousness is obedience to the law, while sin is its transgression. By the words "Harken to me," he emphasizes or calls special attention to what he is about to say, and then he refers to a particular class; namely, those who are seeking to do right, in other words, to know the will of God that they may do it.—they that pursue righteousness. Therefore, in calling such, and only such, this text has a specific bearing upon the life of righteousness.

Some versions of the last verse read: "He was one when I called him, and I blessed him, and I increased him:" and the third verse, as if beginning with the same thought in the same connection, says, "Yea, Yahveh hath comforted Zion; he hath comforted all her ruins." Thus it is apparent that, when God speaks of Abraham, he does not refer to the one man only, but the reference is also to all the posterity of Abraham. We are told that Abraham believed God and that it was "accounted to him for righteousness," and so will belief in the promises of God be accounted to all his children.

At the present time the eyes of the Christian world are turned away from our fathers: they do not believe that God has been faithful in carrying out his promise to Abraham, Isaac, and Jacob, and to his promises to Israel, through the mouth of all his holy prophets. The teachers of the day ignorantly avail themselves of the words of the apostle when he speaks of the natural branches that were broken off that we might be grafted in. They say that because Israel sinned and have rebelled against God, he has cast them off forever, and has turned to the Gentiles: and, therefore, that all the promises made to Israel have been transferred to a people who are not the seed of Abraham.

There is no authority whatever for this statement. If the branch of a tree be broken off and another grafted in, that

branch only lives as it is sustained by the vitality of the original trunk. Now, the people who are seeking righteousness at the present day, ignore the fountain and source of their existence, and the Lord by his prophet would emphasize the words, "Honor thy father and thy mother," by saying, "Look unto Abraham your father, and to Sarah that bare you;" that is to say, it is the duty of those who seek righteousness to recognize the fact,—which, during the last fifty years, God has caused to be made obvious to all that desire to know the truth,—that the Teutonic and Celtic races, which represent the present civilized world, "the Christian world," are none other than the literal children of Abraham, or, in the language of the Bible, they are Abraham and Sarah.

When we recognize this fact, then God's promises to Abraham and his children have a meaning for us, then the Old Testament Scriptures, so-called, have a vitality which they have lost to such an extent, that some of the Christian ministers contemplate setting them aside as obsolete. But the covenant comes forth from the ark of its covering with the immortal words, "Honor thy father and thy mother," and gives us an obvious reason for it,—"that thy days may be long upon the land which Yahveh thy God giveth thee." God's covenant with Israel covered the inheritance of the land, and those who take hold on his covenant must accept its conditions; otherwise, they are not the covenant people.

Because the Christian nations of the present day disregard the fact that they are the covenant people, they have no idea of ever being gathered together as a "holy nation," where the business of their lives will be to serve God day and night in the temple; and they say, as did Israel of old, "While we live, God has given us up to the curse (Gen. ii.) of earning our bread by the sweat of our brow, and when we die, we hope to go to heaven." And so, by means of this doctrine, all God's promises are made of none effect, and all his declared purposes are ignored.

When the subject of that great sermon in the mount is brought to them, even the most devout of the Christian churches frankly admit that they cannot live up to its requirements; and



when they read the words of the apostle who said, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James II. 10), they close their conscience, and emphatically declare, "If I do the best I can,"—and silently, as a reserve thought, "convenient for my purposes,—"God will not condemn me for not having done better." Are these they who follow after righteousness? Most certainly not: they are those who follow the desires of their own hearts. They may honor their father, and their grandfathers, but they have no idea of honoring the true father whom Yahveh hath honored, and upon whose possessions all their future hopes depend.

Thus the whole of God's plan and purpose, the whole plan of salvation, is set aside as a thing that is abrogated; and many into whose hands these lines fall will toss them aside and say, "I am not under law—that is the old law; I am under grace." But you are not under the favor of God unless you are in the line of his covenant; for what "God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him" (Ecc. III. 14)..

