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THE ESOTERIC

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Vol. IV.

FROM JULY, 1890, TO JUNE, 1891.



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* THE * ESOTERIC. * #14

Faithfulness to the duties of TO-DAY creates a sure foundation upon which will rest the peace and contentment of TO-MORROW.

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FOUNDER AND CONTRIBUTING EDITOR.

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MANAGING EDITOR.

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This magazine seeks to present themes that will cause its readers to stop and think. We aim to teach Truth, regardless of creed or precedent, and hereby disavow allegiance to form or dogma that tends to guide the Truth-seeker through paths circuitous.

We recognize the important niche which religious and educational organizations fill in the mind of civilized man, and while we know that these great adjuncts to enlightenment and progress are far below their intended plane of usefulness, yet we realize that the fault rests not wholly with them, but with the masses, unfitted to receive their benefits or appreciate their teachings. Unfitted, because of their inability to think for themselves.

The Esoteric labors to correct this weakness in man's nature, and seeks to bring him to a consciousness of the life within; to show him the fallacy and sin of combat and struggle with his fellow; in fine to bring about that New Order of living, to which selfishness, anger, anxiety, and a host of the evils of to-day, are strangers.

One of our definite and clearly outlined objects is this: To encourage each reader in study and thought in that field of research to which he is, by capacity and preference, best adapted. When one line of study has been mastered; when one trade, art, or science, has been learned as thoroughly as the knowledges of this age can teach it, then may the Searcher for Light expect Illumination, and a speedy comprehension of other branches. This is true inspiration, and it never misleads, for it is weighed and measured by a mind from which error has been eradicated. Within such a mind there is no room for evil. Crimes are not committed by those who have systematically striven for knowledge, and for correct moral concepts.

Evil-minded men and women are not those who study for mental and moral improvement. People with high intellectual and moral endowment cannot voluntarily do injury to a fellow being.

Give to every person a true desire for knowledge, and our law-makers will have no further employment; our penitentiaries will be tenantless.

Progressive minds throughout the world are invited to co-operate in this, our work of love.

Our methods of uplifting humanity and guiding man to his highest goal are not considered perfect, nor do we hope to escape that censure and opposition which every effort to benefit mankind receives. This, however, will not detract from our efforts to unselfishly aid our fellow beings.

To Contributors: We desire that the contributions to the Esoteric shall be acceptable and useful to its readers. With this end in view we solicit your co-operation, and will cheerfully examine all MSS. submitted.

The Editors hold themselves responsible only for articles of their own writing.

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VOL. IV.]

{ JUN 21 TO JULY 22. }

[No. 1.

IN THE MISTS.

BY BELLA FRENCH SWISHER.

PART FIRST. A METEMPSYCHOSIS.

CHAPTER I.

The Invalid.

NOVEMBER in a southern seaport city, — a warm sunshiny day, the air fragrant as a breeze's breath in June, and a summer halo resting on sea and land. One after another, the white-crested waves came slowly up, breaking upon the beach in glittering diamond drops, then, retreating, were overwhelmed by others bound landward. The ceaseless moaning of the gulf told nothing of anger or of warning, yet it resembled what we imagine to be the cry of a lost spirit, forever doomed to find no rest. Beyond the beach, inland, were pretty white houses, surrounded by blooming gardens, as yet, unvisited by the frost-king. Oleanders in full bloom shaded the sidewalks bordering the broad streets. Rose-vines laden with buds and blossoms, clambered up trellis and wall. Richly dyed chrysanthemums nodded to modest sweet violets. Luxuriant rose-geraniums exhaled their fragrance to the warm, moist air, and star-like jonquils looked up at the cloudless, blue sky, with, seemingly, no thought of the biting "norther" already on its way southward.

In one of the pretty houses, overlooking the beach and embowered in blooming shubbery, from which it peeped like a white rose-bud from among its green sepals and glossy leaves, were an invalid mother and her fair young daughter. There was an anxious expression on the latter's face, and she was saying :

"Mamma, I cannot understand how you can be so interested in those heathenish old books. In your feeble condition, I really believe that pondering so much upon them is no less than slow suicide. The doctor says —"

The person addressed waved her wan hand as if to command silence, abruptly interrupting the speaker with the words :

"Not at all, my child. Just the opposite. My hour of departure is

nigh, as you well know, but my interest in this subject is delaying not hastening it."

"But, dear mamma, you cannot believe anything so absurd!" pleaded the young woman, the tears glistening in her large blue eyes.

She was a mere girl in form, features and years — this Ruth Halliday, yet she had been ten months a wife. A blonde, with a beautiful face and the sweet, clinging nature of a child, she yet possessed considerable firmness and self-reliance; and she was more inclined to be thoughtful than frivolous.

The mother, Mrs. Grace, had scarcely reached middle age. A sufferer from some disease of the heart, for several years, sickness had made rapid inroads upon her constitution; yet Ruth could remember when her beautiful and brilliant brunette mamma was a reigning belle of the social gatherings, taking captive the truant hearts of many a young girl's lover — holding him by her witcheries, while the forlorn damsel mourned her loss in silence, until the capricious matron turned her attention to some new admirer and sent him, wounded but repentant back to the one who loved him. Even now, though the invalid lay half exhausted on a low, white-robed couch, there was a bright twinkle in her dark eyes, telling that the body more than the mind was suffering from the fatal disease.

Her tones were a little grave, as she replied to her daughter's question:

"The doctrine of metempsychosis is not absurd, my Ruth. I would rather believe that I would pass into another body and have another life upon this beautiful earth, than to carry with me the thought that I must be eternally punished for the sins which I have committed during my present existence. I have been a gay, worldly woman — a wicked one, I daresay from a Christian stand-point, though I have done nothing that human laws punish. I have captured a few hearts and crushed them as the owners would have delighted in crushing mine, had the opportunity been offered, and a few foolish women have pined away and died, cursing me for robbing them of a love that, at best, was not worth the having. I have sipped the ruby wine of life, recking not who paid for it. I have danced and reigned a queen, while others slept; and slept while others worked, and though I sought not to do evil, I know of nothing good that I have done, except the giving birth to a noble daughter. But you are not a part of me. You are your father's own self. Even that good work is not the outgrowth of my example or of my teaching. Without faith, without works, how could I be saved by the Christian's God?"

"But mamma, if you will only believe and repent, Jesus will forgive, even now at this late hour:"

There was a volume of pleading in the clasped hands and tearful eyes.

"Yes, yes," impatiently, "I know all about it. I have heard it a hundred times. But I do not repent and I cannot believe. In fact, I do not wish to believe. This world is gay and beautiful. I am satisfied with it. I love to think that I shall not leave it, but shall have another space of living here. I would like it, just the same as the past thirty years have been."

"The old theories of transmigration have long since been exploded," said Ruth.

"You are wrong, my love. Hundreds of the people of the present day in our own land believe in them. Excluding the Hindu and Bramin por-

tion of the world, transmigration finds believers in every land under the sun, numbering more souls than any one denomination can claim. I have heard devout church members express a private belief in the doctrine of metempsychosis. Even among the Jews it is not without its followers. The "Sohar, or Book of Light" says that all souls are subject to the trials of transmigration, and many learned Rabbis have taught the same doctrine. They believed that David had the soul of Adam who will again appear in the Messiah. Thamar was said to have the soul of a man, which again became the soul of Ruth who could not bear children until the Lord implanted within her the spark of a female soul. Many mysterious Bible passages are explained by transmigration. We progress upward toward God or downward toward the brutes, just as we live for good or evil in each of our earth lives. As I said before, I have been a worldly woman and I can not reasonably hope for any marked progression. You, my love have, I daresay, brought back into this world some gentle spirit of your father's kinfolks. Perhaps that of his sweet sister, Bessie, who died at sixteen, whom you are said to resemble so closely. You have ever been a most obedient child — even to the fulfilling of your dying father's wishes in marrying his partner, Robert Halliday."

Mrs. Grace closed her book and her eyes at the same moment; and, with a sigh, sank back upon her pillows, from which, in her eager explanation of her favorite doctrine, she had partly raised herself. The effort had completely exhausted her and she was obliged for a time to be silent.

Ruth caught her breath as she thought of her brief married life. She had not loved Robert Halliday; neither had he loved her. It had been a marriage of convenience — to keep the business and the property of the two men together. Mr. Grace imagined that he was placing his child beyond want by asking her to marry his partner, and that he was giving her at the same time a guardian, who would not squander her fortune. As her affections were not otherwise engaged, she bowed in obedience to the wishes of her dying parent, and was married by his bedside, only a few hours prior to his death. Thus, Robert Halliday, who had had only a third interest in the firm of Grace & Co., commission merchants, found himself sole owner, not only of the business, but of a valuable property. But though he had looked forward to a marriage with Ruth as a business speculation, he had never loved her. Being a man of the world, twenty years her senior, he considered her a mere child, unable to understand the graver subjects which engrossed his attention. So the marriage had been unproductive of happiness to either. They grew apart. They were not congenial. Neither was at rest in the other's company. Indeed, Ruth saw very little of her husband. Business kept him employed during the day-time, and the larger portion of his nights were spent among gay companions, he not often returning home before midnight, and sometimes not at all. Thus, before she had passed out of her teens all hope of happiness had vanished, and she often found herself longing for the sleep that knows no awakening.

These thoughts ran rapidly through the girl's mind, as she sat listening to her mother's labored breathing. There was a dull pain knocking at her heart and a feeling of terrible loneliness weighing down her spirits. She would soon be alone, with nothing for which to hope, and no one to whom she could turn for sympathy. Her worldly-minded mother had

never been a soul-companion, but she had no other, and her lonely, loving heart clung to her one friend with an intensity worthy of a better object. She would be entirely alone when her mother should be called away. Then she chid herself for thinking thus. A companion was surely coming to her very soon — a little life, a part of her very self, — a bright, pure soul, direct from God, that would give her love for love. In it, should both lives be spared, she would find a recompense for her suffering. Though with no thankful feelings, she thought of her husband, her soul kneeled in humble adoration to bless God for her child.

Mrs. Grace's labored breathing gradually ceased, and she sank into a gentle slumber. Seeing this, Ruth removed the book, which she had been reading from her unresisting fingers and with a sigh put it away.

"I can not understand why mamma should accept such a philosophy," she murmured, thinking aloud. "To me, the idea that the soul of some sin-soiled, careworn man or woman taking possession of the body of my child is most revolting. I would rather that its eyes should never open on earth. I can only think of its spirit, as of one coming direct from God, pure and innocent, as I am sure it will come."

The warm sunlight streamed through the windows, and a ray rested on the pale face of the sleeper. Thinking that the light might not be conducive to slumber, Ruth closed the blinds. Then she went quietly from the apartment, in fulfillment of a wish for pure air; yet not beyond the sound of her mother's voice.

As she stepped upon the rose-covered piazza, she found to her surprise that her husband was there, having apparently just arrived. He was a tall, slim man, delicately fair, with dark hair and eyes, and a silken, black mustache which he seemed fond of stroking. Handsome he was, and very gentlemanly in manner, yet a certain coldness, a lack of sympathy for his kind in his expression, gave him a repellant air. When his body was being formed and the deities supplied the brain with the different organs, they left out love; and he came into the world, a proud, cold, ambitious man, like some poisonous tree, to cling about which is death. He imagined himself good, honest and just. Instead, he was worldly, scheming and cruel.

"How is your mother?" he asked in a tone so mechanical that Ruth knew his thoughts were far from the subject.

"Much the same as in the morning" she replied. "A little weaker perhaps for she has persisted in reading 'Lessing's Essay' to the end.

"A little light in the upper story," returned Mr. Halliday, touching his head, but with a far away look in his eyes.

"No, I believe that whenever mamma did turn her thoughts to the after-life of the soul, she always advocated the doctrine of transmigration. Her illness causes her to dwell on the subject, but she is not the least wandering in her mind."

Ruth spoke calmly, her voice giving no index to the multitudinous and conflicting thoughts which rushed, pell mell through her brain, or of the dull aching of her heart.

"I am thankful that she is no worse" the man said after a pause, "for business compels me to be away from home during the ensuing week."

The young wife caught her hands together with a gasping sigh.

"What if she should die while you are gone?" she asked, realizing

her utter helplessness and loneliness in such an event.

"Do not make a scene out of doors, Mrs. Halliday," the other returned coldly. "People might imagine us to be quarreling—a thing that I never do. Such bits of acting are pretty enough in a parlor, with the lights turned low, but not admissible in the streets. Your mother, I do not imagine, to be in any immediate danger. If I did, I would certainly not think of being absent for even a day. If, however, the disease should take some unexpected turn for the worse, while I am away, your good sense will tell you what to do. Friends and acquaintances will assist you, until I can be reached by telegram."

His cold, even tones chilled Ruth, like the sudden breath of a Texas norther when it sweeps through the sun-lit air, unheralded, unthought of. Her lips could not even frame the words to ask where such a telegram might be sent.

As he passed into the house to prepare for his departure, she stepped from the piazza into the garden. A desire had seized her to be beyond the sound of his voice and the cold scrutiny of his gaze. Behind a wide spreading pomegranate bush, was a bed of jonquils, which had been her especial care. How pure, how sweet were the starry blossoms! How unflinchingly they faced the zenith! She laid her hand upon them with a caressing touch.

"You look to Heaven," she said, "and so will I. It is so sweet to think when earth's cares are many, and happiness is drifting away from us, that we have Heaven left."

Presently Mr. Halliday came out of the house, satchel in hand. He did not see his wife, or even send his eyes in search of her. He went rapidly down the shell-paved walk and sprang into the carriage which was waiting at the gate for him.

"Gone without even telling me where to address him!" murmured Ruth.

But there was more of relief than of sorrow in her tone. After the first shock consequent upon the knowledge of his leaving home while her mother was so ill, she felt that her grief would be best endured were he not there to speak of it as "acting."

"I think," she mused as she went slowly back into the house, "if mother's theories are facts, Robert must have been born without a soul."

CHAPTER II.

Awakened Memories.

THE sun was setting, when Mrs. Grace awoke, her sleep having lasted, for more than three hours. She roused herself by calling her daughter's name.

"Ruth! where are you!"

"Here, mamma!"

The girl stepped out of the shadows to her mother's side and bent tenderly over her, saying in a tone of forced cheerfulness:

"What a nice long sleep you have had!"

"Is it night?" asked the invalid.

"Just sunset, mamma. I closed the blinds so that the light might not interrupt you;" letting in a flood of level sun rays, while she spoke.

The sick woman turned her gaze toward the western sky with evident enjoyment, and Ruth noticed an unusual sparkle in her dark eyes.

"How beautiful!" she exclaimed, reaching out her pale hands to catch the sunlight. "What a precious gift a life on this earth is! I am glad that I shall not go away — that I shall live it again."

"How different your feelings are from mine!" cried Ruth passionately. "I should like to float away into forgetfulness and know nothing more of earth!"

"Strange!" returned the invalid. "You, so young, so beautiful, so surrounded by all that heart can wish, to talk so absurdly! But it is your delicate health, child, that makes you feel so. I can remember of feeling despondent when I was in your condition. You will be happier when the trial is over."

"I trust so," the girl answered with bowed head. Bitter words were in her thoughts, but she forced them back before they found attention. Her mother did not know of her misery. She would say or do nothing to hasten the inevitable parting.

"Your sleep seems to have refreshed you," she said after a pause, changing the subject.

"Yes. There! the sun is gone, and in this life, I shall see it no more; turning her gaze with a sigh, from the window.

"O, mamma! Do not talk so! You will break my heart!" cried Ruth.

"There! there! my child! Do not unnerve me for I have much to say to you before the end comes, and I need all the strength that is left to me. Open all of the blinds and the door; send the nurse out for an airing; then you sit here and listen to me."

With a suppressed sob, Ruth turned away to do the bidding of her mother.

"Do not go beyond call!" she whispered to the nurse, a neatly dressed mulatto woman, who was leaving the room in obedience to the sick woman's command.

The perfumed breeze soon filled the apartment. How pleasantly warm, how balmy it was! Even Ruth felt its deliciousness, thinking meanwhile with a shiver:

"We will have a norther before morning."

Presently, she seated herself by her mother, but a little in the shadow.

"Not there, my dear. Come nearer. Turn your face that way. There, that will do. I want the after-glow to light your features, while I talk. I feel stronger since my vision."

"Dream, you mean, mamma."

"No, dear. I did not dream. Neither was it a vision. It was simply an awakened memory, or rather awakened memories — the full action of the brain while the body lay in a quiescent state. During that time, I fully realized my immortality."

"As a soul coming from and going back to its Maker?" inquired Ruth with much eagerness.

"No. As a soul living one life after another on earth."

The girl's hands dropped in disappointment, but she uttered no sound. The mother went on.

"Several existences passed, like a panorama, before my eyes. I am

not strong enough, neither have I sufficient time to tell you of them. Their history would fill many volumes. Mine has ever been a wild untamable spirit, that has been many times punished by being retrograded to a lower plane. It would shock you if I should tell you of some of the bodies that I have occupied. Do you know, my love that it is sometimes a mercy to kill animals? A miserable, imprisoned spirit is often thus let free.*

"Don't talk so, mother;" exclaimed Ruth with a visible shudder. "You have had an ugly dream in consequence of reading those terrible books. But don't tell it. Let us talk of something else."

"Perhaps my memories may as well be buried with me," responded the sufferer, in slow, measured tones. "But I must tell you my destination — for that too was revealed to me. My spirit will not leave this house — that is, will not go far from you. A body awaits it. I shall live again in your child."

"God forbid!" cried the daughter, springing to her feet. "Mamma, do not unnerve me with such wild talk. I know that your mind wanders, yet I can not listen patiently. I have a soulless husband; do not make me think that my child is soulless, too."

"All are soulless until they draw their first independent breath."

"And they swallow their souls with the first draught of air," Ruth laughed hysterically. "Dear mamma, you are dreaming. Rouse yourself. Is the afterglow not beautiful? What a breathless silence pervades all nature! It is the lull before a storm. Even now I can imagine the whiz of the 'norther' that will bend the heads of our sweet flowers."

"So death is the lull before an active life, my child. But for me the lull will not be long. You will recognize me in the first tones of your baby's voice — will see me in its bright eyes."

With a low cry, Ruth clasped her ears with her hands and ran out of the room. She felt that to remain there another minute was to go mad.

"Go to your mistress;" she said to the waiting nurse, as she rushed down the piazza steps into the garden.

Once more alone, she tore the lace drapery from her neck, and opened her mouth, pantingly, to catch a breath of air; for she felt herself to be choking. A soft twilight was wrapping filmy shadows about the verdure of plant and tree, yet their outlines were perfectly distinct. The hues of the flowers, the blue of the sky, the waves breaking upon the beach came to her senses like a dream of a lost Paradise.

"My life was like this once," she thought, "but now —"

Whiz, whiz, whiz, sang a roaring voice, approaching upon the air, finishing the sentence for her.

Nearer, nearer and yet nearer, it came, rustling among the branches, casting showers of leaves upon the ground, and bending low the heads of the star-like jonquils.

The keen wind struck Ruth's bare neck like a blow from an ice-cold weapon, sending a shiver through her delicate frame.

"The norther!" she exclaimed, "and mamma's room is all open."

She went rapidly back to the house, forgetting for the time being the sad thoughts which had so lately burdened her.

* This argument must not be construed to the end of excusing the needless slaughter of animals. In our opinion the taking of life in any form is sinful, except the act is performed in self-defense, or to save prolonged suffering. (Ed.)

How the wind howled! How the windows rattled and shook! How the branches of the low trees snapped! How the sea roared! How quickly darkness dropped its pall upon the earth, shutting out from view all the brightness and beauty. What a terrible night for death to be abroad in search of victims! Yet there he was, waiting on the very threshold of that pretty home.

The strength which had sustained the sick woman during her conversation with her daughter was short-lived. Ruth found on approaching the bed, after having seen to the closing up of the house that her mother had fallen into a stupor, half waking, half sleeping, and was talking incoherently and in a very feeble tone of voice.

A neighbor dropped in, in the course of the evening, who, seeing the state of affairs, and learning of the absence of Mr. Halliday, kindly offered to remain as a watcher during the night. But Ruth did not retire, although urged to do so. She had marked the sudden change for the worse of the disease, and she felt sure that the end was nigh.

Her fears proved to be not without foundation. As the first streaks of dawn brightened the eastern horizon, the freed spirit of the sufferer left its house, tenantless.

"I shall live again in your child, Ruth," were the last coherent words that the cold lips uttered.

[To be continued]

VISTÆ VITÆ. (Continued.)

BY M. T. MARTIN, M. D.

AND no tax can reach the landlord, nor the owner of the mill,
 For not either wealth produces, though the gold o'erflows his till;
 But the burden grinds the tenant, as he works from dawn to night,
 And the greedy landlord watches for the hard-earned pennies bright,
 And it weighs upon the workman at the forge, and lathe and loom,
 While the master takes the proceeds, and they toil in joyless gloom.

But how strange that those who labor fail these patent truths to see,
 All the mills and all the owners without hands would idle be.
 All the owners would be paupers, and their fortunes never made,
 For the workmen make the fortunes, and the meager wages paid;
 And no millionaire has money not produced by human slaves,
 And he gains his fame and riches stepping on the toiler's graves.

And they bow in humble homage to the man with iron heart,
 Making legal all his plunder just because they say he's smart;
 That the world is his by birthright, just because he's sly and shrewd;
 That the poor should be his servants, just because they're dull and rude.
 So the tax strikes not the merchant nor the man with bonds and notes,
 But it falls upon the toiler and his servitude promotes.

Government makes prince and peasant, makes the beggar and the peer;
 Makes the high-born and the lowly, rich man's taunt and poor man's tear;
 Makes the servile, cringing coward, titled pride's envenomed sting;
 Makes nobility and station, royal president and king;

Makes the dude and idle gentry, with their jeers so harsh and keen ;
 Makes the parliament and congress, makes the vain and foolish queen.

Government makes corporations all the people to enchain ;
 Sells their only means of living, gives away their great domain.
 While the men who hold the title and the very world control,
 Grant it to their starving brother for a mortgage on his soul.
 Still he thinks he is a freeman, though he works till bent and gray,
 While the idle landlord clutches all the proceeds for his pay.

Government makes hut and mansion, makes the hovels and the halls ;
 Makes the poor-house and the palace, makes the prison's massive walls ;
 Makes the millionaire and beggar, makes the robbing board of trade ;
 Makes the overflowing warehouse o'er the starving cast its shade ;
 Makes the thin and weary seamstress, leads the shop-girl to the tomb ;
 Makes the frail and wayward sister early end her days in gloom.

Government makes war and battle, makes the cannon, sword and shell ;
 Makes the gunboat and torpedo and the horrors they foretell ;
 Butchers thousands without mercy causes torture, dearth and woe ;
 Makes a tidal wave of crimson all the land to overflow.
 And they tell us to be grateful that the nation kindly shields,
 And affords this great protection to our homes and waving fields.

Politicians start the quarrels but were never known to fight ;
 So they call upon the army, while the statesmen take to flight.
 And they cheer the soldiers onward, as they do the fighting dogs ;
 And the armies meet and murder just to please the demagogues.
 And the soldiers face the bullets, while the officers in glee,
 Draw the largest pay and rations safely lodged behind a tree.

And the people are deluded by the chiefs to whom they kneel,
 And they think Jehovah sanctions when they pillage, slay and steal.
 When the ruler gives an order, they obey his slightest nod ;
 Rushing on to do his bidding as they would the voice of God.
 Thinking that ten thousand murders or as many thefts performed,
 Are exploits to be applauded, if the men are uniformed.

So they haste to war and carnage, killing men both good and true ;
 Killing men both pure and guiltless, just to please a craven crew ;
 Just to please the ruling cowards, who rejoice to stir up strife ;
 But who, terrified at fighting, force the poor to risk his life.
 And they gladly speed to conflict, at the potentate's behest ;
 And they pray for God's assistance, as they stab their brother's breast.

When at length, the war is over and the murderers return ;
 They demand a place in office, and for handsome pensions yearn.
 They proclaim their wondrous valor, and for further pay implore ;
 And, though large is the donation, they are sure to beg for more.
 They repeat their tales of slaughter, and each time the last exceeds ;
 Boast of shooting some poor fellows, while recounting bloody deeds.

Then the chieftains have grand pensions, those who fought behind the trees:
 While the men who braved the danger are content with smaller fees.

And the wives of dead commanders yearly draw a princely sum,
While the wives of those who battled, for a beggar's pittance come.
Yet this pleases all the soldiers, for the discipline depraves,
And, so long they were commanded, they are willing to be slaves.

Government kills benefactors, those who love the human race ;
Those who strive to raise the people from the servile and the base ;
Those who teach the love of freedom, and the equal rights of man ;
Those who tear the cloak from despots, and their naked foulness scan ;
Those who fail to praise the rulers, and before them do not bend ;
Those who stand before the tyrants and the people's cause defend.

Government hangs pure and noble, gives to knaves judicial gowns ;
Crucifies the country's saviors, and the vile Barabas crowns ;
Takes the lives of great reformers by a travesty on law ;
Pays the artful perjured witness, pays the faithless to withdraw ;
Fabricates a false indictment, and the innocent ensnares ;
Pays the judge to garble justice while the prisoner despairs.

[To be continued.]

VOYAGE OF THE ARGONAUTS.

[Burritt's Celestial Atlas.]

PART III.

"He telleth the number of the stars; he calleth them all by their names." (Psa. CXLVII: 4.)

THE fourth sign in the sun's course was Aries, which saw Greece in its glory; this sign in the grand body comes in the brain or reasoning function. The Ram well symbolizes the principle here represented, for it attacks with the head by which it brings to bear its greatest force. The fact is suggestive in this connection that the Ram figures so largely in the Scriptures as an emblem of sacrifice. The Hebrew and Arabic names of the stars in this sign have that meaning. "Mesartin, the bound. Al Sharatan, the bruised, wounded. Al Nath, slain." (Mazzaroth.) No one will dispute that the Greeks possessed the highest intellectual power, but we do not ascribe to them an eminently religious character. "The sign with them was in the head, and not in the heart," as the ancients would have expressed it; and therefore a great development of the emotional or devotional nature was not to be expected. An abnormal degree of intellectual growth naturally restrains the spiritual, and we believe this was the state of mankind in Aries, in other words the race had retrograded to that point where the intellectual was the dominant and controlling power. In paying court to intellect as the world does to-day it will be hard to see *retrogression* in the race of whom we are speaking, but we are thinking of man's original, spiritual condition. Like the Ram his strongest point of projection to-day is the head, and to carry the correspondence farther, the bound and crippled horns of this animal, signify the disabled powers of man in consequence of his fettered understanding of spiritual truths: for the letter of the word killeth, it is the spirit that maketh alive. The higher nature of man has thereby been slain, sacrificed to the material interpretation of truth.

Monoceros, or the Unicorn, the third constellation on the Argo's path, belongs to Aries. As we have previously said, the Unicorn typifies the power of the head or intellectual principle. This term, "one horn," is suggestive of the fact that with full intellectual power man is even then but half equipped. The Unicorn was an ancient symbol of purity; there is a tradition that it would never be captured except by a virgin stainless in mind and life. Herein is embodied a truth which the race is slow to apprehend. "A young Unicorn signifies the false understanding of truth by the natural or sensual man."

The fifth sign in the sun's course was Pisces, or the Fishes; this came in the Feet of the Grand Body, for head and feet join in the great *matrix* of Nature, as the line of progress is always that of a closed curve. Pisces saw Rome in its rise and decline; and the enigma which this nation presents in history is here solved. The sign was in the feet, the point farthest removed from the vital part of the body, and here was reached the lowest point in the declination of the race. "Fish signifies the ultimates of the natural man, and so do feet denote the same." Pisces was the southerly or lowest node of the Cosmic Body, where was ushered in the true vernal equinox of the race; the Son or Christ crossed the world's path leaving that presage of spiritual bloom which will have its full fruition only when the great midsummer solstice is reached in the Heart of the Grand Body. "The heart corresponds to the Lord who is the source and centre of the divine life as is the heart of the physical life."

The constellation belonging to Pisces and the fourth in the Argo's path is "Orion, the splendid." Well did the wise men who waited on our Saviour's birth understand the science of the stars. We are told that the equinox passes directly through the middle of this constellation, and that the centre is midway between the poles of the heavens. All Christendom recognizes the fact that the spiritual ecliptic of the Race took place in Pisces; and the science of correspondence proves the truth of the promise as regards the poles. The feet of man stand upon the earth, but with his heart only can he aspire to reach heaven. The fact is not without significance, that while our spring equinox really commences in Aries, it is always reckoned from Pisces, that is, since the Christian era. There are correspondences here that are striking to one who understands them; lessons which the race have yet to learn in the fallacy of appearances. Aries or Intellect seems to be the spring of man's vernal bloom to-day, but the real source is the Christ; the Lowly One, whose coming in the feet typified the fact of His being the Server and Saviour of the *whole body*.

The sixth sign in the sun's course is the present one Aquarius, the water bearer. This we believe should be relegated to Great Britain which directly succeeded Rome, and in a sense sprang from her. In the great body this sign is in the lower limbs, which are the propelling, locomotive powers. The activity and restlessness of these two signs appear in the different ages which they represent. Rome overran the world, and Great Britain has not confined herself within her island limits. "Aquarius means the out-pouring; the pouring forth of spiritual blessings;" which we think is being exemplified to-day. The promise of this sign as symbolized in its three Decans are of wonderful import, but an exposition of them here is not in place. We would remember however, that it is only in the meas-

ure which we give that we can expect to receive. Whether the present age is true to the sign of the Water Bearer we leave our readers to judge ; but before they do so we would ask that they carefully inform themselves as to what the last hundred and fifty years have done for missions.

The constellation belonging to Aquarius, the fifth in the Argo's path, is Gemini, or the Twins ; this typifies the fact that the race are yet but as children, though children of great promise. "Mankind is not yet man" as the poet has truly said. The feet only of the Grand Body have entered the Path, that narrow way which leads to life.

The next sign in the sun's course after the present one Aquarius, is Capricorn, which signifies the horn of the goat. This sign comes in the knees of the grand body, and we think symbolizes our own country, America. The first great joints of locomotion are the knees, which are also "the feet of prayer." Here the race will take an upward stride, for it will come to its knees literally no less than figuratively. "Knee signifies the conjunction of natural good with spiritual good. Bending the knee denotes acknowledgement, adoration." The goat was peculiarly an emblem of sacrifice, and thus bore off the sins of the people. It is a climbing animal, seeking elevated places, and its signification in this sign has been thought to symbolize the sun at the winter solstice. The son, or man, does indeed make a stand here, for in the sign Capricorn occurs the great midwinter solstice of the race.

The constellation belonging to Capricorn, the sixth in the Argo's course, is the zodiacal Bull, which here threatens to intercept the path. This typifies not only a menace from sensuality, but also from science, or the intellectual principle in man ; for it is the northern as well as the southern horn of the Bull that intrudes upon the way. The Christ power, however, represented by Orion and Auriga is shown as staying the onslaught. In this period of expiation, atonement, which the sign Capricorn indicates, we believe that woman will be the victim and the Saviour, since it is only in the perfect correspondence between the natural and the spiritual world that life on our planet can continue. It is peculiarly the office of woman to bear, bring forth ; and in this sign a great truth is struggling for birth. Capricorn is really the horn of man's dilemma ; for the path of the earth's orbit lies directly *between* the horns of the Bull, as the science of astronomy truly tells us. The great star in this constellation is Aldebaran in the left eye of the Bull. "The eye signifies understanding," which here is in obscurity as regards truth. "The left eye is the intellectual principle.

The sight of the left eye corresponds to the truths of faith." "The name Aldebaran, means leader, governor ; which office intellect has to-day assumed. El Nath, a prominent star in the northern horn means wounded, slain," (as spirituality is to-day.) "North signifies those who are in obscurity as regards truth, but are yet in the life of good."

The eighth sign in the sun's course is Sagittarius, the Centaur or Bowman. This comes in the hips of the grand body, and has a still more mystical signification. Here man comes into a higher and clearer recognition of truth which is the steed that bears him on. "Horse signifies knowledge, or understanding of the Word. Again he is the Bowman or Archer ; which signifies he who defends himself by truths." Truth never fails to hit the mark. The fable of Chiron, the centaur, very beautifully illustrates the truth here symbolized. All the energies of the Bowman are directed

against the next sign, the Scorpion ; for in Sagittarius man discovers the cause of his woes.

"Midst golden stars he stands refulgent now
And thrusts the Scorpion with his bended bow."

The constellation belonging to Sagittarius is Auriga, the goat-herd, which is the seventh on the Argo's course. Here we find the shepherd of the kids, or ewes who is assisting Orion on the celestial map in holding back the Bull. This principle kept in check through these two signs is of no small import. The power which is here represented as held in restraint, will endow man with a spiritual and intellectual acumen of which to-day he can have little concept ; for Nature, if conserved only to its highest uses, will bring in a race worthy to bear the name of man.

The ninth sign in the sun's course is the Scorpion. "This comes in the generative function of the great body, and is Nature's reproductive force," by which she is ever striving to multiply her types. The arrow of the Centaur is aimed at the tail of the Scorpion, for therein lies its venomous sting. We are told that the sting of the scorpion does not produce death, but great suffering, while no redness or swelling is to be seen. "Scorpion signifies a deadly persuasion, for a scorpion when he stings a man, produces stupor upon the limbs, and, if he be not cured, death." This stupor is upon the great body of humanity to-day through the deadly persuasion under which it labors in regard to the reproductive function.

The constellation belonging to this sign, the eighth in the Argo's course, is Perseus, the winged messenger of good tidings. The head of the Gorgon is captured ; this human face surrounded by serpents, to us, tells its own story. In this sign the great body reaches its northerly node, or point of full ascension ; the regeneration of the race is accomplished.

The tenth sign in the sun's course is Libra, the balance or scales. This comes in the reins or centre of the grand body, and here a perfect equilibrium is attained, the natural and the spiritual are in complete equipoise. This is the divine betrothal which is embodied in the freeing of Andromeda. Now man comes into his espousal with the heavenly maid, whose material correspondence is woman ; the spiritual nature is no longer in fetters, chained to the rock of materiality ; but is again the companion, or other half of man which he lost in the Fall, for the *proprium* of the ancient church is here typified.

The eleventh sign in the sun's journey is Virgo, or the virgin, who is represented as bearing the sheaf of wheat and the palm branch. "Virgin signifies the church as a spouse who desires to be conjoined to the Lord. They who desire this union love truth ; and when a life is led according to that, conjunction is effected." The sign Virgo contains a principle so profound that it is difficult to embody it in the material language of to-day, and we can only give the vaguest hint of the glorious truths here typified. In the sign of the Winged Virgin or Virgo the heavenly marriage is consummated ; for here man comes into the full possession of his divine *proprium*, that heavenly spouse whose office it is to conceive and bring forth those celestial truths of which to-day the race has no conception. Of this conjunction is born Immanuel, for God is indeed with man. We believe a state of life will be reached in this sign, grander and more complete than has ever been portrayed by seer or dreamer.

The reverence paid to Mary, the mother of our Lord, by the Roman Catholic Church had its origin, or spiritual significance, in the symbolism of Virgo; but the heavenly wisdom therein contained was lost to man with the knowledge of correspondence; and what the world regards only as a beautiful myth found its present material interpretation. So far as that church to-day holds this truth in its purity we profoundly join in her reverence for the Virgin; the immaculate mother of the Christ. The Arabic name of this sign is "*Sunbula*, who bears;" the Coptic, "*Aspolia*, station of the desired;" while the Hebrew and Arabic designation of stars denote this as the point to which all prophecy is directed.

The constellation belonging to this sign, and the tenth on the Argo's course is "Cassiopeia, the enthroned, the beautiful." We refer our readers to the fable regarding her for those truths which are veiled from the irreverent soul. The square described by stars in this constellation is from its very position pregnant with truth.

The eleventh, and last sign into which the sun enters in our great precessional cycle is Leo, or the sign of the Lion. This comes in the Heart or vital function of the great body. Here is the ripening and harvest time of the race; the sickle in the Lion is not without significance. "The Lion signifies divine truth in power; also the executing of judgment, the separating of good from evil; the true from the false." This is the peculiar symbology of this sign. The Hebrew names of the stars are as follows. "Regulus, called the Heart-star signifies the treading under foot. Zosma, the shining forth. Al Giebba, the exaltation." (Mazza-roth.) "The Heart corresponds to the celestial kingdom of the Lord. Sickle signifies harvest, the state of the church as to divine truth; it also implies its last stage. By reaping, which is done with a Sickle, is signified to put an end to the state of the church, and to execute judgment," in other words to separate the wheat and the tares. "The circle of the earth signifies heaven."

The constellation belonging to this sign is Cepheus, King of Ethiopia. "Ethiopia signifies the knowledges of love and faith. King denotes the anointed of Jehovah."

Having here completed the great cycle, or the Twelve Labours of Hercules our work is done, as will be that of the race when it has reached the Heart of the Grand Body, the source and centre of Life and Love.

"Our thanks be to the prophet paid who saw with vision clear,
In the quaint types that marked the month, the law that ruled the year,
Then gave his thought to the learned friend that knew the starry ways,
Who from such germ brought flower and fruit, to both a deathless praise;
Have thou my thanks, my gift receive, thou spirit keen and fine,
I give but what I got, the gold that takes my stamp was thine."

LEO.

Let therefore those who wish to acquire "Magic," *i. e.*, spiritual or divine power, follow this advice; let them rise mentally into the highest region of thought and remain therein as its permanent residents. Let them cultivate their physical bodies and their mental constitutions in such a manner that the matter of which they are composed will become less gross and more movable and penetrable to the divine light of the spirit. Then will the veils that separate them from the invisible world become thinner.

Magic, White and Black.

BIBLE REVIEWS.

CHAPTER II, verse 1: "Thus the heavens and the earth were finished and all the hosts of them." "Thus" in this manner, by this instrumentality and in this order.

Verse 2nd: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."

Verse 3rd: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all His work which God created and made."

There is an evident distinction made here between creating, and making; the only reason apparent for this distinction is found in the evolutionary idea. God formed or created the thought and sent it forth endowed with the will and it began to produce conditions that in the lapse of time would ultimate the purpose and make the thing or condition intended.

"And he rested on the seventh day from all His work which He had made." "And blessed and sanctified it," the word sanctify means to set apart, something separated from all other things, to free it from all that was impure. The fourth commandment repeats this same idea. But was the work of creating and making ended at that remote period, or was this only a statement of the method and order of the work? Let us ask Jesus the Nazarene. John v, 16 and 17: "Therefore did the Jews persecute Jesus and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, my Father worketh hitherto, (i. e. up to the present) and I work."

Thus it is clear that Jesus denied that God had yet ceased the *work* of creation, this utterance was at least two thousand years after the account of these events, and Ussher says, 4004 before Christ.

And do we not see creation going on in every department of nature. When the cold winter is passed and the sun warms the earth, there springs into life millions of insects. All the animal world begins to generate their kind, in short, everything is busily engaged in the work of creation; then it follows that the Sabbath (which means seventh) was a prophesy of a time to come when man will cease from his own works, for it not only appears plain that here creation's method is generation, but in the law of Moses it is brought out more clearly that such was the idea.

It was well known, or at least most generally believed, that there had preceded this time an age of great attainment, wherein man walked and talked with God, and all through the prophet's writings and the words of Jesus, that there were periods in the world's history of evolutionary development which are called "ages." Wherever the words occur in Jesus' teachings, "The end of the world," it should be rendered "end of the age." It was the doctrine of the prophets that an age was about seven thousand years and that six thousand years was a time for animal propagation and mental development, and at the close of that time the earth would bring forth its ripened fruit sufficient for man to come to an understanding of God's methods, and to be able to see that as long as they are generating their kind, there could be no rest or high attainments. It will be seen as we proceed that the "covenant" of God with man was only intended for such as had arrived at this stage of understanding, and could not be

ratified so that the oneness could obtain between God and man until they ceased the work of creation, viz. generation. Then the intent of the words "multiply and replenish the earth," will have been obeyed, and the work accomplished, and during the seven thousandth year, there will be no generation, and none of the consequences of "the fall" which were labor, sorrow, and death. Then the "last enemy death will be overcome, And they shall live and reign with him a thousand years." This is the period many of our Christian friends look forward to as "the millennium."

We merely state the above and will observe as we proceed that it is fully justified by the teachings of this book all through from Genesis to Revelations.

It will be observed that in the 3rd verse, last sentence, that the marginal reading of the words "created and made," is "created to make."

Verse 4th: "These are the *generations* of the heavens and of the earth, *when they were created*, in the day when the Lord God made the earth, and the heavens," here the statement we think is clear that creation was by generation.

Verse 5th: "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." This fully corroborates the former statement that all things were the thought-forms of the creator's mind, and that all these things were only mental formations and were awaiting conditions to materialize into form through nature's methods of growth.

We think it is clear enough from this verse that the entire preceding chapter was intended to convey the idea that all things were in the thought-form or "word of God" (see John I, 1 to 3.) and therefore only the statement of the order and method that all these become manifest by materialization through the generative power in the word. In other words, as they primarily existed in the astral ether before they materialized by growth and development, and therefore it follows that all the laws of nature are the workings of the Creator's mind, and that matter itself is thought crystallized, from the mind of the thinker.

Verse 6th: "But there went up a mist from the earth, and watered the whole face of the ground." This is the method now which nature uses to water the earth, therefore we have no reason to look for any statement here of supernatural phenomena, in fact there can be nothing superior to nature for all that is can be at most only the workings of the Supreme mind and there is nothing superior to it.

Verse 7th: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Now we are told in the former chapter — verse 27th, that man was created by the word of God and now he tells us that he came from the "dust of the ground," he does not tell us by what process, and as to how long a period the Lord God took to accomplish it he does not say. He next says that he breathed into him the breath of life and he became a living soul; herein we find two points of general misunderstanding.

First that it was speaking of the physical creation of the man, suppose we admit and then see what is really said here: "The Lord God formed man of the dust of the ground." Well that is certainly the phy-

sical body, but are not all physical structures formed of the dust and do we not well know nature's process of accomplishing this work? Does it not clearly teach "evolution?" We think it does. Then "He breathed into his nostrils the breath of life and man became a living soul." Was that the natural breath common to all animal existence? Many will say no, that was wherein man was made an immortal soul; we will grant that, for we all unite that "God is spirit," and if God did come into such direct contact with man it must have been to make him spiritually conscious, that is the only way his purpose, as before announced, could be carried out, ultimately, for he said, "Let us make man in our *image* and like us;" if God is spirit, man to be like Him must be spirit also. But is that a universal rule that every man has that spirit of life in himself, for if God placed it in him then he had it in himself as Jesus said: "As the father hath life in himself so hath he given to the son, to have life in himself; then he and Adam both had that life, and he (Jesus) announced his commission to us by saying "I come that you might have life, and that you might have it more abundantly." But does this teach that all men continue to have that spiritual "breath of life?"

What is this spiritual breath? If Moses was a master he knew what it was and as the Occult was the common science of his day, he took it for granted all others would understand that there was a point in the attainments of all who become conscious of spirit, where they obtained an interior respiratory breath; wherein they breathe without inhaling the natural atmosphere; an inner lung motion, that will, at times, enable one to be comfortable for a long period with the air passages closed. The physical body may still need to breathe, but they will be vividly conscious of *another* respiration, and this condition comes just prior to the person's becoming master of all their own nature, and leads to the condition symbolized in the following words:

Verse 8th: "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed." Observe the words: "The Lord God planted," he who created by a word now plants a garden, none of us accept the idea that he came as a man and planted trees, etc. No! there was some other meaning here. Isaiah, the prophet, LXI, 3, says: (speaking of spiritual men) "That they might be called trees of righteousness, the *planting* of the Lord, that he might be glorified." Then we can logically conclude that this garden was the planting of those states or principles, that would bring forth righteousness. It was "eastward in Eden;" the word "east" and "ward," the sun rising, is used as synonyms all through the Bible. The east was also often used as a symbol of the source of light and life; then this garden was toward life and light. Was this a garden planted in the ground, or was the man's body the ground? Ezekiel, xxxi, 9. "I have made him fair by the multitude of his branches; so that all the trees of Eden, that were in the garden of God, envied him." Isaiah says, v 7: "For the vineyard of the Lord of hosts is the house of Israel."

This we think sufficient to justify the assertion that this *garden* was the physical body of "the man" and all the trees were attributes to bring forth right actions, thoughts, impulses, and feelings, for the word Eden—means "pleasure or delight," as will be seen by what follows. Then it appears plain that the thought expressed in these symbolic words, "east-

ward in Eden," had reference to the fact that one who makes these attainments is in position to receive life and light direct from its source.

The same idea was carried out in the building of Solomon's temple at Jerusalem. It was built upon the top of the mountain facing the east, so that the first ray of light from the rising sun would shine into it and through first and second parts and through the "holy place," and even into the "Holy of Holies" if the "veil" were lifted. So the man who is created and made, or become a "master," is placed in a condition to receive the first ray of spiritual light that reaches the earth from God, the source of all knowledge.

Verse 9th: "And out of the ground made the Lord God to grow every tree that was *pleasant* to the sight, and good for food; the tree of life also was in the midst of the garden, and the tree of knowledge of good and evil." Herein he was supplied by Divine Providence with all the requisites for happiness and not only that but the "tree of life," a tree producing fruit, brings forth "after its kind." Therefore it is plain that if the *garden* is the physical body imbued with productive attributes and every attribute grows, generates or produces its kind, then it follows that the tree, or attribute, of life produced its kind. According to the "revelation" made to John on Patmos, chap. XXII, 2. "The tree of life, which bare twelve *manner* of fruits, and yield her fruit every month:" (Greek, moon.) We think no one believes this was a tree, as we exoterically understand that word, for herein is stated that which we recognize to be contrary to all the laws of fruit-growing; first, "twelve manner of fruit" secondly, producing its fruit "every moon." Aided by Solar Biology, this subject is made plain. We find from this new science that every time the moon enters the sign of the zodiac which the earth was in when a person was born, that there is a psychic germ matured in the body, whether it be man or woman, and we find that every sign of the zodiac produces a different quality of life in persons born within their boundaries, and that the same is true in relation to the fruit of the "tree of life," within every man and woman is also true. This is demonstrated from the fact that with a woman living the generative or marital life, the periods of the moonly weakness can be pointed out for years past, and to come, from the motion of the moon, and therein is found that the life-producing capacity is "twelve manner of fruit, and that its fruits ripen every moon." "The tree of knowledge of good and evil" was also there, that all intelligent persons have within themselves the power to experiment on and know the consequences of obedience to the laws of nature and of going counter to them, is in their capacity to reason, and the sense of pain and pleasure. But those who possess these high attainments do not need to experiment upon these things, for they have direct access to the All-knowing mind, that created all things, and can know all things from that source.

Verse 10th: "And a river went out of Eden to water the garden; and from thence was it parted and became into four heads."

If we find conclusive evidences that the trees of the garden were productive faculties in the human body, then we may look for this "river" to be something belonging to it also. We must however bear in mind that this is a mystic symbology given by a master and that he was giving the conditions obtained by the master; or the man who is not only created in God's "image," but the process of "making" him into his or their likeness is also known to him.

If this were a symbol of something in the body or mind-action of Adam, then what does this matter of the river signify? Let a *master* explain; (see Ezekial, XLVII. (Zachariah, XIV, 8, says: "And it shall be in that day that *living* waters shall go out from Jerusalem," etc. And the angel revealed to John (Revelations, XXII, I.) "And he showed me a pure "river" of water of LIFE, clear as crystal, proceeding out of the throne of God and of the Lamb.

From this it appears clear that this river was life that flowed out of Eden; out from the man.

They well understood, at that time, that methods of "regeneration" were the control of the generative function, and thus turning the course of the life generated in the body, back into the system. And for this, nature has made ample provisions, for the same law that produces the elements from which another living organism would grow under proper conditions, will also transmute that germ substance into a pure crystal fluid and the lymphatic will take it up into the body and conduct it back into the blood and that will create in the system a feeling of peacefulness and constant activity. We are confident that the "spleen" is the organ that causes another change into what is commonly called "magnetism, animal electricity, etc." These gifts are possessed in abundance by all who "live the life" of *chastity*. This quality is the element from which thought is formed, and the refining power of the law of regeneration in the body gives increased sensibilities and consequent additional consciousness and added powers.

Thus, life regenerated in the body, follows the well-known law of generation, in that its quality is governed by the nature, loves, sympathies, desires and general mental tendencies of the person, and as the human body is a laboratory in which the divine chemist is taking the elements of earth (food) air and sunlight and creating thought-forms and elements with great rapidity, therefore such an one becomes a fountain-head from which there will constantly flow the refined substances of his life like an ever flowing river. As Ezekial said, XLVII, 9: "And it shall come to pass, that everything that liveth, which moveth, whither soever the rivers shall come, SHALL LIVE."