Therefore none of the purposes of the conditions of the covenant that he made with Abraham our father are changed in the slightest degree: and unless we accept and honor our father and mother, Abraham and Sarah, by accepting the covenant conditions that God made with his people, we have no part with their posterity, neither has the Bible nor any of its teachings, from Genesis to Revelation, anything for us. Unless, peradventure, we are a graft into the Israelitish tree, we have no right to a claim in any department of the Lord's teachings; and if we are grafted into that tree, we must partake of all its vitality, which is found in God's covenant to Abraham and his people. If we refuse that vitality, we become as the branch that is dried and broken off.\*

\* During the past fifty years, several complete and exhaustive works have been written proving our Israelitish origin, beyond all reasonable doubt, and several papers are now being published in the interest of this thought; so that there is no excuse for any one violating this article of the covenant, if he is earnestly following after truth and righteousness; notwithstanding this, it is well known that it is a dishonor in the eyes of the Christian world to be an Israelite. Thus, in the most literal manner, they are violating this commandment.

Another phase of the honoring of our father and mother is found in that family relation which must be established and permanently exist in the new covenant order. When God has gathered his people together, that he may build his house of living stones fitted and framed together, then must we remember that we are brothers and sisters of one family, then will Yahveh our God appear as our Father.

## SIXTH COMMANDMENT.

"Thou shalt not kill."

John explains this commandment by saying, "Whosoever hateth his brother is a murderer" I. John III. 15. Unkind and harsh words kill the vitality of the soul, and destroy all consciousness of the Spirit; and when the time comes that we feel the minds of those around us, which many do, an unkind thought has a tendency to kill.

## SEVENTH COMMANDMENT.

"Thou shalt not commit adultery."

Jesus said, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Matt. v. 28. The slightest desire, even though it may be suppressed, or overcome through the fear of law, is a violation of this commandment. Again, we may "commit adultery" in the mental and soul consciousness by adulterating God's truth, his law, and his word, with our own imaginations and desires; and, moreover, we may adulterate ourselves and our neighbors with the death-dealing influences of a corrupt life. God, by his prophet, accused Israel of committing adultery "with stocks and stones;" and if there was ever a time when the people committed adultery with the material conditions of the world, it is at the present, day.

## EIGHTH COMMANDMENT.

"Thou shalt not steal."

The literal violation of this commandment is common, even among professed Christians. Creeping into one's house under cover of darkness, and taking away one's goods, is not the only manner of stealing; but the various ways of obtaining money, property etc., by stealth and deception in what are called legiti-

mate business dealings, are all designated by this commandment as stealing. The oppression of the poor, in order to obtain the value of his labors without proper compensation, is the worst phase of stealing. Stealing is like lying,—it belongs to the same family in that it propagates its kind with wonderful rapidity: the first act demands several others, and these, in turn, a multitude of similiar offences. In this way stealing has grown and multiplied until the systems of the whole world have become one gigantic scheme of theft; and now, in its maturity, it is even taking the form of bold robbery,—“Christian nations” uniting to rob other Christian nations. He who would keep the covenant must look carefully into the experiences of every-day life, or he will break this commandment many times daily.

#### NINTH COMMANDMENT.

“Thou shalt not bear false witness against thy neighbor.”  
Again, this is not merely to go before a magistrate and violate the truth: but in every criticism of our neighbor, no matter how just it may appear from our standpoint, as well as in all discussing of individuals in ordinary conversation, false witness is almost invariably borne against the neighbor. Here, again, a carefully detailed analysis of all our words, yes, and of all our thoughts about others, is the only method of avoiding a violation of this commandment.

#### TENTH COMMANDMENT.

“Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.”

Every desire for the possession of the things that belong to another is covetousness. Any envious feeling that arises in the heart because of the superior position or advantages that another may enjoy, is one of the darkest phases of this covetousness. The earnest desire to have, to possess, more than enough to meet the necessities of our life to-day, is covetousness. Therefore the words of our Lord. “Give us this day our daily bread:” desires more than this are covetousness.

(Concluded.)

## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

This column is exclusively intended to aid in their attainments those who are studying Esoteric methods. We receive a great many letters from parties who are not subscribers, and who, we have reason to believe, are not especially interested in the Esoteric work; and, as our space is too limited to give more than a small number of the delineations asked for, we must exclude all but those whose names are found upon our subscription list, and members of their families, as that is our only means of discerning who is entitled to our time and to space in this column.

Alex. Roney. Apr. 11, 1864. 4. p. m. Philadelphia, Pa.

⊕ in ♉; ☽ in ♋; ☿ rising; ♁ in ♌; ♃ in ♉; ♀ in ♌; ♂ in ♌; ♁ in ♌; ♃ in ♌.

You are born in the sign Aries, with Saturn contributing its qualities to the inherent nature, which gives you a very orderly, constructive, and scientific mind. The polarity Gemini is the natural expression of the basic quality, Saturn, and Jupiter, and these govern the mind and soul qualities, giving a versatility of abilities. The body is characterized by Virgo rising, and is, therefore, the normal expression of Mars in Cancer and Venus in Leo. While this would be orderly and harmonious with the innate nature and character in the higher or regenerate life, in the generation I should judge it would tend to make you nervous, critical, dissatisfied, and dyspeptic, thus impoverishing the blood, and, consequently, the powers of mentality. For reaching the high goal of attainment, the work before you is to learn that important lesson taught by the Apostle Paul when he said, "Be content with such things as ye have," and to look for your satisfaction in your spiritual and mental attainments in the conquest of the regenerate life; for through it alone can you find peace of mind, health of body, and success in any department of life,—not but what you may be successful in a business way at your present age, but in the old order, your health will fail you. The time of your greatest danger is from the entrance of the moon into Aries, until it has passed through Gemini, and especially when it is on the line between Taurus and Gemini. It will be well to be on guard during Capricorn and Aquarius, and when any one of the above signs is rising.

A. C. Knapp. Oct. 2, 1864. Kingston, Ont. Canada.

⊕ in ♋; ☽ in ♋; ♁ in ♌; ♃ in ♉; ♀ in ♋; ♂ in ♋; ♁ in ♋; ♃ in ♋.

You are a man of two natures, which are in constant war, one with the other. You have beautiful ideals and excellent capacities domi-

nated by Uranus in the expression of your life sign. Saturn in Aries gives you a very orderly brain, and Jupiter in Gemini, excellent language. Thus far, all the planetary positions unite harmoniously to make you a man of superior abilities, enabling you, through psychic perception and inspiration, to perceive, put in order, and to give to the world, the most useful and exalted thought. The position of Mars, Venus, and Mercury, from the standpoint of generation, are constant adversaries, dragging you down through the power of the sensual; but if the organic qualities are high, or if you seek to live the regenerate life with all the strength of mind and will, they can be made to serve in giving added powers of mind and body. If you would reach the highest goal of human attainment, you must conquer, first, self-esteem; second, impulsiveness. These lower positions will also give you quite a struggle in conquering loss of life. The times of greatest danger are, when the moon is in Taurus, Libra, Scorpio, or Cancer, and the hours when either of these signs is rising.

Dr. C. B. R. Jan. 27, 1865. 2, a. m. Madison Co., Ind.

⊕ in ♉; ☽ in ♉; ♃ on the ascendant; ♄ in ♋; ♀ in ♌; ♁ in ♌; ♂ in ♋; ♆ in ♌; ♇ in ♌.

The positions of Uranus, Saturn, and Jupiter unite to clear up the intellect and to give you fine expression of the mentality; that is, good ideas and language. The intensity of your nature, however, uses up the vitality of the body. In the effort toward attainment, one of the greatest difficulties before you will be to "love thy neighbor as thyself." You have an exceedingly subtle nature; capacity to spy out and discover knowledges, and an inclination to close up within yourself, and hold these things for your own use. Your own thoughts, feelings, and desires, you account sacred to yourself; and, if you examine your nature closely, you will find that every act of giving out from the storehouse of your knowledge, is accompanied by a well-arranged desire for self-profit. You can never obtain the inflow of the mind and knowledge of God until all this is reversed. We can obtain nothing from God for our own personal use; but as we obtain for others without stint or limit, so also will we obtain for ourselves. I judge that you have some heart difficulty, which arises mainly from nervousness. The times of danger are when the moon is in Aquarius or Aries, and possibly Libra, or when these signs are rising. (Oh, how hard it is, like the Nazarene, to give even our life to the world!)