Jesus referred to this same grand truth in the plainest of language; John, VII, 38, "He that believeth on me AS (in the manner) the Scriptures hath said, out of his belly shall flow rivers of living water." In the next verse the apostle attempts to explain and says, verse 39; "But this spake he of the spirit which they that believed on him should receive." True, for this regenerate life is the only vessel capable of receiving and holding the spirit, which endows it with divine magic-power, and all who come within its influence are "redeemed" and the mature soul will be led by its potency into like conditions.

"And become into four heads." This law of regeneration being governed by the movement of the earth, moon, and all the solar system, we look there for the more complete explanation of these four rivers. There are twelve divisions, or "signs" of the zodiac; these are divided into four trinities. From September 22nd to January 21st is the reproductive trinity; from January 21st to March 21st is the serving trinity; from March 21st to June 21st is the intellectual trinity; from June 21st to September 22nd is the maternal trinity.

Each of these periods of the year produces three kinds of life. The first of each of these are natural heads, and as such are especially related to the physical world; the second of these comprise the *interior*, and are natural heads in spiritual things or spheres of service; that is, from April 19th to May 20th is the period of the intellectual trinity, and therefore their sphere of service is the senses.

From July 22nd to August 22nd is the period of the interior of the maternal, and is related to natural law that produces living things. October 23rd to November 23rd is the time of the reproductive interior and is related to the service of the creative mind. January 20th to February 19th is the serving interior and relates to dealing with the public mind and with men in general.

In the generation, man is born into one of these signs and possesses the qualities and attributes of it, and all their consciousness and thought arises in and from that quality. When we say to a student of "Solar Biology," a person was born in Aries, we express to that one all the leading characteristics of a person, but when one begins to regenerate themselves (by control of the sex function) they begin to re-create in themselves the qualities of each of the other signs. In women this is more apparent, (it is however, none the less true with men.) When woman begins the work of regeneration in herself, the moonly weakness will appear one sign earlier each moon, until they have reabsorbed into the body, the ripe fruit of the tree of life, in its twelve qualities. Then the periods change and their monthly periods come so that the ripened germs will be the heads of each of the trinities. The third year they are regenerated into the interior trinities, then re-generative waters will be divided into four heads, ♎ (Scorpio,) ♋ (Aquarius,) ♉ (Taurus,) and ♌ (Leo.) Then the river begins to flow out from Eden, the state of happiness, and is actually parted into four heads. This has been demonstrated in the lives of many. This truly "waters the garden."

Water makes all the plants in a garden to grow and prosper; so this regenerate "water of life" is the only method for growing all the virtues and faculties of the brain and soul, therefore Jeremiah the prophet said: "Their soul shall be like a watered garden," Jeremiah, xxxi, 12 (read from the 10th to the 14th verses.)

Verse 11th: "The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold:

Verse 12: "And the gold of that land is good: there is the bdellium and the onyx stone, (v. 13.) And the name of the second river Gihon: the same is it that compasseth the whole land of Ethiopia. (Verse 14.) And the name of the third river is Hiddekil: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

That the above has a metaphysical meaning, there can be no doubt, therefore we will examine it a little from that stand-point.

"The name of the first river is Pison." The meaning of this name is: "Change or doubling." And it "compasseth the whole land of Havilah." This word means, *that suffers pain*; "that brings forth; or that speaks." Thus it appears that this first river doubled in its power to bring forth, and through its mystic power the spirit speaks to the consciousness of the individual, it "compasseth" that is, embraces all that knows, thinks and speaks, and is the means by which man knows the thoughts of God, the

spirit. There is gold and precious stones; that is, all that is goodly and excellent.

The second river is Gihon, *i. e.*, "Valley of grace," and it compasseth or takes in the whole land of "Cush" *i. e.*, blackness. This is truly the valley of grace, *i. e.*, "favor," for this water of life is the only vessel that can hold spirit, (see Jeremiah, II, 13,) "For my people have committed two evils; they have forsaken me, the fountain of living water, and hewed them out cisterns, broken cisterns, that will hold no water."

When this water is held, then the spirit of life and light will dwell within and illuminate all that is dark. The third river is Hiddekel, *i. e.*, "a voice or sound," Assyria *i. e.*, incomparable; east of Assyria, the illuminated side. Therefore this would be interpreted, that this third river produces a condition within to hear the incomparable sounds of the spiritual world, "The music of the spheres," and the universal tones that lift the soul into ecstatic state of heaven on earth.

The fourth river is Euphrates, waters of fruitfulness. That implies success in all they do, as the prophet Isaiah, LXV, verses 22 and 23 says: "They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people (some of the trees in Palestine are known to be over a thousand years old) and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord (Yahveh,) and their offspring with them." Read the balance of this chapter, for it all belongs to this attainment.

There is a much deeper meaning covered by this language than we are permitted to express here. When one has reached this high and holy state, which you may reach here in this world and body, and now at this time; then these high and exalted knowledges will be yours; then will be realized within your own person the force of the words of the angel who gave John the Revelation, XXI, verses 4 and 5: "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. And he that sat on the throne said behold, I make all things new."

SOMEONE may wonder why I go about in private giving advice and busying myself with the concerns of others, but do not venture to come forward in public and advise the state. I will tell you why. You have often heard me speak in times past of an oracle or sign which comes to me, and is the divinity which Meletus ridicules in the indictment. This sign I have had ever since I was a child. The sign is a voice which comes to me and always forbids me to do something which I am going to do, but never commands me to do anything.

Socrates' Apology.

"What are fears but voices airy?
Whispering harm where harm is not;
And deluding the unwary
Till the fatal bolt is shot!"

Wordsworth.

MIRA.

Mysterious star, I fain would know
 The secret of thy light,
 Why shinest now with brilliant glow,
 Proud jewel of the night?

From far off realms thou cam'st to view,
 For only yesterday
 Thy path, frail man could not pursue ;
 Thy place was vacancy.

From out of black and boundless space
 Thy rays burst forth and shone ;
 To us of earth thy beauteous face
 Seems near to God's white throne.

Thy beams seem brighter now by far
 Than when you came before ;
 There's not to me another star
 Shines out with grandeur more.

Unconscious to this sleeping world,
 Silently, unseen,
 Swift from space in quiet whirled
 To view in heavenly sheen.

Along thy path, so vast, so grand
 Thy course unfailing keep,
 Held by law, that magic wand
 That acts, tho' all else sleep.

Cheering other worlds than ours,
 Making light from gloom ;
 Blessings shed in welcome showers —
 To them a priceless boon.

And so we cannot bid thee stay
 For other duties call ;
 From night we know thou bringest day
 And there give life to all.

CHAS. H. MACKAY.

NOTE. — Mira (the "Wonderful") is a variable star of that group known as Cetus, the Whale, a constellation of the Southern hemisphere. In a period of eleven months, Mira emerges from invisibility and passes through all degrees of brightness until it attains to a star of second magnitude and then slowly recedes, becoming, finally invisible again. During the first weeks of August (1890) it reaches its maximum of brightness and may then be seen with great distinctness.
 C. H. M.

THE DAWNING OF A PERFECT DAY. (*Continued.*)

PART THREE: BRIDGED OVER.

CHAPTER I.

Cleansing.

LUKE III, 9.

THE work has begun, lay the ax at the root of the tree, and cast into the fire of purification those branches which bear not good fruit.

Evil fruits are false doctrines, false teachings, pride, envy, malice, deceit, which if entertained by man, go to make up parts of his mortal body, and unless denied, (cast out) their presence hinders work in the fields which are "white already to harvest."

Those who never give of their substance, or of their love to others who are in need, are like the false fruit-bearing tree, the effect of which poisons the atmosphere and leads to death. The consuming fires kindled in the mortal temple, by these harmful mental issues, smoulder until they have gained sufficient force to break out into a destroying blaze when they sweep through the imperfect structure leaving it a blackened and charred ruin, manhood gone and self, the all-ruling power within. But even in this consuming state, there is help for such souls, the germ for the Good, which the Infinite wisdom placed in the soul of the first man, *always* remains, and may be saved, for another trial, through the quenching waters of God's love, which will extinguish the fires of envy, pride, malice, and deceit as effectually as literal fire is quenched by literal water. On the other hand, fire is used as a purifier. If we cast a germ into the fire, its impurities are consumed leaving the genuine qualities unscathed.

The more perfect the germ the larger is the part remaining after the purifying process. All that is unreal and impure is again cast into the crucible and condemned to a repetition of the cleansing process — mortal expression — or damned as our orthodox friends would say — while the perfect part when gathered is brighter for the purifying.

A picture here presents itself to the mind of the writer in which we see the thousandth part of a soul of a man going to make up the immortal, and ages upon ages must roll by before it attains the *first* plane upon which it can start out for God's knowledge, or gain sufficient light to be able to shed a single faint ray upon other human beings, but we see mercy in this plan of an all-wise intelligence, for nothing is wholly lost, and in His good time *all* are gathered into His harvest.

CHAPTER II.

Faith.

THE work of soul-growth can be done by and through the spoken word, and at any distance being far, yet near. The bridge spanning this space is *Christ, faith and obedience.*

The condition in which the supplicant goes to the Father has *all* to do with the fulfillment of the work, if it is to him as it is to the Father all will be well, loosed on earth, loosed in heaven.

MATT, XVI, 19.

All must harmonize, the Spirit, the supplicant, and the Father. God's

first law admits of perfect harmony through which man may gain the acceptance of the Spirit, and by divine wisdom he is enabled to grasp and hold fast the good. If this law of harmony did not exist, man would be unable to retain his blessings as they came to him.

A clean and purified heart will engender faith which may be kept alive by drawing upon the never-failing source, whence comes man's every good and perfect gift. All conditions being harmonious the supplicant has only to place himself in communication with the source of all health, by asking that the spirit may take possession of him and in the name of the lowly Nazarene, work through him the result desired, and waiting in silence he will hear the "still small voice" as it speaks to his soul. When this consciousness settles down upon him, he will hear the "let there be," and know that it is his "there is," and that the blessing is his to claim. Asking for, and obtaining a blessing, is not such a task as has been thought, it is simply the pouring out of faith, from a heart empty of self and the world, in words so few that the supplicant feels a very child who is hearing the *first* lessons of life. The Father, in His mercy, and love, grants the request thus made and proves the words of the Son who said, "except ye become as little children you can not inherit the kingdom of heaven."

When Christ said "broad is the way to death" (sin.) "And many there be who walk therein, and straight and narrow is the path to life everlasting and few there be who find it." He foresaw the difficulty in bringing the mind of man into a state of unison with the Holy Spirit that they might go to the Father. His teachings upon this point are so plain that a little child may comprehend them, and the greatest minds of to-day have left off delving in theology for light upon the subject, and are simply coming back to the truth as it is written in the Word. When all reaching out, and delving shall have ceased and men learn simply to take God at His word then can man and angels unite in singing "glory to God in the highest, peace on earth, good will toward men." God reigneth and we walk in the true light free from sin, free from pain and in the knowledge of His power.

There is never an *actual* turning back in faith; God in His goodness sends something to the wavering soul to give it a lesson which, (it may be in years after,) will cause it to take a new hold upon the life-giving principle thus saving it from absolute sinking. In many hearts faith never becomes *full* and well-grounded and the self-impoorished soul falls by the wayside.

With a thorough understanding of the true principles of the laws governing the universe, there is raised in the heart a Gibraltar upon which faith may build works as mighty as the heavens, as vast as space, and as enduring as eternity. The towering peaks of the temple builded upon this rock will pierce the ethereal blue, and reaching far beyond will enter the very heavens.

CHAPTER III.

Unexpressed Thought. Purity of Heart.

THOUGHTS are the offspring of the mind, and in the realm of spirit, they are the only recognized issue of man. As these children are born to man he casts them out upon the ocean of eternal life, tiny barks to be

guided into harbor by the white light of intelligence as it shines upon them from the tower of the mind which gave them birth. Man is responsible for the safety of his mental offspring in proportion to his capacity for right thought, and he is accountable for their safe and useful entrance upon the plane of life when they become conscious, living beings controlled by universal will.

Thought is often smothered, and like smouldering fire, when once it breaks forth it burns with a more rapid and vigorous sway.

If we subdue the thoughts which come to us like instantaneous flashes of an electric spark, seeming to give us faint glimpses of the future, or science of life, we cast the shadow of our own bigotry between ourselves and the light of understanding. When a child starts out for its first steps we do not say "take care, you will fall," unless we wish to see the little one immediately lose all confidence in itself, and fall to the ground. No, we give a reassuring word and soon the second step is taken, and the third and on and on until it has passed over a space which astonishes the beholder. The same is true of the human soul when it catches the first rays of divine light. We should bear in mind the advice given by St. Paul in Thesalonians v, 19, and not stand in the way of the light, or attempt to check its influx, but lay hold of that which comes to us from the source of all light and ask for more, for through this act works the law which will give us the light in its fulness. Discourage not your better nature in its efforts to gain an affinity with that whence it originally sprung.

The word is light and the word gives to us the light as we fit our mental part for its acceptance. The degrees of light are set forth in the firmament, stars, moon, sun. When the shadows of night fall upon the earth, the Infinite mind sets the moon and stars in the heavens as a sign to the dwellers upon this planet that the greater light is to come.

When the first rays emanating from the Infinite Mind pierce the pall of superstitious ignorance which hangs over the mind of man, it is the star set in his mental firmament as a sign that he may know of the coming of a greater light.

Like the moon and stars man's lesser light comes from lesser forces, which are controlled by the Infinite Mind, and which with the signs set in the firmament tend toward the same end viz., the glory of God and the proof of His works.

Thus the spirit works within man for the all-good. Many use the light they have attained, and are willing to impart it to others, to such as give of the knowledge they have, much is given them in return. Those who do not speak of the gifts coming to them dim the lustre of their blessing proving that "whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken even that which he hath.

"Be ye not deceived," but accept the works of the Infinite Mind as works of truth, for it was this same far-reaching, all-powerful Intelligence which set the everlasting signs in the vaulted dome above, that His people might know of His power and glory and be assured of the source from whence they came, and of their return to the spheres of light which He holds for them in His keeping, if they make use of the knowledge already given for the acquirement of greater knowledge.

Dear Reader, do you not think if you were *sure* that your light could shine as a planet in the everlasting arch of God's architecture, you would work indefatigably to place it there?

It is possible for souls to attain to this position and as they reach the goal they may control all power, which is there, for good. This fact explains the gentle leading of the unseen influences which actuates man to reach out and lay hold upon the truth, that it may grow and brighten with every change which takes place in his existence. Human mind is not vast enough to grasp the thought of the everlasting power which is the inheritance of those who, through faith and works, reach this plane on which our Creator set His seal of approval. Man is placed upon this planet for a work: *a work for himself*, and unless he has come as near finishing it as mortal man can when he is called hence he must take it with him for completion. None other can claim his blessing, none other can reach out and take his work and carry it on for him in the beyond.

God in His fullness has permitted mortals to complete their life-work here, that in the beyond they might take up a higher work.

Work complete or incomplete constitutes heaven or hell.

Those who leave this stage of existence with an incomplete work *must make that work complete*, even though it require many returns to the mortal state to accomplish the end. The mission of each soul must be a finished work.

The Intelligence which plans the lives of all will not permit His laws to be circumscribed, hence the re-occurring process continues until all work along the line of the divine thought with pleasure, and there is no wearying in well-doing and finally heaven begins where earth leaves off because the soul finds its greatest joys and its brightest thought-gems awaiting the finishing of the mission. When through repeated mortal expression man shall have worked out the sins done in the body, he will no longer be subject to the laws of re-embodiment, then begins the resurrection, and through the laws, framed by the all-ruling thought, the freed and perfected soul starts on its upward flight towards the Source of universal knowledge.

O, mortal man, with an immortal soul! why ask "is earthly life worth living?"

You have a position to gain, a future to reach in the world of spirit, you must choose between the advancement of the soul, or the retrogression of intellect. If you would leave this world for a better life you must set your mark high, and with a steady aim press on to the haven of perfection which is reached through faith, wisdom and trusting in the promises of Him who faileth not to reward the faithful. As you near the better life, grasp the good, hold to the promises, and your reward comes; for as you gain the heights and step across the threshold of the beyond, you are fully prepared to beckon on the doubting ones, and like a bright star to send your rays to penetrate the darkness of those whom on earth you loved. This light shed from the effulgence of your own perfecting soul will lead the loved ones on to the higher life.

This entry into a higher life work, a work of love and a mission of peace. This being made a messenger of knowledge, does not such a *glorious* reward make earthly life worth living?

This height gained the soul goes on, on, on into eternity working for

the good of others. Under the influence of this upward and onward work of love, souls unconsciously advance to a perfection where they are given divine wisdom which enables them to impart knowledge to those who ask for understanding.

True it is that the Creator made man for His own work, and in the fullness of time all will reach His standard of perfection, though that standard be gained by trial and dire distress, all have the plans of the Creator to fulfill.

Since each mortal, while on earth, creates his or her own future atmosphere, the astral body is in consequence, more or less subject to the influences of the worldly environment which governed the mortal, but be this self-created atmosphere for good or evil each must pass through that of his, or her own making, thereby working out self-salvation through the help given by the Creator, viz., Jesus, the Christ.

Cleansing and Faith constitute the first two arches of the bridge over the mysterious, connecting man's earthly habitation with the realms beyond, the joys of which are man's rightful heritage and which he may reach, if he will, by adding Purity of Heart as a third arch of the bridge upon which he now stands in his approach to the Source of all perfection.

The underlying thought of the Christ's sermon on the mount embodies this arch of purity, and is the one which holds in place the entire structure which we are building.

The pivotal thought in this discourse of the divine man is set forth in His pronouncing a blessing upon those who attain purity of heart, and His promise to them that "they shall see God" as a reward for the attainment.

Purity of heart is simply *perfection*, as the divine Teacher asserts farther on in his sermon when he says, "be ye *perfect*, even as your *Father which is in heaven is perfect*." Such conditions reached, through the never-failing laws of the "Father which is in heaven," man need strive for nothing more, as man, for he then becomes a demi-god; all the promises are his to claim, all power is his to exercise and then can he fully realize the extent of the words spoken by the Christ as recorded by St. Mark, xxviii-18, "All power is given unto me in heaven and earth."

DU BOICE.

[To be Continued.]

LIBERTY AND NECESSITY.

From "The Incoming Age."

BOOK IV.—CHAPTER VII.

WE have expressed ourselves on various occasions during the progress of this work on the subject of NECESSITY as we have been inwardly impelled; we would now like to set beside it an equally divine motor which is never wanting in universal history. There are two great forces in the universe — the centrifugal and the centripetal — or the negative and the positive, as in electricity. So there are also the two sexes among plants and animals, and the two principles we are now about to briefly consider side by side. Either force alone would make null and void, or hurry to an inevitable destruction. We may not be able to grasp them very fully

and definitely in all their bearings; for they pierce and penetrate into every conceivable thing or thought; and in doing so they assume such a variety of form and character that it will require no small amount of discrimination, and no limited degree of experience, to single them out and accurately identify them under all circumstances. On several occasions we have said that NECESSITY will be found to be that inseparable quality of Omnipotence which meets every possible circumstance of history with its own fitting requirement, and equally so whether said manifestation of necessity be positive or the reverse. LIBERTY, on the other hand, will be found exemplified in the way Necessity is received; like the centrifugal and the centripetal forces of the universe they will act and re-act upon each other; and as they accommodate themselves to each other, or otherwise, just as it may be, will show either the perfect smoothness of action and harmony that the blending will necessarily produce, or its converse.

In the picture this thought is fittingly calculated to present, — and that in all its great diversity of color, light and shade, and whether pleasing or painful, — will be seen all that the will of man and the will of God stands for. The will of man is simply and solely *liberty* to will, and do, and be, and suffer, precisely what *necessity*, or the will and word of God makes imperative according to the changeful circumstances of every conceivable case that arises. Then the will of man has been thoroughly tested on all points, in its strenuous centrifugal efforts to fly away from the loving necessity that would control it; and which again by its centripetal attractions to draw unto or into itself, and so to absorb the will of man therein. Yes: when this liberty has exhausted its power and drained the cup of its bitterness to the very dregs which it alone can furnish, then it will fly into the very arms of necessity in the depths of its own despair, and that with a newly-begotten and certain hope that deliverance is at hand; nor will it be disappointed.

The LIBERTY spoken of here as being seen is all on the side of man's will, which is a perfect embodiment of IMPOTENCE; the NECESSITY is all on the side of the divine and perfect will of God, which is the very opposite, therefore the perfect embodiment of OMNIPOTENCE. How very happily and accurately these two may meet, then, and harmonize! Then it becomes apparent that the normal state of perfection and happiness, so far as man and all created as dependent intelligences are concerned, can only be attained or realized by means of an unreserved submission to the will of God; and thus it becomes equally apparent that the normal state and expression of perfection on the Divine side is the never relenting and unremitting application of His will fittingly and appropriately to any and every circumstance that may or can possibly arise. This being true what is then the essential nature of the liberty the selfhood formulates, loves, and greedily insists upon? What can it be but a torturing instrument of more exquisite fashion and capacity than all the physical horrors of the Inquisition! The only liberty to which selfhood is tied is the very liberty and reality of hell; but the necessity by which the Godhood is characterized and environed is the very liberty and reality of heaven.

Just give the flesh its liberty, and time will surely tell
It is the whole of cruelty, the very thing called hell.

But let it sight necessity, and view it to its core,
It then will bow submissively and love it evermore.

Necessity, perfection is whatever phase it wears ;
Love reigns in its expression whatever name it bears ;
' It meets man's every circumstance, fitting so exact,
And whether he may flinch or smile it ever keeps intact.

'Tis wonderful ! Omnipotence is manifestly true !
It touches man at every point, he can but be and do
And suffer, as necessity his liberty commands,
And so man is but *impotence*, whate'er his high demands.

Truth stranger is than fiction ; and the mocking selfhood will
Its impotence and folly exhibit thus, until
Its limit it has run through ; and its tethered pasture eaten
And then it must *surrender* at its strongest points well beaten.

Is not this presentation of our subject the problem of the free will of man and the sovereignty of God, happily and perfectly solved in the light of their own history, so far as they are showing ? When in the history of the race was man ever hindered from doing all that was in his heart ? Never. Why ? Because every possible circumstance that could arise would meet with its counterpart by the never failing environment of necessity that each event would occasion or enkindle. When in the history of the race did any circumstance whatever its character — fail to meet with the very fitting necessity it demanded ? Again we say — Never. So then we see that *the will of man is absolutely free*, and yet *the will of God is absolutely sovereign* ; the former being like unto the centrifugal or negative force, the latter like unto the centripetal or positive force. Man is always quite free to will what he may do ; but God always determines what man shall realize as the consequence of his doing. If man will to do a pernicious thing he has perfect liberty to do so, but the will of God irrevocably and unfaillingly determines the exact nature of the consequences to follow or attend every action. And man may, and in the natural order of development will, elect to try in every imaginable way, and so to explore the utmost resources of the selfhood until they are exhausted ; and until he has learned the wholesome and salutary lesson by a thorough experience that safety and happiness is only to be realized by resting in the pure and perfect will of God, the state that God is determined eventually to evolve from man's helpless chaos and confusion must continue to be simply an impossibility. And what do these very thoughts tend in themselves to establish as an exigency of the case ? Just this : that until man is quite prepared to yield himself cheerfully and entirely to the will of God, the sovereignty of God can and will only exercise its power in its own perfect way, and that is to make man's will thus pliable by punishment exactly fitting the exigency of each and every case. God may and does ask and variously plead with man to surrender. Every man of God in like manner must and will ply the same wholesome counsel and treatment. But let not man think that his own dear liberty is going to be by God in the least interfered with ; it is no part of the perfect purpose of the Almighty to bring His naked might to bear, while the two-edged sword of necessity and pure right is always sharp and effective enough to serve His purpose fully. Not till man comes to God with His

whole heart, and brings the free will or liberty of choice he has been endowed with, and casts it, so to speak, into the vortex of the Divine Will to be swallowed up for ever, will man ever be privileged to taste and enjoy all the sweets and possibilities of life, that future for which he was brought into being.

How far it is true that man is fearfully and wonderfully made let the above thoughts help to determine. By being made subject to a law which leaves him free to do or not as he chooses to be, and really is, the arbiter of His own destiny. Let him ignore the Perfect Will of God and use his own — and which he will do until he has learned better — then he is like the centrifugal force alone, and by it will be hurled into the boundless or bottomless abyss, and there realize the inevitable destruction such a course involves. If destruction and misery are desiderations, thus we may consummate them; for he is quite free to be the arbiter of his destiny to that extent if he so chooses. But should he be induced in any way, by the wrath of God kindled out a little, to stand in the ways and see, and to ask for the old paths, and where is the good way to walk therein, he may still be the arbiter of his destiny, but this time in the opposite direction; always provided that he will throw away the selfhood, and coalesce with the God-hood. Man has all liberty to act equally and always in every case; nor can we suppose the possibility of any circumstance arising when he would or could be in the slightest degree coerced or otherwise dealt with. For this centrifugal force of liberty to be sufficiently quiescent to seek the wholesome limitations of necessity, then it would almost seem to be necessary for it to go into and through all the bitter consequences of its own self-sought and self-corrupt blunderings. When these bitter consequences have been sufficiently entered upon to have filled human nature to repletion, and so to its disgust and discomfiture, then the experience will become itself a great treasure which will immensely enrich and powerfully control its future, and will serve as the setting-off background to a wondrous picture such an one too that can never be dispensed with profitably.

Understanding, as this work teaches, that man is only in the process of being made, what a fearful and truly wonderful process it is that is operative in thus making him! Until the centrifugal fly-away force of man's free self-will yields so thoroughly to the drawings of the Divine centripetal force, which lovingly and unremittingly plies its necessity; and man yields to the extent of the two forces being welded into one, or more correctly speaking, wedded by means of choice and attraction, perfect man — that is the reality the word man stands for — cannot be. The mere physical form and outline, and added to that the soulish and intermediary interior, are only stages of development upwards from the animal to the human; the very human reality is not to be seen or found until the spiritual interior, or the God-hood inhabiting the sanctum sanctorum of the very heart and source of all life, is shown to be in all things dominant. To persuade ourselves that this has ever been, save in the man Christ Jesus — the manifestation of God's will in the flesh — is to expose our own folly and shortsight. All that the word regeneration covers is — from the divine stand-point — necessary parts and portions of the great six days work of creation, and preparatory to the Sabbath still in the future. It is by the diligent employment of the dual forces of human liberty and divine ne-

cessity unremittingly through the entire process during the whole of the six days until the end that the great work of creation is — as a finality — to be effected. God having purposed to do a certain thing, and made every provision definitively to effect that purpose; and knowing therefore, so far as that purpose is concerned, that failure is an impossibility, speaks very naturally of things that are not — from man's limited stand-point — as though they were; therefore we read in the book of Genesis of the creation of the man in the image of God — male and female in one — just as though it were a thing accomplished thousands of years ago, and which we believe was the case; yet the very facts of the case in history speak out most certainly to the effect that the creating process is still operative, and that the finished work of creation is still to come. With God it is ever an eternal now. He has no future, no past, but an endless present. What He wills to be is done to Him; so then human creation having been purposed is a thing, to Him effected, and human salvation, being also willed — is in like manner effected. To Him human creation and human salvation are one and the same thing; both purposed and therefore both finished and done; in no other sense is either done, for we are or may be fully cognizant of the fact before our eyes now that they are both in progress.

It is hard for man to see what the Word of God can be;
His littleness stultify his efforts to unravel
The great mystery of God, writ in history of blood,
In the many operations of man's wayworn weary travel.

It is hard for man to stand on the mount in holy land
And decry the intricacies of the purposes of God.
Other mysteries appear, if mistakenly — still clear,
And they take his eye and satisfy until he feels the rod.

It is vain for man to think while he stands upon the brink,
Of the self-hood's mocking weakness that he may the truth espy;
It is not within his reach, though that same the many preach,
Until he learns that he must lead the self-hood forth to die.

It is weak that man should dream he may journey down life's stream
Leaning on the self-hood's folly, and expect that life to save.
God has never wrote one line, never caused His truth to shine,
Save to hurry on the self-hood to its destiny — the grave.

Self, 'tis easy to deceive and make it so believe
That it may be saved by leaning on the God-hood in its stead.
Such is not the truth at all; darkness does the self enthral;
Or it never could be victimized by lies so grossly bred.

Though the self-hood may be shocked, God by it will not be mocked;
He has purposed its destruction, and His purpose — it shall stand.
Truth to God-hood He reveals, from the selfhood He conceals;
So we read the wondrous mystery as written by God's hand.

One more thought as bearing on the two forces of liberty and necessity which we are now passing under review. As Liberty shows on the human side, and Necessity on the divine side; as the former is the negative and centrifugal force, and the latter the positive and the centripetal force; so we shall find *Reason* an adjunct of the human and helpless side, and *In-*

tuition or *Divine Illumination* on the divine and the only helpful side. We have shown that the purpose of God provides that when man has passed through the toilsome tuition and travel that his inexperienced and untutored liberty impels him to take, and mature thereby, so as to record experimentally a state of no progress; that he will then be contented to take unto himself as helpmeet, and from pure affection and choice, the divine necessity, and when these two are wedded then the created man in the Divine image — that is male and female in one — will be manifested. While inexperienced and undeveloped man is toiling painfully up to the standard before him, he will call to his aid the assistance of reason, and trust it fearlessly without stint or reservation, until he finds that it pierces him through and through, and so shed his very life blood; or, like a rotten reed, gives way entirely under the weight of his helpless and tottering form. But he must find out his mistake and then stand corrected. He can only be taught by experience; he must drink the bitter cup of disappointment right up to its very dregs.

But sooner or later he must and will find that reason alone, unassisted with intuition, is only a mockery ever lending its worthless assistance to a weak and depraved side of human nature that cannot in itself make any discovery worthy of consideration. When he makes this discovery he will then open to another; man's extremity will be God's opportunity; he will then find the still small voice of intuition speaking from within his very inmosts, rebuking proud and egotistical reason at every step, and utterly falsifying the deductions of all merely materialistic science, no matter what is its pretentiousness. *Man's free will, liberty, and reason* are together a strong trinity that hold him steadily to his destiny, and will compel him to work it out steadily and thoroughly. But as the consequences of such a course begin to accumulate, and so become more and more aggravated, they will then begin to tell and fall upon him; and his eyes will open — it may be very slowly at first — to the stupid blunder he has committed, and as he stands thus in the ways to see, by degrees the inner light will show and assert itself, and the potency of intuition will eventually come to his rescue. Then the *Divine Will, Necessity, and Intuition* will form a trinity that will very soon conquer or coalesce with the trinity aforesaid, and when the two are wedded then will come the consummation most devoutly to be wished; then will come the fulfillment of the great purpose of God in man's creation and redemption, and the mystery of God will be complete.

Loving hearts and weeping eyes which the selfhood's ways despise
 Are appearing on the scene everywhere;
 And their numbers aye increase as they test the worthless peace
 Holding thousands in its worthless snare.

Man, with liberty endowed, by necessity when cowed
 Will resignedly and lovingly embrace,
 What the will of God prepares to remove all curse and cares,
 From the history of all the human race.

Until man has drained the cup of the selfhood's folly up,
 And thus turns upon his tracks outright;
 He will never be a man modelled on the perfect plan
 Of the Godhood viewing things in clearest light.

Man at one end of the chain of causation is in pain,
 Just because of making free with liberty ;
 He must learn the consequence of his folly and pretence
 Ere he falls in love with pure necessity.

Where adown the ages now does man's history allow
 He is standing, and what has he to expect ?
 Those who have the gift to say what the signs of times portray
 Very clearly thus the will of God detect.

Man is either far away from the long expected day
 When the mystery of God will be complete ;
 Or the rapids now in sight running with resistless might
 Will astonish and arouse him as is meet.

Never in the murky past with its features vaguely cast
 Has such lightning speed of progress been secured.
 What may happen any day now rapidity has sway
 None can tell, but come what may, good is assured.

When necessity allures human liberty secures
 All the pleasures and the profit it desires ;
 When necessity is fought cares and misery is bought
 And the torment much resembles endless fires.

Can we see the dawn of day ? Will this night soon flee away ?
 Yes : we see bright rays of light on hill-tops now.
 Light is coming in apace and will save and bless the race
 What frail man to urgent needs will quickly bow.

Hasten on the glorious day when necessity will slay
 All that lingers of the selfhood and the curse,
 Man is but a fool indeed when he does such sentence read
 And continues madly on from bad to worse.

VEGETARIANISM.

THE number of eminent medical men who favor a vegetarian diet, at least in the treatment of a large number of diseased conditions, is constantly increasing. The following from Prof. Dujardin Beaumetz, of Paris, presents arguments in favor of the vegetarian regimen, which, while intended by the author to apply especially to conditions of disease, tell with almost equal weight in favor of a vegetarian diet for those who are suffering with no specific ailments : —

“ The affections of the digestive tube or of the stomach, to which the vegetarian regimen is applicable, are numerous. This regimen, in fact, reduces to a minimum the toxins which enter the economy by the food.

“ Remember, in fact, what I told you last year, *a propos* of the ptomaines and leucomaines. As soon as death smites the living being, and at the very instant when death appears, the ptomaines manifest their presence. At first non-toxic, they become toxic from the fourth or fifth day which follows death, and these substances are sufficiently deleterious to promptly cause the death of animals to which they are administered. Among these toxic alkaloids I will mention, particularly, *neurine*, *mydaleine*, *putrefac-*

tive *muscarine*, *methylganine*, etc. Moreover, according to the animal species, these ptomaines are more or less active; thus putrefied fish furnish a great number, such as *ganidine*, *parvoline*, and especially *ethylene-diamine*. Mussels give *mylotoxine*, which is the cause of poisoning by these mollusks. We find also certain of these ptomaines in ripe cheeses. As man consumes a great quantity of animal substances whose time of killing often goes back to eight or ten days, it is easy to understand what a fruitful source of poisoning may be here found; this danger is avoided by those who adopt the vegetarian regimen.

“If vegetable substances may undergo putrescent alterations, these are much less likely to take place with respect to vegetable than to animal food. Hence this diet system becomes obligatory whenever, by the bad functioning of the kidneys or digestive tube, the toxins may accumulate in the economy.

“In the first rank we will place all those cases where there exists renal insufficiency. Whether this insufficiency results from interstitial nephritis, from catarrhal nephritis from fatty degeneration of the kidneys, we should enjoy a vegetable diet. I shall return to this subject when I come to speak of the treatment of renal insufficiency. In the dilation of the stomach by gastric neurasthenics, this same regimen also gives good results. Lastly, in the putrid diarrheas, the vegetarian regimen is also indicated.

“But there is another point of view in connection with which this regimen gives good results. I refer to the irritations of the gastric mucous membrane, — acute or chronic gastritis. In fact, this regimen demands little of the stomach; the labor of digestion is imposed principally on the intestines, and the stomach is thereby given an opportunity to rest. Next, in the dyspeptic troubles, properly so called, which result mostly from modifications in the gastric juice. Whether it be an exaggeration or an increase in the acidity of this fluid, this dietetic system enables us to cure these affections without imposing any work on the pepsin glands. Lastly, in the general diseases characterized by hyperacidity, such as the uric diathesis, we can still derive benefit from the vegetarian regimen.

“To sum up, then, and as the conclusion of this lecture, I would say, if from an anthropological and physiological point of view, man is omnivorous, and may, according to climates and according to his necessities, live on a flesh diet, or on a mixed diet, or on a vegetable diet, from a therapeutic point of view the latter regimen, as applied to our climates, constitutes a very important method of treatment, which is demanded in a great many gastric and renal (kidney,) as well as general affections.”

It must be apparent to the most superficial thinker that a substance which is likely to contain such an array of poisonous substances as is above presented by the eminent professor named, can hardly be considered as entirely wholesome as an article of food under circumstances except those involving scarcity or other more wholesome articles. Certainly it would seem that the knowledge that flesh food becomes actually toxic, or poisonous, after the fourth or fifth day following death, and that such flesh may contain, according to Prof. Dujardin Beaumetz, neurine, mydalcine muscarine, methalganine, ganidine, parvoline, ethylene-diamine, mylotoxine, etc., is not well calculated to stimulate an appetite for flesh in one who respects his body, and considers it a duty to maintain, to the highest de-

gree possible, purity of blood and tissue. And what must be said of the "Christmas beef," so much enjoyed by Chicago epicures, in which the changes by which these poisons are formed, has been in progress for several months. ? — *Good Health.*

PHYSIOLOGICAL OBJECTIONS TO FLESH-EATING.

There are a great number of objections to the use of flesh as an article of ordinary diet. We do not propose to attempt to consider all of these in this article, but would invite the reader's attention to one or two points of significance :—

1. Flesh food contains about three per cent of extractive matter, which consists of excretory substances, and which would have been eliminated from the animal through its organs of excretion if its life had not been taken. Within the last twenty years, extensive studies have been made of the nature of these excretory substances, and of their effects upon animals and human beings when separated, and studied each one by itself. As the result of these investigations, which have been carried on in the most exact and scientific manner, it has been proved that a large share of them are poisonous in character, some of them intensely so. Taking into consideration the fact that the system of most human beings, especially those living in civilized countries, and more particularly persons of sedentary habits, are all burdened with considerable quantities of these poisonous substances which are on the way out of the body, and that life and health depend upon the rapid oxidation and excretion of these poisons, it is evident that nothing is to be gained by additions of this character from an outside source, even though the quantity be small.

2. The experiments of Brieger and others have shown that in the digestion of animal fibrine, an extremely poisonous substance is developed, which has been termed pepto-toxine. This substance is found to be so poisonous that a few drops of it in water, injected underneath the skin of a frog, produced death in a few minutes. It has been well known for a long time that in the digestion of animal food, certain bitter substances are formed. That these substances are of a poisonous nature seems now to be very thoroughly established. It is certainly of interest to note that the bitter principle referred to is not formed in the digestion of vegetable albumens. — *Good Health.*

SCRIPTURAL REASONS FOR VEGETARIANISM. — THE OPINION OF A VEGETARIAN PHYSICIAN.

Question. Do you base the claims of vegetarianism on hygienic grounds or rest them on the Scriptures ?

Answer. I claim there is nothing in the Bible which cannot be reconciled with a diet of fruits, grains and milk. I think it is fair to say that what the Lord told man to eat in the first place was what was best for him. He did not have to experiment in order to know what to feed the creature he has made. It was designed in the beginning that he should be the best man possible, being created a little lower than the angels.

From the minute directions with regard to the use of flesh in the Mosaic law after the permission to eat meat was given, it is evident that some meat was so bad that it could not be eaten at all. The hog is a natural

scavenger and the use of swine's flesh was entirely interdicted. The animals allowed to be eaten were all fruit, grain and herbivorous animals.

The permission was for every living thing that creepeth. That does not include the oyster for the oyster cannot even creep. Now who wants to eat them all? I think it must be admitted that this permission was not given for the special benefit of mankind.

It was on account of the hardness of their hearts.

Another thing, the Bible does not claim to be a universal text book. It is given as a text book of morals. One cannot study mathematics or astronomy in it; neither is it a specific guide in matters of hygiene. The arguments for polygamy which may be adduced from the Bible are just as strong as those found there for eating flesh food.

MEAT EATING.

Extracts from a parlor question box lecture by J. H. Kellogg of the Battle Creek Mich., Sanitarium.

Question. Why is it that people live longest who do not eat meat?

Answer. Meat is a stimulant and induces a person to live too fast. Our systems are wound up to run a certain number of years, the plan being something like the "Deacon's One-Hoss Shay." But if we undertake to use our "shay" for a lumber wagon or tax one part more than is due, it will break down. Suppose we stimulate the action of the heart and liver so that they do their seventy year's work in fifty years; the other organs may not be worn out, but as we cannot live without heart and liver, we must die when they are used up.

Question. Is the large increase of cancerous diseases due to pork eating?

Answer. I am not sure. The tendency is to show that cancer is a germ disease and that it may be communicated from the lower animals. In the last dozen years or so, cancer has increased thirty or forty per cent.

There has been about the same increase in pleuro-pneumonia and other diseases of the lower animals. Dr. Letheby of England says that in that country "more than twenty thousand diseased animals are buried in the catacombs of the human stomach every year." The animals are quite closely inspected in England before slaughtering and if this number be passed over there, what must be the number in this country where almost nothing in the way of inspection is done? In Chicago if a hog is able to walk up the gang plank to be slaughtered, it is a healthy hog; if it dies before it reaches the top it is taken across the city, tried up and made into steam refined lard and oleomargarine butter!

HAVE WE A RIGHT TO TAKE LIFE UNLESS IT BE TO SUSTAIN LIFE?

Dr. Kellogg in a recent lecture on Vegetarianism is reported as saying:

One of my great objections to the use of animal food is that the animals have a right to live. I have no more right to kill an animal to satisfy my palate than I have to kill it for sport. In regard to the taking of bird life nearly every one recognizes something of this ethical principle only they do not go far enough with it. They do not consider it anything bad to kill a pigeon when probably they would shrink from taking the life of a bobolink or from eating one if served on their tables. But the

voiceless pigeon has just as good a right to life as the bobolink songster. The same is true of the barnyard fowls and others which do not address themselves to our love for the beautiful. Indeed they plead for life as best they can when attacked. They object to being killed with all the eloquence of their cries of fear. "Please don't kill me to-day. Let me have another day in which to enjoy myself!" Does it take much imagination to understand their appeals for life and liberty? Or that their remonstrances would keep us from the crime of taking life which we cannot give?

Think of the petting and care which is bestowed by those who raise turkeys and chickens upon their little charges. Sometimes they are even given a warm bed in a basket behind the kitchen stove upon a wet day. They show confidence in the hand which feeds and tends them. Think of ruthlessly killing these feathered bipeds and feasting upon them after tending and sheltering them a few months! Is it not needless cruelty when the fruits of the earth are luscious and tempting and abundant? Seriously considered, are not the ethical reasons very strong for a return to the primitive diet of man?

The best diet for one with a torpid liver, will be composed of fruits, grains, and milk, avoiding the use of meat entirely. In these articles, the proper food elements will be furnished, with no excess; the supply of albumen will be just sufficient; but if beef be added, there is, of course a large amount to be disposed of as waste. If the liver and the kidneys are thus continually overworked, it will not be surprising if some of the uric acid is not changed into soluble urea, but instead, is left to accumulate around the joints and set up gout. Fruits, grains, and milk make a perfect diet.

A person with a torpid liver must drink plenty of water. It helps to wash out waste matter from all the tissues of the body. The skin can thus be made to do its work more vigorously, and to serve to some extent vicariously for the liver. Water will be an aid to all the mucous surfaces, and it will dilute the bile, and make it more easily secreted.—*Good Health.*

THE HEALER'S BIRTHRIGHT.

BY MISS SUSIE C. CLARK, CAMBRIDGEPORT, MASS.

"For as concerning this new sect we know that everywhere it is spoken against." Acts. xxviii, 22.

By my stripes are ye healed. O Elder Brother
 In thy footsteps dear perchance e'en another
 May press on toward dark Gethsemane.
 May climb, cross laden, some Calvary
 Of self-abnegation, of sacrifice high,
 For soul of another may materially die,
 May suffer derision, mockery, scorn,
 For the truth that in some heart waits to be born.
 The hill may be rough, its path rocky and steep,
 Where we faithfully search for the wayward sheep,
 But the Master hath trodden its wilds before,
 Joy and peace cometh when the conflict is o'er,
 "By my stripes" — by ours — yes, thus they are healed.

The Soul, March, 1888.

THE ARK OF THE COVENANT.

IN the sister national Sunday-school lessons a few years ago this appeared as a topic, how we as teachers failed to present the glorious truth, intended to be conveyed, seeing only the letter and not the spirit. Thank God a few of His people have learned what will heal and what will give life. All we see with the mortal eye, or touch with these mortal hands, are only symbols, types, shadows, of the great I Am.

The Ark of the Covenant, the Mercy Seat, and the two Cherubims are of particular interest when we know they symbolize a part of our own being. The mercy seat, the cover of the ark, do you catch the thought? The cover of the ark where God in a voice talked with His people. It is made of pure gold, notice the color, sensation, inner consciousness manifest in the crystal fluids of nerve life, or, in other words, the soul of man. To give you the idea before we go farther with our mystic symbol, we will call the ark with its perishable material the human body, inside are the ten commandments, the cover made of such substances as to never change. True, it might be moulded in the hands of the potter a little like clay, but it will always be gold.

The cherubims, what mean those mystic figures? Ezekiel speaks of them as having many eyes. The form resembles the lion, the ox and the eagle. Those ancients wished to convey a fourfold lesson to poor, helpless humanity. The cherubims are ever attendant angels, they have seen the race; finished the course, have the strength of the lion, the patience of the ox, the all-seeing eye of Jehovah and the swiftness of the eagle's flight. You may ask how do we know every child of God has two guardian angels? Behold the two in the sepulchre of the risen Lord, and Swedenborg firmly believes he conversed with his two attendants.

Those who are living above the common level of humanity, are conscious at times of two angelic beings unlike themselves in close proximity. God is spirit overshadowing cherubims, cover, and ark. Here, then, we have spirit, soul, and body represented by material things. Let us not lose the thought. How does the ark of the covenant look to you my dear readers in this light? Is it clear? Can you write with your fingers on the dust of the cover book? The dust is anger, hatred, jealousy. A passer by could not detect the difference between the cover and the ark itself.

The reason we do not walk and talk with God is because the cover is not polished enough to reflect the sun, the hinge of glory, the soft light of tender pity will never help me, beloved, to reveal the gold, but earnest, honest motives bring your faults to the surface one by one, dashing them into the sea of oblivion. This is seeing face to face where, in times past, we have seen through a glass darkly.

Now and then you catch a glimpse of mellow, golden light just enough for you to see that on the hilltops of the blessed shines that light forever.

MRS. L. M. CADY.

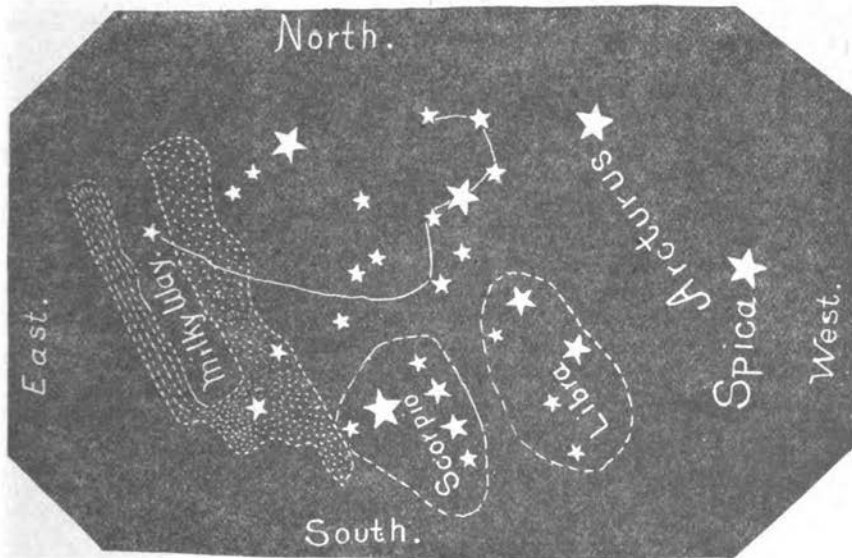
“What is glory? — In the socket
See how dying tapers fare!
What is pride? — A whizzing rocket
That would emulate a star.”

Wordsworth.

THE ZODIACAL CONSTELLATIONS.

LIBRA (♎) AND SCORPIO (♏ .)

THE positions of the stars as viewed in early evening a month ago, by aid of the diagram in June ESOTERIC, will now be seen thirty degrees farther toward the west. The handle of the great dipper which was then shown as pointing south has swung around well to the west and Arcturus and Spica are also fast approaching the setting sun.



Libra and Scorpio, the two zodiacal constellations immediately west of the Milky Way, can now be viewed to fine advantage, June 20th at 9 P. M. Scorpio may be found occupying a position due south and Libra, with her two stars of equal magnitude (2nd,) will be seen a few degrees farther west.

The Milky Way at this point is a most interesting spectacle for observation and study. It will be noticed that there is a division in the bright patch of light and that the two sections do not join again until a point is reached nearly overhead.

The careful observer will find an object in the constellation of Scorpio not laid down in our map. Close consideration will disclose that this object is a planet, for it shines with a steady light, and if viewed with a low power telescope or opera glass will be seen to present a disc, resembling, on a small scale, the edges of the full moon.