Mrs. M. J. Herkimer, Aug. 11, 1853. 3.50, a. m. Lincolnshire, Eng.

⊕ in ♈; ☽ in ♃; ♁ rising; ♄ in ♃; ♀ in ♃; ♁ in ♌; ♂ in ♌; ♆ in ♌; ♇ in ♈.

These positions give you a large, strong body; and the great trouble

with your health is to find normal expression for the superabundance of vitality which you possess. Your life has been well expressed by the words of Paul in his letter to the Romans (VII. 23): "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." You have always had a great ideal of the magical, for your nature is really extremely subtle; but you have excellent power of language, and Venus gives you very fine, loving, and beautiful ideals, which Jupiter expresses. The other side of your nature, however, is on another plane of feelings, desires, appetites, and passions. You often attempt to express a thought, which, perhaps, amounts to a confession of error, but your words deceive you, and cause you to express a full and complete self-justification. In reaching the attainments, your greatest trouble will be to detach your senses and thoughts from people and things around you, and to live to do and express the mind and will of God. You should study Mental Science, in order to control the body by the mind, and the difficulties of which you speak will be obviated.

Edith Herkimer. Feb. 26, 1888, 8.30 p. m. Eau Claire, Wis.

⊕ in ♀; ☽ in ♁; ♃ rising; ♄ in ♈; ♅ in ♀; ♆ in ♁; ♇ in ♈; ♈ in ♈; ♉ in ♁; ♊ in ♁; ♋ in ♁.

This child will have a very bright intellect and great versatility. She will oscillate between the most passionate, ardent, and ideal love and the hardness and cruelty of "the Damascus blade." She will be well formed and attractive in appearance, and should be educated in some one of the fine arts,—preferably painting. She will have the ideals of the spiritual, but they will have a tendency toward the magical, because she lacks loving devotion. She should be reared in some church where the spirit of devotion is strong. She has a tendency to affections of the brain,—even a slight cold will give her fever of the head; and if she lives on low ground or in damp places, she will, later in life, suffer from rheumatism. Great care should be used to impress upon her mind the ideals of Christian morality.

O. Lowe. Dec. 9, 1859, 5. 9. a. m. Nottingham, Eng.

⊕ in ♏; ☽ in ♁; ♃ rising; ♄ in ♏; ♅ in ♏; ♆ in ♁; ♇ in ♏; ♈ in ♏; ♉ in ♁; ♊ in ♁; ♋ in ♁.

Your nature is a contradictory one, even to yourself, and would be to your friends and acquaintances unless culture and refinement have given it direction. You are positive, active, and expressive; at the same time, dignified, quiet, and even subtle. A clear active brain, and well calculated for the political arena; also have abilities in legerdemain. You have good business ideas, and plenty of self-protect-

tion. Ought to have but little trouble in living the regenerate life. If you wish to reach the high goal of attainment, you should carefully study the life and character of Jesus. You will have to overcome the care for what people say and think of you. It will be difficult for you to surrender your life, with all its hopes, wishes, and policies, to the guidance of the mind and will of God. If you have any difficulty with losses, it will be mainly when Mercury, and the moon are in Scorpio, and Scorpio rising. If early abuses weaken your powers, there will also be danger in Sagittarius and in Gemini, and when either of these signs is rising.

A Lowe. Dec. 30, 1859, 4.39 p. m. Luton, Eng.

♃ in ♋; ♄ in ♌; ♅ on the ascendant; ♆ in ♍; ♁ in ♎; ♃ in ♏; ♇ in ♐; ♀ in ♑; ♄ in ♒.

You have a positive character, but are very womanly in your appearance and habit, and a thoroughly practical housewife. You have abilities as a writer of fiction. Should study the science of keeping the body in health and harmony by the power of the mind. You possess a combative nature, and if you allow the influence of Mars,—exciting the angry passions and a restless dissatisfaction,—too much place in your mentality, it will produce abnormal growths,—tumors, wens, and like difficulties. You can only bring body and mind into harmony, for they are in opposition, the one to the other, by living a most devout Christian life, so that you can resign all your difficulties, or apparent difficulties, to the control of the Spirit. You are one who feels that your life has been one of unusual trial and affliction, but, of course, these things are always in ourselves. Peace and rest from all these can only be found in God, and in a study of methods for bringing the body and mind into harmony with the purposes of God in creation. Venus in Virgo expresses your body, and the moon in Pisces, your soul and mind, thus making of your nature two distinct individualities; and the only way of harmonizing these, is by appeal to Him who created the universe.

G. C. R. Jan. 10, 1869. Chicago, Ills.

♃ in ♋; ♄ in ♌; ♅ on the ascendant; ♆ in ♍; ♁ in ♎; ♃ in ♏; ♇ in ♐; ♀ in ♑; ♄ in ♒.

The rising sign, and the positions of the Earth, Moon, and Uranus, harmonize well with the remaining planetary positions to give you unusual powers. You have within you the elements for a successful business man, literary man, or for an artist; but you have too much physical energy to make the latter advisable. You were born under fortunate conditions, but the love of having everything around you very nice and elegant necessitates expensive habits of living. In the

regeneration, you would probably have comparatively little trouble in overcoming losses; but your greatest difficulty in reaching spiritual consciousness will be to free your senses, and the eyes of the mind, from the physical world. Again, you will have the severest kind of temptations to marriage, by which, if you yield, you will, of course, be bound in a life of generation. Uranus in Capricorn, your life sign, readily harmonizes with and adds its mystic powers to your nature. This is greatly aided by Jupiter in Libra, which gives you unusual foresight; so that it is natural for you to foresee, either by dream or vision,—probably the latter,—everything that is coming to you. All this implants in you the mental qualities for high attainments in the spiritual and so-called mystic; but you should be careful to develop the spirit of devotion, and to closely follow Spiritual guidance. The times of greatest danger are, first, when the moon is in Leo, second, in Capricorn, third, in Libra; and the hours when these signs are rising.

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### BOOK REVIEWS.

THE DIVINE INCARNATION, or *The Supreme Divinity of the Lord Jesus.*

THE SECOND ADVENT, or *the Personal Return of the Lord Jesus.*

The above are two books written by Respiro, and published by E. W. Allen, 4. Ave Maria Lane, London, E. C. They are No. III. and No. IV. of a series entitled "The Brotherhood of the New Life," and are sold for one shilling each.

Respiro, who is a disciple of T. L. Harris, writes well. In "The Divine Incarnation," he gives, from different authors, diverse views concerning Jesus of Nazareth, and shows the incongruity of most of them. For instance, he quotes the following from Mme. Blavatsky's Theosophical Glossary:—"Many of the relations of Iassou (Jesus), the adept ascetic around whom the legend of Christ was formed, were among the Ebionites. As the existence of these mendicant ascetics can be traced at least a century earlier than chronological Christianity, it is an additional proof that Iassou or Jeshu lived during the reign of Alexander Jannæus at Lyd, where he was put to death as stated in the *Sepher Toldos Jeshu*." The Theosophical position in this quotation is unmistakable, notwithstanding the fact that their present teachers are trying to make it appear that they accept Christ. Respiro thus criticizes the quotation:—"It is to be regretted that H. P. Blavatsky did not explain why, if this theory be true, the followers of 'the unconquerable Galilæan' are (in spite of the corruptions of Christendom), numbered by millions, and those millions the most enlightened of earth's nations; while the followers of Iassou are extinct, and his name almost forgotten."

This work contains many valuable suggestions, but, as an example of the lack of solid, logical thought, we give the following solution of the problem "Who and what is Jesus." He says, "This may be symbolized mathematically by a circle of infinite circumference, containing within itself series after series of lesser concentric circles, till at last the central point is reached." Now, we would like to know how "a circle of infinite circumference" could form a mathematical base for calculation; and how a "circle of infinite circumference" could be succeeded by other circles, in mathematical order, until a center is reached. We call attention to this as one of a series of extravagant word formations, which, to the ideal mind and to the thinker who is able to discriminate and utilize suggestions, are full of



beautiful thought, yet there seems lacking a solid base upon which to build a practical life. If we had space, we would like to give our readers the whole of the first chapter of this book: they would find it interesting.