This is the planet Mars and if not carefully located may be easily mistaken for the first magnitude star, Antares of Scorpio.

The long line of stars running from the centre of the Milky Way, well up towards Arcturus, shows the location of the constellation Ophiuchus, the Serpent Bearer.

C. H. M.

BOOK NOTICES.

"Ignorance and fear are the two hinges of all religions." This sentence occupies the title page of a new book by Marie Farrington, entitled "Facing the Sphinx".

The aim of the work as set forth in the introduction, is to foster the study of symbolism, and of the inner interpretation of the Scriptures.

"We have no greater teacher than the heavens and nature. These are the two great books which contain the wisdom of all nations. The key to them unravels the mysteries of all ages, and the sooner the world at large is convinced of the truth of our assertions, the better it will be for our present race, therefore, we offer the present of symbology to the public, not as a complete and exhaustive treatise of such a complex system of thought, but as a modest effort towards helping others still less favored than ourselves. * * * *"

If we contribute our mite towards the revival of the ancient mode of thought, which can be found partly in the Bible, if understood, and partly in the sacred and profane literature of Egypt, India, Persia, Chaldea, Central America, China, Greece, Rome, etc., we will be amply rewarded. For to dispel the clouds of ignorance which are still hanging over the human intellect, is to conquer and uproot wickedness. Let us eat of the fruit of the "Tree of Paradise," so that, by acquiring the knowledge of good and evil, we may always be wise enough to choose good and eschew evil.

The price of this book is \$1.50 postpaid.

"Jesus, His Paternity, Genealogy, Nature and Character in the light of the Covenants." Including also a brief Hermeneutic sketch of the Jews, past, present and future, being two lectures, revised with additions by L. C. Thomas, M. D. Published at Plymouth, Indiana. Paper covers, 160 pages. Price 50 cts.

"Truths that I have Treasured ; or, Studies of Health on a Physical Basis" by Susan Wood Burnham.

The title page of this attractive little work has this beautiful truth: "The least flower with a brimming cup, may stand and share its dew-drop with another near".

In the preface the author says: "Questions which friends and pupils have asked, I have striven to answer as best I might. Beautiful thoughts that have cheered one heart have been jotted down to go on a larger mission. It has been a labor of love in every sense of the word.

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"The Esty Family" has been compared to "Robert Elsmere," as viewed from a religious stand-point.

The work contains 276 pages; bound in cloth. Price, post-paid, \$1.08.

Address the author. Onset Bay, Mass.

Editorial.

EDITORIAL.

PROF. BUTLER'S Bible articles have already attracted considerable attention and are destined, we believe, to be very widely read.

The following letter from a valued subscriber indicates the field of usefulness which these reviews are filling :

Esoteric Publishing Company,

Gentlemen :—I wish to express my great interest in the " Bible Reviews " which I am using in my Sunday-school class.

Our pastor has been preparing lessons in Genesis for the school and would like to receive a copy. His address is _____

I should like very much an extra copy for another ministerial friend.

Yours Very Truly, F. S. H.

Remember that we will promptly fill all orders for sample copies to the clergy. Please make up a list of your friends and acquaintances among this class, and you will be doing the cause a lasting favor.

THROUGH the kindness of Mr. J. Shoemaker of the American New Church Tract and Publication Society of Philadelphia, we have received copies of the following books by Swedenborg, and treating of Swedenborgianism, namely: " Life of Swedenborg " by Wm. White; " Divine Love and Wisdom " ; " Heaven and its Wonders and Hell ; " " The Apocalypse Revealed " ; " The True Christian Religion " ; and a pamphlet entitled, " Why I am a New Churchman. " the latter by Rev. Chauncey Giles.

All these books are published at remarkably low figures and are now being distributed at prices hardly covering cost of publication. Clergymen may get them by remitting the amount of postage to the address named above.

From time to time we shall make copious extracts from these books for the benefit of our readers.

THE ALTRUIST is a monthly paper partly in Phonetic spelling, and devoted to united labor, common property, Community homes, and equal rights to all. It is issued by the Altruist Community, whose members hold all their property in common and live and work together in a permanent home for their mutual assistance and support, and both men and women have equal rights in deciding on all its business affairs by their majority vote. Fifty cents a year; specimen copy free. Address, A Longley, Editor, 901 Olive St., St. Louis, Mo.

ERRATA: on page 459, May ESOTERIC eighth line from bottom of page. the word " Magic " should be rendered " Magi. "

The word " blind " at bottom of page 483, June issue should be read " wind, " and on page 486 (same issue) second paragraph from bottom, " affectional " should be " effectual. "

WE allot considerable space this month to the subject of vegetarianism, mostly in the way of extracts from " Good Health " a hygienic journal, published at Battle Creek, Mich., and conducted by Dr. J. H. Kellogg. This magazine is, in our estimation, one of the most valuable publications in its sphere, to be found in America. The May number contains articles upon " Social Purity, " " Education, " " Popular Science. " " Temperance, " " Dress, " and kindred subjects.

THERE are, even among the constant readers of THE ESOTERIC, comparatively few who realize how easy of solution would become all the social vices and shortcomings, with which the people are burdened, were the principles of Esotericism fully embraced.

The question of Intemperance would no longer be the knotty subject which thus far it has proven itself. A man who has thoroughly studied *himself*, and sought

to become master of his every weakness, according to the teachings of our leaders, is not even *tempted* by this wily ensnarer of men's souls. And the same with all other matters of like import. When the "kingdom of heaven" is once attained, *i. e.*, when the body has become servant to the real man within; when we have fully awakened to true soul consciousness, there will be no further battles to be fought on the lines above mentioned, and the redemption will be full and lasting.

OWING to the space occupied by the title and contents pages of volume third, printed in the JUNE ESOTERIC, the usual amount of advertising matter was crowded out. Several changes will be noticed in the advertising department, of this number to which we would call the reader's attention.

MANY of our subscribers fail to take the slightest notice of the repeated effort which we have made to come to a settlement with them. In order to make this magazine the success that it may easily become, we must have a list of patrons upon whom we can depend for a suitable financial support. We assure our friends that this phase of our business is indescribably uncongenial to us. We do it from necessity and we sincerely trust that those of our supporters who receive these notices unmerited, will consider that among hundreds of delinquent subscribers, it is impossible to always distinguish between those who we know intend to pay us and those who are indifferent or careless. Our friends who are thus innocently offended will receive full apology or explanation by informing us of the true state of affairs.

THE BETTER WAY is a forty-eight column weekly paper devoted to the cause of Spiritualism, containing each week a stenographically reported lecture from prominent inspirational speakers, contributions from good writers, scientific matters, editorials, or the topics of the day, correspondences, or society and camp meeting affairs, a ladies' and youths' department, the movements of mediums, and other interesting miscellany. Price, \$2.00 per year. Address and make money orders payable to The Way Publishing Co., Cincinnati, O.

WE have received "copy" from Christian Science Publishing Company, U. S. Express Bld'g., Chicago, Ill., for a new advertisement, but too late for insertion this month. This company will send free sample copy of their magazine (Christian Science) upon application.

"THE PERFECT WAY" which we advertise elsewhere at \$1.15 post-paid, is a striking example of this age of cheap literature. "Cheap" in a financial point of view only, for the work is universally known as one of the most valuable contributions to the literature of the day, considered from the occultists' stand-point. We have but a limited number of copies of the book in this style of binding, and can fill orders only so far as the edition goes.

For contents of "The Perfect Way" we would refer the reader to the full page advertisement published in past issues of this magazine. It contains 368 pages and nearly every subject known to the occult student of to-day is therein treated.

Herewith we give a few of the questions which its authors consider and explain :

The recovery of the original system, which was the basis of all religious systems. — Intuition as the complement to intellect. — The knowledge of the Soul, in all its past experiences. — Revelation a proper prerogative of Man. — Nature and relation of Spirit and Matter. — Relation of ancient to modern systems of Religion. — The Kalpa; Nirvana; Rudimentary Man; The Sphinx. — Persistence of religious ideas due to their reality. — Future development of Christianity foretold by its Founder. — The need of new revelation to preserve not only Religion but Humanity from extinction. — Substitution of the Gospel of Force for the Gospel of Love. One name by which is salvation, but many bearers. — The Christs, etc.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. IV.]

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[No. 2.

JULY 22 TO AUGUST 22.

VEGETARIANISM AND HYGIENE.

ANIMAL meat may thus directly engender many painful, loathsome, and fatal disorders. Nor is it less demonstrable that it is also in a less direct manner, the origin of a vast number of maladies and pathological diatheses. Scrofula itself, that fecund source of suffering, deformity, and death, not improbably owes its origin to kreophagite habits. It is curious that the root of the word scrofula is *scrofa* — a sow. To say that a person is scrofulous is then to say that he has the *swine's evil*. We know how common is the use of pork among all classes of our population, and especially among the poor. Bacon, sausages and lard are components of almost every meal of the lower and middle classes, both in town and country.

Of all the ultimate manifestations of the strumous or scrofulous diathesis — of which almost everybody in our part of the world bears traces in some form — *tubercular phthisis* is at once the commonest and the deadliest. Dr. Buchan observes that this malady, so prevalent in England, appears to be due to the excessive use of animal food, and advises that when there is a tendency to consumption in the young, it should be counteracted by strictly adhering to a diet of the farinacea and ripe fruits. Animal food and fermented liquors ought to be rigidly prohibited. This opinion coincides exactly with that of Dr. Lamb, who expresses his own views in almost identical terms. Drs. Bannister and Pemberton are also partisans of the treatment of scrofula, and all strumous manifestations, by a diet of milk, faranacea, and strict exclusion of all flesh foods.

If it be asked, "What then is to become of all the animals? Shall we not be overrun by them?" the answer to such question is not far to seek. Cease to breed beasts for purposes of food. Nature will know how to right herself and recover the equilibrium which man has violated. The breeding of cattle and game is far in excess of nature. These creatures are multiplied intentionally by human intervention, by selection, by importation, and by all imaginable contrivance. It must however be borne in mind that with the increase of culture and tillage which is advocated by the reformed system, a large number of oxen would be required to aid in agricultural labor — their ancient and legitimate service. As for rabbits, hares, and feathered game, every one knows that these animals are maintained in excessive numbers for purposes of sport. That for the time being, artificial habits have disturbed just balance of nature is proved by

the fact that those creatures which are not used for food by man do not increase to any appreciable, still less to any injurious extent. Do we risk being devoured or overrun by badgers, beavers, squirrels, hedgehogs, donkeys, horses? Or of being pecked out of house and home by robins, starlings, or goldfinches? Have we not even greater difficulty in obtaining horses and other beasts of burden at reasonable prices, although these creatures are never killed for food, except by a few eccentrics in Paris? Nature indeed, unless man wilfully disarranges her laws, so regulates the mutual relation of things as to prevent the undue multiplication of any one kind of animal.

Again, it is in the last degree improbable that the conversion of the world from its present habits to a purer system will be other than gradual. Therefore those creatures which are now artificially increased will have ample time to decrease gradually in number as the demand for their flesh gradually lessens.

Habit blunts the sensibilities of men who are not naturally cruel; and besides, there are many people who never realize the fact that "brute beasts" can be made to suffer at all. People who would look with horror at the torture of a man, complacently behold the sufferings of his poor relations (the dumb animals.) We are afraid that the pleasures of the table would be greatly impaired if the guests knew the whole history of the manner in which the steaming joint of the divinely served chicken even had been prepared for their use. 'Tis enough to make vegetarians of us all even to think of it.

In the course of the celebrated Tichborne case a certain metropolitan butcher was called to testify to the claimant's identity. This man averred that employes in slaughter-houses habitually make use of clogs to avoid soaking their feet in pools of blood which continually inundate the pavements of these places. Really, when one thinks of these unfortunate and brutalized men, thus condemned by modern "civilization," — heaven save the mark! — to pass their days in the midst of spectacles and practices so foul and loathsome taking part daily in wholesale massacres, and living only to take life, it is impossible not to conclude that such men are deprived of all chance of becoming themselves civilized, and are consequently disinherited of their human rights, and defrauded of their human dignity. And not only the slaughterers themselves, but all those who are directly or indirectly associated with this abominable traffic, — cattle drivers and dealers, meat-salesmen, their apprentices and clerks — all these live in familiar, if not exclusive contact with practices and sights of the vilest and most hideous kind; all these are condemned to the degradation or suppression of the most characteristic features of humanity.

With people in general the very look and touch of raw flesh excite a disgust which only a special education can overcome. So that in the butcher and cook persons are condemned to work which their employers deem altogether repulsive. It is absurd to suppose that if kreophagy were really natural to mankind, the sentiments in regard to butchers and their trade, to which allusion has been made, would find such spontaneous and universal expression among us. The true carnivora and omnivora have no horror of dead bodies; the sight of blood, the smell of raw flesh, inspires them with no manner of disgust. If all of us, men and women alike were compelled to dispense with the offices of a paid slaughterer and to immolate

our victims with our own hand, the *penchant* for flesh would not long survive in polite society. It would be indeed hard to find a man or woman of the upper or middle classes who would willingly consent to undertake the butcher's duties, and go to the cattle yard armed with pole-axe or knife to fell an ox or to slit the throat of a sheep or lamb, or even of a rabbit for the morrow's repast. On the other hand, there is no one, however delicately bred or refined, who would not readily take a basket and gather apples in an orchard, or peaches in a garden, or who, if need should arise, would object to make a cake or omelette.

Perfect Way in Diet.

HYGEO-THERAPY.*

Twenty years ago not many people west of the Mississippi, had any very definite idea of what was meant by Hygienic Medication, or Hygeo-Therapy, as it is called. And no doubt many are still at a loss, to know just what is understood by that term. As a method of treating the sick, or rather, a system adapted to any and every form of disease, it has not indeed any claim to antiquity. On the contrary, it has come into being almost wholly in the last half century.

Not so with the principles, however, on which it is placed; these are as old as science itself; or rather they are the materials out of which science is made. But the system, like every other product of the human mind, has been a matter of growth — of recent growth, relatively speaking. As the waters of the Mississippi are gathered from an area of thousands of square miles, its volume increasing as it rolls onward to the great gulf, so has this system of medicine taken its rise from many different sources, and the only way to find out its several beginnings, will be to trace back each little rivulet to its origin.

It was in the very closing year of the last century, that there was born in Grafenberg in Austrian Silesia, a man whose mission it was to show how much could be done in treating the sick, with a single hygienic agent. He demonstrated that by water treatment alone, all forms of fever could be dealt with. And did not our own Austin Flint, more than twenty-five years ago, state to his medical class that he had applied this same water treatment to typhoid fever, in the wards in Bellevue Hospital, and that he had found it entirely successful? That nothing else, in fact, was needed in the way of treatment? But Dr. Priessnitz, our man at Grafenberg, did not limit the application of water to fevers; he used it in all forms of disease, acute and chronic, and found that it worked well. He established a large cure at Grafenberg, which he continued to preside over until his death, in 1851. In the meantime a Hydropathic society was organized in London; and institutions were opened at Malvern, and other places in Great Britain. Johnson and Gully are conspicuous names in this movement in England.

Already the fame of these institutions, and the wonderful cures that have been made, reached the United States; and similar establishments were put into operation in New York, and elsewhere. These were conducted by Trall, Shew, and others; and the *Water-Cure* journal and *Life*

* This history of the Rise and Progress of Hygienic Medication was delivered by Dr. Mary Dodds at the First Annual Commencement of the St. Louis Hygienic College of Physicians and Surgeons, April 4, 1890.

Illustrated, two very able exponents of this new method of treatment, began to be published.

While these things were transpiring in this country and in Great Britain, Germany was also coming to the front; or rather, she had already led the way. Francke had written an able work on the subject; and Schrodt had started his celebrated cure at Linde Vesey. In the course of a few years this method of treating the sick became much better known; not only in Germany and other European countries, but in the United States; and Sanitariums after a little, became the order of the day.

But it was no longer the water-cure, pure and simple, that was represented. Every well-ordered Sanitarium had more than baths. Electricity, massage, the sun-bath, the air-bath, a special dietary, mental quiet, etc., etc., had been introduced. Some of these changes began to take place as early as the middle of the present century. In 1853, Trall had so far modified the treatment in his establishment in New York, that it could no longer be called hydropathic. True, the baths and other water appliances were still administered; but this was only a single feature in his curative methods. He gave special attention to diet, fresh air, exercise, rest, sleep, etc., etc. So great indeed were the changes made, that the term water-cure was no longer appropriate; and the treatment in that and other establishments, began to be called by another name — the hygienic. This treatment embraced, theoretically at least, every thing in Nature that was conducive to health; in fact, it corresponded very nearly to what is now known in Germany, as the Natural Cure.

About this time Mr. Ling, a Swede, came into note. He had found out from his own experience that health could be restored by the aid of certain physical exercises, active and passive; these being suited to the needs and condition of the patient. After he had regained his health by this method, he traveled extensively in Sweden and Germany, and introduced it among the people. This was the beginning of the so called Swedish Movement Cure, which was afterwards extensively practiced in Sweden, Germany, France, Great Britain, and the United States.

A little later, Dr. George H. Laylor, of New York City, invented a system of machinery for giving vibratory movements, kneading, etc., to invalids. He was — and is still — eminently successful in the treatment of all chronic diseases. In a few years nearly all the Sanitariums, East and West, had an outfit of Laylor's machinery, or something similar to it. Already, electricity as a curative agent, had come to be largely employed, particularly by the hygienists; though they have never regarded it as a cure-all; but only as a single agent in Nature's *Materi Medica*. What is popularly termed Massage (I believe it originated in France) is a kind of hand manipulation, somewhat different from the "movements" which Ling introduced.

In this hasty review, I shall have to pass over quite a number of the minor forms of treatment, some of which have been very beneficial in scrofulous and other diseases. I must now go back to the year of 1853, when Trall applied for and obtained from the legislature of New York, a charter for a medical school, which he termed, "The New York Hygieo-Therapeutic College." In this school, he taught in addition to anatomy, physiology, etc., the principles, as he understood them, of hygienic medication. He embraced in this system, everything which he conceived to

have normal relations to the vital organism. From this category of healing agents, he excluded all inorganic substances except air and water; and all poisons, animal, vegetable and mineral, save as they might be employed as antidotes, antiseptics, etc. His plan of treating, as we shall see, was based upon a few simple propositions, which might be stated as follows: That all curative power is inherent in the living organism. That the only condition of cure, is obedience to physiological law. That dead matter (drug medicines included) cannot act on the living system; that the living system acts on it.

That disease is an action, on the part of the vital organism, by which it casts out impurities; and that being an action, the true physician must regulate and direct it (not suppress it,) until the processes of purification and reparation are ended.

That drug poisons are causes of, not remedies for disease; that instead of curing the patient, they cause other diseases, and thus add to those already existing.

Dr. Trall taught also, that Nature has not provided "remedies," but penalties, for physical transgression; and that the only rational cure is obedience to physiological law.

Such, briefly, were the principles which this great man taught and promulgated.

He believed that the practice of medicine, properly so-called, consists in knowing how best to apply to diseased conditions, those agents which are conducive to health. Nor did he fail to impress the fact, that it is just as easy to commit fatal mistakes in the hygienic treatment as in any other. That the agents employed cannot be safely entrusted to those who do not know how to use them. That it requires not only knowledge of the human body, but skill and experience to enable the practitioner to do his best work. Moreover, that it is a very important thing to know when to do nothing; that masterly inactivity is often the one thing needed.

Following out these teachings, all true hygienists agree, that the best physician is he who knows best how to direct the vital forces; that as in health there is balanced vital action, so in disease there is disordered vital action. That the *vis medicatrix natura*, is vital action directed against things that are abnormal in the human system; and that the true physician, as already stated, must know how he can best aid this action in its work of expulsion and purification.

The principles, then, on which hygienic medication is based, are relatively few and simple; they are such as address themselves to our reason; and we have only to study the vital economy, in order to comprehend them. They correspond to the needs of our physical organism.

As regards the hygienists themselves, it is sometimes remarked that they are not always perfect examples of physical health and vigor. It must be remembered, however, that these individuals, many of them never heard of hygiene until they were already physical wrecks; they had tried everything else and came to hygiene as the last chance — when death was actually staring them in the face. True, the little vitality still remaining and carefully husbanded, sufficed to bring them through. But these individuals can never hope to be strong or vigorous.

I sometimes think that if there is one thing which tells against hygiene more than anything else, it is the fact that it keeps out of the grave year

after year, those who otherwise would assuredly go into it. Perhaps by and by, when hygiene is the accepted order of things, we shall be able to show to the world what can be done where there is good vitality to work on. For it must be admitted that this plan of treating, wastes as little as possible of the patient's vitality; and it makes the very best use of that which is left.

St. Louis Magazine.

THE wisest among the wise of the ancients, law-givers, creed-founders, and philosophers, not only accepted this (Vegetarianism) as the true system for man, but regarded it as essential to the highest physical, mental, and moral perfection of individuals and nations. From Plutarch to Cuvier, all philosophers have taught that man's physical construction plainly indicates fruits and plants as his proper food; and on the first page of the Bible (Genesis 1: 29) stands written the command that the fruits of the earth "shall be to him for meat." Gladly would the wise but harassed Moses have led his people from their perverted ways again to this food of paradise, but they sighed and murmured for the flesh-pots of Egypt; and that whole corrupt generation, after clamoring for meat granted them, met death in the wilderness, and were denied an entrance into the land of promise, flowing with "milk and honey," not flesh and blood.

There are many who accept vegetarianism for different reasons, while attaining the same result. They may be classified as follows: 1. Vegetarians from religious convictions; 2. Vegetarians on scientific principles; 3. Vegetarians on sanitary grounds; 4. Vegetarians from esthetic and humane principles; 5. Vegetarians from economy; 6. Vegetarians necessarily such from their physical condition. It will require but few words to characterize distinctively each of these classes.

Vegetarians from religious convictions have written many volumes proving their principles from the Bible; and in England this class separates itself from other vegetarians, and its members are called "Danielites," from Daniel 1: 8; and they also call themselves "Brothers," and give aid to each other under all necessities, yielding ready assistance whenever called on, thus at once realizing and solving the "social idea and problem." They carry their convictions and practices beyond all other vegetarians, even clothing themselves on vegetarian principles, using neither silk, wool, nor leather in their apparel, their shoes being made of "vegetable leather."

In her compulsory and frequent fasts, the Catholic Church has at least partially preserved to mankind the blessings of this food of paradise, and unconsciously rears a memorial to its claims as the true and divinely appointed diet for man. The members of her most rigid orders, the Carthusians, Trappists, and Camaldolites, all abstain habitually from flesh; and it is remarkable that these monks have ever been noted for health, strength, and vigorous old age, and never has a contagious disease been known in their cloisters.

Vegetarians on scientific principles base their convictions on the writings both of antiquity and later ages, and the knowledge of the human body. The salivary glands, the teeth, the articulation of the bone of the lower jaw, the zygomatic arch, the masticatory muscles, and, in fact, man's entire internal construction testifies, in their judgment, that he was created

as a consumer of fruits, not flesh. Admitting this, then, as the original design of his existence, the vegetarian logically concludes that man can find his truest welfare only by obedience to this law of his formation. These deductions are fully sustained by vegetarians on sanitary grounds, not only by personal demonstration of their value, but also by the testimony and example of the most noted men of ancient and modern times. Asclepiades, the great physician, whose fame still echoes through the ages, invariably cured his patients by prescribing for them herb and vegetable diet, and he himself wagered never to be sick so long as he abstained from flesh.

In his work on the "Art of Prolonging Human Life," Hufeland says: "The men attaining the greatest age on record have not been flesh-eaters, but, on the contrary, strict vegetarians." * * * *

Ueber Land und Meer—In Good Health.

IN THE MISTS.

BY BELLA FRENCH SWISHER.

PART FIRST. A METEMPSYCHOSIS.

CHAPTER III.

The New Life.

It was February when the hour of trial came. The effects of the norther had been effaced by the touches of the sweet-breathed spring. The roses, whose buds had been blighted by the chill winds of December and January, were again opening their fragrant petals in the delicious sunlight, and the starry jonquils looked heavenward into a blue sky, undimmed by a single cloud. All nature was joining in a chorus — a pæan of welcome to the returning spring.

But Ruth Halliday heard not the joyous notes, nor felt the warmth of the glad sunshine. On her white-robed couch, she lay, more dead than alive, with no attendants or sympathizers near her, except a physician and an aged negro woman. She had passed three months of intense misery since her mother's death, dwelling upon the strange words which the dying lips had uttered, until her nerves were scarcely strong enough to bear the burden of maternity.

"It can not be!" she had inwardly groaned many times over. "Much as I loved mamma, I could not endure to think of her living again in my child. She was a proud, beautiful woman, but hers was not just the soul that I would wish to know as emanating from me. O, God, let my little one's soul come direct from Thee, pure with Thy holy breath; let it not be the sin-stained worldly-wise spirit of any one who has lived upon this cold, cruel earth!"

She loved to think of the child as a blonde with fair hair, and eyes blue as her southern skies; with a face like the Madonna and a voice, so sweet, that even the birds would feel its charm and imitate its notes.

"Should it come thus to me," she would muse, "my fears would be dispelled. I could not imagine my mother's spirit as occupying any other body except that of a brunette."

Poor Ruth Halliday! In her weakness, she needed a strong arm to guide her; some heart to respond to her appeals and help her out of the slough of despondency and doubt; some soul, from which the dewy breath of

heaven had not been entirely exhaled, to lift her above the thoughts that so nearly crazed her, to ones, more healthful and progressive. But alas! she was alone.

Once, she had tried to confide her misery to her husband, but he repelled her with a gleam of scorn and the cruel words, "You will soon see the inside of the insane asylum, if you do much of that kind of talking." So she suffered in silence, the misery becoming all the more intense because there were none to share it with her.

The cry of an infant aroused the partly stupefied sufferer, and she opened her eyes with a start.

"O, doctor!" she exclaimed in a feeble voice, tell me — what is it like? Is it dark or fair?"

"A sweet little brunette girl, with great black eyes —"

He thought to please her, but he was interrupted, before the sentence was completed, by a piercing scream.

"My dear Mrs. Halliday! What can be the matter?" he asked, in great surprise, for he knew nothing of the invalid's fears, or of Mrs. Grace's dying declaration. "Your child is perfect in form and feature."

"She has kept her word — she has come back!" wailed the young mother.

"Of whom do you speak?" asked the doctor.

"Of mamma. She declared that she would live again in my child!"

"And so she does, my dear. Even thus early in its little life, I trace a marked resemblance to the grandmother. But that ought to be a pleasure to you," the old man added in a tone of mild reproach.

"No! no! the invalid returned. "I loved mamma dearly. I would like to think of her as of a bright angel — my guardian spirit. But I cannot — oh! I cannot have my mother in my child! It would kill me!"

The physician did not understand. The doctrine of metempsychosis was a sealed book to him. He had heard of it, of course, and had dismissed it as something belonging to the dark ages — something which the refining fires of Christianity had shriveled into nothingness. A staunch Methodist, he had, in his religion, but two places for the soul after death, viz., Heaven and Hell. He therefore failed to comprehend Mrs. Halliday's meaning. Hence his response:

"We all live again in our children and grandchildren, my dear madam, the same as the flowers and grain, and weeds of last year live again in the crop of this year. We give our resemblance and a part of our lives to our children. Then, our mission done, we gradually wither and die, the same as the plants do. Only our mission having been a higher one than theirs, we having come from Heaven to fulfill it, we must return again to the great Father to be judged for acts while upon this earth. But I see that your face is flushed and you are very weak. I forbid you to speak or listen to another word before to-morrow. You will be proud enough of the little girl, when you are well."

He mixed a mild sedative, which he administered to his patient then he walked out upon the vine-wreathed piazza for a whiff of fresh air.

Robert Halliday was leaning against one of the slender pillars, idly thrumming the balustrade with his finger tips. He lifted his eyes as the physician came to his side and said inquiringly:

"Well?"

"You are the father of a pretty black haired, black eyed, little girl," was the reply.

"Humph! I was in hopes it would be a boy. I do not like girl-children."

The tone expressed great disappointment, and much irritability.

"We should thank our kind Father above for our children, and gratefully accept what ever He pleases to give us," returned the good doctor. "For my part, I like girls. A boy never thinks to bathe your head or warm your slippers, or to do any of the hundred and one things that a good daughter will do for her parents. But you have not inquired after the mother!"

"No — I forgot. How is she?"

"Very weak, but I trust that she will pull through. She seems worried because the child bears a resemblance to her mother. I do not know how to account for the aversion."

"See here, doctor," said Halliday, putting a white forefinger on his lips, as if about to tell a secret, "with all your skill, you failed to discover that the old lady was a little light in the upper story, touching his own forehead, while he spoke.

"You surprise me!" ejaculated the physician.

"— And," continued the fond husband, "your skill has not yet told you that the young one is going the same way."

"I never thought of such a thing!"

"No?" Well, the old lady declared that her soul would take possession of Ruth's child — that she would really live again upon this earth, just as she had lived, only in a new body. Mrs. Halliday, being in a delicate state of health, took the declaration for something more than the fancy of a disordered mind, and she has dwelt upon it, until she is herself insane upon that subject. I must ask you to watch her carefully, for I fear injury to the child."

"She is not in a condition at present to injure a fly," returned the other gruffly. "Women in her condition occasionally have such absurd fancies; but the absurdity of the same generally becomes apparent to them with returning health. Had I known her illusion, I would have treated the matter differently. I recommend that you be very careful of her feelings when speaking on the subject."

With that, the doctor turned upon his heel, and went back into the house.

CHAPTER IV.

"A Message From Beyond."

THE baby was a month old before Ruth Halliday was able to be out of bed. A nervous fever had followed the birth of the child, making necessary the rearing of the little one by other sources than its mother's milk. Indeed, for a long while, Ruth's recovery seemed doubtful; but youth and a strong constitution came to her aid and she slowly regained her health.

But the doctor was too sanguine when he affirmed that her fancies would disappear with her bodily ailments. She made very few remarks concerning her views, and she loved the child so devotedly that she was not happy when she was away from it; yet she never gazed into eyes or heard the tones of its voice, without a perceptible shudder. While it slept, she was content. She forgot then her fears, or rather they were silenced by the

mother-love in her bosom. But its eyes, so wonderfully like those of its dead grandmother, and its voice, in which her ears detected a similarity to that of her mother, both brought back to her mind a vivid picture of the death-bed scene which she was fain to forget.

Her husband watched her narrowly. He believed, or affected to believe, that she was contemplating injury to the child, and the placing of the mother in an insane asylum, seemed about the proper thing to do. He consulted the family physician in regard to the matter, affirming that as his wife's aversion to the infant was daily increasing he could not be answerable for its safety.

"I will converse with her on the subject and then give you my opinion," the doctor answered briefly; and a little later he was asking admittance at the Halliday cottage.

"I have become so accustomed to calling upon you, that I really do not know when my visits to you will cease, though you are as well as I am," he said, as he gave his hand to Ruth. "Besides, I feel a great interest in the baby. Have you named her yet?"

"No. I believe that I will call her, Baby, until she is old enough to select a name for herself. Very few of us are satisfied with our names;" and Ruth raised her liquid eyes to meet the dark ones of the doctor, causing the old man's heart to give a throb of admiration.

"Zounds! but she is a lovely creature!" he said, under his breath. "How can Halliday think of sending such a sweet, young thing to an insane asylum?"

Then aloud.

"That is so, Mrs. Halliday. I for one am not satisfied with mine. Just think of being a Jack!"

The doctor rubbed his hands and laughed good humoredly.

"I like the name of Jack," said Ruth. "I have a cousin Jack who loved me devotedly when I was a child. He is married and lives in a more northern part of the state. I have not seen him for years. But the name has a musical sound to me. Mamma, you know, was so fond of society, that she did not give much of her time to me. I was very lonely, till dear Jack came to live with us. He made up all the pleasure that my childhood had. If ever I have a son, his name shall be Jack."

"Then I am proud to call it my name," said the doctor. "Pity, the youngster there," pointing to the crib, "is not a boy. An elder brother in a family can always be an escort for his sister — that is until he leaves them for some other boy's sister."

A shadow fell across Ruth's face.

"I wish it heartily," she said. "Mamma believed that all perfect souls originally belonged to males — that by transgressing Divine laws, they were punished by being given a female body, after leaving their first tenement house; and that they can only be reinstated by an unworldly life while occupying the female body. Mamma was so worldly — she would not have come back, had my child been a boy."

"Do you imagine that 'Baby' has your mother's soul?"

"I am sure of it," said Ruth with great seriousness. "We are told that the dying look into the soul's futurity and see what we can not. Mamma's last words were: 'I shall live again in your child!' and oh! doctor," reaching out her arms in an imploring way, "you do not know

how unhappy she has made my life — how I have longed for some one to whom I could tell my misery! Robert would not listen. When I spoke to him concerning my fears; he said that I would soon see the inside of an insane asylum if I continued to talk in such a way. It is such a dreadful thing to be alone — to have no one to comfort or to sympathize with us. The human soul needs companionship. I have never known what a real companion is, since Jack went away. Even the baby for which I prayed, is a curse and not a blessing!”

The doctor wiped a tear that was trickling down his cheek and cleared his voice before replying.

“My dear child,” he said, “you have been unduly affected by your mother’s words. It is a scientific fact that the dying see what they have been taught to believe, or what they have taught themselves to believe. The Indian sees his happy hunting ground; the Turk, his harem, filled with beautiful women. Believers in Christianity often see the ‘River of Death.’ Children see angels. The latter, from their babyhood, are taught that angels watch over them. Their belief goes no farther than this. Your mother was a student of the doctrine of transmigration, I am told. She loved the world and the belief suited her. She read and pondered upon those exploded theories, until she imagined them to be true. It is generally easy to believe that which is pleasant to us, and we catch hold of the smallest proof that will substantiate it. In her last hours, your mother, in the delirium of disease, saw as a fact to her what she wished would prove true. Nothing more natural, my dear.”

“But how do you account for the baby’s close resemblance to her?”

“Easily done, my child. You ponder over the subject, keeping the image of your mother continually in your mind, until the child took the impress of the mind-picture. I once had a patient, who disliked her husband’s hired man — a great gawky fellow with a large mouth, which made a square hole in his head whenever it opened. She begged that he might be discharged, but her husband, thinking that the dislike was merely a whim on the part of his wife, refused to gratify her. Her child, when born, was the living picture of the youth, square mouth and all. She told me that even in her dreams, that ugly mouth was thrust into her face. Happily, the child died before it was a year old. The youth is still alive and so you see the little one could not have had his soul.”

“Doctor Thornton, you have taken a great load from my mind. You have, at least, shaken my belief,” said Ruth, placing one of her pale hands upon his shoulder. “But you must tell me of more cases. Bring me other proofs that I am following a phantom.”

“My dear, I will bring you a medical work, wherein you can read of a hundred like cases.”

With those words, the doctor arose from his seat to take his departure.

“I am glad,” he said, as he clasped Ruth’s hand in his, “that you have made me your confidant in this matter. But I advise you to confide in no one else. Others will not understand you. Your nervous fears are quite natural, but you must try to overcome them. Pondering long on such subjects dethrones the reason, in time. Try to rise above them. Accept your child as a blessing, and not as a curse. Do not let people see that the sight of it affects you unpleasantly. It may cause unjust remarks. Take my word for it, you are all in the wrong. Your mother is asleep

and will be, until the judgment day. Good bye. I will bring the work to-morrow."

Ruth felt much relieved by the visit. The poor young thing had been trying to study out, unaided, the problem of human life, here and hereafter — a problem which has confused older and wiser heads, than hers, since time began; and which, probably, will continue to do so, as long as the earth has an existence. For, unless we accept the teachings of the Bible, as proof positive of the future existence of the soul and learn therefrom of its final dwelling place, we have nothing to assure us that metempsychosis is not a reality. Without the Bible for an anchor of faith, the human life-bark is adrift in the gloom-shadowed, tempestuous waters of doubt and anxiety. No wonder, then, that so many love it, and cling to it as the one plank between themselves and destruction.

Ruth's father had been a believer in the Bible, and from him she had imbibed a faith in Christianity, which her mother's sickness and death had almost destroyed. The doctor's words had caused it to revive, and her heart felt lighter than it had done for many months.

As she stepped back into the room — she had accompanied her visitor as far as the door — she caught sight of the "Daily Morning News," lying unopened upon a table. She took it up, mechanically. What was in the great world to interest her? Her callers were many; her friends few. Indeed, she did not know a soul on the broad earth, who loved her. She had no relative, with the exception of her husband and child, save cousin Jack, and he seldom remembered her with a letter. Should she drop out of existence, one, at least, would be made glad -- none sorry.

She thought of this with a sob. She was so young too — so young and yet so utterly hopeless. She had an impatient desire to see something of life and of the world, and she had means to permit it. But how could she do it. She was too retiring to start out by herself, and her husband never thought of having her accompanying him to his evening amusements, or upon any of the delightful journeys which he was constantly taking.

Her glance wandered down the columns of the paper, finding nothing of interest for the lonely heart, till it rested on the following advertisement:

CLAIRVOYANCE. Madam Jarvis has rooms at the Windsor, where she will be glad to see any one interested in hearing from the other world. Dead friends described and messages received from them. Positive proof given of the immortality of the soul.

"I will go to her at once!" exclaimed the young woman. "Perhaps I may obtain some light that will prove my fears to be groundless."

She immediately gave orders to have her carriage made ready, and then she attired herself, with a feverish haste, for the drive.

Bidding the nurse to take good care of "Baby," she left the house and was soon on her way to the Windsor.

Madam Jarvis was engaged, and Ruth had to wait for some time in the reception room. But her turn finally came, and with a rapidly beating heart, she followed the messenger to the clairvoyant's apartments.

A delicate woman of the blonde type was seated at a centre table. She had an air of great weariness about her, as if her vitality was exhausted by some laborious work.

Answer to "Exceptions and Explanations."

This article answering "Exceptions and Explanations," March ESOTERIC, 1890, was designed to be printed in April ESOTERIC. It was written immediately after the March number, and word was telegraphed by Prof. Butler asking the then editor to hold the April number for this reply. It was not done, however, and now, in justice to the founder of THE ESOTERIC and the movement in general, we herewith present his view of the case, himself and the undersigned heartily regretting that this appearance of contrary opinion should have arisen, for it has caused much indecision among the faithful, trusting people at whose doors we have unselfishly sought to lay TRUTH. C. H. M.

DUTY compels me to answer the above article, because of unjust and untrue assertions intended to mislead the Esoteric Student. It is asserted on page 391, third paragraph: "By no possibility can you control a law or change its course." Now Webster who is at present the law giver of our language, says of the word Law, page 3: "The regular methods or sequence by which certain phenomena or effects follow certain conditions or causes, as the Law of Gravitation," etc.

Now we all know that it is a law in nature for water to run down hill, but through an intellectual device that has been in use many years, the effort of water to carry out the law of its nature has been used to force it to run up hill. I refer to what is commonly known as "The Hydraulic Ram." It is the law of the nature of boiling water for the steam to quietly escape into the air, but man has harnessed it and forced it to become an energy to serve him. Thousands of like instances where a law is controlled and its course changed are too well known to occupy valuable space here.

He further says: "Laws do not govern; they are the result of conditions, forces." I would like to ask from what dictionary he gets his definitions? If he had said force did not govern, but was the result of conditions and laws, then it would meet "The result of millions of experiments." What force would there be in the steam of boiling water without conditions being made to change the normal law of its expression? None of course.

He says: "There are no two sides to knowledge." Now this is not worthy of argument, for every reader of THE ESOTERIC knows from his own experience that there are many things which are known, from an interior consciousness, and know how to bring it into external knowledge sometimes, by experiment with physical things, but have not the knowledge of instrumentality to do so. The experience of every successful business man justifies this, that intuitive knowledge is the master and guide to success, and they have learned to apply a scientific method for bringing that knowledge into physical form; a form of use.

He here shows the ignorance and arrogance of his nature, by saying: "Such theories MUST NOT BE ALLOWED to increase the prejudice against science." If this were a sample of scientific knowledge, I would recommend that we strike out that word from general use, and substitute in its place as a cognomen of that class of men, *Arrogance*. The words of *Couper* are here fully verified. In his poem, on Wisdom, he says:

"Knowledge dwells in heads replete with thoughts of other men;
Wisdom, in minds attentive to their own;
Knowledge, a rude unprofitable mass,—
The mere MATERIAL, with which wisdom builds,
"Till smothered, and squared, and fitted to its place
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much,
Wisdom is humble that he knows no more."

Now if the *Nuclei* teacher were a scientific man he would not attempt to teach things he did not know. It is presumption for the editor of THE ESOTERIC, to present to the readers one who makes such arbitrary statements as he does under such great pretensions of authority, who in so many ways shows his incapacity to teach them, he must be judged by the law he has made, viz.: If any one persists in teaching that which he does not know, he should be rejected from the nucleus work. Now here in this one article by the Teacher of the *Nuclei*, there are so many things taught that every student knows at a glance to be untrue, we deem him unfit for a teacher, I recommend that the G. N. K. R. remove him, and either send us one who is capable to teach our people, or we will be necessitated to reject the whole matter and go forward alone. The scientific work outlined by him is certainly of no value, for he says: "They will recommend no books unless the errors are first marked by the Teacher of the *Nuclei*, and then says the students will be expected to make experiments on those points marked as well as those not marked." Then I would ask, what is the use of marking the books at all? Why cannot those Branches organize themselves into Mutual Experimental Societies, and go forward with the work, without the expense of having the supposed errors marked and yet, have the same time and expense in experimenting upon them afterwards?

In view of what has been said by the Teacher of the *Nuclei*, I would advise that all the Branches now organized, go on with the experimental work, and study of scientific books, and above all with the work of making the attainments in themselves according to the methods that are or have been taught through the columns of THE ESOTERIC—for we have now hundreds, if not thousands of already demonstrated proofs of their verity and effectual workings in developing superior powers in body, mind, and soul—these methods will develop in you powers to perceive errors in former experiments and will give you power to perceive laws and their real character and will illumine the intellect so that you will readily devise means for demonstrating

them. Thus you will quickly come into possession of knowledge of forces and their laws, (modes of producing phenomena), not now known to the world, thereby will open before you numerous facilities for a higher order of civilization through application of those laws in harnessing the forces for service to humanity.

Not only will this enrich you in every way, but it will benefit the world and give you "concepts" and thus enlarge your sphere of consciousness. Also, you who are preserving the new life generated by the body will find that you have added capacities of endurance, and need new spheres of action in order to utilize the new powers, otherwise it will react upon the body unfavorably for a time at least, and it is evident that as you increase the powers in the body, you need to increase brain structure, or muscular structure which ever way you wish to use it, for all structures grow only by use.

We wish further to say, even though the G. N. K. R. should now refuse to carry out their repeated promises and should be rejected from the Esoteric movement, that THEY HAVE NO METHODS FOR INCREASING POWER THAT WE DO NOT POSSESS AND NO KNOWLEDGES WE CANNOT OBTAIN, therefore we will move forward as we have began. The Esoteric College and Colony will be built, and all the great things promised by the Representative of V. N. we shall have, through our own experimentation. No man or number of men can keep one iota of knowledge from those who apply the methods for attaining it, now in our possession.

One word more on the criticism made by the Teacher of the Nuclei. Every statement made by me in the books he questions have been verified by repeated experiment. First, in 1876, we saw that there were at least two kinds of electricity (we call it this for lack of better vocabulary,) consequently we set about demonstrating it. We obtained a glass wheel, we placed it on a shaft with crank to turn it, and we used glass for the posts that held the exciter and also the attracter. We rejected the chain theory of drawing the electricity from the earth, which was and is laid down as a demonstrated scientific fact in all the books up to that date. When all was done, we began to turn the wheel and it was all alive with electric commotion; explosions would take place in the exciter and in the attracter and balls of fire would run up from both and meet at the top of the wheel cutting the wheel like a diamond. I then lay a wire across connecting the two and all demonstration ceased. Then we found we could collect two leyden jars full of each of these, and discharge one jar into the other with double the power of only one. There are many who will even now deny that one leyden jar can be discharged into another, when both have been filled from the same instrument at the same time, notwithstanding, Dr. Black—a man unknown to me—obtained a patent on the same instrument two years later, and they may be found in every store where such instruments are sold.

In 1877, we invented a lamp using a sphere in place of a chimney. We found by proper proportions we could consume the elements of the atmosphere, and cause a draft from the top down to the flame, which served as a filter to take back to the flame and reconsume the carbonated gas, leaving no odor from it, and intensifying light. My friends insisted on my having a patent, and when my claim was presented to the patent inspector he rejected it as contrary to science. I then went and demonstrated it to him, then he granted the patent.

The Nuclei Teacher, says: "There is no up and down current." I ask all who believe that arbitrary statement to get a magnetic needle, also a dipping needle, find what the dip is in your locality, then take a soft iron rod, about one-eighth inch in diameter—because a larger one takes longer to polarize—set that rod at exact right angles with the dipping needle and if it does not polarize from remaining still in that position, I will admit I am wrong, but be sure first that your rod is not already polarized before you begin.

Now if there were no perpendicular current of magnetic energy, only the polar center, then the only effect that could be produced would be to polarize the rod across it, and the magnetic needle would be attracted at the north point from one end to the other, but you will soon find that the top of the rod thus placed, will attract the north pole of the needle, and the bottom the south, the same as it does all iron standing perpendicularly for any length of time. This is only one experiment, though it proves it conclusively, yet there are many other methods, but time will not now permit explanation.

When a professed scientist attempts to block the wheels of advancing knowledge (under the claimed authority of so much import), denying demonstrated facts, simply because he does not happen to know them, it is time for his withdrawal. I make these remarks, because it is due you, my readers, for in the article he criticises I made statements to the effect that I was not a scientific man, I still feel that I come far short of what such a term should imply, but still I will not teach that which I have not demonstrated.

It is not the scientist (in the general acceptance of that term) from whom the great inventions have sprung, it is the mechanic, rather, humble as he is regarded who has produced seven-eighths of all the new inventions. The *scientist* should be nature's mechanic.

As to my statement that "The Esoteric branch work was under the supervision of Vidya-Nyaika and your humble servant," was because he (the representative) had asked me to have it so, which I have in writing and that this was the disposition of V. N. is seen in his expression of appreciation of our work in Number number ESOTERIC, for 1889, page 218.

"You are in trouble," she said, motioning Mrs. Halliday to a seat: "you wish a message from Beyond."

Ruth bowed assent.

"I must beg you to wait five minutes," Madam continued. "I am exhausted by a contact with unholy spirits, and I need a few moments to recuperate."

Ruth bowed again, and Madam leaned back in her chair, closing her eyes, as if asleep.

The writer will not attempt to account for what followed. It is enough that such things do occasionally transpire, and that the investigations of scientists throw but little light upon the subject. Whether it was a piece of skillful mind-reading, or guessing, or really "a message from Beyond," as it claimed to be, is for each reader to decide. All are alike wonderful.

"You wish to hear from a particular spirit," asserted Madam after a short period of repose, but without unclosing her eyes, or moving out of her recumbent position.

"Yes;" replied the caller, a little startled at the suddenness of the remark. "From my mother!"

"She is not here;" said Madame in a confident tone. "Your guiding spirit is a gentleman, who has not been in spirit-life very long — a man about fifty years old, tall, with blonde hair and beard, blue eyes and a thoughtful cast of features. He says that he is your father."

Ruth gave a little scream of mingled fear and delight. She had not even thought of him in connection with her visit to the clairvoyant.

"This," continued Madame, "is his message: "I am with you, my child in all your sorrows. Had I seen with a clearer vision in my earth-life, I would not have urged upon you the acceptance of a measure that would blight your life. Your mother is not here. She is with your child."

Ruth gave another cry — this time it was one of alarm.

"O, tell me — has her soul taken possession of my baby's body?" she interrupted hurriedly.

"He says," continued Madame after a pause, "that such things are impossible. But your mother still follows the fallacious doctrine of her earth-life, and believes that she will yet accomplish what she desires. You have mediumistic powers. He advises that, if such arrangements can be made, you take the child away from this place and leave it in good hands for a few years. You will then break the chain of magnition, connecting her to you and, through you, to the child. You will thus rid yourself of the morbid theories inspired by her, and at the same time remove the child from her influence. You will do this; for a circumstance will soon occur that will render it necessary to your safety, for you to follow this advice. *And do not forget the box!*"

That was all. Madame awoke with a start, knowing nothing, or pretending to know nothing of what had transpired.

"Was the message satisfactory?" she asked, rubbing her eyes.

"O, yes. But I wished to ask more — to know more!" replied Ruth, in a dazed sort of a way.

"It was not intended that you should know more," said Madame. "There are others waiting in the reception room, I believe."