We give the opening paragraph of "The Second Advent," No. IV. of this series:—"The previous unfoldings have shown both the Divine-human nature of the Lord Jesus, and also the stupendous work of redemption and evolution which He accomplished while on earth, up to a certain point. Yet the question logically arises, 'What has He been doing for the restoration of the world during the centuries which have elapsed since His Ascension, and by what process, and when, will His final and complete triumph be ultimated?' The ensuing unfoldings complete the wondrous revelations of the preceding; showing how the Lord Jesus has been persistently working on toward the full redemption of our world, and how the process is already in its full stages." This is a synopsis of what the author wishes to bring out in this work. He especially emphasizes a personal manifestation of the Lord Jesus to T. L. Harris and others, in 1875. That we are in a time when wonderful manifestations are taking place, there is no doubt, and there is no doubt that the Spirit is using every willing instrument that can be used, but as to whether T. L. Harris has had such manifestations, it is not for us to say; but this much we can say. Since the appearance of "The Lyric of the Golden Age," in 1896; his thought, though much of it impractical, has, up to within perhaps, the last ten years, been in advance of most advanced thinkers; and his writings, as well as those of the author under consideration, contain much truth that ought not to be lightly passed over.

**NARADA SUTRA.** *An Inquiry into Love.* Translated from the Sanskrit, with an Independent Commentary. By E. T. Sturdy. Longmans, Green, and Co., publishers, 91 and 93, 5th Ave., New York.

This work is devoted to the philosophy and methods for gaining the Indian ideal of heaven, or eternal bliss; concerning which the author gives the following:—"The difference between the Nirvana of Buddhism and the *Neti Neti* ('not this, not that') of Vedanta would be difficult indeed to distinguish. Both in passing beyond *Kala-desa-nimitta* (time, space, and causation) accept the inevitable conclusion that all afterwards must be expressed by negations, since the conditions which make thought possible have been transcended." The book very satisfactorily describes the various forms of asceticism as practised by the Indian, and also presents the "Doctrine of Salvation by Love and Devotion," as it is understood by the Oriental. Although the Indian mind is so peculiarly constituted that it only partially expresses any thought, yet we consider this one of the best expositions of the Upanisads that we have seen. Those interested in the study of the Indian religion will find this a very interesting book.

**A DEAD MAN'S THOUGHTS.** By the Rev. Edgar Foster, M. A. Vicar of Lindsey Ipswich; pupil of the illustrious orator, Francois Delbarti. Published by The Roxburgh Press, 3, Victoria St., Westminster, Eng.

This is a book of 201 pages. While the author has avoided any deviation from the orthodoxy of his church, yet he has treated the following subjects beautifully and well:—After Death; The Conquerer; Christ—or Satan? Care; The First Martyr; The Creation; The Daybreak; Sudden Death; Mystery; The Home of the Soul; The Parable of Time Past and Passing. Many who claim to be advanced thinkers, and even the Esoteric student who has taken hold of the Esoteric thought from a purely intellectual standpoint, would do well to read this book and imbibe therefrom its spirit of true Christian devotion; for it will bring to him an exaltation of life worthy of assimilation. This is a well written book, and, if it possessed no other merit, we would advise the young writer to get it, read it, and observe its technique.

DER FUHRER. *A Semimonthly.* Subscription \$1.00 per year. Editor and manager, Emil Neuhaus. 1130 Seventh St. Milwaukee, Wis.

This is a German organ devoted to the interests of spiritualism and magnetism. It is a bright, well edited paper, in good, choice German, and treats of the philosophy of spiritualism and magnetism from the rationalistic standpoint. It contains the usual amount of 'ghost stories,' accounts of test seances, public meetings, spirit photography, and other matter common to spiritualistic papers.

We have received from B. O. Flower, the former editor of *The Arena*, an announcement that he is about to assume the editorship of another journal. It seems that he was the founder of *The Arena*; and that, according to his announcement, he has been a victim of conspiracy, by means of which it has been taken out of his hands. In the prospectus of his new journal, *The New Liberal Progressive Reformativ Review*, he states that in its pages leading thinkers of the New Time will give their ripest thoughts upon, "Social, Economic, Political, Educational, Religious, Ethical, Sociological, Philosophic, and Scientific Problems." We see no mention of the occult, but we hope that he will be liberal, in the true sense of the word, toward journals of that character,—not for their sake, but for his own, for we certainly wish him success.