This was a dismissal. Ruth arose, at once, paid the required fee and departed.

No matter from what source the message came, it gave the overtaxed brain of the lonely girl-mother relief ; and in so doing was a power for good. Ruth had recognized her father in the messenger ; and even though she followed another fallacy, it was a better one than that which had dragged her almost to the brink of insanity.

[To be continued]

VISTÆ VITÆ. (*Continued.*)

BY M. T. MARTIN, M. D.

THUS the government makes martyrs of the best of human kind ;
Those who strive to free the bondmen and the captive's chains unbind.
For the rulers claim perfection, and if any dare accuse,
Dismal prisons and the gallows such temerity subdues.
While the people, all unthinking, judge and jury deify ;
And to gain official favor, watch their great defenders die.

But the faithful, trusty victims leave a rare and grand bequest ;
Leave a longing after freedom planted deeply in each breast ;
Leave a more heroic manhood, where no cringing thoughts can dwell ;
Leave a brave, undaunted spirit naught but death can ever quell ;
Leave a heart both true and steadfast, leave a love for human slaves ;
Leave a cheering inspiration, giving courage from their graves.

Government protects not hearthstone, neither property nor life ;
For where government is strongest, sin and shame are ever rife.
And no savage, pagan people, down the corridors of time,
Can compare with Christian nations in their guilt and depth in crime.
Murder, robbery and arson hold high carnival abroad,
And the rulers teach the public all the labyrinths of fraud.

Government enthrones dishonor, tramples manhood in the dust ;
Elevates the rogue and rascal, persecutes and kills the just ;
Ruins peace and pleasant concord, sounds the tocsin for the fray ;
Tears the happy home asunder, makes each man his brother slay ;
Reaches fame and selfish glory, riding on a crimson flood ;
Gains what fools call rank and greatness, wading through a sea of blood.

Government breaks law and statute, when it serves the ruler's ends ;
Overrides the constitution, when ambition's star ascends ;
Rends each just and solemn compact, when the statesman's greed requires ;
Sunders sacred obligations ; to despotic rule aspires ;
Strives for universal conquest, strives the very world to gain ;
Strives to rise by other's downfall, strives all nations to enchain.

Government found earth an Eden, an enchanting land of bloom ;
Where the gentle, sighing zephyrs bore away all thoughts of gloom ;
Where the flowers breathed a fragrance that perfumed the happy air ;
Where the sound of sylvan music fell on ears not dulled by care,
Where the skies were ever vernal and the sunshine ever bright,
And the stars forever twinkled with resplendent, lucid light.

Government found earth enraptured with the joys of spirit spheres ;
 Where no heart was torn by anguish and no eye was dimmed with tears ;
 Where a hope-inspiring rainbow spanned the bright celestial dome ;
 Where the breast was filled with gladness as in lands where angels roam ;
 Where the gleaming star of freedom banished spectral shades of strife ;
 And an iridescent halo crowned the azure arch of life.

Government was sent by satan from the realms of endless pain ;
 Sent to lure earth's countless millions to the tyrant's snare and chain ;
 Sent to wreath the world with ravage, and impel to dreadful doom ;
 Sent to loose a thousand furies, and the last faint hope entomb ;
 Sent to shroud the earth with malice, fiendish discord to create ;
 And to scorch life's bright oasis with the heated breath of hate.

And this dragon of destruction makes the world a hateful hell ;
 Where the murky tides of rancor through its dismal caverns swell ;
 Where the bloodshot eyes of carnage through the smoke of battle glare ;
 Where the air is filled with echoes of the groans of dark despair ;
 Where the pestilent sirocco of the reptile's loathsome breath ;
 Surges o'er each luckless household, leaving penury and death.

Like simoom from arid desert, sweeping forth he fiercely flies ;
 Blighting freedom's fragile flower, while the bondman's courage dies ;
 Blasting hope while yet in blossom, and its cheering leaves decay
 As the venom-laden vapor drives the sunlight far away.
 And the night of death approaches as the lurid clouds o'erspread ;
 While the captive's aspirations in the bud are lying dead.

Like a cyclone on Sahara, down the course of time he rolls ;
 Mows a swath of simple mortals as ambition's lust controls ;
 Makes a vast and ghastly graveyard, where lie buried all the joys,
 All the dreams and lofty yearnings, all the hopes which he destroys.
 While the willow and the cypress gently droop above the graves ;
 And the mournful birds chirp dirges for the last sleep of the slaves.

But this demon of damnation, with a brutal laugh and yell,
 Leaps and dances on the coffins, while his footsteps sound a knell.
 And amid the desolation and the hopelessness of woe,
 Freedom sits enclathed in sackcloth, while her loving eyes o'erflow.
 And, in darkness filled with horror on the black tartarean shore,
 Shrieks in fear and frenzied terror, "Lost! Lost! Lost! forevermore."

Shall we then, in humble meekness, bow our necks and take the yoke ?
 Paying homage to our rulers, bare our backs for tyrant's stroke ?
 Shall we beg the politicians our inherent rights to give ?
 Shall we praise them for our bondage ? That they kindly let us live ?
 Shall we beg our legal masters, when by taxes we are bled,
 Beg, like dogs beneath the table, for a few small crumbs of bread ?

Shall we talk of choice and suffrage, and of freedom loudly brag,
 While the demagogue wears velvet and the working man a rag ?
 Shall we talk of right and justice, while our sovereigns steal men's votes ?
 By the aid of gold and station, forging fetters round their throats ?
 Shall we dream of ballot's power, while our votes sell for a song ?
 And, when cast with truest motive, venal vikings count them wrong ?

Though we try to close our eyelids, lest the truth we chance to see ;
 Though we drown our fears and doubtings, loudly boasting we are free ;
 Still we know that we are vassals, but the politician's tools.
 Though we call ourselves enlightened, we are childish, simple fools.
 Let us then be slaves no longer, but arise in freemen's night.
 Let us burst the bonds of serfdom, and for perfect freedom fight.

Let us wake from heedless slumber, and with armor girt about,
 Let us purge the nation's temple, let us " Turn the rascals out."
 For they gamble with our produce and they sell our very lives.
 We are drugged and robbed by servants, while the gambler's business
 thrives.

They control our every action. We obey their slightest glance.
 We are puppets for the nabobs ; when they pipe, we always dance.

We are ruled by dudes and despots. They inveigle us by stealth ;
 Bind us with a chain of statutes, while they seize our little wealth.
 We allow the few to govern, and we patiently submit
 While they break us to the harness and the cruel iron bit.
 And we fawn upon the rulers as if made of purer clay.
 On a throne we place our idol, then, like cravens beg and pray.

[To be continued.]

CORRESPONDENCE.

The following letter touches upon so many points generally characteristic of our people in their development, that we think it wise to publish it entire. To us it was peculiarly interesting and we trust that our readers may discern the true, esoteric spirit " between the lines." (Ed.)

May 29, 1890.

HIRAM E. BUTLER :—

Dear Friend :—A *friend* indeed who has helped us up and out of darkness and despair, into light and upon broader fields of observation and knowledge. How glad we are that once again your time or at least a part of it, is to be given again to the magazine, and the grand lessons we are to feast upon, so plain — so easily understood in every respect. I do wish that each number of THE ESOTERIC could contain *one real plain condensed* article for beginners, — as each month finds it falling into new and uneducated hands, — either by subscribing, or by the goodness of some friend more advanced.* Just think how new metaphysical terms are to so many, how very ignorant the world at large is on such subjects, so like children learning to read and talk anew. Like age — forgetting childhood and looking uncharitably upon youth's follies, — so do advanced minds forget the poor, yearning, stumbling, ignorant ones who are just as earnest, but who are dazzled by the brilliant light of the culmination of great and grand truths too forcibly placed, too well dressed, that is, for poorer minds to assimilate at once.

I often turn back to early numbers of THE ESOTERIC, to *your* lectures, and find an answer for all my soul cravings, and so direct, the Spirit seems there, which my soul craves, lessons for every day living. My son

* As every issue of this Magazine is stereotyped we can supply back numbers from commencement of " Practical Instructions " if desired by new subscribers.—Ed.

is so wedded to your magazine, he writes me he intends subscribing for all back numbers bound, if you have them.

Last winter while he was at home from college we sat up quite late one night reading and talking "Esoteric" matters. One idea forcibly impressed him, that concerning rays of light, that among all the myriad of rays coming from the sun, we could own *but one*, but once coming direct to any one of us, as *our* light. As our "Jacob's Ladder" as it were, to regions of light.

In the morning I found scribbled upon some leaves of an old book he kept for notes, the few verses I send you enclosed.* The idea embraced is built upon the same, but that at so-called death, or a passing outward of a spiritualized soul, one which has a true consciousness of its selfhood in God, recognizes perfectly its one ray coming from the throne of God or all-good, and as it falls upon the material casket, it gathers to itself and draws Godward the beautiful angel of real life. Ascending above material conditions, this life of struggle through the grand upheld banner of truth, brings the benighted multitudes into peace of understanding and freedom. "The truth shall make you free." Now if you think worthy it is at your disposal, place as you wish, changing in any way that you choose.

My son's hope is at some time to be personally near you and where he can study and improve. He has, for one so young, a fine mind to accrete grand ideas, and is very intuitional. Before his birth my mind run wholly upon metaphysical subjects, though not so called, or understood at that time Yet I scarcely know when I began to think as I do now. I did not feel happy in my belief. I felt alone, and was often reprimanded for my uncommon thoughts, at times expressed. I well remember how the idea of three Gods in one, perplexed me at times almost into illness. I could not understand by any explanation then offered, and the first solvement which came to set my mind at rest, came from "Dream Land."

'Twas on a lovely dreamy summer's day when I was quite young. I attended a school some distance from my home and generally remained at noon recess. The school-house was near a stream of water, a "babbling brook," and on its banks were overhanging trees. One, a favorite trying place with my thoughts, one whose roots were so deeply planted and spread, as to defy the rushing of the waters, hung way out and over the stream. I sat there, my back against the huge trunk of the tree, after partaking for my physical comfort the material supply kind hands had placed at my disposal. As usual, when most alone, came thoughts or conjectures of the spiritual selfhood. Who am I and what relative position do I really hold to the three Gods in one. And how does God look? (of course as all children were then taught he was a personal God.) Gazing into the clear stream, deepest near where I sat, and where the grand old branches were reflected as they reached out like arms, there were two which in semicircles met and seemed to clasp hands, making a kind of mirror frame to the lovely blue sky reflected in the water, "heaven's blue." The leaves making a beautiful fret-work around the frame. All at once came an intense concentration of gaze and deep yearning that in that nature's frame might come to me — a picture of God — that from heaven's

*See the poem *La Immortal* in this issue.

canopy he might peep out, just for one moment, and set my heart at rest. Oh! what a picture to think of all through life.

The air blew softly through the shaded bower, lulling me into dream-land, which lasted until the school-bell rang to call attendance to afternoon recitations. Awaking, I held a dream which seemed to come with my yearning thoughts as my eyelids were fanned into closing, and as they caught the last glimpse of the picture frame, which, to my waking eyes had changed position and form, but the dream-picture remained.

At first I saw a man looking much as any other man, though transcendently beautiful, his face beaming with a perfect radiance and expressing love and sympathy supreme. As I looked he began to grow or expand gradually, until all space seemed filled with the one form, which in growing into all space, lost all semblance to the form first seen, retaining only the attributes expressed in the lovely face and attitude. But the mystical magnetic substance seemed to penetrate and take complete possession of all things. I seemed to breathe it in, all about me seemed to inhale it, even the birds and leaves were taking invigorating draughts. There seemed to have evolved from the form, an essence so bright, so life-giving, and like a great kaleidoscope, I could see a constant changing of lovely scenes. Great silver, lurid clouds, clear crystal founts and streams, birds of all kinds of bright plumage. Flowers materialized as if by magic from the very air. As the glare of this all-pervading substance swept the earth, it seemed to draw from out of grass new life, and from all decomposing matter, even the dead leaves which nestled close to mother earth. With a sad, low sighing a new life-principle seemed to issue. All the grand mass of existence seemed, from the minutest ripple, to great waves of light in such sublime harmony of quickened life. And from and among all seemed to come out familiar faces, so spiritual, but each with individuality all its own and all with a supreme content. The whole seemed to move as if to the magic of music, such as mortal never heard, save some, perhaps, whose soul like "Piganmis" have been carried on the wings of music into higher realms than other mortals.

Strange to say that even this dream brought a subtle peace of understanding I could not speak of in those days of orthodox environment. But I could feel, that Jesus the man of God, the enlightened, inspired son, first came also the way to the all-good, all life-creating Father — that God is *all conscious, active life* — all there *was* and *is*. And through a drawing to himself through spirit gives us all life everlasting, there being no death in God's life. * * * * *

I long so to be where I could give my energies to work, to aiding poor benighted humanity, but in my quietness here I send forth helping thoughts to one and all who need help, and to the noble workers in the great field of work now spreading all over the land.

I say God bless and give abundant strength! Would! oh would that I had the material help to offer, that our rich in a worldly way squander upon the poor shadows of earth, which pass away leaving no trace, save an impoverishment of soul which materialism leaves as inheritance only, to all who neglect the call of the higher needs — soul culture, "while yet it is called to-day."

Most truly in cordial sympathy in the good cause.

MRS. JULIA E. CASTERLINE.

LA IMMORTAL.*

SHE was dying, dying, dying,
 And each moment in its flying,
 And each breath that seemed a sighing,
 Seemed her last upon life's shore.
 Slowly, sweetly sped each quiver,
 Of her life blood's ebbing river,
 ' Cross her brow as pure as silver,
 To the far eternal shore.

And her eyes had all that lustre,
 That a fleeting soul can muster,
 And they shone like stars in cluster
 As the damp dews gathered there.
 All her sense seemed as though dreaming,
 Silent, quiet, dreaming, dreaming,
 While a shaft of sunshine gleaming,
 Fell upon her raven hair.

And it lingered there to hover,
 Like some holy beam above her,
 As the sacred kiss of lover,
 Hovers o'er his lady fair ;
 Slowly creeping with a quiver
 Like a molten silver river,
 Or a spirit gleam forever
 Born by angels bright and fair.

Downward to her bosom's brightness,
 Downward to her hand's fair whiteness,
 Downward to her heart's quick lightness,
 Sped the light and rested there.
 And the air seemed filled with glory,
 Pure and clear with glory, glory,
 And that radiance transitory
 Lit my inmost spirit there.

And I felt myself borne outward
 Ever upward, onward, forward,
 And I turned and looked far earthward,
 And I saw a rolling sea.
 And I saw vast human legions
 Thousands, millions, legions, legions,
 From all earthly climes and regions
 Toiling toward the rolling sea.

And I heard those legions tramping
 Thousands, millions, tramping, tramping,
 And by night I saw them camping,
 Camping by that boundless sea :

*The ideas contained within this poem, were suggested by a conversation which the young author had with his mother concerning the rays of light, etc. See page 59, this issue.

And I saw their banners flying,
 Thousands, millions, flying, flying,
 And on each I stood descrying,
 Stars of hope shown fair and free;

Then I saw a horseman moving,
 Proudly, grandly, moving, moving,
 And his hand seemed raised in proving
 Some grand truth for all to see.
 And from all there came a murmur,
 Thousands, millions, murmur, murmur,
 And I felt a breath like summer
 Sweep across that rolling sea.

And I heard loud peals of thunder
 Rolling, looming, thunder, thunder,
 And the dark clouds rent asunder
 And a light broke o'er the sea.
 Then the wildness of the ocean,
 Tossing, rolling, ocean, ocean,
 Ceased its toiling, bubbling motion,
 And I leaned afar to see,

Broad reigned fair eternal summer
 Proudly grandly, summer, summer,
 But I heard not the murmur
 Of the legions by the sea:
 And I heard not legions tramping,
 Thousands, millions, tramping, tramping,
 And I turned and saw their camping,
 Camping far beyond that sea.

For I saw one banner flying,
 Pure in sunlight flying, flying,
 And on it I stood descrying,
 Words that told me they were free.
 Then the vision vanished, vanished,
 And the beam of sunshine vanished,
 And the soul that God had lavished
 Left this earth forever free.

And I stretched my hands out crying,
 Through the twilight, joyous crying,
 For I felt the soul when dying
 Sees a life beyond the sea.
 And my spirit feels God's token,
 As it comes with love unbroken.
 And I hear the murmur spoken,
 "There is life beyond the sea."

EDWIN LAKE CASTERLINE.

BIBLE REVIEWS.

VERSE 15, Chapter II: "And the Lord God took the man and put him into the Garden of Eden to dress it and to keep it."

When man has been obedient to the laws, governing regeneration, to the extent of causing the river of life to commence to flow, in its spiritual substance, to the world giving light, life and peace to all who receive it, then "the Lord God" by His own wisdom puts the man in the condition of perpetual delight; but he must "dress it" and "keep it;" that is, he must always take proper care of the body and preserve the conditions requisite to that state.

Verse 16: "And the Lord God commanded the man, saying of every tree of the garden thou mayest freely eat;" that is, they were all to be sources from which he was to derive the needed facilities for the Divine uses.

Verse 17th: "But of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." "The tree of the knowledge of good and evil" the means by which knowledge is obtained is experience, experimentation. If a man, after having reached the point where he knows the mind of God and then begins to doubt that knowledge because the physical senses do not altogether approve, then to follow those senses in disobedience to the spiritual knowledge, he then at once knows *evil*, which closes the eyes of the soul, and all the spiritual consciousness. This is spiritual death, for the knowledge that such an one had is ABSOLUTE, and to sin against it is the *fall*.

Verse 18th: "And the Lord God said it is not good that man should be alone; I will make him an helpmeet for him:" (as before him.)

When one reaches this high altitude, the Lord God gives his help, the man does not go out looking for her, but it comes in God's own way, that it is not good for man to be alone that God knows and the spirit of the highest makes him conscious of his counterpart the woman no matter where she may be, they will be brought together by a law that will then be well understood by all that reach that high pinnacle. May God grant you wisdom to comprehend "the mystery of the kingdom of God" and lead your mind through this *critical* passage in safety. Oh! may many see the great light and follow it, "In through the gate into the city" of peace.

Verse 19th: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof."

Verse 20th: "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an helpmeet for him." When man has conquered the generation he finds within his breast an unaccountable love mixed with a longing desire for help. He feels the heart throbs of the Creator's love for his creatures. This consciousness not only makes a condition of peace within himself, but all nature responds to it, and the animal kingdom no longer fears such an one. He can, at will, call to him any beast or bird, and when in his presence they will act their real nature without restraint, and there will be manifest happiness in them while in his presence, and when they are dismissed by him they go away with joyous boundings as if they

had received a blessing from God. To name these from this high standpoint of attainment is to discern their use in the economy of God in the work of creation, thus he names their quality and use. All the names in those days had a definite meaning and were related to their "calling" in the service of the creative mind. But notwithstanding his soul is open to pure nature and he loves it with a love that is divine, yet nothing of the animal world can feed the hunger of such a soul, even the purity and beauty of the virgin of his own specie cannot touch that inner sanctuary of his soul, and therefore they cannot be the helpmeet for him, he must have something higher.

Verse 21: "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof."

We know of one case now living in this world where the man reached this point, and the "deep sleep" fell upon him and he slept day and night with small intervals of waking, and then only to a semi-consciousness sufficient to enable him to feed the body, which lasted the greater part of two years. These experiences belong alone to those who earn them.

Verse 22: "And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."

The ideal image which such a soul hungers for is formed in the innermost of the woman and prepares her to stand by his side in all the uses of that God-likeness. "And GOD brought her to the man." There is a spiritual consciousness that brings them together in a bond of love which earth's children know nothing of.

Verse 23: "And Adam said, this is now bone of my bones, (Hebrew for the word bone means good,) and flesh of my flesh: she shall be called Woman, because she was taken out of man."

Verse 24th: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

The glories of this condition are only revealed to those who obtain the goal.

Verse 25th: "And they were both naked, the man and his wife, and were not ashamed." How true is the old adage "To the pure all things are pure." How transcendently beautiful is the perfect human form, nothing in all nature can equal it, but the consciousness of evil brings shame. Jesus said: "Unless you convert (*i. e.*, change your course,) and become as a little child, ye cannot SEE the kingdom of Heaven," that child-like innocence and purity removes shame, and the consciousness of the glory in divine uses, creates added beauty because of the angelhood of man and woman's divine nature.

Let no inverted and passion controlled mind seek in these sacred utterances for an excuse to perpetrate other evils, nor to use it as a means to deceive the unwary. Remember it is for none until the animal passions have no more power over you, and when you are a "master" over all the animal, yes, the souls and spirit workings within yourself then, and not until then, are these words for you.

Chapter 3, verse 1: "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman yea, hath God said, ye shall not eat of every tree of the garden?"

Verse 2nd: "And the woman said unto the serpent, we may eat of the fruit of the trees of the garden:"

Verse 3rd: "But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die."

The angel said to Daniel, XII, 10: "Many shall be purified, and made white, and *tried*;" yes AFTER this high altitude is reached then comes the trial, the most subtle and deceptive of all the animal propensities is the serpent—or sex-principle. It produces in the brain, reasonings against the most positive knowledge, the body being most potent with creative life it is made to feel in all the senses, that the procreative act is most divine, the very acme of all human pleasures, and the means by which the man and the woman are exalted into the consciousness of the Creator himself, therefore the words of verses 4 and 5: "And the serpent said unto the woman, ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

That this temptation comes to woman, is because her nature is more of passion than man, his is more of reason, hers is the passion of love, and where love is supported by a most potent body, filled to overflowing with life, then she cannot feel that there should be any restraint with the object of her love. She lacks reason and is governed more by the impulses of her nature, therefore, man must be strong enough to control his own nature and hers too. Even her interior reasonings will be brought to bear upon his inner consciousness and he is made to feel her feelings, impulses and passions.

This state of innocent purity blinds the eyes to anything of evil. There is nothing evil to such, for all that is, God made and called it "very good." And so it is, and so it appears to the truly regenerate soul, but when they do that which destroys the perfect life in themselves, then comes the consciousness of evil. When our own nature is perverted, then we see perversion everywhere, thus we are allegorically informed that the man and woman were deceived and fell, while their life was perfect all was "Eden" — delight — but when in disobedience to the soul's consciousness of the divine law; they used that law in the conception of a child (Cain) then there was a consciousness of death in their own body and also a "horror of great darkness" for the light of the spirit could not shine. The "lamp" (see Rev.) was broken, and there was no vessel to hold the oil of spirit life. Their eyes were open and they saw the evil; that which before was very good was made an instrument to bring evil, therefore they saw it as it was to them, evil, shame, and remorse filled them as it will every man and woman who passes through the same experiences, and they, also, will feel like hiding themselves from each other and from God, and plunge into the darkness of the senses and of the material world. Then the spiritual is only remembered as a beautiful dream, and the condition which is so near an approach to this Eden state which young men and women sometimes experience in their virginity during "courtship," is lost in marriage and therefore it is called by them the "ideal dream of their youth" and is thought to be a deception and a condition not to be realized. The reverse is the truth. The condition of the so called practical mind is the dream, and the one they think to be the dream is the real, for it is not only the truly natural that might be perpetuated for three score and ten years, but would perpetuate the youth

and vigor of mind and body as long as they wished to remain in it.

Verse 6th: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise (know,) she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

"And the woman saw that the tree was good for food.' This was true. Herein is that narrow and dangerous passage, so often referred to by all the mystics. At this juncture of experience a skilled guide is absolutely essential, or certain disaster follows; because this was so dangerous a passage, the words of the master (Moses) are so constructed that they mislead, or, in other words, they cover the dangerous experiment from those not under wise teachers.

Verse 7th: "And the eyes of them both were opened," *i. e.*, they were opened to know evil, "and they knew that they were naked;" here is the voice of the "accuser who accuses them before our God day and night." Rev. XII, 10: let them that have understanding read and ponder well these words and their relations. "And they sewed fig leaves together, and made themselves aprons." Here begins the work of self-deception that has done so much evil in the world. Persons think they can do evil and secrete it that it may not be known, but divine justice finds them out, and it is eventually "proclaimed upon the house tops."

Verse 8th: "And they heard the VOICE of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden."

As the sun sets and the twilight gathers upon the earth the soul awakens. This is the hour that the voice of God is heard by all the senses, calling the Adam within us to communion with him, and oh, the sadness of the soul who through sin has hid itself from him. Sometimes while sitting in silence the whole nature is thrilled with the words.

Verse 9th: "And the Lord God called unto Adam, and said unto him where art thou?" and how many have answered?

Verse 10th: "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

Verse 11th: "And he said, who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

Here begins the consciousness of what was really lost. Up to this point, comparative self-justification answered, but now in the gathering shades when the soul would prepare to enter its spiritual consciousness, it beholds the facts as they are and then follows the efforts to justify himself in the light of spirit.

Verse 12th: "And the man said, the woman whom thou gavest to be with me, she gave me of the tree and I did eat."

The man knew that had it not been for the loving confidence he had in the angel of his bosom, and for her interior questioning and reasoning, producing an effect upon him like that of the spiritual guidance, he would not have been deceived, but man cannot distinguish between the influence of one admitted to his soul's consciousness by this divine love and the voice of the spirit, therefore he from the reasonings of his own mind justified himself.

Verse 13th: "And the Lord God said unto the woman, what is this

that thou hast done? And the woman said, the serpent beguiled me and I did eat."

Herein is manifest the subtle power of the sex united with love, "the serpent (sex) beguiled me" that is, by "expectation" (Webster.) They are more apt to follow their feelings than man, and feelings delude the mind by expectation that is never realized, therefore, the female must be governed by the man in these matters, but notwithstanding the justification from the reasoning side, still the consequence of that act could not be changed. God's laws never change, therefore the spirit brought to their consciousness the facts expressed in the following words: in the 14th to the 19th verses read them over. We will now consider other thoughts relative to divine creative law.

Verse 14th: "And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:"

While some may think that the thought herein expressed is visionary or far fetched, yet we think that all who can accept the fact that all forms are the embodiment of principles and are the expression of the word of God, then it will appear reasonable that when this psychic force has become fully developed in man and woman and then if they fall, it would become necessary that it should find an embodiment outside of them. Again, it is accepted by all who understand the evolution of life that man is the quintessence of all below him and that the overflow of man's life is taken up by those creatures below him. When this creative power was inverted — turned downward toward the earth, it formed to itself a body, which principle being the highest of all in man, it must therefore descend to the lowest possible form in earth, that of the serpent: for the greatest good becomes the greatest evil when inverted. That the serpent is the embodiment of two natures, viz., of spiteful hate, the opposite of love, and of psychic control, is well known. How he will draw to him his prey by that invisible and unknown power, these powers when under the control of the regenerate soul are the sources of life and light, and when inverted become sources of the greatest evil, is expressed by the words of the prophet Isaiah XIV, 12 to 17: "How art thou fallen from heaven, O Lucifer, (*i. e.*, O light bearer or day star,) son of the morning! how art thou cast down to the ground, which did weaken the nations!" (see verses 13 to 17.) Here the prophet speaks of a man as the embodiment of this principle through which power he ruled among men. In its inversion he was a destroyer, whereas in its true divine order it would be a saviour.

That this psychic force was the sex passion, which is God's creative power is clearly taught all through the Bible, and is still most surely believed by the Oriental nations who have retained until now, the old beliefs and customs of magic, therefore they hold the serpent as sacred, being the embodiment of that principle through which all occult powers come.

God's saying "dust shalt thou eat," etc., is from the fact that the source or food for the perpetuation of this power is in the contained seed, or more directly, the regenerate life, but when man fell and lost that life and it formed to itself another body it was necessitated to feed from flesh which is called "dust" as in verse 19.

Verse 15th: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

That there is an enmity between the serpent and man is well known, but that enmity is overcome when those high attainments are made is also known, as a physical fact, but that there is a deep metaphysical meaning here is evident, it is this, when man has conquered the generation then he destroys the serpent's power to control or deceive him, the man becomes Head and controller of that principle and the serpent's headship is broken. but in doing so the serpent principle rises up against him, friends become enemies, and the old way of "understanding" (the heel) and method of reason is bruised or broken for he sees no longer the world as the real. This was no doubt a prophecy that the time would come when man would conquer this deceiver and through obedience to divine law "enter in (to Eden) through the gate into the city."

Verse 16th: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

This brings a picture to our mind of a man and woman who had never known generation and its consequent sorrows, and who after having started in that way had revealed to them the above facts in relation to that course of life. How many a young man and woman before marriage feel the very pulsation of the divine heart and they are lifted into an ecstatic state that causes them to feel that their associate relation is heaven. In this state of purity they get a fair taste of Edenic delights and think it to be lasting, but also, like Eve, when they fall they hear the voice of the God of creation saying to them, "I will greatly multiply thy sorrows," and "thy desire shall be to thy husband and he shall rule over thee," for then comes the mental condition expressed in the following:

Verse 17th: "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;"

"Because thou hast hearkened unto the voice of thy wife" not because I am angry at being disobeyed, but because of the act producing the effect. Man in his true normal state would have no desire for the sex relation unless woman reflected it upon him, this is often done unconsciously by women even though the object of her love be many miles distant, but if man is strong enough to receive this love passion and control it, then it fills him with life, wisdom and power, and will really open the inner consciousness to God and the soul world.

Love gives wisdom to the wise; and weakness and folly to the weak and foolish. Adam was weak and there are many Adams now but oh, how few Christs, but there are to be many in this the time for the "manifestation of the sons of God."

Verse 18th: "Thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field;"

Herein is a deep metaphysical fact, man's mind being nearest like the Creators, it has a direct influence upon all nature, and if man is in a mental state so well represented by thorns and thistles, he will create in the earth around him the same, and they will spring forth in material form from the earth.

Verse 19th: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

When man has made these high attainments, the soul knows the mind of God and the eyes of the soul are open before him so that he sees that which is to come as clearly as the present; the past is not, and knowing it he has no anxious desire about what is to come, for the *inevitable* is met without pain of mind or body, and that which is for him to do he does with joy. Such a body needs but little, and feeds principally from the SUBSTANCE of divine life; but when the fall into the waters of generation comes, the eyes of the soul are closed, he then lives in constant darkness and fear of what is before him and of want and death.

It is observed by those who have had these experiences, that before the fall all things appear peaceful and abundance appears at hand; five minutes after the fall there is a consciousness of lack, a casting about for something to do. The disposition of five minutes ago to rest in the supreme mind and to move by the impulse of its will has gone, now evil is apparent, anxiety and the disposition to struggle for self-preservation has taken its place. The soul cries out, *Oh Lucifer* (light bearer or son of light) *how art thou fallen?* and in remorse cries out, I was in paradise, I might have stayed there, why, oh why, did I fall? I could have overcome but did not, the same instrumentality that would have exalted me to *heaven*, by my own weakness and folly has thrust me down to hell.

Alas! alas! "Who among us shall *dwell* with devouring fire? Who among us shall dwell with everlasting burnings?" (Isaiah xxxiii, 14.) "For our God is a consuming fire." (Hebrews xii, 29.)

Verse 20th: "And Adam called his wife's name Eve (or "Chevah" *i. e.*, living) because she was the mother of all living."

That Adam recognized in Eve the source of life is indicated by the name. Woman is the embodiment of love and desire, which in the creative laws, gathers, inspires, life from God, or the source of all life. In the regeneration supplies the husband with spiritual power, of knowing, doing, and being like God his father; but in the generation, gathers and forms other organisms to take their place when they have reaped the reward of their sin against the laws of perpetuity — death.

For the words in verse 19: "Dust thou art and unto dust shalt thou return" was recognized as the consequence of the fall. These words clearly teach reincarnation. The word of God saying, "Dust thou art" certainly was addressed to the conscious thinking Adam, not to the senseless clay, then this was the turning of the consciousness from "I am spirit" to "I am flesh" and as Paul in his letter to the Romans, VIII, 6, said: "For the minding of the flesh is death; but the minding of the spirit is life and peace," the thought that he was flesh made him "subject to the law of sin and death," of the physical body, and then God added, "unto dust shalt thou return," now he was already dust and he was to return to it again then it must be the reincarnation: for God said concerning the physical body, "till thou return unto the ground, for OUT OF IT wast thou taken." Was the soul's consciousness taken out of the ground? No! after he had loosed the spiritual consciousness, then he thought of himself as an earthly body, and all the consciousness was of that condition, and

he must return to that condition when the body returned to its earth ; not into "hell" nor into "heaven" but into "earth," "dust."

Verse 21st: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."

As to the real meaning of this verse I have no light, I might speculate on it, as many others have done, but that would be useless. True it is that God made skins to grow on animals, and they might have gotten them from the "Heathens" but that would not justify this word-formation, so we leave it, as we do not consider its explanation essential to the further illustration of our subject.

Verse 22nd: "And the Lord God said, behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take of the tree of life, and eat, and live for ever:"

"ONE OF US" here is an unmistakable reference to the plurality referred to under the consideration of the 26th verse of the first chapter, and also that they had passed through like experiences and obtained like knowledges, but these high and wise ones have always been regarded as God when seen by man, even John, the beloved disciple, in the Revelation, XXII, 8th and 9th verses was about to worship him but he said, "I am thy fellow servant and of thy brethren the prophets."

This gives us a clear hint of what man in future stages of unfoldment will attain. It suggests that they may even become God's, creating worlds and peopling them and controlling all their affairs. The spiritualized mind of man becomes like its father; when you are capable of discerning the phenomenon of the illuminated mind faculties, you will discern therein marvels that will change all your former ideas of man's nature and possibilities.

The man becoming "as one of us," does not imply he had gained something, no he had lost the greater and gained the lesser, he had started on the road to develop mind organs and saw therein the necessity of acting wholly from himself, and when he fully realized from what he had fallen, he would naturally try to return, and as that was made impossible by reason of new conditions being created it is said that:

Verse 23rd: "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."

Verse 24th: "So he drove out the man; and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

A sword was an instrument of death in Bible times, a spear was sometimes called a sword, also any thing by which men slew each other in war, this was a *flaming* sword, fiery. The full import of this will be fully understood only by those who are able to wrestle with God (Elohim) the God of creation and conquer as Jacob did, for man produced conditions which fully justifies this symbolic language and man must by his own power developed within by unity with God, be able to remove the sword and enter in through the same gate out of which Adam was driven. The word Cherubim, means a keeper, these keepers appeared next over the "Ark of the Covenant" in "the most holy" place in the temple.

As we shall have occasion to say much more about this in future, we will reserve the explanation of these most interesting objects for a future time.

We pray that the time may be near when many will be ready to most fully understand the great mysteries herein covered, and are awaiting the advent of the "overcomer," to know the mystery of the kingdom of God."

[To be continued.]

H. E. BUTLER.

(Translated for THE ESOTERIC. by MR. J. F. CAHILL.)

THE INFINITE AND THE ETERNAL.

WE find ourselves on the earth, a fluctuating and revolving globe, which flies like a whirlwind through space, the toy of more than ten unceasing and varied movements; but we are so small on this globe and so far away from the rest of the world that all appears to us immovable and unchangeable. However, night spreads its veil, the evening star shines in the East, the moon diffuses in the atmosphere its luminous dew and the stars shine in the background of heaven. Let us pass on, let us travel with the velocity of light. After a second we pass in sight of the lunar world which shows us its open craters and its wild alpine valleys. Let us not be detained. The sun appears and allow- us to take a last look at the earth, a small inclined globe which is hardly visible, disappearing in infinite darkness. Venus is coming nearer, a new earth equal to our own, inhabited by beings in rapid and passionate movement.

We must not stop yet. Let us pass near enough to the Sun in order to recognize its terrible explosion, but we will continue our flight. Here is Mars, with its Mediterranean, its gulfs, its shores, its great rivers, its nations, its extravagant cities, its active and industrious population. Time is precious, let us not stop.

Jupiter, the enormous colossus, is nearing, a thousand earths do not equal it. What rapidity in its days! what turmoil on its surface! what storms, what volcanoes, what hurricanes under its tremendous atmosphere! what strange animals in its waters! Human beings do not appear there yet. Let us fly on, fly on constantly. That world as rapid as Jupiter, adorned with a strange aureola, is Saturn, a fantastic planet around which eight planets of varied phases revolve: fantastical appear to us also the beings that inhabit it. Let us prosecute our heavenly flight.

Uranus and Neptune are the last known worlds which we find on our way. But let us fly, always fly.

Pale, disturbed, slow, fatigued, glides in front of us the comet, lost in the night of its aphelion; but we can always distinguish the Sun, like an immense star, shining amidst the multitude of luminous bodies which populate space. With a constant velocity of thousands of miles a second, four hours have been enough to compass the distance which separates us from Neptune, but it is already several days that we are flying through aphelions of comets, and during weeks and months we continue crossing the deserts which surround the solar family, and we meet nothing but comets which travel from one system to the other, errant stars, small meteors and remnants of ruined worlds. Let us fly, fly yet during three years and six months before we reach *the nearest sun*, a grand furnace, a double sun, gravitating in a measured manner and throwing into space a light and a heat more intense than that of our own sun.

But let us not retard our progress: let us continue our journey during ten, twenty, a hundred, a thousand years, with the same rapidity of 186,000

miles a second! Yes, during a thousand years, without stopping for anything, let us pass through and examine while passing, those multiple systems, those new *suns* of every magnitude, fecund and powerful focuses, stars whose light is extinguishing or commencing, those innumerable families of varied and multiple *planets*, earths populated by unknown beings of every form and variety; those multicolored *satellites*, and all those celestial unexpected landscapes; let us observe those starry nations; let us greet their labor, their works, their history; let us guess their customs, their passions, their ideas, but do not let us stop! Here are another thousand years to continue our travels in a straight line, let us use them, let us pass through those multitudes of suns, those far away globes, that flammiferous haze, that milky-way which is rent asunder, that formidable genesis, all succeeding each other through the yawning immensity; let us not be surprised if suns or stars fall like rain before our eyes, or like tears of fire falling into the eternal abyss; let us be present at the destruction of globes, at the ruin of worn out worlds, at the birth of new ones; let us observe the fall of whole systems towards the constellations which attract them. but do not let us stop!

A thousand years, nay more, ten thousand, a hundred thousand yet, of this flight, always in a straight line, always with the same velocity of 186,000 miles a second. Let us imagine we were thus flying a million of years, would we be on the border of the visible universe? There are still dark immensities which we have to cross. But there we see new stars shining on the background of the sky. Let us reach them. Another million of years: new revelations, new brilliancy of stars! new worlds, a new universe, a new earth, new human beings! And what! never the end? never the horizon closed, always the sky above us? Always space! Always vacancy! which way have we gone? where are we?

In the portals of eternity! We have not advanced *one single pace!* We are always at the same point! The centre is everywhere, the circumference nowhere. . . . Yes, here we have the infinite before us, we have not even commenced its study. . . . We have seen nothing, we step back from fright, we fall down annihilated, incapable of following a useless career. Ah! we may fall, we may fall in a straight line into the open abyss, continue to fall, *during all eternity*: in the same manner as we failed to reach the summit, we will never reach the base; what do I say? we will never get nearer to it! The nadir changes into the zenith. Neither heaven nor hell; neither orient nor occident; neither height nor depth; neither right nor left. In whatever direction we regard the universe, it is *Infinite*.

In the infinitude — the associations of suns and of worlds which constitute our visible universe, only form an island in the great archipelago, and, in eternity, the life of our humanity, so haughty and arrogant with all its religious and political history, the whole life of our planet, is merely the dream of an instant!

CAMILLO FLAMMARION in *El pan del Espiritu* of Santiago, Chili.

“What is truth? — A staff rejected;
Duty! — an unwelcome clog;
Joy! — A moon by fits rejected
In a swamp or watery bog;”

(Wordsworth.)

THE PHILOSOPHER'S STONE; OR, TWO IN ONE.

THE goddess is within the fold of every human
breast;

A hidden form from mortal eye, yet still our
constant guest.

The temple where she dwells is truth divine,
The spirit form of God in human shrine.

Biune thou art and all the human race
But with the inward sight alone, canst thou this
wisdom trace.

Behold the God and goddess; Spirit and the
soul;

Thy biune nature; This the end and this the
goal.

Two natures have we all while here below, —
The outward black as night, the inward white
as snow;

That which is flesh is plainly seen
That from the flesh the spirit came the soul to
wean.

Here lies the secret of our higher life
For every man to find his hidden wife;
Each woman too, to find her hiding mate
Concealed within herself; her love, her "fate."

This is a mystery no doubt to some
That we should have two forms, two bound in
one,

And each be ignorant, thus of one another
Until revealed by Father God, who's also
Mother.

For God is male and female bound in one,
And man is male and female as God's son,
And woman also is woman-man
Mystery e'en since time began.

For man is not without the woman IN THE LORD,
Nor woman without the man, so saith the word,
No one is sexless in that spirit world;
For sex pure love, IT makes the child of gold.

Who ere the fleshly loves forego,
The Isis they shall surely know
She will unveil herself, to those
Her grace and form she will disclose.

In body and in brain, will make us known
That she is with the true while here below,
And will reveal to *such* her hidden grace,
And by PERCEPTION fine, shall feel her pure
embrace.

This truth we all shall one day know
By vibrations soft and low;
In our own frame, we shall discern
The two in one from night till morn.

The hallowed glow of nuptial ties
From head to foot, in hands and eyes
He feels he knows this sacred truth
Though aged in form 'tis joined to youth.

And vigors of celestial life
Receives he from his hidden wife,
A heavenly glow throughout his frame
And by this glow proclaims her name.

I and my Father now are one,
Male and female's in the son;
He glorifies the Father's name
While this great truth he doth proclaim.

The Bride within and he are one,
The Father's own begotten son;
Alike in nature, in degree
Male and female both are we.

He claims his partner of eternal choice
Which no one can annul, or raise dissenting
voice

This compact made in secret, with spirit and
with bride,
The temple and the shrine are his, wherein the
couple hide.

No mortal eye allowed to gaze upon the hidden
pair,
The biune nature is the son and also daughter
fair,

This counterpart life is given by their God;
He lives in them and is their everlasting good.

The secret from the first in Adam's Race,
Revealed to prophet priest's though which apace
Deep things to them made known,
The Biune nature in us sown.

The seed of the woman, it was said
Should one day bruise the serpent's head.
This woman is *within* and Love it is her name
She comes to conquer all with her ethereal
flame.

The holy spirit she is called by some, —
All names are hers, as Father in the son;
Far in the future race they must appear
And recreate themselves from year to year.

Thus God and nature are both one
The marriage is within, where lives the two in
one;

Throughout all worlds, he is their life
For God has married nature and nature is His
wife.

Where ere the wife doth go, he must go too;
He's bound to pay all debts and bring her
through;
If nature by her fall go down to hell
The Husband's of her flesh, and with her he
must dwell.

Till he imparts his holy leaven,
And raise her from hell to highest heaven;
Thus shall nature rise unto his throne
For nature and our God are now the two in one.

C. P. E. A., London, England.

VIVISECTION.

AN article entitled "Sorcery in Science" by the late Anna Bonus Kingsford, M. D., has just been brought to our notice. It treats of vivisection in a manner so thorough and impartial, that we cannot refrain from making generous extracts. After careful reading and consideration of the subject as presented by this able writer, we cannot think that one of our readers can favor the prosecution of this infamous practice of animal torture, although it is pursued under the guise of scientific investigation and the interests of humanity.

Col. Olcott in a finely written introduction to the above named article says: "The torture-bench and pincers of our vivisector are but the proof of his ignorance of the nature of human life, mind and spirit. Were he not a gross materialist, he would substitute for the apparatus of his underground laboratory the gentle, painless and divine methods of soul-sight and psychometry, for studying the problems of vitality, consciousness and soul. So far back as 1844, I saw Andrew Jackson Davis — then a lad himself—sitting in a second-story room in Poughkeepsie, and from a lock of a sick man's hair held in his hand, giving an accurate diagnosis of the disease, its cause and remedy. For this wonderful in-looking vision which, when fully developed, can penetrate into the innermost ganglionic centres of the human body — and see it suffused with the light of the spirit so as to appear like a palace of ruby, silver, sapphire and onyx, these Knighted and decorated torturers of Science would have us permit them to use — but why should these horrors be written out by two pens? Read."

"Believers in the conclusions of the exponents of physical science are apt to bring against the students of Spiritual science the charge of reviving the old tricks and evil doings of sorcery. Some persons who make this allegation believe that sorcery, whether ancient or modern, never had, nor can have, any other basis than mere imposture and ignorant credulity; others believe or suspect that it represents a real art of an unlawful and abominable character. I propose to show that sorcery has indeed been revived in modern times to a considerable extent, but that its revival has taken place, not in the domain of Spiritual Science, but in that of physical science itself.

"A further object of my address is to suggest to those who, like myself, hold as a fundamental doctrine of all Spiritual knowledge, the Unity of Substance, and who think it incumbent on them to give the knowledge of that doctrine practical expression in universal sympathy with all forms of sentient being, that it is high time for them to enter the lists actively against the worst manifestation of Materialism and Atheism the world has yet seen, and to declare their recognition of the simple and obvious moral issue of faith in a good God, namely — the duty of Love for all incarnations of the Divine Substance, and horror and reprehension of cruelty as such, whatever plea may be advanced for its practice.

"It would be difficult to find stronger evidence of the banefulness of the influence exerted by the materialistic spirit of the day, than that which is furnished by the apathy and uncertainty of the public generally in regard to the practice known as Vivisection. To the vitalized minority of persons, the spectacle thus afforded is as amazing as it is deplorable. That any human being, claiming to be civilized, should, through indifference or

doubt, hesitate to condemn an organized system of torture, on whatever plea instituted, is in itself sufficiently surprising. But when all the aggravating circumstances are taken into the account — especially the innocence and helplessness of the victims — the prevalent attitude of the public mind becomes explicable only as the result of some moral epidemic.

“From the ordinary point of view, the utilitarian and the moral, this question has already been amply discussed, and with these it is not now my purpose to deal. There is a third aspect of it, especially interesting to the student of physiological and occult science, and one which, for want of a more precise definition, may be described as the spiritualistic. Persons to whom the chronicles of the modern vivisector’s laboratory and the records of ancient and mediæval sorcery are alike familiar, must doubtless have noted the family resemblance between the two, and will need only to be reminded that the practice whose ethics are now so prominently canvassed in medical conclaves, and on popular platforms, represents no new feature in the world’s history, but is in every detail a resuscitation of the old and hideous cultus of the Black Art, whose ghost was deemed to be forever laid.

“The science of medicine, placed originally under the direct patronage of the Gods, whether Egyptian, Oriental, Grecian, or Teutonic, and subsequently under that of the Christian Church, was among all nations in the days of faith associated with the priestly office. The relation between soundness of soul and soundness of body was then held to be of the closest, and the health-giving man, the therapeut, was one who cured the body by means of knowledge, Divine alike in its source and in its method. In Egypt, where the order of the Therapeutæ seems to have had its origin, healing was from the earliest times connected with religion, and there is good reason to believe that the practice of medicine was the exclusive and regularly exercised profession of the priesthood, the first hospital of which we have any record being within the consecrated precincts of the temple, and the sick being placed under the immediate care of its ministrants.

* * * * *

“Side by side with *true magic*, sanctioned by the Gods, taught by the Church, hallowed by prayer, there grew up, like the poisonous weed in the cornfield, the unholy art of the black magician or sorcerer, whose endeavor was to rival, by the aid of sub-human or “infernal” means, the results obtained legitimately by the adept in white or celestial magic.

“And, as on the one hand, in order to attain the grace and power necessary to perform Divine works or “miracles,” the true Magician cultivated purity in act and thought, denying the appetites, and abounding in love and prayer; so, on the other hand, in order to achieve success in witchcraft, it was necessary to adopt all the opposite practices. The sorcerer was distinguished by obscene actions, malevolence, and renunciation of all human sentiments and hopes of heaven. His only virtues — if virtues they can be called — were hardihood and perseverance. No deed was foul enough, no cruelty atrocious enough, to deter him. As the supremacy of the Magian was obtained at the price of self-sacrifice and unwearying love and labor for others, so the sorcerer, reversing the means to suit the opposite end, sacrificed others to himself, and cultivated a spirit of indiscriminate malignity. For the patient and reverent study by means of which the Magian sought to win the secrets of Nature, the sorcerer

substituted violence, and endeavored to wrest from her by force the treasures she gives only to love. In order to attract and bind to his service the powers he invoked, he offered in secluded places living oblations of victims the most innocent he could procure, putting them to deaths of hideous torture in the belief that the results obtained would be favorable to his wishes in proportion to the inhumanity and monstrosity of the means employed. Thus, as Ennemoser observes, "the sorcerer's inverted nature itself, abused the innocent animal world with horrible ingenuity, and trod every human feeling under foot. Endeavoring by force to obtain benefits from hell, they had recourse to the most terrible of infernal devices. For, where men know not God, or having known, have turned away from Him to wickedness, they are wont to address themselves in worship to the kingdom of hell, and to the powers of darkness.