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## EDITORIAL.

This issue of the Magazine closes Vol. X. of THE ESOTERIC. Ten years, by the grace of God, the light of the regenerate life has been held before the world, and has shed abroad its all-penetrating beams; and its influence is manifest in all departments of scientific and religious thought, although those who are receiving and utilizing its benefits are carefully concealing the source from which they are drawn. The enemies of truth and virtue have rallied all the powers of the present civilization to—in the language of Mme. Blavatsky—"crush THE ESOTERIC," yet it has moved steadily forward. To be sure, there were two years that we were absent, and during which the Magazine was in other hands; that is, during the time of the publishing of the very last part of Vol. II., and during the publishing of Vol. III. and a portion of Vol. IV. For a small portion of that time, the enemies of the movement were enabled to fight it through the very columns of THE ESOTERIC itself.

But God, whom we serve continually, has preserved this work and given us favor with the people, so that, notwithstanding the business depression, it is more prosperous at the present than at any time since its beginning; and we most heartily thank God for his preserving care, and our friends, scattered throughout the world, for their patient, faithful efforts in be-

half of the Esoteric work. We can assure our friends that we are ever studying methods by which we can, at all times, accomplish the greatest good to the greatest number.

While the fountains of new and most elaborate thought are exhaustless, yet we feel that we can serve the people to better advantage by having fewer long articles in the coming volume of *THE ESOTERIC*, and by making up the Magazine, as much as possible, of direct statement and pointed thought. We also intend to make the individuals alone responsible for the thought they express.

While we recognize, that, under the present financial condition of the world, the price of our Magazine and books is comparatively high, yet, if the people really want it, they can pay \$1.50 for the Magazine as easily as they can pay \$1.00; and the extra amount will enable us to put these important truths into the hands of a greater number than were we to reduce the price. We undeviatingly hold to the principle that the power of even one dollar will carry these truths to a greater number of people. Those who are engaged in the work of publishing the Magazine live simply and allow every dollar of their earnings to go into the movement, and the unselfish efforts of these faithful ones are being abundantly rewarded.

We shall be glad to give space in *THE ESOTERIC* to letters of personal experience, and to short articles by students of Esoteric thought.

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We presume there was never a time in the history of civilization when there were such a great number and variety of magazines and papers as at the present, and these represent just as great a variety of thought; so that one would certainly find himself in great confusion, if he were dependent upon what he reads for guidance in his thought. But those who follow the suggestion of *THE ESOTERIC*, by dedicating their lives to God and living a most devout and faithful life, will obtain the guidance of the Spirit,—the Spirit of truth, which will enable them to “prove all things, and hold fast that which is good;” therefore they need no advice as to what they shall read, or as

to whether it is truth or error. But there is one magazine in whose prosperity we feel an especial interest, simply because of the important work that it is doing, and that is "The New Man," edited by P. Braun, Beloit, Kansas. He is teaching the regenerate life in a masterly way,—of course from his own standpoint, which is good and true: therefore we trust that the friends of the truth will use their influence to enlarge its circulation, and thereby its sphere of usefulness.

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The following is a portion of a letter received from New Orleans. We have had letters similar to this concerning the same party, and we feel now that it is our duty to warn the people against such persistent fraud. We ask the dealers in Esoteric literature throughout America, to be on their guard concerning this woman, and to sell her no more Esoteric books. We hope that some friend of justice who has dealings with her will prosecute her and stop the continuation of nefarious dealings.

NEW ORLEANS, La., March 31, 1897.

Several ladies have requested me to write and tell you of a Mrs. Johnson who came here with a number of your books, which she offered for sale. She obtained one hundred dollars from one Theosophical Lodge alone, besides borrowing large sums from different persons. She offered to give a course of lessons for twenty-five dollars. But one party ever obtained any books, and she never gave the lessons and never returned the borrowed money. They came and wanted me to have nothing to do with the Esoteric, but I persisted in having my own way in the matter. G. M. B.