"Such, precisely, is the part enacted by the vivisector of to-day. He is, in fact, a practitioner of black magic, the characteristic cultus of which has been described by a well-known writer on occult subjects as that of vicarious death. "To sacrifice others to oneself, to kill others in order to get life, — this was the great principle of sorcery." (Eliphas Levi.) The witches of Thessaly practiced horrible cruelties; some, like Canidia, of whom Horace speaks, buried infants alive, leaving their heads above ground, so that they died of hunger; others cut them into pieces and mixed their flesh and blood with the juice of belladonna, black poppies, and herbs, in order to compose ointments deemed to have special properties. The well-known history of Gilles de Laval, Seigneur of Retz and Marshal of Brittany in the fifteenth century, may serve as an illustration of the atrocities perpetrated in secret by professors of sorcery. This man, distinguished for the military services he rendered to Charles VII., and occupying an honored and brilliant position in the society of the day (as also do most of our modern sorcerers,) was yet, like the latter, guilty of the most infamous practices conceivable. More than two hundred children of tender years died in torture at the hands of the Marshal and his accomplices, who, on the faith of the doctrines of sorcery, believed that the universal agent of life could, by certain processes conducted under approved conditions, be instantaneously fixed and coagulated in the pellicule of healthy blood. This pellicule, immediately after transfusion, was collected and subjected to the action of diverse fermentations, and mingled with salt, sulphur, mercury and other elements.* (Eliphas Levi.)

"An almost exact parallel to the modern vivisector in motive, in method, and in character, is presented by the portrait thus preserved to us of the mediæval devil-conjuror. In it we recognize the delusion, whose enunciation in medical language is so unhappily familiar to us, that by means of vicarious sacrifices, divinations in living bodies, and rites consisting of torture scientifically inflicted and prolonged, the secrets of life and of power over nature are obtainable. But the spiritual malady which rages in the soul of the man who can be guilty of the deeds of the vivisector, is in itself sufficient to render him incapable of acquiring the highest and best knowledge. Like the sorcerer, he finds it easier to propagate and multiply disease than to discover the secret of health. Seeking for the

* These formulae, prescribed by the ancient science of alchemy, have reference, of course, to truths of which the terms used are symbols only. But the sorcerer, not being an initiate, understood these terms in their ordinary sense, and acted accordingly.

germs of life he invents only new methods of death, and pays with his soul the price of these poor gains. Like the sorcerer, he misunderstands alike the terms and the method of knowledge, and voluntarily sacrifices his humanity in order to acquire the eminence of a fiend. But perhaps the most significant of all points of resemblance between the sorcerer and the vivisector, as contrasted with the Magian, is in the distinctive and exclusive solicitude for the mere body manifested by the two former. To secure advantages of a physical and material nature merely, to discover some effectual method of self-preservation in the flesh, to increase its pleasures, to assuage its self-induced diseases, to minister to its sensual comforts, no matter at what cost of vicarious pain and misery to innocent men and animals, these are the objects, *exclusively*, of the mere sorcerer, — of the mere vivisector. His aims are bounded by the earthly and the sensual; he neither cares nor seeks for any knowledge unconnected with these. But the aspiration of the Magian, the adept in true magic, is entirely towards the region of the Divine. He seeks primarily health for the soul, knowing that health for the body will follow; therefore he works through and by means of the soul, and his art is truly sympathetic, magnetic, and radical. He holds that the soul is the true person, that her interests are paramount, and that no knowledge of value to man can be bought by the vicarious tears and pain of any creature soever. He remembers, above all things, that man is the son of God, and if for a moment the interests of Knowledge and of Love should seem to be at variance, he will say with equal courage and wisdom: "I would rather that I and my beloved should suffer and die in the body, than that to buy relief or life for it our souls should be smitten with disease and death." For the Magian is priest and king as well as physician; but the sorcerer, whose miserable craft, divorced from religion, deals only with the lower nature, that is, with the powers of darkness, clings with passionate despair to the flesh, and, by the very character of his pursuits, makes himself incapable of real science. For, to be an adept in this, it is indispensable to be pure of heart, clear of conscience, and just in action. It is not enough that the aim be noble, it is necessary that the means should be noble likewise. A Divine intention presupposes a Divine method. As it is forbidden to man to enrich himself by theft, or to free himself by murder, so also is it forbidden him to acquire knowledge by unlawful means, — to fight even the battles of humanity with the weapons of hell. It is impossible to serve humanity by the sacrifice of that which alone constitutes humanity — justice and its eternal principles. Whenever the world has followed the axioms of the vivisector, whenever it has put sword and flame and rack to work in the interests of truth or of progress, it has but reaped a harvest of lies, and started an epidemic of madness and delusion. All the triumphs of civilization have been gained by civilized methods: it is the Divine law that so it should be, and whoever affirms the contrary is either an imbecile or a hypocrite. The vivisector's plea that he sins in the interests of humanity is, therefore, the product of a mind incapable of reason, or wilfully concealing its true object with a lie. That, in the majority of cases, the latter explanation is the correct one, is proved beyond doubt by the nature of the operations performed, and by not a few incautious admissions on the part of some of the school itself. To multiply pamphlets, "observations," and "scientific" discussions, to gain notoriety among followers

of the cultus, to be distinguished as the inventor of such a "method" or the chronicler of such a series of experiments, and thereby to earn wealth and position, these constitute the ambitions of the average vivisector. And, if we go beyond these, if some vague hope of a "great discovery" delude and blind his moral nature as it did that of the miserable Seigneur de Retz, we must, in such cases, relegate him to the category of madmen, who, for the poor gains of the body, are willing to assassinate the soul. Madness such as this, was rife in those mediæval times which we are wont to speak of as the "dark ages," and the following examples, selected for the striking resemblance they present to the "scientific" crimes of the nineteenth century, may, with the instances already given, suffice as specimens of the abominations which the delusions of sorcery are able to suggest.

(Numerous examples of the torture of helpless animals are here given. It seems incredible that such inhuman practices can be sanctioned by law, but all the incidents are fully vouched for. We refrain from quoting them however, and simply reproduce a paragraph from "Cyon's Handbook for Vivisectors.")

"The true vivisector should approach a difficult experiment with joyous eagerness and delight. He, who shrinking from the dissection of a living creature, approaches experimentation as a disagreeable necessity may, indeed, repeat various vivisections, but can never become an *artist* in vivisection. The chief delight of the vivisector is that experienced when from an ugly-looking incision, filled with bloody humors and injured tissues, he draws out the delicate nerve-fibre, and by means of irritants revives its apparently extinct sensation."

"Have we in this nineteenth century indeed expunged from among us the foul and hideous practice of sorcery, or rather, if comparison be fairly made between the witchcraft of the "dark ages" and the "science" of the present, does it not appear that the latter, alike for number of professors, ingenuity of cruelty, effrontery and folly, bears away the palm? No need in this "year of grace" to seek in the depths of remote forests, or in the recesses of mountain caves and ruined castles, the midnight haunts of the sorcerer. All day he and his assistants are at their work unmolested in the underground laboratories of all the medical schools throughout the length and breadth of Europe. Underground indeed, they needs must work, for the nature of their labors is such that, were they carried on elsewhere, the peace of the surrounding neighborhood would be endangered. For when from time to time a door swings open below the gloomy stone staircase leading down into the darkness, there may be heard a burst of shrieks and moans, such as those which arose from the subterranean vaults of the mediæval sorcerer. There still, as of old, the wizard is at his work, the votary of "Satan" is pursuing his researches at the price of the torture of the innocent, and of the loss of his own humanity.

"But between the positions of sorcery in the past and in the present is one notable and all important difference. In the past it was held a damnable offence to practice the devil's craft; and once proved guilty, the sorcerer, no matter what his worldly rank or public services, could not hope to escape from death by fire. But now the Professors of the Black Art hold their Sabbat in public, and their enunciations and the recitals of their hideous "experiments" are reported in the journals of the day. They are decorated by princes, feted by great ladies, and honored with

the special protection of State legislation. It is held superstition to believe that in former ages wizards were enabled by the practice of secret abominations and cruelties to wrest knowledge from nature, but now the self-same crimes are openly and universally perpetrated, and men everywhere trust their "effiacy."

"And in the last invention of this horrible cultus of death and suffering, the modern sorcerer shows us his "devils casting out devils," and urges us to look to the parasites of contagion — foul germs of disease — as the regenerators of the future. Thus, if the sorcerer be permitted to have his way, the malignant spirits of fever, sickness, and corruption will be let loose and multiplied upon earth, and as in Egypt of old, every living creature, from the cattle in the field to the firstborn son of the king, will be smitten with plague and death. By his evil art he will keep alive from generation to generation the multitudinous broods of foul living, of vice and uncleanness, none of them be suffered to fail for need of culture, ingrafting them afresh day by day and year by year in the bodies of new victims; paralyzing the efforts of the hygienist, and rendering vain the work of the true Magian, the Healer, and the teacher of pure life."

SUNSET.

BEAUTIFUL sunset, soft falling twilight,
Bright glow of evening, herald of the night;
Clouds sparkling gold, pearls of the nightfall,
The West filled with glory; peace comes to all.

Symbol of dying day, revealing the depths of space,
Unveil God's wealth of worlds, likeness of His face.
As your azure tint, so may our lives be bright,
Free from all gloom and sin; filled with endless light.

Oh! that life's sunset thus calmly might come,
And the last twilight show earth's battles won;
Oh! may the clouds of dead and silent years
Sparkle with bright memories of all our hopes and fears.

CHAS. H. MACKAY.

RESURRECTION.

THE resurrection of the spirit from the body, when the change called death occurs, prefigures that deeper resurrection of the divine spirit from the death of the soul. As the body now dies in order that the spiritual being may emerge into immortal life — so when through moral decadence the man "is dead in trespasses and sins," when there is apparently no trace of divine life left — but all is swallowed up in moral death, then the life of God within the soul begins to undergo resurrection. The spring of life comes and rehabilitates the growing soul in all the beauties of eternal life filled and radiant with the glory of God.

Life is ever through death.

"Resurrection is a universal law of human progress."

When the winter is deepest, and the hour darkest then is coming the resurrection. God cradles the universe in His arms of everlasting love.

IMOGENE C. FALES.

THE ZODIACAL CONSTELLATIONS.

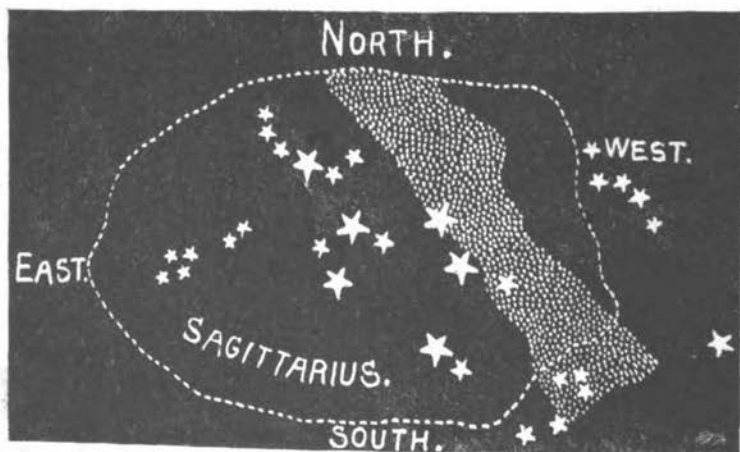
No. 4.

Sagittarius. (♐.)

THIS constellation may be located at this season (July and August) occupying a position nearly south and in the centre of the Milky Way.

There are no stars of first magnitude within its borders but it is nevertheless a very noticeable group and easily distinguishable.

The Milky Way at this point is of particular interest from the fact that it divides into two sections and does not re-unite until the constellation of Cygnus (the Swan) is reached. This constellation (Cygnus) will be seen occupying that portion of the heavens nearly overhead, and in form resembling a cross.



Half way from Cygnus to Sagittarius, directly in the brighter portion of the Milky Way, a very bright star of first magnitude will be noticed. This is Altair, the principle star of the constellation of Aquilla, the Eagle. Each side of Altair, and holding equal distances from it will be seen two smaller stars. These two stars with Altair form a straight line several degrees in length. Follow this line three times its length toward the south east and the constellation of Capricorn will be found. This will be the next zodiacal constellation to be considered.

Regarding the constellation of Cygnus there are several points of great interest connected therewith. Within its limits, in the year 1876, there was discovered a new star which attained to a brightness equalling a star of third magnitude, and then it gradually faded away until it was invisible. Another interesting fact in this particular is that the famous "61 Cygni" is a member of this group. This star is the nearest to our system of any of the heavenly bodies beyond the orbit of Neptune. From this statement, however, it must not be inferred that 61 Cygni is within an easily calculated distance of earth's inhabitants. On the contrary, it is so far distant that light travelling at the rate of 186,000 miles per second would require six years to traverse the space separating our system from that of $\delta 1$ Cygni.

C. H. M.

RE-INCARNATION.*

RE-INCARNATION means, to be incarnated, or live in the flesh again, and if we are incarnate now, what is more likely than that we shall be so again. To me, and I believe to many others, there is unlimited pleasure in the contemplation of the idea, for while we cannot from actual knowledge proclaim it as a truth, we see it demonstrated in so many ways, that there is little room for disbelief.

It is not the law, or nature of anything to go backward. This is a known fact, neither does anything stand still. We know from observation that a constant change is going on in everything.

Take a tree for example. It first appears to our sight in the form of a tender little bud. We may liken this bud to a child first entering the world. The bud grows and strengthens into a sapling and, as time rolls on, into a tree. It may be symmetrical and beautiful to behold, or distorted and displeasing to the eye, because out of proportion, according to the nature of the elements surrounding it. So the child develops from childhood to youth and from youth to manhood, perhaps really perfect in form, and all his faculties, or, on the other hand, he may be ungainly and faulty, according to the conditions under which he has grown. The man and tree are both subject to the changing elements and seasons, but finally a time comes when they, as to external organization must succumb. They wither and to all appearances die and crumble into dust. They pass out of sight and are perhaps forgotten, but who is there among us who wants to believe that they are completely annihilated, that all this life and beauty has come to such an ignominious end? Is it not more reasonable to suppose, knowing as we do that in nature nothing is wasted, that the very elements of which the tree was composed, after undergoing certain processes, will spring into life again, with renewed beauty and activity, and if this is so, shall man the noblest work of God, the grand masterpiece of the Creator and a Creator himself be less? Never! We cast off the body, and why should we not? What further use have we for an old body that hangs upon us as a garment in shreds, and is only an encumbrance to the man within? We throw it off as we would a soiled and ragged garment that we are tired carrying about with us. That alone can die. The mind he soul that animated it, still lives and grows stronger with each renewal of the body, for the All-Wise Provider has abundant material at hand to create a new and better body when, the time is ripe for doing so.

Our very aspirations and soul longings prove that this life is not a complete one for:

"If living is but the merest breath,
And all our longings end in death,"

why do we feel those longings for a better life, for who was ever satisfied with the attainments of this life? The soul is continually reaching out for something higher, and what seemed beyond our grasp yesterday, but is in our possession to-day, will not satisfy us to-morrow. We are ever striving for something we have not, but feel that we must have, and in this struggle wear out body after body; for surely and steadily the good work must go on, and the more bodies we wear out the slower will be the

* Read before the Austin, Texas, Esoteric Society by Miss Belle Taylor.

process. Let us then take the best possible care of the present body that it may be better able to serve the higher self within, *its master*.

The body cannot act except under the direction of the mind and we should see to it that we govern it well, for a wise and good master makes an efficient servant.

My idea of re-incarnation or perhaps rather my hope of what it is, is that all our dreams and desires for something higher and better, all the aims, aspirations and purposes, that we fail — from lack of opportunity — to carry out now, will come to a glorious fruition in the future. That we will do nobler and grander work in each successive life, until we have reached such a state of perfection that there will be nothing left to wish for. No unsatisfied craving or doubt and restlessness to cause disease, or afflictions of the body. No evil thoughts in our hearts toward any creature or thing. Then, and not until then, shall we live the true life, and to attain this we should train the within and the without to work so harmoniously together that one cannot keep the other back. With this end in view, it behooves us to begin *now* to keep our minds and bodies pure and strong, and drive out all hate and wickedness from our hearts thus giving love and purity a chance to enter and abide with us, and so hasten the day when this earth shall be a paradise indeed, and we shall all be perfect, and glowing with divine life and beauty with a never-ending life before us, in which to enjoy the fruits of our labor.

OUR Austin branch seems to have been the first to respond to our suggestion to take up subjects from week to week of a definite character. The above essay shows that this branch has talent within its borders, and there is not one of our humblest societies throughout the land, which cannot develop ideas as beautiful and instructive as those contained in Miss Taylor's effort. It yet remains for our people to put their best energies into a work, the scope and value of which they have not begun to appreciate. Our modest branch organizations have it within their power to revolutionize the religious thought of the day. Will they accept the glorious opportunity presented them?
(Ed.)

It is not allowed any spirit or angel to speak with man from his own memory, but from the man's; for angels and spirits have memory as well as man. If a spirit should speak with a man from his own memory, the man would not then know but that the spirit's thoughts were his own, when they are not. It would be like the seeming recollection of a thing which the man never heard or saw. That such is the case has been given me to know from experience. Hence the opinion held by some of the ancients, that after thousands of years they should return into their former life, and into all its acts, and that indeed they actually had so returned. They believed so, because occasionally there occurred to them, as it were, a recollection of things which yet they never saw or heard. This appearance was produced by an influx of spirits from their own memory into the ideas of men's thoughts.
Swedenborg.

“What is youth? — a dancing billow,
(Winds behind and rocks before;)
Age? — A drooping, tottering willow
On a flat and lazy shore.”

(Wordsworth.)

EDITORIAL.

WE repeat the notice of the past two months, namely that we have a few more copies of current magazines, upon Theosophical, Scientific and Religious subjects. These magazines we are selling rapidly at *twenty-five cents per pound*.

THE third volume of THE ESOTERIC is ready to be delivered in bound form, as per advertisement in this issue. It makes a large book of 524 pages, and is of the same general style, as to external appearance, as the former volumes.

WE received a letter a short time since from a friend who inquired if it would be troubling us too much if he propounded to us a question upon astronomy! Now that is exactly what we have desired that the readers of this magazine would do. We are only too glad to impart, in our humble way, the little knowledge which we have been privileged to acquire, and it encourages us exceedingly to know that our modest articles are exciting sufficient interest to provoke inquiry into this grandest of studies. By all means send in your questions. However simple or foolish you may suppose them to be, do not let *that* deter you, for there are thousands who are on a level with you and are hungry for a little real knowledge, but are too retiring or too afraid to expose their ignorance in these matters, so abstruse to the many.

THE PERFECT WAY at \$1.15 will doubtless prove to be a very attractive bargain to our many friends and patrons. Already the orders received, point to a speedy diminution of the stock in hand, and we warn our readers to send in their orders early or we cannot promise to fill them. In sending for this book after August first, we would suggest that instructions are given as to disposition of money in case the edition is exhausted.

OUR readers do not respond as heartily as we would wish, to our call for the names of clergymen to whom we could send free sample copies of THE ESOTERIC containing Prof. Butler's "Bible Reviews." These articles are written from the true esoteric stand-point and are destined to be read and copied very extensively.

THE subject of Vegetarianism has been brought up for discussion in some of our branches, and has met with receptions both hot and cold, according to reports from heads of branches. Now let us hasten to say that excited arguments in our meetings *must be avoided*. Eat meat if you will, but keep your temper, remembering that it is that which cometh *out* of the mouth which defileth. As to *any* of the useless personal habits of members, *do not touch upon them at all*. If you have started upon this work of regeneration of self, these little affairs of every day concern will ultimately right themselves. We would that every reader of this magazine were a vegetarian. And to carry the wish still further we would like to see all our friends free from *every* limitation of a fleshly nature. But let us be patient. Perfection comes not in a moment. Neither does it come through anxiety, argument, or constant quibbling over a contested point of little or no importance in itself.

WE have a long, uphill route before us and first of all we must learn to *wait*. Cultivate patience. At most we can but keep ourselves in the current of Divine Power and allow that to bear us on to our place of future usefulness, — our destiny.

A CORRESPONDENT (in whom we repose the most sincere feelings of fraternal love and trust) has lately written us a few of the most interesting letters which we have ever been privileged to read. He has intensified our ideas as to the present ineffectual methods of perfecting the race, when such efforts are unaccompanied by *correct example*. "Words, words, words," he says "Preaching to the end of saving mankind has been going on for six thousand years and with what result?" Oh that we could all hold ourselves upon the height which this man

has reached and make our lives perpetual *examples* which would compel our brother to pause and admire, and yearn to reach the same soul elevation. It matters not what your station; preacher of the gospel or laborer in the streets, calmly and without display, pursue your path in thorough consistency and adherence to the dictates of the highest guidance; aiming not to *tell* your virtues, but make them so noticeable that no one can mistake your honor, nor the purity of your intentions.

WE question Nature — God — upon this great subject of soul-development and are taught that we must first of all cultivate patience, and by patience we do not for a moment understand laziness or indifference, but *patience*, simple and Christ-like. Take the lily, Christ's basis of his most beautiful parable. After long days of growth, period succeeding period and the same external appearance constantly presenting itself, finally, in a night, as if by magic, the beautiful flower bursts into being and spreads its white petals out to the heavens. So with us. Day by day, year by year, the slow work goes on. We are unaware of our growth; we sometimes chaff and fret that we cannot demonstrate that we are becoming better, more refined. We would tear open the delicate petals, used by God in the soul-structure, and retard His work in childishly gratifying a curiosity. We lack the faith to believe that beneath the never-changing earth environment there sleeps an eternal principle whose growth is wisely proceeding according to unchangeable law, and which principle will sometime burst forth in full beauty and *consciousness*.

THE National Constitutional Liberty League, of Boston, Mass., is conducting an educational and agitational campaign *against*

1. Medical monopoly laws.

2. Compulsory Vaccination laws; and in *favor of*

1. Legislative encouragement for improved methods of healing.

2. Legislation protecting the people against danger, deception, extortion and fraud in medical practice.

3. Legislation requiring physicians to write prescriptions legibly and in plain English and poison labels for poisonous substances prescribed or furnished by physicians.

By special arrangement, entertaining literature on these vitally interesting subjects will be sent *free* to such of our subscribers as will send their name and address, mentioning our paper, to J. WINFIELD SCOTT, Sec'y., Boston, Mass.

THE ST. LOUIS MAGAZINE, now in its twentieth year, contains Original Stories, Poems, Timely Articles for advanced thinkers on various subjects, Papers on Health and Hygiene, Metaphysics, Home and Society Topics, etc. Price \$1.50 a year, sample copy sent for six cents. Address, T. J. Gilmore, 901 Olive St., St. Louis, Mo. We will send St. Louis Magazine and this magazine one year for \$1.75. Address this office.

THE annual meeting of the stock-holders of the Esoteric Publishing Company was held Wednesday, June 25th 1890, at Kittery Maine at which place the company was incorporated last year. The officers chosen for the ensuing term are as follows: Hiram E. Butler, Wilbur H. Manning, Charles H. Mackay, Directors; Frank E. Rowell, Clerk.

Chas. H. Mackay, Managing Editor of THE ESOTERIC and Treasurer of the Esoteric Publishing Company.


Prof. Butler continues as President of the Board of Directors and Contributing Editor of THE ESOTERIC, and Mr. Manning as Vice President.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. IV.]

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[No. 3.

BIBLE REVIEWS.

Number Six.

THE first three chapters of Genesis stand virtually alone. The account is complete in itself, and lays a foundation for all that is to follow, throughout the entire Bible. It presents to my mind an epitome of the age, period, or "day" of creation in which a higher type of the human race began and divine wisdom held up before the infant race the crowning ultimate toward which all the forces and laws of nature were to drive them, or lead them according to their ability to elect.

This is apparent from the fact that the very first record, presents the idea of man's preparation for entrance into Eden; sin being driven out thereby. Then follows all his journeyings through earthly environments and conditions; God's care and guidance, his informing them of the consequence of sin and folly; his finally sending them a pattern or model (in the person of the man Jesus, filled with the spirit of Christ) of what they were to be, and of the methods necessary to apply in order to attain that perfect state.

Christ knowing his mission, expressed it in these words: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John viii, 12. Adam sinned and died thereby: Jesus here says if you follow me you have the "LIGHT OF LIFE." He was the light shining upon the mysterious account of Adam in Eden. Paul understood this and wrote it in his letter to the first Corinthians xv, 22, where he said: "For as in Adam all die, even so in Christ shall all be made alive." The force of this is in the words "as in Adam" (in his doings, character, ways, by doing as he did) all will die "even so" it is in Christ.

Thus we see that from the time of Adam all the way down to the last chapter of Revelation this one thought has been perpetuated, through all the prophets and seers. The experimental method of knowing "good and evil," runs parallel with it until the "fulness of the nations" are come and man has developed knowledge and brain capacity. Then, when the work of evolutionary development is accomplished, man learns to know and live in obedience to the Creator's laws, thereby they return to the state shown them at the beginning. Therefore, the words of the angel

to John in the fourteenth chapter of Revelation, veræ xxii, "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gate into the city." Here the extremes meet. The very first of the "Old Testament" and the last of the New are brought together thus showing conclusively that this thought is the Alpha and Omega of all in the Bible.

If we should examine the Garden of Eden account from the material, reasoning stand-point, as do the majority of Bible students, the true logical reason would be thus: It is generally accepted that God the Creator, at least foreknew all things. It is unreasonable to believe that the mind, able to create by a word or thought-form, could be deceived by that which he had made, and that which he had made could not create something in addition, and outside of itself, for this book says God created ALL things, then it follows that God made even that nature which caused the man to sin and fall.

Thus it follows that it was either intended or He did not foresee the result, for a person cannot get the inclination to do a thing which is not in the nature to-day. A bird cannot have the desire to burrow in the ground nor a fish to live on dry land. All impulses and desires arise in the constitution; therefore unless Adam and Eve had been so constituted by the Creator they could not have sinned.

Another way of looking at this subject is the strictly literal, which would be this: God made the man and woman and planted the garden; placed in it all the trees and also the serpent. Now did He not know that the serpent would tempt the woman? If so why did He put him there, or why did he create the serpent in the first place? Again why did he place the tree of "the knowledge of good and evil" in the garden? What would you say of a finite imperfect man who had two children and would place on a table a quantity of delicious fruits and among them he would leave one that was poison and should say to those innocent babes, "Eat any or all of these, except one" — a very nice looking one, probably the most pleasant of the lot — "this one is poison and will kill you;" and then go and leave them alone and they should eat the poisoned apple and die? Who would not say that he certainly intended to kill his children? Even our courts if brought to judge on such a case, would condemn such a father as a murderer, and how much more so if he had sent there, one that told the children to eat it and to contradict his words as to the effect of eating the poisoned apple, or if he even knew there was one who would do so.

This simply presents the *extreme unreasonableness* of the ordinary belief of this account. Now to suppose a God to not only do this but after he had done so and the children had suffered many months or years and finally died then he would make a place of everlasting torture of "burning in fire," and refuse to allow them the boon of annihilation but put them into that torture to suffer FOREVER. Could you conscientiously say that such a being was GOOD? Would not every high, reasonable and holy attribute of your nature revolt at such a thought? Such a God would be the darkest demon that man could invent even in his most depraved imagination.

This line of reasoning may seem harsh to some, but in view of all the evils that have grown out of it, it is not harsh enough. We could not expect a people to be any better than their God. To be as near like him

or at least to so live as to please him, is "religion." Then with such a doctrine as this, attached to Christianity, and made the most conspicuous part of it, we cannot wonder at the long list of horrible crimes that the devotees of such a theory could invent during the "dark age" while this doctrine ruled humanity, nor at the religious wars that have caused human blood to run like water.

And we, in this the closing years of the nineteenth century, need not deceive ourselves with the idea that intelligence and culture has removed the danger of its recurrence in this our time, for there is a majority of those so-called "Christians" who believe this doctrine as firmly as ever, and that same church which perpetrated these atrocities is daily gaining in numbers, wealth, and power, only awaiting the opportunity to repeat the acts of the past. The time of its death draws near, at which time a great and terrible struggle may reasonably be expected, and who is prepared for it? It is that "day" that Jesus said, "would come upon you as a thief in the night."

But we will leave this to be considered by the prophets who tells us exactly what to expect.

Genesis iv, verse 1st: "And Adam knew Eve his wife; and she conceived, and bare Cain, (*i. e.*, gotten or acquired) and said, I have gotten a man from the Lord."

A child conceived under such conditions as Adam and Eve were in, with that severe remorse for sin, and the consciousness of being deceived by their own nature, would place the mind in a state of dissatisfaction that would find expression in a nature illustrated by that of Cain. The memory of that high and holy state which they had so recently known, would cause the mother to say, "I have gotten a man from God," the hope being still active that if they could not again enter that Edenic state, their son might.

Verse 2nd: "And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground."

Here we find the personification of two principles, covetousness — desire to get, to "acquire" — and the opposite; to give, to "feed." We see now manifested in the world, the same two; covetousness and liberality; and the former is always the murderer of the other.

Verse 3rd: "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord."

"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:"

"But unto Cain and his offering he had not respect. And Cain was very wrath, and his countenance fell."

The one brought the result of his gain, the other brought the result of the development of life. God has no respect for the acquirement of this world's wealth, but he has for the development of life, development being the object of creation His law could not change, but selfish greed is always angry when the offering of money is not "properly appreciated." The words of God to Cain are applicable to all under similar circumstances.

Verse 6th: "And the Lord said unto Cain, Why art thou wrath? and why is thy countenance fallen? If thou doest well, shalt thou not have

excellency? (marginal reading) and if thou doest not well, sin lieth at the door: and subject unto thee shall be his desire.”*

Here as well as all other instances in the Bible, sin as a principle or act is personified by the personal pronoun “his.” The thought expressed by the words, “Unto thee shall be his desire,” is the experience all persons, that one wrong act necessitates others to cover it, and the first wrong opens a door into which multitudes of evils rush in and take possession of the person and binds the soul.

The words of this verse are as applicable to-day as ever, “If thou doest well shalt thou not have *excellency*.” Whoever determines to do right and does it in the absolute, that is right, equity equal balance, that which considers the good of others as much as of self. Equal rights often expressed by the words, “I want to live and let live.” But imagine a person thus always thoughtful of other’s well-being thoroughly good and true; for such an one to descend to a wrong act, what struggle always takes place in such a soul for freedom again, and if it is a strong soul he will conquer the inflowing tide of evil. If he is *not* able to conquer, it will take control of him and he will fall to great depths. Deception, falsifying, is the handmaid of all evil-doing and often is the first step downward. It is well-known that after one untruth is told, how hard it is to keep from telling many others. And no man can excel (have excellence) in anything which lacks truthfulness. He may gain wealth but it will be a source of great anxiety and many sorrows or total loss of all at the end, and usually not only loss of the money gained but of all morals and consequently friends. And from that point comes desperation and ultimately crimes, as foretold in

Verse 8th: “And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.”

This expresses that peculiar freak of human nature that causes one who is conscious of being evil in themselves to hate and even desire to destroy one who is known to them to be good. This arises from the effect produced by the presence of a good man upon the interior consciousness of a bad man, for the very presence of goodness always condemns the evil in those around without a word being spoken.

We have known instances of men coming into the presence of one who was making high attainments and without the slightest cause becoming so angry that they would want to fight them.

But after such persons had carried out their evil desires the God within would intensify the remorse in a way answering to the words of the ninth to the fifteenth verses; in the last of the fifteenth verse the following words have been the source of much speculation: “And the Lord set a mark upon Cain, lest any finding him should kill him.” More than likely such a condition of mind would give him “marked boldness” which is the surest method for self protection. It would be absurd to suppose as some have suggested that, “the mark was to make him a black man.” Would that, or does that in the experience of the past, protect him from

* We shall in these reviews choose between the text and marginal reading and use as we deem most expressive of the true idea, so as to avoid unnecessary work. We shall not note such instances of change from the regular text, and the student will always find the quotation by looking at both text and marginal readings.

being slain; which was stated as being the object of the mark? Certainly not! The desperado who robs the travelling public becomes in a "marked" degree very brave, that this was the mark as shown by the next verse.

Verse 16th: "And Cain went out from the presence of the Lord, and dwelt in the land of Nod (*i. e.*, a vagabond) on the east of Eden."

"He went out *from the presence* of the Lord," that is, he left all association that God recognized and dwelt with (or in the land of Vagabond.)

Verse 17th: "And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son Chanach."

Here again much speculation has arisen with the Bible student, as to where Cain found his wife? This account is so brief that it does not give any idea at all of that part of the matter. It only says, "he knew her," etc. We have no account that Eve his mother had any other children than Cain and Abel, but as there will appear in chapter first unquestionable proofs that there were other people living in the earth beside Adam's children we will leave this to be considered in its order.

Then follows in the 18th 19th and 20th verses the generations of Cain's children, the 21st and 22nd verses show the result of a restless mind which is the beginning of invention, but still that restless remorse followed through five generations and in the fifth (see 23rd and 24th verses) it again found its fullest expression which is the expression of the law of "heredity" as again brought out in the Ten Commandments visiting the iniquities of the fathers upon the children unto the third and fourth generations," etc. In this case it continued unto the fifth answering to the five senses as though it had become so thoroughly wrought into the life of posterity that all the physical senses partook of it, and it became an insane imagination to Lamech for according to the marginal reading he did not say he *had* slain a man but says, (verse 23rd) "*I would* slay a man in my wounding, and a young man in my hurt." Although this translation is vague as to its real meaning, yet in view of what has been considered, it appears clear that when he speaks of his "wounding" and his "hurt" that it was the maturing in him of the remorse of his father Cain that wounded and marred all his finer and better nature until he was led to exclaim, "If Cain be avenged sevenfold, truly truly Lamech (is receiving the vengeance now?) seventy and seven fold." Here ends the history of Cain's posterity.

Verse 25th begins the other lineage from Adam, in the second generation. Verse 26th, says: "Then began men to call themselves by the name of the Lord," that is, they adopted as a means of distinction between them and those of Cain's posterity, and of those of the nations or tribes around them the name, "sons of God" as in chapter vi, 2.

Chapter 5th: "This is the book of the generations of Adam, in the day that God created man."

Cain being cut off from the lineal branch they began with the third son Seth. They lived so perfectly in harmony with nature and followed so nearly the soul's impulses, that they lived to an immense age as man might do now if he would live in as close harmony with nature as even the animal world does, for man has a recreative power in him that no other creature has. And if they only used the generative principle for reproduction and stopped there as the animals do, they would have a sur-

plus vitality that would carry them to a great age, other things being equal. That is, if they ate and drank and slept and exercised properly. But all that we call civilization is so abnormal that we live for other's eyes, eat and drink from a perverted appetite until men do not "live out half their days."

Verse 24th: "And Enoch walked with God: and was not; for God took him."

Herein again appears the law of heredity, those of Seth's posterity tried to live in harmony with the revealed will of God. Enoch the seventh from Adam lived out his time on earth and went home. It is frequently stated that he was "translated" meaning that he was taken away bodily into heaven, but the account does not say anything of the kind, it says: "he was not." Does it mean that he ceased to be, was annihilated? No! Is it not that he was not to be found any more among his people for the reason that God had taken him away; where? It does not say! He may have been taken away to join a brotherhood of men, who have always existed on this planet since man first attained true manhood, many cycles before Adam (see ii Esdres, vii, 13: "For the entrance of the elder world were wide and sure and brought immortal fruit.")

It was not intended to tell us what was done with him. It was considered by Moses enough that God took him. Perhaps Moses' obligation to the masters, who were his instructors, would not permit him to tell us any more about it? But that he lived more in harmony with natural law than his ancestors or his posterity is evidenced in the fact that his son Methuselah lived to the greatest age of all the others.

Verse 28th: "And Lamech lived an hundred eighty and two years, and begat a son:"

"Verse 29th: "And he called his name Noah, (i. e., comfort) saying this same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." This condition of mind can be easily understood when we realize the truth of the statement made to Esdres vii, where the angel said to him that "the entrance into the elder world was broad and brought immortal fruit, but when Adam sinned then was decreed that which now is." That is, that the way should be narrow and very difficult, and few should be able to enter, or obtain immortality, the traditional history of that "golden age" made them look with eagerness for some one to make amends, and to *redeem* them from the consequence of the fall. Undoubtedly much of the wisdom of that former state still remained with them and they knew the true law of proper generation, to make the child what they wished to have it. They undoubtedly lived the life of regeneration until they were well matured as verse 28th says, Lamech was a hundred and eighty two years old, before he begat his first child.

Through the purity of the regenerate life they were young and more vigorous at that advanced age than the men of this age are at thirty. Years of a regenerate life do not bring infirmity only maturity of mind and body. That he had the spirit of prophecy is evidenced in the naming of Noah, for he foresaw that Noah in some way was to be a savior and comforter to his people.

Verse 32nd: "And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

It seems to have been well known at this time that the regenerate life was not to continue with them and the command, "multiply and replenish the earth" must be obeyed, and when the time drew near for them to give their physical life to offspring, that they did it with the consciousness that death would inevitably follow. So they lived the regeneration until they obtained maturity of the soul that could not be taken away from them and then gave the use of their body to raising children.

Though they all lived much longer after they begat children than before yet the fact of first maturing a soul consciousness remains, and in that mature state, they undoubtedly use the procreative function only for the generation of children. Unlike the people of our day, wasting their life for mere sensational gratification.

Noah evidently imbued with the idea that he was in some way to be the savior or comforter of his people, lived the regenerate life much longer than any of his predecessors, and then no doubt, in obedience to the spirit's guidance began his work multiplying and replenishing the earth. Such an one would be in condition to know the mind of the spirit, and to obey the guidance, and thereby become a savior of his posterity.

Chapter VI, verse 1st: "And it came to pass when *men* began to multiply on the face of the earth, (*i. e.*, when they began to be numerous) and daughters were born unto them, (verse 2). "That the sons of God saw the daughters of men that they were fair; that they took them wives of all which they chose." The reference to MEN beginning to multiply in contradistinction to the "sons of God" makes it very plain that from the third generation through Seth, when men began to call themselves by the name of God, that they were either instructed by the spirit, or saw good reason for not intermarrying with either Cain's posterity, or with any of the tribes that still occupied the vicinity. The inference is stronger however, that it was Cain's posterity, although there must have been others from which Cain obtained *his* wife. It is evident that they called themselves the sons of God on account of their effort to live the true life and walk with God, *i. e.*, in the guidance of the spirit, there being no mention of the age to which Cain's posterity lived, it would be reasonably inferred that it was a much shorter time, this record having been made by Moses from a traditional history.

AB INTRA.

INTO your life like the words of a song
 Like the notes of a bird,
 Like the voice of the rill,
 Like a swift ray of light, whose glory is strong,
 Which beams o'er the valley, and hill;
 So with a power you cannot foretell
 I've cast o'er thee love's potent spell
 Binding forever on land, or on sea
 The love of your soul, with God, unto me.

Look to the east, see the flush of the dawn
 Pink and gold, and silver-like beams,
 Casting o'er you a gladness unknown
 Bringing you hidden gems, all your own,

Which the toil of years unfolds now to thee ;
 Up from the mists of the past now unrolls
 Glory of glory, to dwell in our souls ;
 Bidding us march to the rythm of years,
 Casting behind, all sorrows, and fears ;
 Pointing us up, with a finger of fire
 Bringing these words, " I bid you come higher."

Do you see what it means, the depths you have trod
 When your heart must be given to man, through your God,
 When in anguish of tears,
 And sorrow of soul,
 Your feet crushed and bleeding
 Must press to the goal ?
 As the Master has trod, so you has he led
 In paths sometimes dark, then with glory o'erspread
 Until now in fulfillment of all that is best
 You have entered the " Land of Promise and Rest."

Stand firm, the storms shall trouble no more
 A glory ne'er seen on land or on shore,
 With purple of amethyst,
 Shimmer of gold,
 With radiance of sapphire,
 Whose effulgence untold,
 Enraps and enfolds, you in billows of bliss,
 That shall surge in your soul, as love's fondest kiss ;
 That shall teach you the truth
 You have reached home at last
 And close to God's throne
 Our life boats made fast.

FERN.

IN THE MISTS.

BY BELLA FRENCH SWISHER.

PART FIRST. A METEMPSYCHOSIS.

CHAPTER V.

What a Child Told.

RUTH no longer shuddered when she looked upon her child. Quite the reverse. She caught the little thing and pressed it, repeatedly, to her bosom, murmuring all kinds of fond endearments. Robert Halliday was surprised, and he decided, at once, that the change in his wife was one of the freaks of insanity. He began to think more and more of her in connection with an insane asylum, and to pity himself on account of being bound by law to a mad woman. The truth is, the chain of marriage, light as it was, galled him. He pined for other and different associations, and for a gay life such as his wife's money would permit him to enjoy, were he not encumbered with her. He wished to believe her insane and he tried to explain her every word and action in accordance with that belief.

The night, following Ruth's visit to Madame Jarvis, she dreamed of her mother, as was quite natural for her to do, taking into consideration

the events of the day. In her dream, she saw her child grow suddenly to womanhood and stand before her, her mother's own self. "You thought," said the figure, "to destroy my identity — to tear me assunder from my beautiful new body. Behold me! Do you now not see that I live again in your child?"

The sleeper awoke with a scream — so terrible, so vivid was the dream to her.

Robert Halliday chanced, for once to be at home, and he inquired of his wife what ailed her.

"I dreamed that I saw Baby turn into mamma," she replied.

"You are as mad as a March hare," he returned in cold, even tones.

"Mad, because I had a dream?" she asked, rousing herself.

"Dreams are the repetition of our wavering thoughts," he returned.

"I heard you once say that you dreamed one night of being the devil. What of that dream?"

"It occurred a short time after seeing the play of Faust," he said in the same cool, contemptuous manner. "The play amused and interested me and I thought of it several times; which proves my theory of dreams."

Ruth was silenced. She could not long continue a conversation with the unfeeling man, whom she called husband. He had such a power of making her feel her own smallness and ignorance, that the flowers of her mind folded their petals, whenever his chill breath fell upon them.

She slept no more that night, and when morning came, she was quite ill from nervousness. Robert looked at her in a way that caused her to tremble. A dim foreboding of threatening evil seized her, though from what source it was to come, she could not imagine. She did not rise until after breakfast was over and Robert had gone to his business. Even then, she felt so ill and dejected that she could scarcely hold up her head.

But a review of the events of the preceding day somewhat reassured her. She began to see how she must appear to her husband and to others, and she resolved to put aside as far as possible the terrible thoughts which had so nearly driven her mad. As the day advanced, the effects of the dream wore off, and she began to think and reason rationally. She comprehended that her husband was beginning to think her insane. She must try to dispel such an idea from his mind. She would endeavor therefore, to act and talk as she had done before her mother's death.

While she was revolving these matters in her mind, the nurse entered with the baby. Judy was an old family servant — a slave, who had refused to leave her old master when the emancipation act set her free. She had been Ruth's nurse and was very fond of her young mistress. But now a dark scowl rested on her black, honest face, making it still less attractive.

"What is wrong, Judy?" Ruth asked quickly, noting the frown with a foreboding of trouble.

"O, Miss Roof, I has something bad to tell ye. I had a hint of it befo' but I was ferd to tell you, cause you be so nervous like. But I must now — sho!"

Ruth straightened herself and a pallor like that of death overspread her face. She reached out her hands with a sort of a gurgling cry, but she spoke no word.

"You must bah up, honey. We has a little while and Judy and you can think of something to out-wit him."

"Of whom are you talking, Judy?" asked Ruth with a gasp.

"Of Massa Robert, to be sho. You know Dr. Jenkins' nuss gal Liza? Well, she heard the whole thing. Massa Robert have been there twice. She caught a little of their talk and then she jist listened. She told me bofe times. But I didn't say nuffin befo'."

"For heaven's sake: Judy, do tell me what you are talking about!"

"'Bout you, Miss Roof. Massa Robert is guine to put you in a 'sane 'sylum and den he is guine to send "Baby" off to de East somewhar to his kinfolks. Den he is guine to rent dis place and, I 'spects, charge me—dat is if I doesn't—"

A gasping cry from the sufferer interrupted her. Seeing her young mistress in a fainting condition, she sprang forward and threw her free arm about the slender form.

"You must bah up, Miss Roof, for dare is no time to lose. Dey don't mean to put you in de public 'sylum. Dare is some private place and Massa Robert and Dr. Jenkins have done gone and started for dare dis day to make de 'rangements. Now doan you see, honey, dat dis is de time for you to get away. Go to your cousin, Jack Carter. He'll take care of you. He is a good man—is Massa Jack."

Judy was right, now was her time. But then Robert would be sure to follow her, and take her child from her.

"Don't let him know wha' you goes:" said Judy, reading her mistress' thought. "I stays here and lies it out for ye. You can 'guise yourself and nobody wont notice you to-day wha you go."

"But what time can I go?" asked Ruth, with clasped hands.

She was dazed by the terrible misfortune which had fallen upon her, and but for the faithful servant, she would have been powerless to act.

"De ca's go ebery morning, Miss Roof, but I tink you better take de boat. It goes in de mornin afore sun-up and dare won't be many folks about to notice you when you leaves de house. Judy will see to ebery ting."

"What a dear good friend you are!" cried Ruth wringing her servant's hand with a passionate gratitude. "How shall I ever live without you?"

"You shall see me, 'fo long, Miss Roof. I has not gone and done like most niggers wid dere money. I has saved mine and I can pay your way, Miss Roof, to your cousin Jack's and have 'nough left to get to you, bine by."

"Bless your dear old heart, I have saved a little too," replied the other. "I shall not need yours, but I thank you all the same for the generous offer."

The woman's eye-lids dropped in disappointment. She had hoped to help her mistress to the full extent of her power.

Knowing that it would not be well for Ruth to draw money on her own account, considering the circumstances, she had generously counted the silver and notes which she had hoarded for many years, and found that she could divide with her mistress and still have quite enough left to carry her to wherever she might desire to go—if the distance was not more than a thousand miles or so.

"Besides," continued Mrs. Halliday, "you will be left for a time with-

out a home, and must board with some of your friends. I should feel sad to know I were leaving you in want."

"Dese ole arms can do a heap of washing and sich yet; dey never let ole Judy starve, Miss Roof."

"I know it. But you might have a spell of sickness or something. I am glad to know that you have means to keep you in such an event." And, seeing that the old, black face did not brighten, "though I have money enough to do me for the present, I may need more before long. Then how glad I shall be to feel that I have a friend who is willing and able to help me."

"You may allers be dead sho dat Judy is dat frien' Miss Roof," returned the woman quite mollified. "I hasn't a chick or chile in de world but you honey, and you know I love you bettah den your ma eber did — dat's sho."

Ruth felt a pang of anguish as the last remark fell upon her ears. Her own mother, devoted to the world of pleasure, had never shown her one half of the tender, self-sacrificing affection that the black Judy had done. That mother with her last breath had cast a blight upon the poor young creature, whom Judy's love was trying to save.

As the realization of those facts came to Ruth, she reached out her hands to Judy who had slid to the floor and was sitting at her mistress' feet; and drawing the wooly head close to her she kissed it, once, twice, thrice in the overflow of gratitude that came welling from her very heart.

"God bless you!" she cried. "Your soul is white and true as are those of the angels! It is only your face that is black."

Then the tears which had been struggling for an escape, burst forth and she wept in a perfect abandon of grief, in which the faithful servant joined, almost outdoing her mistress.

The tears relieved the surcharged hearts of the two women, and prepared them for the work which was to follow.

CHAPTER VI.

The "Emergency Money."

WHILE Mr. Grace was yet in perfect health he had one day, during the absence of his wife, called Ruth into his private room and after locking the door, had said to her:

"My child, when you were born, I resolved to lay up each year a little sum of money for you, in gold — not a dower to be used by your husband, but an egg for a rainy day. Indeed you are never to touch it — never to touch it — never to let any one know of its existence, unless, in an hour of great trial, it becomes necessary for you to do so. All I have will be yours — this is 'emergency money.' Before I show you where it is, you must swear to me to keep its existence a secret from every one — even your husband should you marry. If you never need it, bequeath it by a secret will to your children or next of kin. I have never been able to divest my mind of the unhappy thought that a great sorrow is in store for you, and that these small savings may yet keep you from a life of misery; Here is the Bible, my child — the sacred word of God. You believe in it?"

"Yes, papa," whispered Ruth.

"Then pledge yourself here to do my bidding — never to betray the existence of this 'emergency money' to anyone; and never to use it except an hour of great trial makes it necessary."

Ruth kissed the book with a solemn earnestness, which her father could not doubt.

"With my own hands," he continued, "I fitted a panel in the wainscoting of this room, so that it can be moved aside by using a little force. See, it is the fifth from the south corner on the west side — push toward the south."

Ruth did as she was bidden. The panel moved, disclosing the air-chamber behind it.

"Feel a little to the north. I pushed the box in so that in case the loose panel should be discovered, the box would not be exposed to view."

Following his directions, she secured and brought out a small but heavy Japanned box.

"Open it," he commanded giving her a tiny, gold key.

She did so. It was nearly full of gold money — mostly \$20 pieces.

"This is your 'emergency money.'" Now, lock the box, and replace both it and the panel. All right. There, keep the key — wear it as a charm, and never let any one take it from you. I had a gold key made so as not to attract attention. People will think it an ornament. I have made my last deposit in the box."

So, he had, indeed. A few months later, Death took him away.

Ruth recalled the scene. Surely the hour of great trial had come. Surely she might now use the "emergency money." But for it, she must be dependent upon her cousin Jack Carter and his wife for support. Jack, of course, was loyal to his little cousin and would not let her suffer — but the wife. Ruth had never seen her and was not so sure of a welcome from her. True, Jack had praised his wife in the most rapturous of terms. Three years previous to the opening of this story, he had married a San Antonio lady, and had gone into business with her father. But the two families had never exchanged visits. At the time of Mr. Grace's death, Jack himself was very ill; and a few months later, when Ruth's mother passed beyond the silent river, Jeanie Carter, Jack's wife, was confined to her bed, with a new-born infant by her side. The proud father had written a glowing description of the baby in a letter to Ruth; and that was the last that she had heard of the family. Indeed, Jack's letter remained unanswered. She had been too anguish-stricken, too ill to write to any one.

The poor young creature, stranded so early in her life-voyage, recalled the different events connected with her short and lonely girlhood and, as well, those of her unhappy wifehood. She remembered too that she was not at all dependent upon Robert Halliday for means. Unless, of course, she should be declared insane, she could draw her money without consulting him, for the property had been willed to her individually, in a state that recognizes a wife's claims, independent of her husband. She also remembered that the will said that in case of her death without living issue, the property should be equally divided between Robert Halliday and Jack Carter, or his heirs. But the "emergency fund" was her own to use as she pleased, or to bequeath to whom she pleased in case that she had no need for it. Not a living soul except herself knew of its existence.

By its aid, she would be enabled to flee from her husband and thus escape the horrors of an insane asylum. She would see Jack and obtain his advice and aid; but she had no intention of remaining his guest more than a few hours, knowing that her husband would conclude, at once, that she had gone thither, and quite probably follow her.

What Robert Halliday intended to effect by sending her to a private asylum was not quite plain to his unhappy wife. She was sure that he wished the handling of her money, without asking her consent to the same, and that he was weary of being burdened with her. She knew little of law, or of the world outside her home; yet she was aware that it is customary for the patient to be taken into the courts to be judged insane, at which time a guardian is appointed to care for the estate. It must be that he feared that the decision would be in her favor, and that he wished by bad treatment in a private asylum to drive her to either insanity or suicide.

The longer she thought upon the subject, the more horror-stricken she became at the bare idea of being incarcerated thus, separated from her child and her few friends, and every appeal of hers taken as the ravings of a disordered mind. To be caged, she thought, like a wild beast with no chance of escape and no sympathy from her kind, was not to be long endured without a total giving away of her reason. So excited, did she become, that she could scarcely resist the desire to fly at once from the house, and run as if for dear life, far beyond the sight or sound of a human being.

She finally calmed herself by a great effort; then, leaving the babe asleep in its crib, she sought her father's private room which, strange to say, Robert Halliday had appropriated to his own use, as a lounging and smoking apartment, whenever he chanced to be at home, frowning on his wife, if she made an attempt to share it with him.

Closing the door, hurriedly, Ruth sought out the loose panel — or rather the one which she remembered to be the loose panel. This, she tried with all her strength to move; but it resisted her wild efforts. It seemed to be even firmer than did its companions. "The fifth panel from the south corner on the west side," she murmured repeating her father's instructions. "Yes. I am right. But what shall I do? It will not move!"

She let her glance run hastily up and down the narrow strip of board, and by doing so, soon discovered what held it. Someone had fastened it with a small lath-nail.

There was a hatchet in the kitchen. The cook kept it for use in splitting kindlings. Ruth felt sure that with it, she could break off the nail and thus loosen the panel. With this aim in view, she turned toward the door and was about to lay her hand upon the knob, when, to her surprise it was opened from without, and, the next instant, her husband stood before her.

"I — I — I thought you were gone!" her astonishment surprised her into saying.

"Gone where?" he asked a little amazed.

"You spoke, last night, I think, or I must have dreamed it, of going to Houston to-day," Ruth replied recovering herself.

"You must have dreamed it, for I had no intention of going there to-day."

"Perhaps. I dream so many things."

She tried to speak carelessly, but her heart was beating so violently that she almost gasped for breath.

"Yes. They are becoming dangerous," he said with a sneer.

"Dangerous?"

"Yes, I said dangerous. They are the effects of a crazed mind. I have sometimes feared for my safety and that of our child."

"Wherefor? a thought of injury to either of you never entered my mind."

"Perhaps not. But an insane person is never a safe one to live with."

How maddening was his cool classification of herself to Ruth! She was a gentle, clinging creature, yet at that moment the words came to her lips:

"You are a fiend, and I hate you!"

But she did not give them utterance. She must do nothing to arouse in his mind a suspicion of her intentions.

"I am sure I do not know why you talk that way, Robert," she returned. "So much sorrow, coming upon me at the time it did, unsettled my nerves, which Dr. Thornton says, was not to be wondered at. He has explained the causes, and I feel quite relieved. I did feel so, before I went to sleep last night. I am sure that the dream was not the result of my waking thoughts, for I had none such."

Robert Halliday stroked his mustache before responding.

"I am glad that you are ridding yourself of your absurd ideas," he said finally. "They have been very trying to me. I think that you are alone too much. I did intend leaving the city on a business trip, this morning; but I found a friend who was going that way and I entrusted the matter to him. This was done for your benefit. I intend taking a few days recreation myself and you shall be my companion."

"That will be nice," returned the wife mechanically. "I have often thought that I would like to go with you. Is it a sea-trip that we are to have?"

"Only a short one—three or four days. We will leave Baby with Judy."

"I would rather take her," said Ruth.

"But I would rather you would leave her. There is no pleasure in traveling, if one has to be hampered with children, especially young babies. A boat leaves in the morning, at eight o'clock. Can you be ready by that time?"

"I think so—yes, I know so."

"Well, then, set about your preparations. I shall not be home until late—perhaps not at all. If I do not come, I will send a carriage for you and will meet you on the strand."

With that, he went to his desk—the same which had belonged to Mr. Grace, and took therefrom some papers which he put into a side pocket. This was done most likely to make his visit home, at an unusual hour, appear to be one of business.

"O, I forgot to ask," he said, as he again turned toward the door, "why I find you in my private apartment! Are you in search of anything?"

Ruth's heart stood still. Did he guess her secret? Had she told it in her sleep?

"It was papa's room," she said simply. "He loved to have me sit here

with him; and even now I like to come to it, for somehow I feel nearer to him here, than I do anywhere else."

"More vagaries!" grumbled Robert as he took his departure. "I trust that the trip will cure you of them."

He overhauled Judy at the nursery door. The babe was awake and the old woman was holding it.

Robert chirruped to the child and it answered him with a broad baby laugh. Young as it was, it loved to be noticed and was very bright for its age.

"Judy," said Robert in a low tone of voice, "did it never occur to you that your young mistress is not quite in her right mind?"

"I done tought so, dis sometime;" replied the wily black.

"I have not much faith in the doctors here," continued the man, "and I have decided to take her to see a noted physician, who lives at some distance — this must not be told to her, of course. We shall leave the child with you till our return. You must watch Mrs. Halliday well and not let her out of your sight till we leave to-morrow. I really fear that she may hurt Baby."

"I takes de care of dis yere chile, Massa Robert. It comes to no drub-ble while Judy's 'roun'."

"Still she might injure it, when you were off your guard, Judy. That is why I warn you. I am obliged to be away to-night, but I leave both of them in your care. If you will watch them till I come in the morning, I will give you twenty dollars in gold. But you are not to let either of them out of your sight for a moment."

"It's a bargain, Massa Robert! Judy will not leave dem — dat's sho," replied the woman with a grin.

As soon as she was sure that her husband was gone, Ruth secured the hatchet, and made a second attempt to move the panel, which hid her treasure from view.

Not much of a wrench was required to break the nail, which done, she found that the panel would move. With something of the guilty feeling that one must have when about to steal, she thrust her hand into the opening, first on one side of the loose panel and then on the other. But she found nothing. The box was not there.

To make quite sure that it was not a mistake, she lit a match and peered into the space between the walls. It was *entirely empty*.

She gave a low cry, when she realized the fact that the "emergency fund" had been appropriated by some other party; and a wave of despair seemed to overwhelm her. Surely, her retreat was cut off. She had a little pin money — perhaps thirty-five or forty dollars, but what would it do for her in the great battle of life? She could not take the cars or a boat with out running the risk of being overtaken by her husband. What could she do? Where could she go to escape the persecution that she felt sure awaited her should she be compelled to remain? In her anguish, she forgot that she was in her husband's room; forgot every thing, except that she was beset with danger on all sides, and no chance offered to escape them.

Judy found her, after a time, lying prone upon the floor, cold, motionless, yet fully sensible of all her misery.

"Good Lor', honey, what am de matter?" said the negress, at the same time lifting the light figure in her arms.

"Judy, I am lost! lost! My money has been stolen!" said the cold lips.

"Well, never mind, honey. I has anuff to do us awhile."

"And even if I had it," continued Ruth, "I should still be lost. Robert intends to take me to that mad-house in the morning. He will be down on the strand until time to go, and there is no chance for escape in that direction. O, Judy, is there no way for me to die and get out of my troubles? I do not believe that any one except poor papa ever wanted me, and he is gone, why can I not go to him?"

Then across her mind flashed the particulars of her visit to the clairvoyant. "*Remember the box!*" she had been told. Why should she remember it, when it had already gone from her? So it was not her father's spirit, after all that dictated the message." The medium had simply read her mind. Another disappointment! It had been so sweet to feel that he was near her, watching over her. But she had been deceived. She was utterly alone.

These thoughts went through Ruth's mind with lightning-like rapidity, while Judy stood, silent, scratching her wooly head and wondering how her young mistress could be saved.

It was a dark hour for both. Neither could imagine in what direction the dawn would appear. Hope fled from the poor young wife and mother and she felt as if the mad-house doors had already closed upon her; but Judy was firm in the determination to rescue her mistress and the little one from the threatening evil.

(To be continued.)

VISTÆ VITÆ. (Continued.)

BY M. T. MARTIN, M. D.

THEN they build palatial mansions. And their equipage is grand.
And the people smile approval, as amazed they gaping stand.
Then they give great stately dinners for their pure-perfection set;
And inauguration dances to increase the nation's debt.
Building monuments with millions of the people's hard-earned cash.
And if any one opposes he receives the legal lash.

Though they promise to be faithful, and each year the pledge renew,
Yet they grind the people sorely, they are shameless and untrue.
So, we'll shun the old deceivers, when for votes they humbly seek,
Though they offer bribes unnumbered, though with honeyed words they speak.

When they gain the public office, no more "lower class" they know.
If the "common herd" ask favors, they are told to go below.

Let us trust them, then, no longer, though the hypocrites implore,
Let us not be ruled by robbers, nor the mountebanks adore,
Let us not respect the stations, when the occupants are knaves;
When we place a man in power, let us not be servile slaves,
Let us take a new departure, take a steadfast stand for right.
Let us make an overturning, for our future kindred fight;

Let us make a wild commotion in the vale of dead men's bones ;
Let us wake the working millions, though the politician groans ;
Let us lift the car of progress from the deep and ancient rut,
Though it roll upon the pavement where the lords and nobles strut.
Though it crush the kid-gloved idler, he who lives on other's toil ;
Gaily gambling with the money lured by labor from the soil.

Let us make the prospect brighter for the future toiling arms ;
Strew behind us fairest flowers, fill the air with music's charms.
Let us work, however feebly, to increase the joy of earth ;
Let our death leave morning twilight where the midnight veiled our birth.
Let the coming generations have a cloudless summer sky ;
Though we labor for their welfare when the wintry wind is high.

Let us not be bound by country, but reach out to other lands ;
Strive to elevate the lowly, stay our foreign brother's hands.
Let us not for tempting lucre, every noble thought debase :
Let our aims be purer, grander, and include our fettered race.
Let us not continue delving with a sordid, selfish frown,
While an angel hovers over, holding out a jeweled crown.

Let us leave to every nation a philanthropist's bequest ;
Leave a truer, broader freedom, when we pass to endless rest.
Freedom for the poor and humble, those unknown to place or fame ;
Not for chieftains, lords nor masters, not an empty, sounding name.
We must gain the priceless treasure, ere our day of life shall close,
Though it hang above the mountain, clothed in everlasting snows.

We must scale the rugged summit, though it pierce the clouded skies ;
Clamber up the icy glacier, and obtain the shining prize.
Though our labor may be thankless, though the rich deride in glee,
Though the poor, through strange delusion, still insist they now are free.
Yet our hearts feel no repining ; we are troubled not with fears
That we'll gain our meed of glory from the friends of coming years.

We must make the earth more happy, though 't is scourged by storm and
dearth ;

Make life's heavy burden lighter, fill the weary heart with mirth.
We must leave the pathway open, clear the obstacles away ;
Leave the future better chances than the world presents to-day.
Let the generations coming share the gain without the loss,
For at death, we're none the poorer, giving gold instead of dross.

We will leave the future people less of worry, pain and care,
Less of ignorance and folly, less of selfishness to bear.
Give them better educations, place them on a higher plain ;
Trammeled not by superstitions which our childish minds enchain ;
Hampered not with mental spectres which make us the ready tools
Of designing priests and rulers, gorging on the race like ghouls.

Yet, we'll envy not the progress which our coming kinsmen make ;
Envy not the boundless blessings which shall follow in their wake ;
Nor their luxury and comfort nor their independent lives ;

Envy not a single pleasure which our present state deprives ;
 For our fearless predecessors gained the good we now possess ;
 Gave their blood to free their offspring, and the after ages bless.

And the pure and happy mortals, farther down Time's silent stream,
 Who that golden age inherit which to us is but a dream ;
 Though they call us wild and savage as compared with their estate,
 Will remember all their grandeur germinated in our fate ;
 Their grand social superstructure, which their liberty enthrones,
 Found its deep and firm foundations, on our labors, tears and groans.

They will honor all the workers who developed humankind ;
 Those who turned the stony furrow, those who trained the growing mind ;
 Those who scanned the mighty heavens, those who searched the rocks of
 earth ;

Those who studied man while living, after death, preceding birth ;
 Those who studied hidden nature, and, though blocked by bigot's might,
 Broke the walls of superstition, brought the day to mental night.

The transplendent dawn is breaking ; all the clouds of error rise ;
 Rays of knowledge, bright, supernal, dart far up the eastern skies.
 Soon the sun, in gorgeous splendor, forging up the astral vault,
 Throwing floods of glowing lustre, sluggish spirits will exalt.
 Soon a tide of blazing glory, o'er the sleeping lands will roll,
 Waking all who rest in darkness, lighting each benighted soul.

Soon this gleaming orb of beauty will project a flaming spark,
 Which, upon the highest zenith of the vast celestial arc,
 Where the slaves of every nation, with rejoicing turn to see,
 Will inscribe in burning letters that the world at last is free.
 Then the god of mental blindness, who so selfishly has reigned,
 Will be exiled and forgotten, and lost Paradise regained.

Then the earth shall be enlightened, sounds of carnage rise no more.
 Mars shall mourn lost adoration, mourn in vain for battle's roar.
 Then shall every people prosper ; then shall thrive new arts of peace.
 Nations pause from jealous boasting ; all their foolish envy cease.
 There will be a brother's welcome, in whatever clime we roam.
 All the world will be our country ; every commonwealth our home.

Ahriman is slain by Ormuzd, with a Titan's fearful stroke ;
 Ossa rolled upon Mount Pelion, ' mid the clouds of battle's smoke.
 Hope escapes Pandora's casket ; on seraphic wings we soar ;
 Joy fills every heaving bosom ; sorrow comes again no more.
 Heaven's golden portals open ; music bursts upon the ears ;
 Flowing euphony harmonious with the rhythm of the spheres.

Then Hesperian twilight gathers ; sweet Arcadian perfume floats,
 Gentle breezes waft from Eden ; softly fall Euterpean notes.
 Luna breathes a pure effulgence, throwing lucid, lustrous beams.
 Great Arcturus casts his brilliance, flashes forth his vivid gleams.
 Angels bear the news of freedom ; spirit hallelujahs rise ;
 Shake the battlements of heaven ; shake the ramparts of the skies.

[THE END.]

THE PATHWAY OF THE SPIRIT.*

DR. J. H. DEWEY of New York, whose "Way, Truth and Life" has been so acceptably received by many readers of this magazine, has just issued another work, which in its own particular field, will be found of even greater interest than former efforts of this excellent writer on Christian Theosophy. We can describe the scope and intention of the author no better than to quote his preface. Therein he says :

As Moses was about to descend from the mount of revelation to carry out the instruction there received for the building of the tabernacle, he was divinely admonished : " See that thou make all things according to the pattern shewed to thee in the mount."

If in the following pages the author seems oracular and dogmatic in the presentation of his message, the reader is kindly requested to regard it as but the earnest desire to be true to the pattern shown him in the mount of vision, and not as an assumption of authority for personal inspiration. Having been caught up in the Spirit to behold with open prophetic vision the ultimate certainty of an emancipated and perfected humanity on earth, and to see that its immediate realization is a divine possibility and provision, through the perfect co-operation of man, he can but sound anew and with emphasis the keynote of the Christ message :

" The time is fulfilled, and the kingdom of God is at hand ; repent ye and believe the gospel."

" We speak that we do know and testify that we have seen," the gospel of a present and complete salvation, salvation from the thralldom and limitations of the sensuous life and its liabilities, in the realization of the supremacy, freedom and illumination of the Spirit. Our appeal is confidently made to the prophetic instinct and spiritual intuition of the reader. Responses from the divine inmost of the soul, the " still, small voice " of the Spirit, can be fully trusted. No other authority is needed. Let but the sensuous mind and the clamor of tradition be hushed to silence, the voice of God in a living inspiration will be heard in the soul.

The world is in spiritual torpor, bound in the chains of materiality and tradition. It needs awakening to the full recognition of the Christ message, which opens the true and only door to its emancipation and absolute redemption. It will be asked : ' Does not the church proclaim that message ? ' Alas ! the historic church has made the word of Christ of little or no effect through its traditions. The Christ ideal for man, whom he proclaimed a child of God, was the perfect and sinless life in communion and fellowship with the Father in this world. The Christ promised the present realization of this divine possibility through the co-operation of man, in faith and unity of spirit and purpose with the Father. The church has blindly transferred that ideal and promise to another world and practically denied its possible realization in this. In his gospel of spiritual birth and regeneration, the Christ gave to the world the law and conditions for the actualization of this ideal and promise, and demonstrated their reality in his own experience as an example.

There is an arcanum of wisdom and power in that gospel little dreamed of by the world, and wholly misconceived of by the church. Under the personal ministry of Jesus it was opened in marvellous fulness to the un-

* " Pathway of the Spirit " can be ordered from this office at \$1.25, post-paid.

derstanding and experience of the apostles, and under their ministry to others still. After their departure, however, it was closed again to the world by the misconceptions and misleading speculations of the Fathers. From that day, the blinding fogs of superstition and tradition have been sufficient to keep it hidden, save from a few hated and persecuted mystics of the succeeding centuries. These moral heroes and martyred saints, as living altars preserved the pentecostal fire, and kept to our own time the holy flame from utter extinction. They were "the salt of the earth," living centres of a transforming energy, channels for the continuous work of a divine and heavenly ministry.

Under the swelling tide of spiritual advancement thus secured, the power of ecclesiasticism and anti-Christ at length is breaking. The opening to the world of the divine arcana, and a great spiritual awakening in the promised return of the Christ in Spirit and power has begun. The transition age from the reign of materialism, selfishness and superstition, to the era of spiritual enlightenment, freedom and brotherhood is upon us. A renaissance of apostolic life and power with its gifts of the Spirit is at hand.

This volume is one of the voices, crying anew, in the wilderness of modern doubt and creedal distraction; "Repent ye; for the kingdom of heaven is at hand." "The time is fulfilled." "Prepare ye the way of the Lord, make his paths straight." We seek not to build up a new system of doctrine or philosophy, but to open up a new and grander life to man, and make clear, as revealed in spiritual vision, the way and means of its immediate realization.

Reader, in the spirit of a brother we ask you to read with unbiassed mind the volume before you, and to follow sacredly the intuitions and deepest promptings of your own soul which its message shall awaken. These intuitions will thus become the channel of a divine inspiration, which will open to you the secret of "the Word made flesh" in our great Exemplar, by which that incarnation may be reproduced in your own, and in universal experience, for which you are divinely called to labor. "Verily, verily, I say unto you, he that believeth on me the works that I do shall he do also; and greater than these shall he do; because I go unto the Father." The world has been all too slow in awakening to this mighty promise of the Master. The standards of the fathers and all the creeds of Christendom, over which the churches stumble and divide, are utterly worthless compared with the secret of that transcendent life which the Christ promised should be reproduced in all his faithful followers.

Man as a son of God and brother of Christ is, through this higher evolution, to be enthroned in power over all earthly conditions, the absolute master of the world. The demonstration of this reality in the experience of the Christ as the brother of men, was the opened door of entrance upon the regenerate life to all, under his Leadership and help. "I am the door: by me if any man enter in he shall be saved, and shall go in and out and find pasture." "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

The historic church is honestly believed by its devotees to be the body of Christ, and its popes, prelates and bishops a true "Apostolic succession;" and the development of its theology, creedal authority and ecclesiastical power to be an outgrowth or unfolding of the fundamental prin-

ciples planted by the Christ in the thought and life of the world. Is this true? Why then has not the church become the re-incarnation of the Master's Spirit? Why the decline instead of the unfolding and extension of the Apostolic life, power and spiritual gifts? Can ecclesiastical pomp, power and despotism be a development of or a substitute for these? No greater mistake is possible. These are the outgrowth of another doctrine than the divine sonship and brotherhood of humanity. They are not the unfolding and establishment of that brotherhood under the immediate inspiration of the Father's wisdom and goodness. Practical efforts to secure this result have had to begin outside the church, and often with its direct opposition. They are not the legitimate fruits of the Master's Spirit unfolding in the lives of his followers.

The Christ organized no external church as an instrument to save souls for another world. He taught no scheme of doctrinal theology or philosophy, and left no creed to be accepted as a means or condition of salvation here or hereafter. He did teach in unmistakable terms that man is the child of the living and infinite God, with corresponding divine possibilities inherent within him. He did lift up the ideal of a divine and perfect life for man on earth. He did teach by precept and parable, and illustrated by a living example the law and conditions under which all men may enter into its realization. The salvation he preached was this moral and physical perfection. His ideal church was the realized Fatherhood of God in the actualized brotherhood of man, the enthronement of the kingdom of God — the love, wisdom and perfection of the Father — on earth as in heaven.

The historic church has been true to its ideals and faithful to the work it set itself to do. That work, primarily, was the saving of souls for another world, not the perfection of life in this. Its ideal of salvation has been the rescuing of souls from the eternal consequences in a future world of a fallen condition in this. Its ideal of the kingdom of heaven in the perfect realization of the presence of God has been for the life beyond, the benefits of this world being secondary and incidental. It has been true and faithful to this ideal and work, but such was not the ideal and work inaugurated by the Master; and in his name we call attention to the mistake. His ideal and work were, primarily, for this world, the realization of the presence of God and the kingdom of heaven on earth independent of any consideration of consequences in another world. His motto was, "Take no thought for the morrow, for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof."

On the other hand, we are told by the advocates of materialistic agnosticism that this Christ of the gospels is an invention of romance, the fiction of a designing and crafty priesthood, with no just claim to historic verity. Is he? Who then was the transcendent genius to invent the divine ideal, and picture the perfection of a life for which no character of history furnished even the suggestion? Why did so skilled an artist vanish, passing into oblivion — the great unnamed and unknown benefactor of his race? Compare the grandest inventions of modern romance with the simple story of the gospel narratives, and how the ideal characters shrink into puny littleness in the majestic presence of the Divine Galilean. As simple, broken and imperfect as that story is, it has touched and stirred the profoundest depths of the human soul as no other litera-

ture has done. In a rude and semi-barbaric age it lifted up the divinest ideal our world has known. The loftiest aspirations of the human race, voiced in its seers and prophets, were fulfilled and more than actualized in that matchless character; a character, however, not to remain exceptional, but the seed-germ of infinite promise, prophetic of ultimate realization in universal experience. This ideal of priestly origin? The charge is too absurd for serious consideration.

We have here the perfect ideal, and that ideal actualized in practical experience and example, approached by no other character of romance or history. No higher is needed, nor possible of conception. Its realization in universal experience will bring not only humanity, but the world it inhabits, to perfection. Wisdom that is divine and perfect, taught in precept and parable and illustrated in example, is here; and, "It is the power of God unto salvation to every one that believeth."

No wonder, then, that this record is sacredly cherished, since here man meets face to face with and touches divinity. "For God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Two practical questions arise. First: will the impartial study of the constitution of nature and man, and of the fundamental laws of being, justify the claim that man as an embodied spirit and child of God, may attain physical and moral perfection and live the perfect life of mastery over all material and moral conditions in the body, as represented in the story of the Christ? Second: will the method given and illustrated in the Christ teaching and example secure this result in universal experience? These questions are seriously considered in the present volume, which, with the deep convictions of the author, are now left to the calm judgment and disposal of the reader.

WHAT MAN IS MADE OF.

DR. LANCASTER, a London physician and surgeon, recently analyzed a man, and gave the results to his class in chemistry. The body operated upon weighed 154.4 pounds. The lecturer exhibited upon the platform 23.1 pounds of carbon, 2.2 pounds of lime, 22.3 ounces phosphorus and about one ounce each of sodium, iron, potassium, magnesium and silicon. Besides this solid residue, Dr. Lancaster estimated that there were 5,595 cubic feet of oxygen, weighing 121 pounds; 105,900 cubic feet of hydrogen, weighing 15.4 pounds, and 52 cubic feet of nitrogen in the man's body. All of these elements combined in the following: One hundred and twenty-one pounds of water. 16.5 pounds gelatine, 1.32 pounds fat, 8.8 pounds fibrin and albumen, and 7.7 pounds of phosphate of lime and other minerals.

Hall's Journal of Health.

"What is peace? — When pain is over,
 And love ceases to rebel,
 Let the last faint sigh discover
 That precedes the passing knell."

(Wordsworth.)

THE NEOPHYTE'S PRAYER.

SHOW me the way, the perfect way.

The heavenly path of Use,
And all the loves and joys of earth
I'll freely, gladly loose.

My Master, pray withhold it not, —
'Tis naught for you to grant.
I'll give all earthly happiness
For what my soul doth pant.

I yearn to know the way so clear
That doubts no more will rise.
I long to help poor suffering man
From depths where now he lies.

But all seems dark to me as yet ;
Oh draw the clouds away
From off my mind, and let my soul
Assert her rightful sway. M. A. E.

"IN each human being exist certain elements which are identical with those existing in all other human beings, and therefore *one* with the latter. Consequently, individual man only *appears to be* a separate being ; while in fact the whole of humanity is a unity and *one* ; it is merely the outward expression of the *Universal Man*, which is manifest in many separate human forms. The dirtiest beggar in the street, the most vicious criminal, as well as the greatest king or queen in the world, is myself and yourself, for there is no distinction between one human being and another in the fundamental principle which constitutes a human being, and which is the *Universal Man*, the terrestrial *Adam* and the celestial *Christ*.

"In other words : *Mankind* is only one, but it appears in many millions of various masks, and sometimes with very inhuman habits, because the mask which the forms wear hinders their free evolutions. This mask is the *personality* of each man, the instrument through which *Adam* acts, and which is full of imperfections. He, in whom the terrestrial *Adam* has become the celestial *Adam*. The *Christ*, sees in every man and woman not only his brother or sister, but his *own self*. A person who injures another, injures himself, for each man constitutes a power which acts upon humanity, and the good or evil he does, will return to himself.

"Those who desire to become more spiritual and refined should avoid supplying their bodies with that which is gross ; those who desire to master their passions should not feed themselves with substances in which the elements of such passions reside ; those who wish to come into possession of more ethereal forms act unwisely if they supply the latter with substances which must necessarily render them more gross, and material and dense, and thus hinder the free movements of the spirit within. Instances may be known, where a person has attained a considerable degree of spiritual development in spite of living on the corpses of animals ; but such instances are very rare, and it may be said without hesitation that one of the first steps to the acquisition of spiritual refinement is the abandonment of animal food."

Magic : White and Black.

FOR LOVE OR MONEY.

BY THEODORE WRIGHT.

THE heavenly principles of Universal Fellowship and Altruism are trying to assert themselves more and more as time moves on in the history of the human race, and the fact we are speaking of, as now being observed, may be deemed a portent of events that are coming as fast as they may or can into the world's experience. The spirit of the Christ is nothing but the principles above referred to; and just as fast as human entities develop sufficiently to become interiorly sensitive to said spirit, and to be impressed and led thereby, to that extent the principles of Universal Fellowship and Altruism must and will assert themselves.

Among the universal principles that dominate on every plane of being alike is the principle enunciated in the axiom, "Like begets like." While the world is dominated by the hard and exacting principle of selfishness and competition, its like will be begotten and perpetuated, for "needs must while the devil drives;" but by the same universal principle already stated, so certainly as the powerful sentiments of Universal Fellowship and Altruism begin to assert themselves they will also begin to multiply their kind by the operation of the same principle, and so a better state of feeling and conduct will grow into our mundane society.

Some are now beginning to realize more or less distinctly that they could bestow their labor more cheerfully and unreservedly and so to far better purpose for love's sake than for money. There may not be many such, but depend upon it there are such. Very evidently then the spirit of Christ is coming in its own quiet way into the experience of such, for if anything was conspicuous in the Nazarene's life, it was these very principles of Universal Fellowship and Altruism, seeing that his every effort was bestowed on others of all classes without any partiality or respect of persons, and also without any thought or concern for self. If any man has not the spirit of Christ — we are told — such an one is not of the Christ. Evidently then some have egregiously blundered over this weighty matter.

We must never lose sight of the principles that are ever operative in human society in producing all its phenomena. We cannot find any exception to the Universal Law or principle that "like begets like," try as we may for there is none. On all planes of life and action that law is unceasingly operative; therefore if the principles of Universal Fellowship and Altruism are to find multiplied expression in human experience showing the will of God done on earth as it is done in heaven, there must be bold, adventurous, noble, self-sacrificing and determined spirits who will stem the strong tide of mundane sentiment which for ages was set in the other way; and this even though they are compelled thereby to become martyrs to their principles; and then what shall we see? Why even in the very sacrifices made by these martyrs will seed be sown that will germinate and multiply of its kind until it comes to its dominancy in our mundane society.

Is not this the very potency of the Christ mission? Did he not sow the seed of the reign of the heavens in his own person by stemming the strong tide of human selfishness and individualism when acting out to the full the principles of Universal Fellowship and Altruism, and suffering a cruel and an undeserved martyrdom therefor? Did he not know when so

doing that he was acting on the lines of a potent principle that could not fail, the principle of like begetting like? Did he not know that all seeds have a period varying in length according to their characters which they must and will take in the soil to enable them to burst their shell and show themselves above ground? And did he not know likewise that this wondrous seed which he had sown was of such an enduring and indestructible nature that although nothing short of many centuries would suffice to enable it to come through the covering that was over it, still it would accomplish it? What do the words of the apostle Paul truly signify? "Thou fool! that which thou sowest is not quickened except it die." If we interpret it in the light of the world's history and by the side of the thought of this article, then we see clearly enough that the world has utterly failed to catch the spirit of its Lord and Master in its past, for nothing at all like the spirit of Universal Fellowship and Altruism has asserted itself in its history until now, and it is even now only in its tender green blade stage trying to show itself here and there as it struggles through its covering. The Christ knew exactly what he was about, and he knew exactly the lapse of time that would transpire before the seed he had dropped into the world's history would show itself above the strange and almost impracticable soil in which it was sown. He knew what was and what was not in man. He knew the many trying vicissitudes that heavenly seed he had sown would be subjected to and would require to pass through. He knew that the soil itself was almost impracticable to begin with. He knew that droughts were matters of course ever through all time in mundane history, and were therefore to be reckoned upon where that heavenly seed was sown. He knew that until conditions began to show themselves and to operate qualifying the soil to allow of the seed covering above ground that it would not come; but he also knew that let the time be long or short the seed he had sown was so charged with unending vitality that nothing could prevent it asserting itself whenever favorable conditions operated to permit its growth.

Assuming then that the principles of Universal Fellowship and Altruism constituted the seed of the reign of the heavens which the Christ sowed in his Father's field during his earthly mission, it is very certain that the world's history up to this time has never shown us the plant above the surface, that this seed was alone intended or qualified to produce. The Christ did all for love and nothing for money. The Christ gave himself up entirely to the service of others, not for one moment considering himself. Yes, even when he had won the hard victory in human flesh over all its foes, to such an extent that it was no longer in the power of man to apprehend him or to put him to death unless he consented to allow of it; still knowing that the full potency of his mission was unquestionably dependent upon his yielding even to that extent, he freely and lovingly gave himself thus always, yes, sacrificed himself and by so doing became a curse for us, and hence we have the astounding, and also to the many the confounding phenomena of one who was the very Lord of Life, and superior to every evil circumstance and influence, handing himself voluntarily over to ignominy and shame, all out of his deep and unutterable love for degraded humanity! The Christ undoubtedly gave himself thus for the life of the world and his very death of voluntary Altruistic sacrifice so becomes the very essential life germ of the seed he

has sown into the world's history, knowing that in the fulness of time it would assuredly assert itself, and spring up to bless and sanctify suffering humanity.

Until men begin to work freely in the interests of humanity as a whole, apart from race, nation, or creed, and without any concern for self, we shall not and cannot see the spirit of Christ; for the spirit of Christ was undoubtedly the spirit of Universal Fellowship and Altruism. Shame! shame! A thousand times shame on those who try to make us believe that this spirit of Christ is responsible for the principles that have so cruelly dominated Christendom all along her career up to the present. It is nothing at all but a black and a hideous lie! After the Christ had given himself up as a victim to human malice and ignorance to fulfill to the letter all the requirements of the Altruistic spirit, it is monstrous for those who professed to be his friends to show and perpetuate an entirely contrary spirit. Hide your cowardly heads with shame, you poltroons! Such a spirit as you are of is only noticeable by contrast with the reality you talk about! Talk of glorifying in one's shame! A more conspicuous example of it was never furnished in the world's history than Christendom has herself furnished in her ignorance and unbelief. She has not known what spirit she was of; and in her blindness she has laid hold of every selfish competitive principle to work out her own party and petty ends with, not seeing all this time that she was exactly working to the contrary of everything her avowed Lord required! Pity the poor blind!

Bless the Lord however that light is now dawning, and all the hideousness of their horrid backsliding is coming plainly into view and may be reported from. The day draws nigh when man will work for pure love of the race, and not either directly or indirectly for money at all; for the spirit of Christ in some of the advanced sons of men who have caught it again is so beginning to testify. All that is necessary to bring this about is a beginning which will be made shortly; and men and women will heartily combine ere long to carry out the principles of Universal Fellowship and Altruism. As they do this we shall see that like will beget like; good will overcome evil; light will dispel darkness; power will trample down weakness; righteousness will overpower *mighteousness*; the reign of the heavens will come instead of the reign of earthly potencies; and Universal Fellowship and Altruism will become the dominant controlling sun and centre of the human system, and all the stars and moons meteoric lights and comets that have tried to lighten our darkness during the night we have passed through will quietly be extinguished by reason of the overpowering light of the risen sun. Amen! Even so let it be.

ALL perfection also increases toward the interiors and decreases toward the exteriors, because interior things are nearer the Divine, and in themselves purer; but exterior things are more remote from the Divine, and in themselves grosser. Angelic perfection consists in intelligence, wisdom, love and every good, and thence in happiness; but not in happiness without the former; for without them happiness is external, and not internal. Since the interiors of the angels of the inmost heaven are open to the third degree, therefore their perfection immensely surpasses the perfection of the angels in the middle heaven, whose interiors are open to the second degree. In like manner the perfection of the angels of the middle heaven surpasses the perfection of the angels of the ultimate heaven.

Swedenborg.

ALTRUISM.

OUR esteemed correspondent and co-worker, Mr. Theodore Wright of Queensland, South Australia, has favored us with a copy of the By-Laws and Constitution of the Australian Branch, of which Mr. Wright is the President-Founder.

We find so many ideas therein which we know will be of value to all our friends in the branch movement, that we reproduce herewith the entire article as it originally appeared in the *Southern World*, February 26, 1890.

"This comprehensive and expressive term is making its way into current thought very significantly. It stands for "all truth" and its beneficent consequences. The many will with truth declare that "it is high, we cannot attain to it:" the few on the other hand have accepted it as their goal, and will never be satisfied until they have realized its consummation.

The history of the world fully justifies the thought that the word "Altruism" coming into accepted use is prophetic of the thing itself drawing very near. However few the devotees of such a principle may be numerically, there are nevertheless what may be termed unique exceptions amongst the race of those who have foresworn all selfish considerations, every merely fleshly desire and ambition, and all that by the world is esteemed good and great. These are all more or less imbued with the conviction that the only possible means for transforming human nature is on the Universal principle: — "Like begets like."

Viewing Altruism as the grand finality towards which man is ever progressively moving, and having caught the idea that it can only become fact by what may be termed a spiritual application of the potency mentioned; that is by bold and courageous spirits daring to live the very altruistic life in the flesh in defiance of all surroundings, they are beginning to "move heaven and earth" — so to speak — to kindle this spirit amongst all who are at all prepared for it, and societies are quietly organizing for the very high and lofty purposes embraced in the very expressive term "Altruism."

As a "sign of the times" in which we live, and by way of a contrast with the prevalent sentiment of the same, we give our readers a series of resolutions agreed upon by one of these societies as a basis for co-operation here in Brisbane. The society in question departs from all popular lines in determining to maintain a profound secrecy with reference to its work in session, and therefore refuses to divulge the names of its members or promoters, and even the name it has agreed to wear. The following are the resolutions to which the society stands individually pledged: —

Resolved, — That this organization be called the Esoteric Branch Society, No. —

That its members take to heart and recognize distinctly the supreme importance of its work; and do therefore hold themselves bound to respond to its calls upon their *attentions, energies, and resources*, and that without any regard to selfish or personal considerations.

That its members thankfully recognize the inestimable value of the ripe spiritual experience of those voluntarily and unselfishly undertaking

to control and direct the movement, and pledge themselves heartily to submit to their guidance and direction.

That its members hold as their one supreme ideal the fervent desire of doing good to the human race unselfishly, and to work as best they may or can for the promotion of peace and happiness amongst the human family without regard for self, and without respect of persons.

That its members pledge themselves to maintain a discreet silence with reference to the Society in Session, and only allow themselves to make free use of acquired improvement in tone, bearing, and character thus actually won by them in their daily intercourse with others.

That its members pledge themselves to vigilance and active interest in the studies, work, and continual self-sacrifice laid upon them as obligations in furthering the great ends of the society, realizing while doing so that the measure of personal success attained will always be apportioned to the same.

That this society aims to realize and develop to usefulness all the ingermated but latent potencies hidden within themselves, and pledges itself to unitedly co-operate thereby to assist one another in an altruistic, generous, self-sacrificing and unselfish manner to make advancement and unfoldment therein.

That the constant aim and object of the society shall be to intelligently realize and employ every spiritual agency and activity for the furtherance of the highest, holiest, and most pressing needs of humanity as a whole, and therefore earnestly desires and determines to arrive at those accurate concepts of themselves and their latent powers with reference to their own personal relationship to Divinity as to increase their usefulness thereby, and also enhance the value of their services to their fellows in every day life.

That the society lays its membership under no manner of restrictions or obligations whatsoever as to their religious or scientific beliefs, but at the same time very cheerfully and heartily accepts the obligation to prove all things, permitting thereby of holding fast the good, and also unreservedly and without compunction eliminating every evil:

That this society recognizes no distinction of sex, and allows nothing save merit to influence its actions or appointments in any way; either a brother or a sister being equally eligible for any position therein, provided other qualifications are shown.

That this society will not undertake to recognize any established rule or custom of mundane society as an obligation binding its course of action in any way, but determines rather to combine in faithful, patient, and united efforts to discover the truly spiritual nature and order of things in every way, and as they make such discoveries to act their part accordingly.

That this society recognizes as a fundamental basis of co-operation that the highest and holiest functions of humanity are beyond and above the mere physical body, and the scope and range of its five physical senses or the highest powers of reasoning; and therefore intensely desires to realize the fulness of satisfying truth, wisdom, love, and power as pertaining to the spiritual sphere which it desires and seeks most earnestly and unselfishly to occupy.

That this society distinctly realizes, or aims to realize, that its very life-

work consists in ACTUAL DOING, and not INTENDING TO DO or talking about it; and believes therefore that until it is individually or collectively fairly qualified to do something like good work the less it is publicly known or heard of the better.'

That as everything in the Universe operates constantly and steadily upon the exact scientific basis of like begetting like, and that on every plane of life and activity alike, it embraces cheerfully as the only possible way of destroying selfishness and vice of any description the courageous and determined exhibition of its converse in every way in their power, even unto martyrdom and unselfish suffering and persecution therefor; and this society hereby pledges itself to further its high ends by just such pure, lofty, and self-sacrificing means, and to be content with no others."

THE FORM OF HEAVEN.

It is important to understand the form of heaven, since not only are all consociated according to that form, but all communication also is according to it, and therefore all extension of thoughts and affections, hence all the intelligence and wisdom of the angels. Therefore as far as any one is in the form of heaven, or is a form of heaven, so far he is wise. Whether we speak of being in the form of heaven, or in the order of heaven, it amounts to the same; since the form of everything is from order and according to it.

First, something shall here be said in explanation of what is meant by being in the form of heaven. Man was created after the image of heaven and the world; his internal after the image of heaven, and his external after that of the world, whether we say after the image, or according to the form, it is the same thing. But because man, by evils of the will, and fables of thought thence derived, has destroyed in himself the image, and thus the form, of heaven, and introduced in its place the image and form of hell, therefore his internal is closed from his birth. This is the reason why man, differently from every kind of animal, is born into mere ignorance. In order, therefore, that the image or form of heaven may be restored to him, he must be instructed in the things relating to order; for, as remarked above, the form is according to order. The Word contains all the laws of divine order, for the laws of divine order are the precepts of the Word. In proportion, therefore, as man becomes acquainted with these, and lives according to them, his internal is opened, and there the order or image of heaven is formed anew. Hence it is evident what is meant by being in the form of heaven, namely, living according to the truths of the Word.

As far as any one is in the form of heaven, so far he is in heaven, yea, is a heaven in the least form, consequently he is so far in intelligence and wisdom: for, as was said above, all the thoughts of his understanding, and all the affections of his will extend themselves into heaven in every direction according to its form, and communicate in a wonderful manner with the societies there, and these in turn with him. Some think that their thoughts and affections do not actually extend themselves around them, but that they are within them, because they see the things which they think inwardly in themselves, and not as distant. But they are much mistaken; for as the sight of the eye has extension to remote ob-

jects, and is affected according to the order of the things which it sees in that extension, so likewise the interior sight, which is that of the understanding, has extension into the spiritual world, although man is not sensible of it. The only difference is, that the sight of the eye is affected naturally, because by things in the natural world, while the sight of the understanding is affected spiritually, because by those in the spiritual world, all of which have relation to good and truth. Man does not know that this is the case, because he is not aware that there is a light which enlightens the understanding, when yet, without that light, he would be unable to think at all. There was a certain spirit who likewise imagined that he thought from himself, thus without any extension out of himself, or any consequent communication with societies existing without himself. To convince him of his error, all communications with the neighboring societies was taken away, in consequence of which he was not only deprived of thought, but fell down as if dead, — yet he threw his arms about like a new-born infant. After a while the communication was restored; and according to the degree in which it was restored, he returned into the state of his own thought. Other spirits, who witnessed this, thereupon confessed that all thought and affection flows in according to communication, and — since all thought and affection — therefore also the all of life; since all of man's life consists in this, that he can think and be affected, or, what is the same, can understand and will.

It is, however, to be observed, that intelligence and wisdom vary with every one according to communication. They whose intelligence and wisdom are formed from genuine truths and goods, communicate with societies according to the form of heaven; but they whose intelligence and wisdom are not formed from genuine truths and goods, but still from things which agree with them, have a broken and rather incoherent communication, because it does not take place with societies in a series agreeable to the form of heaven; but they who are not intelligent and wise, because they are in falses derived from evil, communicate with societies in hell. The extent of their communication is according to the degree of their confirmation. It is further to be noted, that this communication with societies is not a communication which comes to the manifest perception of those there, but it is a communication with the quality [as to good or evil] in which they are principled, and which flows from them.

All in heaven are consociated according to spiritual affinities, which are those of good and truth in their order. So is it in the whole heaven, so in every society, and so in every house. Hence it is that the angels who are in similar good and truth, know each other like those related by consanguinity and affinity on earth, just as if they had been acquainted from infancy. In like manner are consociated the goods and truths which constitute wisdom and intelligence with every angel; they know each other in like manner, and as they know each other so likewise they join themselves together. Wherefore they with whom truths and goods are conjoined according to the form of heaven, see the things which follow in a series, and have an extended view of the manner of their coherence in all directions. It is otherwise with those with whom goods and truths are not conjoined according to the form of heaven.

Such is the form in each heaven, according to which the angels have communication and extension of thoughts and affections, thus according

to which they have intelligence and wisdom. But the communication of one heaven with another, as of the third or inmost with the second or middle, and of both these with the first or ultimate, is of a different nature; and, indeed, ought not to be called communication, but influx, — of which something shall now be said.

That there is not communication of one heaven with another, but influx, may be manifest from their relative situation. The third or inmost heaven is above; the second or middle heaven is beneath; and the first or ultimate heaven is still lower. All the societies of each heaven are arranged in a similar manner. Some are in elevated places, which appear as mountains, upon whose summits dwell those of the inmost heaven; beneath them are the societies of the second heaven; beneath these, again, the societies of the ultimate heaven; and so throughout, whether it be in elevated places or not. A society of a superior heaven has no communication with a society of an inferior heaven except by correspondences; and communication by correspondences is called influx.

One heaven is conjoined with another, or a society of one heaven with a society of another, by the Lord alone, by influx both immediate and mediate, — immediate from Himself, and mediate through the superior heavens in order into the inferior. Since the conjunction of the heavens by influx is from the Lord alone, therefore it is most carefully provided that no angel of superior heaven look down into a society of an inferior, and converse with any one there; the moment this occurs, the angel is deprived of his intelligence and wisdom. The reason is this: Every angel has three degrees of life, corresponding with the three degrees of heaven. Those in the inmost heaven have the third or inmost degree open, and the second and first closed; those in the middle heaven have the second degree open and the first and third closed; and those in the ultimate heaven have the first degree open, and the second and third closed. As soon, therefore, as an angel of the third heaven looks down into a society of the second, and converses with any one there, his third degree is closed, and he is deprived of his wisdom; for his wisdom resides in the third degree, and he has none in the second and first. This is meant by the Lord's words in Matthew: "He that is on the housetop, let him not go down to take what is in his house; and he that is in the field, let him not return back to take his garment." xxiv. 18, 19. And in Luke: "In that day, he that shall be upon the housetop, and his vessels in the house, let him not go down to take them away; and he that is in the field, let him likewise not return back. Remember Lot's wife." xvii. 31, 32.

There is no influx from the inferior heavens into the superior, because this is contrary to order, — but from the superior heavens into the inferior. The wisdom, too, of the angels of a superior heaven exceeds that of the angels of an inferior heaven, as a myriad to one. This also is the reason that the angels of an inferior heaven cannot converse with those of a superior one, yea, when they look in that direction, they do not see them: their heaven appears as something cloudy above their heads. But the angels of a superior heaven can see those in an inferior one; yet they are not allowed to converse with them, except with the loss of their wisdom, as was said above.

The thoughts and affections, and also the discourse, of the angels of the inmost heaven, are never perceived in the middle heaven, because they

transcend [the perceptions of the angels of that heaven]; but when it pleases the Lord, there is an appearance thence in the inferior heavens as of something flamy; and the thoughts, affections, and discourse of those in the middle heaven appear as something lucid in the ultimate heaven, and sometimes as a bright and variously colored cloud; and from the ascent, descent, and form of that cloud, the subject of their conversation is in some measure known.

From these observations it may be evident what the form of heaven is, namely, that in the inmost heaven it is most perfect; in the middle heaven also perfect, but in an inferior degree; and in the ultimate heaven in a degree still lower; and that the form of one heaven subsists from another by influx from the Lord. But the nature of communication by influx cannot be comprehended without knowing what degrees of altitude are, and what is the difference between these degrees and degrees of longitude and latitude.

With respect to the form of heaven specifically, and the manner in which its motions and fluxions proceed, this is incomprehensible even to the angels. Some idea of it may be conceived from the form of all things in the human body, when examined and explored by a sagacious and wise observer; for it was shown above in their proper chapters, that the whole heaven resembles one man, and that all things in man correspond to the heavens. How incomprehensible and unsearchable that form is, may appear in some general way from the nervous fibres, whereby each and all of the parts are woven. What is the nature of those fibres, and in what manner they perform their motions and fluxions (*vadunt et fluunt*) in the brain, cannot be discerned by the eye; for innumerable fibres are there so folded together, that, taken in the gross, they appear as a soft, continuous mass; and yet all and each of the things belonging to the will and understanding flow most distinctly into acts, along those innumerable complicated fibres. How these fibres, again, wreath themselves together in the body, appears from the various collections of them called plexuses, — such as the cardiac plexus, the mesenteric plexus, and others; and also from the knots of them which are called ganglions, into which many fibres from every province enter, and therein mingle together, and again go forth in new combinations to the performance of their functions, — and this repeated again and again; besides similar things in every viscous, member, organ, and muscle. Whoever examines these fibres with the eye of wisdom, and the many wonderful things pertaining to them, will be utterly astonished. And yet the things which the eye sees are few; those which it does not see are yet more wonderful because they belong to an interior realm. That this form corresponds to the form of heaven, is very plain from the operation of all things of the understanding and will in it and according to it; for whatever a man wills, descends spontaneously into act according to that form; and whatever he thinks, pervades those fibres from their beginnings even to their terminations, — whence comes sensation; and because it is the thought form of and will, it is the form of intelligence and wisdom. It is this form which corresponds to the form of heaven. Hence it may be known, that every affection and every thought of the angels extends itself according to that form, and that so far as they are in it they are intelligent and wise. These facts are adduced, that it may also be known that the heavenly form is of

such a nature that it can never be exhausted, even as to its general principles, and thus that it is incomprehensible even to the angels, as was said above.

SWEDENBORG.

MY IDOL.

SWEET impulse of the air, my words attend,
 And tell me of thy presence, where thou art ;
 And of thy friendship dear, — my loving friend, —
 And of thy blissful state to me impart ;
 For in the flowery land must many be
 That centre round thy form to worship thee.

Do others look upon thy beauty fair,
 And draw the radiance from those tender eyes,
 And hear the melodies that fill the air
 When wander thou the fields of paradise ?
 For in the flowery land there many be
 That think of thee when hearing melody.

And do they follow swift along thy path
 To catch the spicy fragrance of thy love.
 And see the winsome step thy spirit hath
 That thrills the fancy at each graceful move ?
 For in the flowery land there many be.
 That feel a love when they thy beauty see.

My Idol sweet ! doest thou my soul await
 That we together may each joy pursue,
 And walking hand in hand, to each relate
 The memories of life as earth friends do ?
 For in the flowery land there many be
 That seeing us alone would envy me.

E. B. ROBINSON.

“MEN fail, sicken and die, through feebleness of will. ‘All the potencies of man reside in the will. To its exercise is due all motions — physical, mental and spiritual. Will is God, and ‘God is a spirit.’ Therefore, the will employed in an act is the spirit thereof or the motive, or moving force. Man is the focus of above and below — of without and within. Hence he is susceptible to influences from each. That some are more open to impressions from within than others, is evident ; and the same is true as regards externals.”

“THAT which springs spontaneously from the earth is the weed, bramble and fruit, which man tries to improve. So it is with the loves. That which springs from impulse is considered by civilization as a thing needing punishment. We believe in cool, calm judgment and self-control, as better than spontaneity. This coolness and self-poise comes from the exercise of will. All civilization is due to self-control. It follows, then, as a logical sequence, that if it is possible for man to guide and control his loves ’tis far better than for him to be led by his blind passion.”

SOME EFFECTS OF CIVILIZATION UPON SAVAGES.

Abstract of a Lecture by J. H. KELLOGG, M. D., Sanitarium, Battle Creek, Mich.

SUPPOSE we go into some parts of the earth formerly barbarous and compare the condition of the people at the present time with what they were when first brought in contact with civilization and see whether or not they are improved. This is really a serious question, especially as to physical effects. Our vices and bad habits as a civilized people are almost sure to be engrafted or mixed with the good we would do the n. For instance, a ship sails from Boston with a number of missionaries on deck destined say for the "Dark Continent." Boston Bibles and New England rum are stacked side by side, in the hold, with the same destination in view.

Take our own American Indians who have been driven west — is their condition improved by contact with the whites? The last remnant of a tribe of the Pottawatomies was removed from the vicinity of this town about twenty-five years ago. A few escaped and came back, built houses and adopted in large degree the habits of civilization. Half of them died of consumption within a very few years. Tight houses without ventilation, the change of food necessary and living in one spot with its accumulation of filth after the manner of the white man, though with much less self-protection, undermined their once vigorous constitutions. Those who went west fared little better. Many of them had been in the habit of living largely upon acorns and the maize they raised, but as wards of the government, they were furnished with salt pork, corned beef and other articles of subsistence and allowed a life of idleness. They too, began to die off rapidly. Vice has been propagated among them and although some have been christianized and greatly improved, can that be said of the masses of them?

Visiting among the Yuma Indians a few years ago, I found a great prejudice existed against the schools and civilized life. Both the Indians and the Catholic Sisters who kept the school agreed in testimony that the children grew sickly when admitted to the schools where they adopted civilized dress and food. The Yumas are Vegetarians, living upon seeds, nuts, beans and very delicate cakes which they make from ground corn. In the schools they are supplied with corned beef, salt pork and other indigestibles of civilization, and almost immediately severe troubles with the stomach and bowels set in. Catarrhal and lung troubles follow next with ear ache and sore throat. Is it any wonder the old Indians opposed the school?

The Hindu lives in a much simpler manner than the missionary who goes to convert him. The Hindu will not shake hands with the missionary because if he does he will have to bathe and disinfect himself thoroughly. Why? Because the missionary eats "corpses," — dead flesh — a thing most abhorrent to a good Hindu.

When Captain Cook discovered the South Sea Islanders, he found them living in a state of health and vigor, a people of most remarkable physical perfection and beauty. But vices and bad habits imbibed from contact with civilized people have almost exterminated them and degraded them below their savage state.

But I am not advocating barbarism; I am only saying that civilization as well as barbarism has serious drawbacks. We have a great number of blessings and certainly we have a great number of curses as well.

There are many adverse influences at work among civilized nations which are destined to wipe them out in the course of time unless attended to. I am sorry for the heathen in Africa, but I am more sorry for the heathen at home, and consider them full more hopeful subjects of missionary labor. Go into the tenement house district in New York City and see how whole families are living in dirt and squalor with as little attention to the decencies of life as the most savage barbarians. While a student in New York I visited occasionally the quarters of the very poor and degraded. I remember one shanty in the "Rocky" district — among numerous other shanties built upon blocks whose unblasted rocks make them still unfit for respectable dwellings — where I found a man and his wife and two children, a goat, a pig and a half a dozen chickens all living in the same little room. One of the little boys was dying of the croup and he received no attention or care. The father was preparing for the good time he expected to have at the "wake" that night by getting drunk, and seemed absolutely indifferent to his dying child. The filth and degradation of people like those could not be excelled by savages. They have not the slightest idea of hygiene and the women know no more about cookery than they do about astronomy. No wonder the men are driven to intemperance when for bread they receive a stone.

Now who are going to teach these heathen at home better modes of living, how to cook properly and economically such food as will support and nourish the body, and also the best ways of building up muscle and brain? Who is going among the mass of people the country through and teach them better hygiene and sanitation? Who will help diffuse information that will do something to prevent the spread of contagious diseases and contamination of the water supply? Everybody who has gained any information on these subjects ought to impart it to his neighbors. When one of your friends had typhoid fever last summer, did you tell him there was death in his well? Did you do anything to keep others from drinking the same water? Dr. Parks of London says that typhoid fever is so much a preventible disease that when a person has it, "somebody ought to hang," for somebody is to blame that the man has been drinking filth. In a little town in Pennsylvania, a man living partly up the mountain side, had typhoid fever in the winter. The excrete and everything was thrown out on the snow and in the spring was carried down into the little river from which the water supply was taken. In consequence, over a thousand cases of typhoid fever followed and one hundred and fifty died. People get typhoid fever by poisoning one another.

It is becoming unfashionable to die of old age: violent deaths are the rule. "Died of a broken liver," "died of an abused stomach," "died as the result of negligence," "died from stealing from the reserve of vital capital designed for old age," might be selected from numerous appropriate epitaphs which nobody uses. We should all be aroused to these dangers and the necessity of preaching and practicing reforms. We must send out medical and sanitary missionaries; we must ourselves preach the gospel of good health upon every possible occasion.

ESOTERIC COLLEGE REPORT.

To the Branches and Readers of the Esoteric :

Owing to a change regarding the Representative of the G. N. K. R. it becomes necessary for us to state our present position :

First, the representative that was appointed to conduct the branch work, proved to be incapable of performing the important work which spread itself out before him, therefore he has been removed and this action leaves the branch work with Mr. Mackay and myself, but owing to increasing duties and pressure of business from all sides we find it simply impossible to give the all-important matter the attention which we desire.

Secondly, we do not deem it the wiser course to give out, in a public manner, the knowledge of the new laws, but believe it the most practicable way of inducing the branches to organize into mutual-scientific-investigating associations, wherein to study whatever line of science the inclination, opportunity or taste may suggest or allow. An abundant reason appears for this, which is that the *foundation* of all this work rests entirely upon the *attainment of the student*, in the regenerate life as taught in "Practical Instructions for Reaching the Highest Goal of Human Attainment" (Vol 1st and 2nd of the Esoteric).

Those who honestly and consistently follow the instructions therein laid down will reach a point where they will *know* without question of doubt, what line of business or what particular profession they are best fitted for ; and not only this but the work necessary to be done by the branch worker is simply to familiarize himself with the ordinary knowledges and methods of experimentation in the varied branches of science to become qualified to use the most delicate scientific instruments, etc. These studies will lay a foundation fitting you for experimentation on the new laws ; which are destined to overturn very many of the supposed facts of science, and will lay the foundation so deep and broad that the records of the Esoteric College will stand the crucial tests of future ages. THIS BRANCH WORK IS A PRELIMINARY SCHOOL TO PREPARE FOR THE REAL PRACTICAL WORK IN THE COLLEGE.

The Fourteen Questions.

It is essential to have the answer to these questions as complete as they can well be given, in order to enable us to select such people as are fitted to occupy certain positions in the commencement of our work in the College.

We should not have asked those questions at this point of your work had we fully considered this enterprise ourselves ; therefore we would suggest that all who have not sent in their answers, will keep the circular and await the call for their answer, which call will come through the columns of the Esoteric or by private circular.

Questions That Will Arise.

First, "How does the removal of the Representative of the G. N. K. R. affect the Esoteric Movement?" Only in this way: It places all the branch work in our hands.

Second, "Does it not take from you the great knowledge referred to in his writings?" *No!* WE HAVE ACCESS TO ALL, NOW AS FULLY AS WHILE HE WAS WITH US.

Third, "Will you be able to carry out what has been promised through the Esoteric and G. R. pamphlet No. 1?" *Yes; fully!*

Fourth, "Will it cause delay in the accomplishment of the work?" No; only so far as it has already hindered us.

The inexperience of this representative was the cause of all the opposition which we were obliged to withstand as soon as they made their first public announcement. This greatly retarded the movement in the beginning. Not only that, but through their direction we spent thousands of dollars that did not advance the work and was the cause of all the delay that has occurred. We are even now hampered in our endeavors by our lack of means.

Fifth, "The papers state that you received a very large sum of money as a donation to the Esoteric College."

Yes, but the statement was not true. There was not over \$300 in all. I borrowed \$6,000 on my own responsibility, which was necessitated by my own money being invested.

Sixth, "Do you intend to ask for means again to put the work on its feet?" No. I shall never ask the people again to build their own homes, or place of obtaining the knowledge they need. The people know that it is only the lack of funds that causes delay. The work is not for me but for them and the rising generation. I shall therefore move forward as fast as the means are obtained, taking no responsibility upon myself for whatever delay there may be.

Seventh, "Is there any prospect of the work being accomplished soon?" YES, VERY SOON. We are convinced that the men interested in and actually making the attainments can be numbered by thousands. Not one of these will fail to see the importance of this work and will give all they possess to make it the success it deserves to become. As to the direct and reliable prospects of its immediate future, not taking the above into consideration, we have expectations of which we will not speak until they become *realization*. This realization is in the very near future.

Eighth, "Will the G. N. K. R. have controlling influence in the College Esoteric?" No; Not as heretofore. They have been tried and found incapable of control in so important an undertaking. If they desire, they may be allowed to fulfil that which they have promised, subject to Esoteric control.

Ninth, "We do not know how to reconcile your statements in regard to the G. N. K. R.; you have told us that this society possessed the accumulated knowledge of past ages. If this is true how can we get this knowledge without them?"

There seems to be a general misunderstanding regarding G. R. pamphlet No. 1. On page 29, we find the following words under the heading of "The History of the Laws of Ens, Movens, and Om: " About the commencement of the last quarter of the nineteenth century, Pantagnomos, delivered into the hands of three people the above mentioned laws, and these three people were charged with the preliminary organization and management of the special branches of work over which they had temporary control. These three men were Ethnomedon, Ekphoron, and Vidya-Nyaika. They were first to organize a body of trustworthy people whose duty it should be to protect and elaborate the laws; to ar-

range for their practical application and to guide their use toward the realization of the object of Pantagnomos, and this first organization was the G. N. K. R."

This in itself fully explains that the G. N. K. R. is simply a preliminary organization under the guidance and control of those who really have the knowledge in keeping for those who prove themselves worthy of so sacred a charge.

It was publicly announced by V. N. in the pamphlet to which reference has been made, also in his articles published in the Esoteric, that your humble servant has been found worthy of the confidence with which he had been entrusted. Not only did he declare this to be true, but he also stated that our teachings were of a nature fully approved by the G. N. K. R. as necessary to secure a trustworthy people. Thanks to God and the Holy Ones, we have interested a great number of young men, who have made attainments that have given them not only control over themselves but their sensibilities and mental capacity have been increased; all their inherent powers have been more fully awakened, enabling them to extend their every faculty far beyond the boundary line set as the limit of human possibility. These having so far conquered the three evils, Selfishness, Hate and Passion have also been accepted by the Great Masters.

Therefore as soon as the way opens for us to build the Laboratory and Work Shops; furnish them with all the needed facilities for experimenting, and with a scientific library, the students will receive instruction from "those who know," that will enable them to put into useful form all that has been promised the world. Should it be suggested to the materialistic, doubting mind that all there is to be acquired depends upon their own capacity and effort, we will say that even then we can demonstrate in one year, that in these young men under guidance of what we now possess there are powers and abilities greater than the world now dreams of.

These are not visions of a supernatural power or of gifts imparted to the chosen few. No; they are the result of the application of natural laws and forces, toward the increase of life in the body and the refining of its quality through re-generation, to that point where the normal faculties are increased and intensified until they transcend those of the ordinary man.

Tenth, "If there were and are now so many persons interested in this work why is it that a sufficient financial status has not been established, making it, in this respect, an assured success?"

There are two reasons in explanation of this point: first, the plan adopted by the Representative was too elaborate. People could not see any practical way of carrying it out, and there appeared to be unnecessary secrecy about the whole matter. Further, the scandal caused by divers acts of his, surrounded affairs with additional doubt. The other, and the main reason was this: the report given by the Representative, regarding the work done by the G. N. K. R. was exaggerated, yet this was done in so adroit a way that we could not well criticise, for it was so near the truth that it could not be called a lie, but much was accredited them that was not justified by the facts of the case: still this was not thought of sufficient importance to justify a decided opposition upon our part and it was allowed to pass with as little notice as possible.

However, no one can, for any length of time, deceive the practical student of Esotericism, and if they read a statement wherein something is hidden or withheld, they straightway look "between the lines" and arrive at the true inwardness of the words written. Frequently, owing to the gross deception of business and social environments, our good people are apt to feel even *more* falsity and deception than the case warrants.

Those who desire the confidence of our people, must speak and write that which is believed to be *absolutely true*, with an open heart, willing to have it fully known to all; with no reservation; seeking to conceal nothing, and always aiming to so present their thoughts as to cause neither doubt nor suspicion, and neither of these adjuncts will be suspected where the man talks from the honest prompting of the heart.

Eleventh, "If there appeared the slightest exaggeration on the part of the Representative, how did you know that *all* was not pretence?"

In two ways, first, the facts stated by him in regard to the new laws were known by me to be true from my own experience.

Second, men who had actually experimented and perfected valuable inventions, informed me that said facts *had been proven*.

Twelfth, "How do you know that there exist those wise and good men who hold this great knowledge for the world?"

Simply because I HAVE SEEN AND TALKED WITH THEM MANY TIMES.

This statement is made to answer the very reasonable inquiries that arise on account of what has taken place in the past.

When a person has reached a certain pinnacle of attainment in this life, he straightway begins to realize that he has power within himself to take and apply whatever knowledge he *needs*.

Those who have made these attainments in the past lived at a time when the conditions were such that the knowledge of *our* day was not required; but other things, not strictly essential to our development were *then* existent, therefore the sciences of our day was not inspired and known by them. *They were inspired*, which may be called an extension of that faculty of the mind known to us as recollection. Through this same faculty our people will receive any and all knowledge which they may need.

Do not misunderstand me here. We do not wish you to think that we reject, or that we will not have access to the knowledge referred to by the Representative of the G. N. K. R. All this shall be ours in *addition* to the intuitional gifts which are the natural outcome of esoteric culture. Neither would we imply that the Representative is hopelessly cut off, never to be re-instated, for if at any time he returns to his true mental and spiritual state and rises superior to the adverse influence of associate minds, and voluntarily comes back to us, then we shall receive him, but with the important reservation that hereafter we shall hold absolute control of the work with which we have been entrusted. Furthermore, we do not regret having received him as we did, for through him we have had verification of those laws which we were confident existed but concerning which he has furnished additional evidence; also these men have given us a plan of scientific research, which we have not in any way elaborated or had the time or opportunity to mature. A plan that will make the Esoteric College and Colony the centre and source of a new and higher order of civilization; not alone as to the *laws and methods* for a higher order of life,

but also as to instrumentalities and means for self support for themselves or the *entire nation* if necessary.

Thirteenth, "In what way did the Representative prove unfit or incapable of fulfilling the work he was intended to do?"

When this great knowledge came to him, lacking mental stamina, he, like many other good men became egotistical, almost forgetting that there were others possessing knowledge of as great importance. Separated from us and from whatever influence for good we might have had over him, surrounded by the multitude of psychic forces, he succumbed to their influence, which will either be a severe and useful lesson to him or prove his destruction, as far as this world is concerned.

Fourteenth, "Has he finished any of the inventions for the benefit of the Esoteric work?"

No, not even one. He went east for that purpose. While we were bearing the main part of his expenses, he made several inventions and assigned them to others, who comparatively speaking were at no expense whatever in bringing said inventions out, if we make a possible exception of slight patent fees. For this course of procedure we deemed it sufficient reason to ask for his removal.

Fifteenth, "Then you regard him as a dishonest, bad man?"

No we do not, for this reason: We know that his desire is to do right, but he is of a most sensitive nature, therefore subject to the adverse psychisms concentrated upon him as soon as he is alone.

It is customary among many of the mystic orders for the master to take psychic control of the neophyte so that they can the more readily communicate with each other at great distances. The neophyte is always sensitive to the mind that psychologized it, but he is also sensitive to the action of other minds, and frequently falls through the operation of this universal law. It is our inviolable rule never to take control of any mind, or in any way seek to influence a person in the least degree. We fully recognize the great importance of this force and feel that we have no right to use it in any way except to make ourselves understood in speaking or writing.

Sixteenth, "If the men who have this knowledge are Masters, why did they not foresee the result of appointing that man as the Representative?"

Perhaps they did and also that it was a trial necessary to the young man and useful to us.

We believe that we have here answered all reasonable questioning on the part of our people. We now would say that it is immaterial to us as to what others may do, our position is absolutely safe. Our forward course is to teach the application of proven laws and methods by which increased powers have been obtained by all who have studied these principles heretofore. All who have tested the methods taught by us in "Practical Instructions" and elsewhere, have had the experience promised them. Thus it has already been proven that the Esoteric teachings are practicable for all classes of minds: Materialist, Spiritualist, the church devotee or the mind that has no affiliation with either, but seeks for individual improvement.

If we are aided by wise and good men we cheerfully accept everything good regardless of its source, for all that is good is so because it is what

we need and is useful to us. Our position is such that we cannot need anything except that which will advance this work, for our entire life is given to it, and we have no other hopes or desires. Thus identified, nothing can affect us in any way without its directly affecting the work of which our life has become a part, so that nothing can be useful to us as *individuals*.

A Few Words to the Branches.

It is of much greater importance to belong to and be engaged in this work than many realize. A few of the reasons are as follows: first, it is in harmony with law that no person can receive inspiration for himself alone. That would be the cultivation of selfishness. In the operation of Divine law it is shown that any person with an earnest desire for knowledge for the enlightenment and elevation of humanity will receive it as soon and as rapidly as they are capable of using it in that direction. While they continue with an honest purpose to use that which they receive their capacity will be increased to absorb and impart still more, if circumstances require. As soon as any form of selfishness is manifest, either in the development of the Ego (I) or the mere love of *possessing* knowledge, or the desire for power, then the heavenly inspiration will cease, and in its place promptings from the dark regions will follow. Therefore all who seek these attainments should desire them for the use and benefit of those whom they are endeavoring to advance. Again, it is necessary to understand a thing in order to be able to use it to the best advantage. The Associations, or Branches will give these opportunities as nothing else is able to do.

The mental conditions necessary to be maintained are as follows: Abandon all idea of *personal* advancement, save in so far as it will increase your ability to be of greater use to others; hold to the principle of working for the good of *all*. Remember that your little branch is not a "mutual admiration society;" on the contrary, every person should stand as though alone being affected only by the inner guidance, it should be the place where each member seeks to impart to his co-workers and all with whom he comes in contact the best he has at his command for their mutual attainment.

Every person should be in search of such knowledge as will help him in aiding others. Then it matters not through whom the knowledge comes. If there are objectionable persons in the society, they are the ones whom you can help to the greatest advantage; at least you can get an experience in the peculiarities of the human mind that will aid you when you shall meet the same peculiarity in others. It matters not how much you know, it is yet possible for you to be taught by the most ignorant. Then if you are wise, in place of being annoyed and refusing to attend, because of certain uncongenial persons, you should accept it as an opportunity to use the knowledge you have, by correcting *without offending*, and at the same time you may learn from them.

A number of persons met together for a specific purpose, creates an atmosphere that will greatly aid you in developing thought. The criticism of other minds upon your expressed thoughts enables you to correct your own errors.

"The best method for making attainments" should be the principle topic for discussion at all meetings of branches, unless there have been

special lines of scientific study arranged for consideration; in which case let each meeting be controlled by the presiding officer in an orderly manner.

There are four things that should be constantly kept in view: Search for truth. Demonstration of the truth. Methods of using it to the best possible advantage. To know the extent of its usefulness.

Every Esoteric student knows that all natural law is God's law and is the result of an orderly, creative mind having a definite object in view. Therefore every law has one definite object, namely to make all men like Him, and to work in harmony with natural law is to strive continually for that end. We know that happiness and even health is dependent upon our being in harmony with the laws of our own nature, and as our nature exists by virtue of these laws it follows that in order to be happy and healthy we must work for the ultimatum of the Creator's design.

To live is to work, if not willingly, mother nature will force us to do the most disagreeable tasks; but if by exercise of the will we become co-workers with God then life will become a satisfaction and a pleasure, but work we *must*. So be wise and commence at once.

Be an angel of light to enlighten mankind, thus be at peace with yourself and all the world.

"May the peace of God that passeth all understanding, be amongst you and remain with you always."

Fraternally, H. E. BUTLER.

EDITORIAL.

BEFORE saying anything about the branch and nucleus work Prof. Butler waited long and patiently for some sign from the Teacher of the Nuclei. Letters have been repeatedly sent to the address which he has furnished us, but no answer has been forthcoming. Relations of a most affectionate character have heretofore existed between the teacher and the editor of the *ESOTERIC* and we cannot for a moment suppose that the former has forgotten his expressed attachment, or that he *intends* to strike a blow detrimental to the work in which he knows we have great interest; neither can we think that he would voluntarily withhold needed assistance.

Prof. Butler has given his *all* to this movement and it now becomes simply impossible for him to longer hold his peace in view of the fact that our readers look to him as their only *known* helper and adviser.

As hinted in the above article the inventions which were to aid in building the College are not yet available and no further delay in this direction can be allowed.

We are nonplussed at his (the teacher's) protracted silence and trust that an explanation may soon be found. Our loyalty and good will as well as Prof. Butler's, toward the teacher, remains as firm as ever but we feel that he is in some way unable, or has shown himself as not adapted for, the work which has been outlined for the branch members. There are a great number of faithful students all over the country waiting to be shown the path which they are to follow. *Some one must guide them*; if not the teacher whose suggestions and advice have thus far been strictly observed, then the order, in which he is a member in reputed good standing, should consider itself thoroughly responsible for the perfecting of the scheme of a code of occult instruction.

Action in this line has been delayed long enough and our people who have sought to benefit by the opportunities held out by the Representative of the G. N. K. R., *demand their right*; hence the above article.

"THE Zodiacal Constellations" is crowded out of this issue for lack of space.

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THE SIGNS OF THE TIMES.

"This is an evil generation: they seek a sign; and there shall no sign be given it but the sign of Jonas the prophet." — LUKE xi, 29.

"JONAS or Jonah represents the Jewish nation." (Swedenborg.)

The Jews are the type in all ages of those who crucify and put away the Christ, in other words they as a nation typify those who deny the spiritual, or real side of life, and believe only in what the eye can see and the ear hear.

"Judaism signifies self love," that principle in the unregenerate heart which considers personal interest first. It was Judah who bargained away Joseph, or the spiritual element. Judas has the same signification.

Those who are able to penetrate beneath the letter, or outward shell of truth (for the letter is but the raiment or covering, the body in which it must first be manifested) will read in the signs of the times significations of glorious promise.

The sun travelling in its mighty orbit, and carrying with it a majestic system of worlds, is the outward correspondence or symbol of that Great Centre of the universe whom we call God. "Its heat and light typify divine love and divine truth." (Swedenborg.)

The great luminary is now in the sign Aquarius. Just how many points or degrees it has attained in this sign science does not inform us. It does, however, claim that the sun is seventy-one and two-thirds years passing through one equinoctial point, and two-thousand one-hundred and some odd years in passing through a whole sign. Authorities agree that the sun entered the first point of the equinoctial in the sign of The Waterman, Aquarius, something over a century since.

This constellation is represented on the celestial charts by the figure of a man pouring out water from an urn. This, as all know, is one of the twelve signs of the zodiac, that great starry circle through which our earth passes every year.

From time immemorial these twelve emblems have been called *signs* which denote something that testifies, foreshows. When God placed the lights in the firmament he declared they should be for signs and for seasons, for days and years.

The world has seen in these words only their literal meanings, and so has merely associated these signs with the months of the year. "Day signifies what is perpetual and eternal. Seasons, imply states of the church." (Dict. Cor.)

Nothing exists in the natural world that is not the outward expression or shadow of something in the spiritual.

"The signs of the zodiac in their present form and order are of unquestioned authority, unknown origin, and unsearchable antiquity. That these emblems have any reference to the seasons is of comparatively late origin, and could not at any time have been sustained consistently with the climates of their well-known previous existence." (Mazzaroth.)

Scholars have been at fault in deciphering these heavenly hieroglyphics simply for the reason that they have given them only modern and material interpretations.

The Historical ages unlike the Mythological have utterly failed to comprehend the fact that these signs in the heavens contain the *earliest* revelation, a wisdom which was afterwards degraded to a natural science, and then profanely used on the plane of magic. Like dirt, which is simply matter out of place, the magic of the ancients was the perversion of truth.

These starry emblems give us the key to that divine law of correspondence which makes the natural world a mirror in which we see reflected the spiritual.

The signification of the emblem Aquarius is an out-pouring, a spiritual inundation. The principal star in this constellation is in the shoulder of the Waterman, and we are told that its Arabic name *Sa'ad Melik*, means *record of the out-pouring*.

The overflow of the Nile is said to have formerly occurred in this sign. This tradition coming from Egypt's priests, as it did, has to us a spiritual signification. We do not wonder that this river, whose course is north, should later have been regarded as sacred when the knowledge of correspondences had been lost, and Egypt held but the shell of its old truths.

The four most prominently defined constellations of the zodiac are Taurus the Bull which signifies Generation or the physical era; Aquarius or the quickening of spiritual life; Scorpio or *Regeneration*, the perfect equipoise of nature and spirit; "Leo Divine truth in power;" in other words the reign of the Lion of the tribe of Judah, the spiritual principle dominant. "Aldebaran, the great star in the eye of the Bull. Fomalhaut in the mouth of the Fish of Aquarius, the ruddy Antares in the Scorpion and Regulus the heart star of the Lion were in Asia called the four royal stars."

"The constellation of the Lion has been greatly reduced from its former noble proportions; but allow your survey to range over a much larger space and you will see a very fine Lion, his head lying on Cancer, his mane reaching to Leo Minor, his forepaws on the Hydra's head; his hinder paws extending to the Virgin and the brush of his tail well represented by Comer Berenices. That this was formerly the real extent of the constellation is shown by the fact that this last is still called by the Arabians the Lion's Tail; and there are vague traditions showing that Leo formerly extended to the constellation Gemini."

"Each of the twelve signs of the zodiac has conjoined with it on the

North or the South side of the zodiacal belt, three other conspicuous constellations called decans, which implies a part or piece. These can for the most part be distinguished by the fact that those belonging to any one particular sign come upon the meridian-line at the same time with the sign to which they belong." These by the ancients were called "faces." "Face denotes correspondence of the interiors with the Grand Man."

The decans belonging to Aquarius we shall note since they have to do peculiarly with our own time in their interior significance. The one south of the belt is Pisces Australis or the Southern Fish drinking in the stream from the Urn.

Fish, we are told is the symbol of multitude, and when we remember its power of propagation we see the force of this significance; into its more esoteric arcana we cannot here enter.

"The Southern Fish represents the church refreshed by the pouring forth of the Holy Spirit." (Mazzaroth.)

"South denotes light, illumination." "A Fish was the earliest of the Christian symbols, and also the most universal. Pisces, the sign of the Fishes was the era of our Lord's advent. The five Greek letters which stand for the word fish, form the anagram of the name Jesus Christ. The fish is found as an emblem of the Christian faith upon the sarcophagi of the early Christians." Fish has been the accepted symbol of the church in all ages, and was a constantly recurring hieroglyphic on the walls of the Catacombs; and also the most frequent figure of speech on our Lord's lips.

In an ancient Persian sphere the constellation of the Southern Fish is said to have been represented as a woman with a fish's head. "The church in the word is always spoken of as a woman." That receptive or intuitive attitude toward spiritual things which is distinctively feminine is an attribute of the true church in all ages.

We find the royal star Fomalhaut in the mouth of the Fish. "Mouth in a spiritual sense signifies preaching, discourse, doctrine." "From this star the lunar distance is computed in order to ascertain the longitude at sea." Here is a beautiful correspondence; for only through the truths of the word is man able to know anything of his position on the sea of life.

The myth belonging to this constellation embodies a profound truth which is readily discerned when we have grasped its real significance. It is the so-called fable of the transformation of Venus (the ancient ideal of all the graces) into the shape of a fish when she fled from the advances of the monster Typhon, the Serpent, or enemy. The church in all ages in its struggle with evil has transformed its earthly types of love and beauty into the heavenly.

The Northern decans of Aquarius are the Winged Horse Pegasus, and Cygnus, the Swan, or bird of passage. As we have previously said the significance of "North is obscurity in regard to truth," that portion of our heavens toward which the Dipper is ever pointing. "Horse denotes knowledges, and here exalted knowledges because winged.

The constellation Pegasus, we are told, is inverted, that is, the winged horse appears on his back, and partially hidden in the clouds. Cassiopeia, and other constellations also have the same distorted position. This, however, is entirely due to our own attitude in regard to them. While

our earth is ever changing its relation toward the constellations, the star-sphere remains ever the same; the most invariable thing in nature.

"The same cause which has shifted the position of the poles of the heavens, has tilted the ship Argo up by the stern, until she resembles rather one-half of a vessel which has been broken on a ridge of rocks than as she was formerly described; "the stern half of a vessel drawn poop foremost into harbor three thousand years ago."

The positions which the constellations assume towards us now is not that of past ages, and through this fact will the spiritual history of the earliest races eventually be read.

The attitude of Pegasus, as we see it to-day, is a heavenly reminder that from our point of view the higher or interior truths of the word are turned about and distorted. We can only see any object in nature from where we stand, and so it is with spiritual truths. We read into them our own materiality.

"Wings bear up, exalt. Cloud signifies an obscure light; also the divine presence. Pegasus denotes significatives derived from the ancient church." Here is foreshadowed in this decan a *revival* of the knowledge of correspondences which was possessed by the Ancient Church.

Even as the middle ages, through the cultivation of astrology, kept alive the knowledge of astronomy which had come down to them, so has astronomy in later times preserved to us the heavenly emblems, even while regarding them as "relics of barbarism and entirely unworthy modern civilization." In these starry hieroglyphics, however, the yet unborn generations will find the original revelation; a heavenly message which the attitude of mankind to-day toward spiritual things alone prevents them from receiving.

"Four remarkable stars form a square in this decan, called the square of Pegasus, and these constitute an arc of that great circle of the heavens from which the distances of all the heavenly bodies are measured." The wonderful import of the sign Aquarius is here signified. Taurus symbolizes Generation; Aquarius, spiritual baptism; Scorpio *Regeneration*, and Leo, the reign of the Lion of the tribe of Judah. These four eras of man's spiritual cycle constitute the great arc of his whole precessional circle. Four royal emblems they are indeed as the people of Asia well knew.

Pegasus (Horse of the Fountain) is the fabled steed which bore to every deed of prowess the heroes of antiquity, and so it will the true conquerors of our own age. Exalted knowledge, heaven inspired wisdom, which it is man's privilege to receive when he turns fully towards its true source, is the steed of all prowess, all victory. This the old myths, no less than the stars, are plainly telling.

A blow from the hoof of Pegasus will re-open to moderns the famed fountain of Mt. Helicon. "According to Hesiod, Pegasus received his name from being born near the source of the ocean." "Ocean and sea signify the collection and gathering together of knowledges and scientifics." These constitute the first draught from the fountain of Mt. Helicon which the world is to-day eagerly drinking.

The Natural world is ever the mirror of the Spiritual, and to-day electricity is the winged horse whose progress is meeting the protest natural to its sacrifice of *material life*. The great white light so high above the

heads of the people, but which for this very reason illuminates a much larger area, is another correspondence on the material plane, of the fuller effulgence of spirit into which the world has come.

Cygnus or the Swan, the last decan of the sign Aquarius is of even more profound import than the preceeding ones. The lesson of this symbol cannot in the world's present attitude be generally received. The whole Body-social must first have gotten into a more favorable and responsive position toward its *Great Central Sun*. Only its torrid or expansive portions (its *bulging centre*) is to-day receiving the full light upon the heavenly mysteries hidden from ages and from generations. The equator of the body is first to draw out of line, *forced* forward by the intensity of its internal fires. This spiritual law has its perfect material correspondence in the fact that it is to the tropics the intellectual world is now going for its light; and the heart of Africa and Egypt are giving up their long concealed treasures.

The Swan is represented on outspread wings flying down the Milky Way. The principal stars in this constellation are so arranged as to form a large and regular cross, which astronomers tell us is even finer, so far as size is concerned, than the famous Southern Cross. The Swan bears the symbol of expiation upon its body.

"Cross signifies temptations endured. To take up the cross is to fight against concupiscences." We have said that the swan is bearing the cross; so also is man. His fleshly form, even, is in the shape of a cross; and in coming into this human body (or outward manifestation of spirit) he assumes his cross, becomes a sharer in the consequences of the Fall. Those more natural desires which are his inheritance through the flesh are the nails and thongs which hold him; and by which he must make expiation for his descent from Adam. "They that are Christs have crucified the flesh with the affections and lusts thereof." (GAL. v, 24.)

Only as we reach the loftier altitudes of life, — that is, live out of the natural or material nature into the spiritual can the interior truths of the word be rightly apprehended. "He who draws wisdom from God is like a bird soaring aloft, enjoying a wide and extensive view, and directing its flight to whatever is required for its use."

The constellation Cygnus embraces a large opening in the Milky Way, that luminous circle which the ancients affirmed to have been the former path of the sun, and which we hope to treat in a future article. This opening is called the Northern coal sack; though it is not nearly so black, we are told, as the Southern coal sack, near the Southern Cross. We see that both of these are connected with a cross.

What is the spiritual significance of coal that so singular a name should have been given to these openings?

Swedenborg, our authority on this head, tells us that — "coal implies a burning; also the pride of proper intelligence." A burning zeal for intellectual light has certainly characterized our age. But a literal burning is precisely what did occur in Cygnus no longer since than 1876, when a great conflagration took place there. A star of remarkable brilliancy suddenly appeared which emitted a light similar to other stars, but which had besides another radiance, such as comes from intensely heated vapors. After a time it blazed out in a manner that attracted the attention of astronomers everywhere. This conflagration continued for a season, but

gradually grew dimmer and finally died out when the star also disappeared. Science has never been able to account for this strange occurrence.

We think the ancients knew that such conflagrations were periodic, and also the spiritual correspondence of the same. We claim that it was not by accident, at least, that the world's attention was drawn to this part of the heavens, where a wonderful lesson is being given.

The Hebrew name of the great star in the head of the cross signifies *judge*. This at least is typical of the critical spirit of our age which would prove and pass judgment even upon spiritual things from its own material stand-point. A remarkable double star in the body of Cygnus has a very eccentric motion which has a correspondence that we leave our readers to seek. The nearest fixed star in the Northern hemisphere is also found in the Swan.

The myths connected with this constellation all have to do with marvellous transformations which are prefigured throughout the sign Aquarius. The Swan's song has given this bird undying fame.

"Singing birds denote those who arrive at truths by a series of *proofs*. Those who receive it on authority imply the magpie-kind; while those who have no inclination for truth are signified by birds of night."

The symbolism of North is found in the ice-bound pole whither man is ever trying to penetrate from the fact that here is the true magnet; that great centre by which alone we retain our equilibrium as a body. "The Divine is in the midst like an axis." The Northern half of the zodiacal circle was called by the ancients the superior hemisphere, and the Southern half the inferior hemisphere; but this to them had a spiritual significance. The signs Cancer, Leo and Virgo are in the North, and Aquarius, Capricornus and Sagittarius in the South. "South implies light. The land of the south is the state and place where light is found."

The natural or external world could not continue but for its perfect correspondence with the unseen. When we read of floods and inundations in the South we see in these mundane disturbances the lack of harmony between the great spiritual influx of our time, and the materialism which it has to encounter. "If we go as far south as New Orleans we can in February, the month when the earth is in the sign Aquarius, see more first magnitude stars than can be observed at any other season in one quarter of the heavens." Only in this latitude does the keel of the Ship Argo lie along the horizon with the great star Canopus in the guiding oar. In the old charts this was given in the mast-head. Canopus, the Over-shadowing — All-covering Spirit.

The myth belonging to Aquarius is that of the beautiful Ganymedes, the traditional cup-bearer of the gods. (The *exalted* Waterman.) Those of our readers who regard the mingling of gods and mortals as *entirely* fabulous are referred to the sixth chapter of Genesis.

The Latin word Aqua signifies water, the symbol of washing, cleansing baptism. We have said that the sun is to-day in this emblem, the sign Pisces having been its previous location, for the great luminary moves through the zodiac in a direction the reverse of that which the earth is yearly taking.

Astronomy accounts for this fact in the following way. It affirms that the equinoctial points move backwards along the path of the ecliptic at the rate of one degree in seventy-one and two-thirds years, or one whole

sign in two thousand one hundred and forty years ; and that at this rate they will fall back through the entire twelve signs, returning again to where they were in the *beginning*.

The vernacular of the day is of earlier origin, and contains a greater wisdom than is at present appreciated, wise as we regard ourselves. We still speak, as did the ancients, of the sun rising and setting, even though material science long ago proclaimed this only an appearance. We also declare the Sun to be in a certain sign when we mean that the earth is there, while the great orb *appears* to be in exactly the opposite one. It is significant that we so constantly confound the relative position of the earth and sun, since they occupy exactly opposite places in the zodiac. A beautiful correspondence, however, is here found. As our great luminary is now in the sign Aquarius we learn that the true place of the earth, in its great spiritual cycle, must be the opposite sign, that of the Lion. For only by the Sun's position are we able to ascertain our own.

Astronomy tells us that our material luminary is sweeping onward with its retinue of worlds one-hundred and fifty million miles per year toward a point in the constellation Hercules. This is a decan of the sign Scorpio, a symbol of even more profound significance than the sun's present sign ; for it typifies *Regeneration* — that spiritual equator of the race where day breaks suddenly without any interval of twilight.

The kneeling Hercules has a significance so mystical in its import that we will not here attempt its elucidation ; but only refer our readers to those myths of this hero where is shadowed forth the *super* human nature that man will here take on. "Kneeling denotes the perfect conjunction of the natural and the spiritual. To bend the knee signifies love from which the carnal element is entirely eliminated." The Edenic state lost in the Fall is foreshadowed in this decan. In the sign Scorpio is the curse of the race of Adam lifted. Man's night is here ended and his true day breaks.

The other two decans of this sign are the Serpent, and Ophiuchus the Serpent-Holder, which tell their own story. Here we have tracked the enemy to his lair ; no longer is man his slave and victim.

Three quarters of the arc of the great circle are here spanned ; *Generation* was the first segment, *Spiritual baptism* the second. *Regeneration*, that crossing of the line where takes place the union of matter and spirit will be the third section or segment ; and lastly the reign of the Son of God, and Son of Man, which terms are synonymous, in the sign of the Lion. That little symbol of an Ω (eye) known as the sign of Leo unites the great circle.

Since the Sun left the sign Pisces, or the Fishes, and entered Aquarius, there has been an ever increasing activity in the religious life of the world. The church has risen up, as it were, and poured out of its store, while humanitarian effort in all directions has taken on an impetus never before known in the history of the world. Every degree that the sun attains (and each ushers in a new age) we are confident will be marked by a greater and still greater out-pouring or manifestation of spirit. This will find expression on the various planes of life, where man, the instrument or organ through which it must flow, is found. If on the lower and more material strata it will prove a disruptive force, tending to confusion and disturbance, as is already evidenced in our own day by the

presence of anarchy and misrule. On the higher, or more temperate planes of life this influx of the spirit will illuminate and uplift, for here the material and the spiritual will have a greater degree of conjunction. Thus, we believe, do the judgments of God take place.

We have dwelt at some length on the esoteric significance of the sign Aquarius. Now let us consider its more exoteric features as our planet passes through this part of the zodiac. It is at this period that Nature, in our North Temperate Zone, feels her first awakening thrill, that quickening into life which gradually enables her to throw off the lethargy induced by the long sleep of winter.

We remember hearing a good old deacon account for the change which the spring brings about, by the assertion that the earth is then approaching the sun. Is this literally true? Not at all, for the earth is really nearest the sun in December, Midwinter. The fact is that our planet now begins to gradually change its attitude toward the great luminary; the more temperate or responsive portion of our northern hemisphere is coming into a position where it can receive the sun's rays more directly.

But while it has been winter with us, summer has already come in the South: at the equator *only* is continual summer known.

We are told by science that as our planet moves through her orbit about the sun she describes an ellipse, and that her rate of motion is very unequal at different points of the way. For instance, as she approaches that curve which lies nearest the sun's focus her speed is greatly accelerated, and when she finally passes through this point which is her *perihelion*, she does so at a pace which is truly alarming, — that is, she rounds this sharp curve by a law contrary to all earthly dynamics. That she does not here run off her course is due to the fact that the sun is now pulling her inward with a power of magnetic attraction not exercised at any other point of her orbit; and this is the period we call *winter*. When the planet has rounded this more dangerous part of her way, and is gradually released from the grip of the great luminary she begins to lessen her speed, (but now she is approaching that farther focus of her ellipse about which science tells us nothing). When she reaches the opposite curve of her path, that remotest from the sun, she has attained a pace which is the exact contrast of her late headlong one; but now she is in the sign of the Lion, her *aphelion* or Midsummer. We find that "Midsummer and Noon signify wisdom in its most luminous state. Lion, the full state of the church which is one of light." "Night or winter implies spiritual obscurity, a state void of love and faith."

In the motion of our material planet around its great magnetic centre we find a perfect correspondence between the natural and the spiritual state of man. Into its more intricate unfoldings we will not here attempt to enter. We know that the sun's rays give out no heat until they mingle with our atmosphere, else the tops of mountains would be warmer than the valleys. The change in visible nature which the spring brings about is also owing to the receptive attitude which our portion of the globe is assuming towards the sun.

During the month of February in our climate Nature gives little outward expression to the mighty thrill which she now experiences; but could we penetrate beneath her exterior, we should find every nerve and artery quivering with sensation. The down-pouring rains are opening

up her long sealed reservoirs to the light and sunshine ; and she is moved to her very centre by the strange new life which is beginning to pulsate through her lately benumbed veins, while a spirit of expectancy seems brooding over her. What though her mood be variable, running the gamut of the whole scale from mild to wintry sharpness, no great work is ever accomplished without displacement of equilibrium. Whatever the exterior face that she presents to us, she is all the while marshalling her forces for a grand and mighty effort, the result of which is eventually to cover the hills and valleys with verdure, transforming the barren earth into bloom and beauty, and later to usher in the harvest.

This phenomena of outward nature in the sign Aquarius we find to fully correspond with life to-day when viewed from its spiritual side which is the real one, notwithstanding that the world of appearance at present fills our full vision. In the position of the sun are to be clearly seen the signs of the times no less than the seasons of the year.

The out-pouring and quickening of which the sign Aquarius is the type and symbol are already upon us, and their penetrating thrill is felt to the very heart of the *body-social*. Not alone are the latter temperate zones subjected to this gracious overflow, but its outer and arctic circles receive the benign influence as well, in their own measure. Its *equatorial* portion keeps it ever in motion insuring to all its parts the light in turn. (When the world shall have its schools of spiritual inductive philosophy it will have made a great stride toward the ultimate of wisdom.)

Whatever the seeming aspect of life at present a power has no less surely come into our midst which is doing its work quietly and beneath the surface, but which is destined ultimately to usher in that Golden Age which poets have sung and prophets have foretold.

Ours it is to feel the *first* pulsating throbs of the new life toward which the world is slowly turning, but which the coming generations will more and more fully receive. The *body-social* has safely passed its *perihelion*, that curve of its ellipse where with an alarming velocity it went down into its Night or Winter held by the grip of Infinity in the person of the very Godhead. Having emerged, however, into the fuller rays of its Great Focus or Centre, it must complete its circuit at an ever more and more orderly pace until its aphelion, or Midsummer is attained in the sign of The Lion.

ALICE K. HOPKINS.

In the above article (last paragraph, page 131) the author refers to the blazing out of a star in the constellation of Cygnus. It seems scarcely reasonable to us that such phenomena are explainable upon the hypothesis that a world is really destroyed — *burned up*. We believe that the "Star of Bethlehem," (periodically appearing in Cassiopeia at intervals of 315 years,) "the new star" in Cygnus as well as the many variable stars in the visible universe, are performing their orbital revolutions around some distant centre, controlled by law as undeviating as that operative in our own Solar System. The new star in Cygnus may have a period of one thousand years and only for an infinitesimal portion of that time be visible to the terrestrial observer. Because of the fact of the stars disappearance the conclusion should not be taken that it has ceased to exist ; we should think rather that it had receded into space on its return cycle and will again come to view centuries hence. That brilliant flash of light which spoke to us of a globe destroyed is doubtless a sun — immeasurably larger than ours — the centre and governing power of a great retinue of worlds, all guided by a mightier sun or system. — another universe among the innumerable systems within the Creator's domain. (Ed.)

IN THE MISTS.

BY BELLA FRENCH SWISHER.

PART FIRST. A METEMPSYCHOSIS.

CHAPTER VII.

Preparations.

DR. THORNTON called upon Mrs. Halliday late in the afternoon, or "evening" as southerners term the time between noon and dark. He had brought her the promised book as an excuse for the call, but his chief object in coming was to see Ruth and ascertain her state of mind. He had seen Mr. Halliday in company with Dr. Jenkins in the morning at an early hour, and he was fearful that the pair were brewing mischief, knowing as he did, that Mr. Halliday had the idea firmly fixed that the young wife was insane.

"How is this?" asked the good, old doctor when Ruth laid her cold hand in his. "Pulse fluttering, flesh cold and dry, eyes unnatural. You are ill, child. You must go to bed and take a stimulant."

But Ruth did not heed his advice, even if she heard it, which is doubtful. She grasped his hand with a sudden energy and cried:

"Dr. Thornton, you knew and loved my father; for his sake save his child!"

"Save you, dear? From what?"

"From a mad-house!"

"That is what I am trying to do."

"You do not understand. I am not insane! You know that I am not; but unless I am sooner saved, my husband will drag me to a mad-house in the morning."

"Impossible. You must have a hearing in court, first."

"It is to some private asylum that he intends taking me. Dr. Jenkins' nurse girl overheard him plotting with her master about sending me to a private asylum."

"Nothing but servant's gossip, my dear child."

"Indeed it is not. Robert came home before noon to tell me to be ready to go away with him in the morning; and he said that I am insane and that he fears for the safety of himself and Baby."

Ruth spoke very rapidly, her tearless, burning eyes fixed upon Dr. Thornton's face as if her only hope of life was in him.

"I feared something of this," said the old man more to himself than to her. "That was why I advised you as I did."

"Yes, and I felt better in mind after you were here, than I have done for months and I told Robert so. But he is bound to have me insane. He wants to rid himself of me and send the baby away. Then he can have full use of my money and dissipate as he pleases, with no one to call him to account."

Ruth spoke with great bitterness. Even very gentle people can be goaded into hatred by systematic persecution.

"Tut! tut! my dear," returned the doctor. "You must not think such things, much less say them. I find that your husband is unnecessarily alarmed for the safety of the child, but he shall not be allowed to deprive you of liberty if I can help it. He can not put you in a private

asylum unless he decoys you there or uses force. I don't think that he would dare attempt the latter course. You are ill. Go to bed. Refuse to arise in the morning — I much doubt that you will be able to do so, even if inclined that way. He can not drag you from the house against your will and he will have to postpone the trip. That will give me time to think of some way to save you, if he still keeps to his determination."

Ruth promised obedience and the doctor took his departure, telling her that he would call early in the morning.

He had left her a mild opiate, but she did not take it. She was horrified by the thought that she might fall into a dead sleep and be carried off without being able to make a protest. She went to bed, however, in obedience to his commands. She needed relaxation; and she felt sure that her thoughts would flow more freely, were she in a recumbent position. She had not yet abandoned all idea of an attempt to escape. She was not as sanguine of her power to postpone the evil hour, as was the doctor. She had read of women being chloroformed, and abducted while in an unconscious condition. How easily Robert might carry her off by like means; and once away from home, he had only to whisper in people's ears that she was insane, to secure their aid in depriving her of her liberty.

Her island home was almost a prison of itself, as far as escape from it was concerned — a broad, level stretch of land, covered beyond the city limits, by low shrubs in places, and elsewhere by high grass; without trees, except a few salt water cedars and tall oleander bushes, none of which could scarcely bear so dignified a name. To the north was the bay, embracing the harbor for vessels. A long railroad bridge connected the island to the mainland, but it was unavailable for teams or even foot passengers. The beach off the other portions of the island was washed by the waters of the great gulf. Mr. Halliday's place of business was on the strand near the shipping and also near the depot. She would see no chance of escape in that direction. Her gaze wandered listlessly out toward the gulf, in full view from her bed-room window, so nigh, that the sound of its moaning was never lost to her ears. She saw, not far from the shore, apparently at anchor, a fishing smack. A new idea came into her mind. Could she only reach it, she might hire its commander to take her somewhere beyond danger. Down by a bath-house, her own little boat was tied. When she was well and strong, she had often used it in pleasure rides, at times, when the sea was calm. She had walked on the beach, the evening previous, and had examined it, thinking that as soon as she should be sufficiently strong, she would again make use of it. Here, was a way of escape. Even if she failed to secure a passage to somewhere on the smack, her little boat could take her beyond the danger of a mad-house. True, the waves might overwhelm her, but even death, out there, was preferable to the fate that awaited her landward. Indeed, she did not fear the sea. Born and reared within sight and sound of its restless waters, she felt at home upon its bosom; and she could swim almost as well as a sailor.

Inspired by a new hope, she summoned Judy and confided her plans to the trusty negress.

"Miss Roof, we be jist in luck. Dat smack belongs to old Jeff, dough how he eber got it, de good Lor' only knows. He got rich 'mazin quick dis Jeff."

Ruth recalled her father's trusted serving man. He had always lived with the family since her earliest remembrance. He had shared with her the silent watches of her father's last sickness and he had seemed broken-hearted when his master died. But the day after the funeral, he gave up his place, saying that he could not bear to remain in the house "now dat massa was gone." Since then, he had seemed to be living at his ease, and to be flush with money; but as no roguery to gain it, had been charged upon him, people did not concern themselves about the matter. He was a kind-hearted mulatto man, who professed a great fondness for herself, and Ruth was not sorry that the smack belonged to him.

"The night bids fair to be very calm," said Ruth; "and by midnight the moon will rise. When the tide ebbs; we must be ready for a start—that is Baby and I must be. I will not ask you, Judy, to risk your life with me."

"Now, Miss Roof, I's done gone and made up my mind to see you on to dat smack, and dare's no use talkin.' You nebber could do nuffin wid out Judy. You isn't strong enough to git dare by yerself. Den de baby is to be fed, and de good Lor' only knows what else. We must take some ding too, for you and de baby to lib on, for a little while; dough Jeff can put into de shore now and den, and get a supply."

"You are very thoughtful, Judy. We must have one change of clothes, as well—our boat will not carry more. I leave the matter in your hands. I will rest here until you see the way clear. If Robert should chance to return he will be less suspicious, if he finds me in bed."

Her words were almost a prophecy for about ten o'clock, notwithstanding his declaration to the contrary, Mr. Halliday came home and announced his intention of spending the night there.

Both Ruth and Judy were in despair. How would it be possible for the young wife to quit her husband's side without awakening him? She clutched her hands in dumb agony, resolving that, in case her attempt to leave the house should be discovered, she would rush out and cast herself into the sea.

Unconsciously, Ruth groaned aloud in the misery of the moment.

"What ails Mrs. Halliday?" asked Robert of Judy, who was still in the room, attending to the baby.

"Good 'Lor Massa Robert she is most awful sick. She fell down in a dead faint, and I spects I hab to set up wid her dis hull blessed night."

"O, no. I will attend to her," he replied, thus dashing aside the hope that he would occupy another room. "I will call you, if she needs you."

"By the way," he continued, "I would like you, Judy, to make me a cup of strong coffee. I have a little writing to do, and I wish to keep awake until it is finished."

A flash of exultation shone for an instant in the servant's eyes. Within reach of her hands, were the three morphine powders, left for Ruth by the doctor, to be taken at stated intervals until sleep should come to relieve her. As already stated, the sufferer refused to be rendered unconscious, and the powders still remained where the doctor had left them. Judy knew what effect they would have, and an idea of how her mistress might escape came into her mind. If she could secure them without being noticed, she could put them into her master's coffee, and counteract the effect which he wished to be produced by it.

"Yes, Massa Robert," she replied, "soon as I put de baby in de crib. She's done gone to sleep."

She arose slowly from the low chair, swinging herself from side to side in imitation of the motion of the crib, crooning a soft lullaby as she moved toward the little ones' resting place. As she passed the table, she slipped the baby's long dress across the top, thereby brushing the powders to the floor. By a quick movement, she dropped the baby's blanket at the same instant, and while stooping to recover it, secured the powders, unnoticed by her master.

The coffee was soon brought and Mr. Halliday drank it without noticing the morphine which it contained, for Judy had put the three powders into it, feeling sure that one would do no good in sealing his senses in slumber.

"You can go to bed now. I will call you, if either the child or its mother needs you," said Mr. Halliday.

Judy retired to the nursery which was an adjoining room, leaving the door slightly ajar, so that she might hear the child's cry, or her master's call, as the case might be.

She had as yet made no preparations for the departure of her mistress, and she was very restless and uneasy.

Robert Halliday sat down to write. He had that day intercepted a letter, addressed to his wife and he had found it to be from her cousin Jack Carter. The writing, which he wished to do was a letter, replying to the one in his possession, and informing her cousin of the insanity of Ruth, and the necessity of placing her under restraint.

After penning a few lines, he found that his brain would not work. His ideas were in a muddle, and the letters ran together. He could not read what he was writing.

"I am more than usually tired to-night," he muttered. "I will rest for a few moments."

With that, he threw himself upon a lounge which was nigh where he had been sitting, and in less than half an hour, he was sound asleep.

CHAPTER VIII.

What the Sea Told.

RUTH lay, silent and motionless, until the waning moon arose and flooded the room with silvery light, almost eclipsing the rays of the lamp, burning on the little writing desk. As the baby now began to show signs of awakening suspense and fear became agony; and she sprang noiselessly from the bed and, lifting the child in her arms, glided into the nursery.

Knowing nothing of the drugged coffee, her heart almost stood still with terror at her own boldness. She expected that her husband would bound after her, and use his endeavors to prevent her escape, for he was generally a light sleeper, and the slightest sounds or movements often were sufficient to awaken him.

Judy was there, but she had evidently been out; for her breath came and went in short quick gasps, as happens after rapid walking.

"Don't tremble so, Miss Roof," she said in a low tone taking the baby from her mistress' arms and putting the nursing-bottle in its mouth.

"s done gub Massa Robert all dat hopium de doctor left you and I kon as how he sleeps for some time yet."

But Ruth's face did not relax. She dressed herself with feverish haste, and anon, casting quick glances about her, her eyes meanwhile glaring like those of some hunted animal.

Finally, all was ready for a start, and the poor girl-mother, accompanied by her one true friend, crept softly out of the house, making her way as rapidly as possible toward the beach.

The bath-house, under the shelter of which her boat had been kept, was soon reached; but she found to her surprise and bitter disappointment that the little craft — had disappeared.

"God help us, Judy!" she exclaimed in despair. "What can we do now? I am doomed!"

The poor negress was weighed down with bundles and she stood quite still for full a minute, with a woe-begone expression on her black face, not knowing which way to turn, or what to do.

"Alas!" said the dazed young mother, "nothing but death awaits me! Take the child and go back to the house. If Robert does not know that you aided my escape, he will not separate you from it. I leave my darling with you. O take good care of her, my true, kind friend!"

"Sho! don't talk so, Miss Roof. We finds some way out of dis."

Ruth cast her wistful gaze upon the little smack, resting so quietly upon the waters, and the thought came into her mind that, if all other chances of escape were cut off, she would attempt to reach it by swimming. Only the knowledge that she would have to leave her child prevented her from making the trial, at once.

"Dare comes some boat, Miss Roof!" said Judy, pointing down the island. "I 'spects somebody done borrowed your boat and dey be bringing it back."

She was correct in her surmise. Somebody had borrowed it, and the somebody was Jeff, the owner of the smack.

Never did the two lone creatures see a more welcome sight than in the opportune appearance of the old family servant.

"Somebody set my little boat adrift, or stole it," he said as he sprang ashore, "and I took Miss Roof's boat to see if I could find it. I didn't; and I will have to borrow hers to git to de smack, if I gits dare to-night."

He said this to Judy, never imagining that her companion was her mistress.

The negress explained matters in a low, quick tone to the man, who immediately announced his willingness to assist his old master's daughter to escape her persecutor.

In a very short space of time the little party put out from the shore and without accident, reached the smack.

Judy had purposely dropped the baby's cloak upon the beach, and when the four were safe on board the smack, she suggested that Ruth's little boat be overturned and set adrift.

"A good idea," replied the owner of it. "It will probably be cast ashore at some point on the island, and then I will be considered to be drowned and pursuit will not be made."

As the smack had carried two small boats, Jeff did as he was requested

in the matter, and the frail bark was soon tossed from them by the waves.

The next question was, how should he act in the matter of rescue.

"I would like to reach New Orleans," Ruth said. "My father's relatives reside there. Mr. Halliday does not know them—I doubt if he has heard their names. I would find friends among them, I imagine."

"Den Miss Roof," said Jeff, "as de wind is fair, we sails to de East till we overhauls a boat of some kind, goin' dare. Some kind of a boat leaves de island, nearly ebbery day."

Accordingly, he ran up his sails, and the land soon melted away in the distance.

The smack had a sort of a cabin below deck—a small room scarcely high enough to allow a grown person to stand upright. It contained, not only the two berths, but also the cooking apparatus and the stores belonging to the craft, as well as Jeff's and his companion's clothes. Into this Ruth was conducted, Jeff lamenting that he had nothing better to offer his "dear ole massa's chile."

The two women sat down, but neither of them tried to sleep, though both berths had been willingly given up to them, Jeff and his one hand occupying the deck. No light from without entered the apartment, excepting the little which came in through the doorway; but a dim, swinging lamp shed a ghostly glare upon its surrounding. As Ruth's eyes grew accustomed to the place, she began to note the different articles that it contained: A small furnace and some charcoal for cooking fish, making coffee, etc.; two or three camp-stools; a few tin pans, and cups; a sack of sea-biscuit; a cask of water and a few paper packages of whose contents she only guessed. Yes, there was one thing more, half hidden by a pile of dirty clothes, which occupied one corner of the apartment. It was a small Japanned box. Ruth caught her breath as her glance rested upon the lost article. Surely she had seen its counterpart on that day when her father bade her open the secret panel. Arising from her seat on the low berth, she tottered across the cabin to better inspect the box, feeling now quite sure that Jeff's fortune had been secured to him, at the loss to her of her father's secret gift. The lid proved to be unfastened. She lifted it and ascertained, by so doing, that the lock had been broken. The box itself contained nothing but some dirty collars.

"What for you looking dare, Miss Roof?" asked Judy.

"Hist!" commanded her mistress coming back. "I told you that the money which I had saved, had been stolen. Yonder is the box in which it was kept."

"De good Lor'! miss Roof. Dat is where Jeff got his chink, hey! Let me out, Miss Roof. I'll done strangle dat nigger, dis blessed minit, if I can get my hands on his rascally neck."

"Hush, Judy! Not a word! We are both at his mercy. He could pitch us overboard if he wished. We must not seem to know aught of the theft. He has spent the money and so we would gain nothing by confronting him with his crime. Quite likely, we would lose our lives by so doing. We have money enough to take us to New Orleans; and life, not money, is what we are battling for just now."

"I 'spects you be right, Miss Roof, but my fingers do itch to get hold of him. If it wasn't for dat udder nigger, I'd fro' Jeff overboard and sail dis yah smack myself. It done belongs to you, Miss Roof."

Ruth did not wonder very much at Jeff's having found out the secret hiding place of the box. He was with Mr. Grace a great deal during the latter's last sickness, and very often he tidied up the apartment. He had either thus noticed the loose panel, or the sick man, in some moment of delirium, had mentioned the hidden box. After all, the money was doing her more good in Jeff's possession than it would have done in her own. Without it, he would not have had the smack, and her attempted flight would have been a failure.

She mentioned the last fact to Judy, who in consequence of it, became a little more reconciled to the thought of letting Jeff go unpunished.

It was quite evident to Ruth that her father's serving man did not suspect her of having possessed any knowledge of the box or its contents, for he took no care to hide the article, even after day-light had appeared; and she soon came to the conclusion that he had discovered the hidden treasure by accident.

The boat was far away from the sight of land when the sun arose, and Ruth whose terror, during the night, had prevented her from seeking a moment's rest, began to feel the weight lifted from her. She ate her breakfast of broiled fish, hot coffee, and sea biscuit with a relish not realized before since the death of her mother. Judy had provided for the child's immediate needs by bringing a package of desiccated milk and one of sago, and a little sugar as well. Sago having been found to agree with the infant much better than cows' milk, its food had consisted principally of it — the sago being reduced by boiling in water to a liquid form and rendered palatable by the addition of a little milk and sugar.

While Judy was washing and dressing the baby, the mother took from her own neck the chain to which was attached the little golden key that her father had given her.

"This is all I have left," she said, "of yonder box and its contents. I will put it on Baby. It is a more becoming ornament for her than for me. If I should die before she grows up, tell her that I gave it to her."

As she spoke, she clasped the chain about the soft white throat of the infant, hiding the little key under its clothes.

Leaving the smack scudding before the wind, let the reader return to the island city and to the Halliday cottage.

Knowing nothing of the departure of her mistress, the cook, supposing the family to be sleeping unusually late, waited breakfast until after nine o'clock, on the following morning, before she began an investigation. She tapped lightly on the nursery door, but receiving no reply, she opened it gently and discovered that it was unoccupied. She then asked to be admitted to the family bed-room; but again she received no response. Scarcely daring to open the door of the latter apartment, without being bidden to do so, she returned to the kitchen and began another hour's waiting.

When the clock struck ten, the woman became so fidgety that she could endure to wait no longer. She accordingly sought the bed-room a second time and knocked loudly at the door. The blows had the effect of awakening Mr. Halliday, who yawned, raised himself to a sitting posture and gazed about in a dazed sort of a way.

The lamp was still burning in a sickly manner, being rendered entirely useless and scarcely noticeable by the bright rays of the sun. On the desk

was the unfinished letter just as he had left it. Everything was the same, excepting that the bed and crib were no longer occupied.

"Well, I declare," he muttered, "if I have not slept till all have gone to breakfast! I wonder what could have ailed me. I would not be surprised if we had missed that boat, and then I shall have that wife of mine to watch until I can secure passage for us on another. Confound the luck any way!"

As he spoke, he arose to his feet shook himself and pulled down the bottom of his pantaloons, which had crept up during his sleep till they were nearer to his knees than to his ankles. Then he bawled at the cook.

"There! There! Stop that infernal noise! I can hear you without your pounding the house down."

"Good Lor' Massa Robert, how amazin' hawd you all do sleep, anyhow!" she returned from without. "Breakfast has done been ready dese two hours and not a livin' soul to eat it."

"What's that you say?" he cried springing to the door and opening it in hot haste. "Where is your mistress?"

"Hint she in dah?" asked the woman, in surprise, peering under her master's arm.

"No. Nor the baby either! Where are they, and where is Judy?"

"Dats what I come to find out Massa Robert. I've done seen not a soul dis mawnin'. De breakfast is —"

"Devil take the breakfast!" he exclaimed, interrupting her. "You old jade, you have helped them to run away. Your mistress is crazy as a loon and you know it. Tell me where she has gone with my child, or I will strangle you!"

"Law, Massa Robert! How you do talk! I's done nutting with dem. I didn't know Missis was crazy or dat she wanted to run off. Please don't hurt a pooh ole woman like me! If any body had done helped dem to run off, it's dat Judy. She be a sly ole nigger — Judy be. I neber could get her to open her mouf about nutting. Please Massa, it isn't Chloe!"

The woman's surprise and terror were unfeigned. Mr. Halliday saw this and released his hold of her.

"Where were you last night?" he asked.

"I done staid de whole night wid my sick gal, Julie. She was amazin' bad and Missus tole me as how I could go soon as de supper was done eat. I spects I can't stay here longer den noon to-day, for she is wery wery bad."

"Confound your brat! Don't you dare stir out of this louse till I give you leave. If you had remained home last night, this perhaps would not have happened. Quite likely your crazy mistress has murdered the child. She has tried to murder it several times, and I saw that I would be obliged to put her in an asylum."

"Law, Massa Robert how you do talk! She did not seem to like the baby wery much at first; but I saw her yesterday, kissing and crying over it as if her heart would break."

"That was because she had determined that she would kill it, quite likely," asserted Mr. Halliday. "She was so wild last night, that I had made up my mind not to retire; but I felt very tired and lay down on the sofa to take a few moment's rest, and, as bad luck would have it, fell

asleep. Now, they are gone and goodness only knows where I shall find them."

"Maybe dey only done take a walk on de beach. Missus used to walk so much on de beach in de mornin'. Den when she was well, afore her ma died, she loved to go out in her little boat. Maybe dey went airly Judy goed along to row."

"Perhaps they have," said Mr. Halliday. "But I should not think it possible, for Mrs. Halliday knew that we were to leave on a trip early this morning."

"You doan say so! Well, if she was crazy-like she would not 'member, would she? I dah say she done forgot it, poor soul!"

Robert winced, but he did not appear in any other way to notice the remark.

"Chloe," he said presently, "while I take a cup of coffee, you run down to the bath-house and see if the boat is there. If it is not, we will know that they have gone out for a row. The morning is very bright and the sea calm. I would enjoy a boat-ride myself."

Knowing Ruth's love of the water, and how much at home she was upon it, his fears began to subside. She had probably gone early and had been enticed by the pleasantness of the morning, into taking a longer trip than intended.

Mr. Halliday made a hasty repast; but short as the time was that he was thus employed, Chloe returned before he had risen from the table. She entered the room, with scared eyes, holding the baby's wet, soiled cloak with nervous fingers.

"O, Massa Robert, de boat is done gone and dis yere lay on de beach. You doan suppose days all drowned, does ye?"

"O, no. The cloak was dropped, quite likely," he answered carelessly, deliberately stopping to pick his teeth with a quill, and straighten his pantaloons, before leaving the room.

"I will walk down the beach and inquire of any people, I chance to meet, if Mrs. Halliday has been seen by them. I dare say that she will return soon," he said, as he went out.

He felt quite sure now that his wife had gone for a little sail and that she would not be absent much longer. Still, he feared that she had guessed his intentions concerning her, and that she had taken this way to thwart him for the time being. Consequently his mind was not easy.

He walked along on the stiff sand in the bright sunshine, thinking not of his wife, but of another, whose black eyes had ensnared the small organ which he called his heart. How sharp, how bright, how queenly she was! How unlike the simple child whose money he had married. He almost longed for a storm that would send the great waves to overwhelm the young creature whom he had promised to love and cherish. If she had only left the child at home, he would have wished it with his whole soul. Its death would divide the property. But even that was preferable to the bondage of marriage to one woman when he adored another.

Thus his thoughts ran on as he looked up at the clear, blue sky, and then out upon the placid waters of the gulf.

What a perfect day it was! Not a cloud to be seen. Sky and sea alike presented an unruffled appearance. But the faint breeze coming landward was bringing tiny white waves, which burst into spray upon the

beach, each striking a little higher up, than did the ones preceeding it. It was the flow of the tide and it would bring her back — her whom he had begun to hate because she stood between him and happiness. The beautiful Alicia Morales loved him; but she was as proud as she was beautiful. She would never stain the noble name that she bore, by any act which the world would condemn. Only as a friend, in company with other friends, could he call upon her; and only at her public receptions. Yet she met him sometimes, by accident, or otherwise, when driving or walking upon the beach, and then her gaze rested on him in a manner which drove him nearly wild. O, why did he not know of the love before he bound himself by marriage to Ruth Grace? Why had she held herself aloof from him, while he was only a junior partner in the business of which he now had full control? Was he really more lovable since he had riches? He had married Ruth for the possession of her fortune; yet he was more than pained when he thought of Alicia's kindness to him as being induced by a like cause. But he could not, would not abandon the hope of some day calling Alicia his own. If his wife should return, and he feared very much that she would do so, he was more determined than ever that an asylum should hide her from his gaze; for he was beginning to hate her. She was a sickly, nervous little fool — she would perhaps pine herself to death if severed from her home and child — or it might be should she live, she would apply for a divorce, or commit some error which might enable him to do so. He could not and would not endure his bondage. In some way, he would be free. Such were his wild thoughts.

He walked a mile or two down the beach, then he turned and retraced his steps. Passing his own house he kept on in an opposite direction, toward the east end of the island. He reasoned that the breeze being from the west, the women had quite likely put up their sail and the boat had drifted away before the wind; and of course they must return from that direction.

But he had not gone far, when he saw two men, out in a boat, trying to grip with a hook, some dark floating object. He stopped in his walk and watched their endeavors with more than passing curiosity. They secured it after a time, and then they made for the shore with their prize, which proved to be a capsized boat. Mr. Halliday recognized it when they brought it to land; it was the "Ruth Grace" his wife's little craft.

"For Heaven Sake!" he exclaimed. "Where are they? My wife and child and a servant went out in that boat!"

The men shook their heads. It was capsized when they saw it first. They had put out from the shore to secure it, but they had seen no living soul near it.

Robert Halliday drew a deep breath. Had his terrible wish had a fulfillment? He felt a guilty pleasure in the thought. But he must not be too sanguine. His wife was a good swimmer. There was a chance, if weakness had not overcome her, of her having been rescued; or she might have swam ashore.

He was in a fever of excitement, agony and suspense all day. People imagined he was mourning for his wife and child, and that he refused to be comforted. But the truth was, he cared for neither. He could not forgive the child for being the issue of a hated marriage — a marriage, the weight of whose bonds, he had not realized until they were fastened upon him.

"You see" he said to Dr. Thornton when the two men met late that day, "that I was right about Mrs. Halliday's mind being diseased. Only a mad woman would have gone away as she did, taking her child with her."

"She was mad with fear of being shut up in an asylum, but in no other way," returned the physician in cold tones. "I conversed with her last evening and she was as rational as you or I. Poor little girl! I trust that she has been saved. But if she is lost, take the pleasing assurance to your heart that her death lies at your door, and that at the day of Judgment she will be required at your hands."

With that, the doctor walked away, without waiting to hear the other's reply.

"Poor little girl!" he repeated to himself. "If you had only trusted to me I would have saved you. You, treacherous old gulf," he continued, as his glance wandered out to the waters which a rising wind was tossing into waves that came land-ward and broke upon the beach with a sullen roar, "what have you done with my sweet young patient and her dear baby?"

But the sea answered back in dreary moans; and through that night many a pitying soul asked a like question; the reply was ever the same.

(To be continued.)

VEGETARIANISM.

BY THEODORE WRIGHT.

(Read before the South Australian Esoteric Branch.)

WHAT we need above all things to understand and thus allow to control us, is the fundamental truth that everything in the universe without any exception operates in its own way most effectually by means of inviolable and perfectly adjusted laws. Everything in the universe has its own place which nothing beside can so well fill, and everything has its perfect use at the same time which nothing beside can happily substitute. Evil has been tersely, if not accurately, defined as "matter out of place," and place is as much related in its way to time as locality; that is to say anything transpiring out of its correct position in time must work disturbance and trouble, just as anything working outside of its own special limitation as to space will do.

It must be possible then on this firm basis to show by means of facts that the human system when perfect is adapted to some one perfect and particular diet. It by no means follows that every person can at the present time or at any time, be a law unto himself in this matter; nor yet does it necessarily follow that every one should at once conform to the same rigid and absolutely correct dietary system, for there are wheels within wheels in every complicated machine, and there are laws within laws in control of the many details to which the human system is subject.

Among these subsidiary laws having to do with human life and character, we notice first of all that man has a more or less pliable constitution that can be greatly moulded and swayed, and that even to perversion of the grossest character, by circumstances; and that these circumstances are of such a nature in themselves that man moulds and fashions them to

such an extent as very greatly to altar and even pervert his innate nature and tenderness thereby. Man becomes then an erratic and mischievous law to himself. This brings into view the feature of all most important to man relative to his aspirations. "As a man thinketh in his heart," Solomon says, "so is he." This is a proven truth. There is every reason to believe that the whole of man's emotions and thoughts are formative and we may say creative, with reference to his structure; for so we become co-workers with God. So then if the heart be fixed on a certainty as being the highest goal to which we should aspire, everything that will help in the slightest degree to promote or hasten that end should be laid hold of in order for its full realization.

Now it can be reasonably shown that there is an immediate connection between the food we regularly eat and our general tone tendency and bias. Animal food at its best can only impart the elements and belongings thereto that it contains. Animal life, animal strength, animal tendencies generally, is imparted by animal food, and that is all that man can possibly derive from it for there is nothing more in it; and the potent occult laws that obtain, and with which we cannot claim to be either thoroughly conversant or familiar, can only be such again as we know belongs to the animals themselves. These occult animal qualities cannot possibly inhere in vegetable food; and unless those occult animal qualities are in themselves a desideratum, then this argument may in itself furnish the most powerful reason why we should avoid a flesh diet, more especially if it can be shown that all the nutrition and strength our systems needed is just as well supplied by a vegetarian regimen. Our ignorance of occult laws, we should remember, never renders them for one moment inoperative. They may introduce a higher and more potent class of facts into the subject at issue with which the physical laws of chemistry are not acquainted; but if this be true those occult laws of animal food are debarred from acting and so cannot work the same result if we use only food taken from the vegetable kingdom. It will probably strike the thoughtful and intuitive mind that it is in this very occult direction especially that the most powerful reasons exist against the employment of an animal diet to build up the imperfectly understood human system.

Can it be so! Is Nature filled
 With paradoxes so obscure,
 That only those Divinely willed
 May truth and wisdom well secure?
 Be calm my soul! The truth is so;
 Attend the Master's voice and know.

Why is it so? Why am I thus
 Put constantly upon my guard,
 To ward off wrongs and every curse
 Which makes my life severely hard?
 It is that you may fight and win
 A conscious *victory* o'er sin.

Then can I not the ¹¹god achieve
 By heeding him my Lord and King
 In whom I heartily believe
 And in whose praises loud I sing?
 Undoubtedly; but don't you see
 You will then *from* all evil flee?

How may I win the fight you show?
 How is it possible for me?
 Discard the flesh and you will know
 How easy 'tis from sin to flee.
 But while you pander to its life
 You never can *win* in the strife.

The flesh will always say 'tis hard
 To walk the way the spirit leads.
 Why 'tis the flesh that does retard
 Advancement as it intercedes.
 It never cares to face its doom
 It tries to always flee the tomb.

Relative to this matter in an indirect way it will be well to pause and consider for a while the distinction that has been for some reason made by common consent between clean and unclean animals. As a general rule we all know the former are herbivorous, and the latter carnivorous. No doubt reason and common sense have had all to do with creating and establishing this distinction. Even the omnivorous section of the animal kingdom range in fact under the unclean heading; but it is in the matter of omnivorous feeders for all that, that we see man has mostly broken the rule of limiting his dietary of flesh to clean beasts. What suggests itself then as a justifiable reason for this distinction between clean and unclean animals? To get at this we need to bear well in mind that it is from a vegetable source all nourishment is primarily derived by all animals whether directly or indirectly. While we eat the flesh of herbivorous animals only, we simply take and content ourselves with our nutriment at second-hand instead of first; were we to eat the flesh of carnivorous or omnivorous animals we should then have it at third hand. This as a fact is at least a powerfully suggestive one. It is evidently better as custom admits that we take our nourishment at second-hand than third-hand. That is a very pointed and cogent argument. Very well: let the full weight of the argument therein contained be logically pressed to its finality and we are bound to add to it as follows:—Then it must be *best* to take it at first-hand, and not at second. The argument fully stated is, as it is *better* to take our food at *second-hand* than at *third*, it is obviously *best* to take it rather at *first-hand* than *second*. It may be within the range of possibility to sustain human life by eating the flesh of the carnivora, and no doubt in some way it is, but we understand that it is better to leave the carnivora severely alone as food and confine ourselves strictly to the herbivora, therefore we choose the better. But supposing it to be best after all to avoid a flesh diet altogether, we ought, everyone of us that possesses manliness, to have the moral courage and strength of will sufficient to make it an easy matter to leave the *better* alone and simply and contentedly use the *best*. On occult lines then, and also on the suggestion made by the distinction between clean and unclean animals, we find our minds impressed already with the especial and marked value of vegetarian principles.

Just here it will be advisable to weigh in passing a reason that is commonly advanced in favor of eating a diet of flesh. Some physicians, and fortunately for truth but few, say that animal food is easier of digestion than vegetable because it has already passed through the process of

digestion. Analytical and experimental chemistry in its painstaking and laborious details, does not support this. Carefully prepared tables giving the approximate amount of nutriment contained in animal and vegetable foods respectively gives the latter the most decided advantage over the former, and also in the matter of digestion shows clearly that a vegetable diet is, on the whole, actually easier of being dealt with by our digestive organs than an animal one. Why should it not be so? Chemistry shows that most of the self-same elements of nutrition are formed in animal and vegetable foods alike, that is to say in the very same form and condition and no other, and why should not the same things in the vegetable food yield to the human digestive process as readily as when it happens to be in the animal? How is the very same element easier of digestion in the one case than in the other? "Oh!" says the objector, "because it has passed through the digestive process once already?" Indeed! What a revelation! The man who discovered it ought to be rewarded; shall I specify and say he ought to be knighted; or is he already benighted? Let us see. Were those elements of nutrition as they are formed in vegetable food never digested before they lodged there? If the truth were known it would be at once clear and certain that they had been digested before not once nor twice but times innumerable; for even the vegetable must digest ere it appropriates and uses. All the processes of Nature for the transference and appropriation of nutriment from animal to vegetable and from vegetable to animal, equally involves digestion and assimilation. Yes: and what is more, and at the same time quite destructive to the plausible but sophistical argument we are now considering, after plant or animal has digested and appropriated the nutriment essential to its growth and sustenance, that nutriment at once commences to harden back again into fibre requiring to pass through the selfsame process of digestion before it can pass into human structure. For man to be in any appreciable degree benefitted then by the process of digestion that took place in the animal's interior he should be able to make use of that masticated and digested provender while in its chyle forms, and before it had been again hardened and so converted into fibre. We fail to see then that any argument worthy of a moment's thought or consideration can be honestly deduced from the point in question.

But here comes another sturdy champion for a meat diet with a plausible and sophistical idea that is consuming him. He fancies he has something exceptionally good because the herbivorous animal needs to consume an inestimable amount of food day by day to derive the nutriment he requires from such diet, whereas man by consuming the flesh of such animals obtains the nutriment not only in a more palatable, but also in a more concentrated form. Now is this fact or fiction? That the nourishment man requires is found in any desirable quantity or quality in the food of herbivorous animals may in the first place be questioned; that it is to be found in the flesh of such animals that are so fed in any satisfactory quantity or quality is equally open to question. The food that is specially man's own proper kind, the herbivorous animals, are not in a general way either disposed to, or at all capable, of getting and eating; this, as you will know, refers mainly to fruit and grains. How this erratic idea can help then to any practical solution of the difficulty under consideration is hard to discover. That it would take a very large

amount of hay or green food of any kind to furnish the nutriment required for man's support may be conceded without hesitancy; but it does not follow that the flesh of animals consuming such food would furnish, as is assumed, any more concentrated nutriment. As matter of fact and experience, moreover, it is clearly not so. The countries where tribes of the human family are necessarily restricted, by existing circumstances at any rate, to a flesh diet, history furnishes as fact that they regularly consume something like twelve pounds of flesh per diem, whereas where hard-working men are fed strictly on a vegetarian diet of plain bread and fruit, something less than two pounds of the same proves to be ample. But here again an essential idea, in the confusion of handling the subject hastily is allowed to become clouded and obscured. Nutriment derived by animals from the food they consume is itself in a measure consumed by themselves, and so exhausted in their own systems and by their own activity. They eat for the purpose of nourishing and sustaining their own fragile systems under the waste that goes on therein continually; making all due allowance for this essential fact then, and coupling it with the other already noticed that the food they consume in such quantities for their own sustenance is not in the first place particularly rich in the elements needed for human nutriment, it becomes almost an impossibility to see the point of the particular argument urged in favor of a meat diet, for the process of thought to which we have submitted it has already whittled it so very fine a point that it demands a powerful microscope to detect it, and probably that point could dwindle away even finer.

After all, however, these arguments are only third or fourth rate at best, that is when in view of the real issue in question. The argument that all Esoterics rely upon for vegetarianism is a special one or it is nothing. Not what in a general way furnishes the elements necessary to nourish the external coating or body of man, which is not his real entity, but that which contributes in the most marked degree to furnish nutriment or growth to the interior qualities which designate man a superior being, is the point upon which we are required to focus attention. Man's animal nature is a fact, but whether it is in itself a desirable or alterable one is deserving of our profoundest consideration. On the understanding held by all the Leaders of Esoteric thought that man's animal nature is only at best a temporary thing, a something to be superseded by means of man's own co-operation and consent so soon as he can be got to concentrate his desire, will and attention upon it, the question of the highest moment to man is — What will tend most readily to bring about this desirable and pre-meditated change? That diet is a matter of great concern relative thereto, the researches of all chemical and medical science, even in their present imperfect stage, abundantly proves. We have already affirmed that man is so placed that he can greatly mould and fashion his environments so as to tone, modify and alter his innate nature and tendencies. We have further affirmed that the heart of man requires to be fixed upon his highest aspirations so that the issues of his life practically may furnish all possible aid in that direction. The practical question, therefore, that must govern us in the choice of proper diet is: What will most certainly contribute to our advancement towards the goal of our aspirations? If the whole of our ambition is centred in animalism and sensualism it is very certain that we need do nothing more to pro-

mote or stimulate that, save to indulge our appetites in any way that whim or fancy may dictate. To do so we only need to take cognizance of the physiological fact that among the most powerful, prompt and effective stimulants to the grosser animal and sensual nature are found classed by all qualified scientists and physiologists: tobacco, alcohol, and animal food. Between the employment of these things and the most degraded sensualism, history past and present everywhere establishes beyond doubt or question, the most direct connection. So then if sensualism be our highest aspiration we cannot realize it by any means to greater purpose than by indulging in these very things. Such cannot, however, be the highest aspiration of an Esoteric philosopher. His animal nature may be, and probably is, a very important item of his present imperfect history; but he has turned his back upon that, and starts from it, therefore, only as a point of departure. To practically make it, to all intents and purposes, a real point of departure those things which all have seen are inseparably linked with animality and sensualism can only therefore be relinquished once and forever.

[To be continued.]

A SERMON IN RHYME.

If you have a friend worth loving,
 Love him. Yes and let him know
 That you love him, ere life's evening
 Tinge his brow with sunset glow.
 Why should good words ne'er be said
 Of a friend till he is dead?

If you hear a song that thrills you,
 Sung by any child of song,
 Praise it. Do not let the singer
 Wait deserved praises long.
 Why should one who thrills your heart
 Lack the joy you may impart?

If you hear a prayer that moves you,
 By its humble, pleading tone,
 Join it. Do not let the seeker
 Bow before his God alone.
 Why should not your brother share
 The strength of "two or three" in prayer?

If you see the hot tears falling
 From a brother's weeping eyes,
 Share them, and by kindly sharing
 Own your kinship with the skies.
 Why should any one be glad
 When a brother's heart is sad?

If a silvery laugh goes rippling
 Through the sunshine on his face
 Share it. 'Tis the wise man's saying —
 For both grief and joy a place.
 There's health and goodness in the mirth
 In which an honest laugh has birth.

If your work is made more easy
 By a friendly, helping hand,
 Say so. Speak out brave and truly,
 Ere the darkness veil the land.
 Should a brother workman dear
 Falter for a word of cheer?

Scatter thus your seeds of kindness,
 All enriching as you go:
 Leave them. Trust the Harvest Giver,
 He will make each seed to grow.
 So, until its happy end,
 Your life shall never lack a friend.

REV. D. W. HOYT in the *Watchman*.

ACTION.

EVERY act in earth-life has its effect and this effect is permanent. As we build or fail to build, so will the structure, complete or imperfect, remain. Indifference is an impossibility. We constantly act. We are continually leaving behind us evil effects or good. Death is the only rest; the grave the only cessation of this activity. We are impressed by these influences to-day, those to-morrow, and all lead to actions, each with its effect which remains and aids in the formation of character. It is a law of life.

Every act has its positive and its negative effect. It brings us nearer or leaves us farther from the Ideal we seek to attain. We may fancy ourselves between two cities. The one we strive to reach, for it holds what we esteem best and purest. The other in our sober moments of reflection, we determine to shun, for in it we discover what manhood would escape. Now our every act must lead us nearer to one of the cities, for the mind knows no such thing as rest, indifference. Each act may make it easier for us to reach the place sought, and more difficult to reach the place not desired.

There is, then, no action which does not leave us in a better or worse condition. Every act whether of forethought or of impulse, whether prompted by wisdom or by ignorance, by virtue or vice, still leaves its enduring mark, its unending effect upon the character of the man. All stand between two possible results, a good or a bad character. The influence leading to each, like invisible threads, teach us each day, prompting acts that bear permanent, eternal effects.

Nature illustrates this principle. The tree is constantly forming new fibres. It is ever building; pushing out new branches and foliage. Any pause in the process of growth can never be overcome. Though the tree grow for years and never undergo another check, yet it will never be the tree it might have been. A loss sustained can never be recalled. Or, if in some unusually favorable season the tree had spread added foliage, the addition is permanent; the tree is henceforth farther advanced.

So the mind reaching upward under favorable conditions, attains heights from which it never recedes. It will ever remain higher for having seen the broader view. Even though it fall, the higher vision yet remains.

Thus any loss from neglect or ignorance leaves the mind less advanced;

leaves it forever behind its possibilities. We realize fully the great truth that actions bring permanent effects. There is no remedy for the past. What has been done is forever done.

Men, in the hurry of life, meet good and evil everywhere, like light and shadow; one the eternal complement of the other. Between these they must choose. By a peculiar contradiction, the human mind is attracted by pleasures, doubtful in their tendency, pleasures indicating absence of virtue. While all will declare light the symbol of virtue, and darkness the symbol of vice, yet virtue is not sought as is its symbol light. Men desire virtue, but ruled by prejudice and vice, children of ignorance, they mistake the shadow for the reality; the past for the whole. Their inner perception is not so acute as their external view. It is the province of mind to overcome this immortality by unfolding the possibilities within it. Whatever the station occupied, there is ever the indication of a higher plane, a nobler ideal. The rays from a brighter sun ever penetrate our lives; we are never without the promptings to higher possibilities. These we should follow. These directings of reason, guided by humility and earnest desire to *know Truth*, are the good angels that point to a broader life; a stronger, nobler character. They are the reachings out of the divine in man toward better things.

There is yet another element in the production of action *i. e.*, will-power. Reason, from the circumstances of life, may point out the direction action should take, but *Will* must enforce. Without will-power, knowledge is but the prophet to point to unattainable beauties of character. Here we meet the struggle of mind and matter; spirit and animal. Where will is firm the animal nature is overcome; where will is weak the animal, the selfish, triumphs. No matter what the knowledge, unless will-power be present, action cannot be intelligently determined. Without will, man is but a rudderless vessel, borne here and there by the winds and currents of influence that beat upon him. He is then no more than the animals swayed by instinct. But man *is* more than this.

Individuality, the soul in man, may check native tendency. Mind may, by continued effort, overcome instinct. Power is given us to choose. Though untaught in the highest truths; though surrounded by inexplicable mysteries which perplex and bewilder us, we may always choose between the influences which seek to determine action. We may ever strive toward the best. Success is not all. We may rest on the consolation which comes from consciousness of continuous earnest effort to find and do right.

Failure to adjust conviction to action, loses much of its sharpness when the consciousness of earnest effort remains. To follow our brightest light is the first duty. To neglect the heaven given power of control, is to leave the conduct of life to the influences that meet us. It is to follow the inclinations of the desires and sentiments, unguided by reason and will.

Many, in the antagonism of life, after pausing, momentarily in doubt as to where action shall be directed, despair and no longer seek to check the flow of tendency. The gratification of present desire affords pleasure, and untaught in the higher, nobler paths where reason and will direct, they set aside effort and pass their days in some by-way of their possibility, never having attained the full development of their powers. Many thus falter. They close the mind to investigation and the extension of

their horizon ceases, never again to broaden in that direction; never again to reach out to where the best human ideals may be realized. They adjust themselves to this lesser circle of thought and action, and soon having drained it of its possible pleasures, they become stagnant of mind, and the gratification of directing and acquiring, are no more theirs.

Will should ever push on to new fields. The human mind is formed for conquest. Its aspiration is to reach out for the new and unknown. It seeks more knowledge, more power. The millionaire desires new millions; the man of knowledge deeper penetration into mysteries. The disciplinarian striving to put under the self; to realize the higher command of his powers and faculties, desires surer control. The mind must continually press forward to new victories if it would fulfill its mission. New hopes, new aspirations are ever just beyond us. Mountains rise above us, and when we stand on their heights, still higher ones are disclosed. Life is in conquering. It is an unceasing progress. We live in the battle of the hour. To pause at the foot-hills is to close the broader view; the higher level of thought and association. To limit our horizon, to cease to act, is to forego wisdom and progression in the world of knowledge and progress.

The actions of life are permanent in their effects. To advance, to pursue the better impulses are divine; to pause is death. To determine our horizon is to dethrone reason and will from their highest office, that of grasping higher truths and realizing them; making them standards of action.

From such action is formed a character best fitted to appreciate the workings of good and evil, and to carry out the higher evolutions of mankind.

R. WAITE JOSLYN.

BIBLE REVIEWS.

Number Seven.

MOSES doubtless had full faith in this traditional history but there is ground for speculation as to the manner in which it came to him. It might have come from the records of the Egyptians, or even from manuscripts brought out of Chaldea by Abraham, the father of his posterity, but more probably it was given him by direct revelation. There are further circumstantial evidences in the following, to the effect that none, but the one line, lived to such a good old age.

Verse 3rd: "And the Lord said, my spirit shall not always strive with man, for he also is flesh: yet his days shall be a hundred and twenty years." This we think clearly implies that, then as now when men disobey the guiding voice of the Spirit, that it withdraws its restraining efforts, leaving man to pursue his own course and follow the impulse of his own desires, but always gives him to feel and know, if he will heed the voice that speaks in the soul, the result of his wrong doing, as in this case.

The daughters of "vagabonds" abandoned to live in the passions like the people of to-day, to marry the sons of God would lead them into the same poison-cursed state; the result of which would be the lessening of their years from seven hundred, eight hundred, and nine hundred and sixty nine years to one hundred and twenty. This was a very

great fall ; some even now reach that age, but if we return to the habits of "the sons of God" we may return to their condition of life also.

Verse 4th : "There were giants in the earth in those days ; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

Here Moses tells us that there *were* giants in the land, but does not tell us from what posterity they came ; simply that they were. The statement however, appears reasonable from the fact that Cain (the only living son of Adam) went into a land already named "The land of Vagabonds," and there getting a wife and raising children. No reference is made regarding Cain's children being giants ; on the contrary, the inference seems to be that they were of an entirely different people. Yet for the benefit of those who believe this whole account to be a symbolical record and not a history, I would say : if this account is true then it sets forth the fact (and it does this viewed from any stand-point) that the first man brought forth by the earth's evolution would develop great physical strength ; would be first, physical giants and as they grew in refinement they would lose the physical power and gain in mental.

The statement here that the children born to the "sons of God" from the "daughters of men," daughters of these giants, became mighty men. We have often observed that a mixture of races gives great power in every direction, this appears to be the idea set forth here. The expression in the last two lines, "mighty men which were of old, men of renown," seems to be an abbreviation of the thought that it was from these that came the men of renown that we have read of in old times for at the time of this writing by Moses it was already of ancient times to him, and notwithstanding that, their renown was still well known, as the fable of Hercules and many of the ancient characters whose names were carried down through astrological history, for later on, and even in the time of Moses, astrology was the principal science and was made the leading method used by the magi in the study and practice of their art.

Verse 5th : "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." They were wholly given up to follow their sensual desires and therefore the purpose for which they were made was not being carried out, hence the words of verse 6th : "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

"And it repented the Lord," that is, He changed His course with them or removed His purpose from them.

As the heart has always been used as a symbol of the love nature or function the reference made to it here shows that God loves all His creatures but it changed His love from them as to the individual. This purpose could not be altered, however, as to the ultimate for which they were made but to let them remain in the environments in which they then were, would tend to defeat the ultimate purpose. In other words they were not developing in the right direction ; therefore God changed the ordinary method, and as all such revelations come to man's understanding, and that understanding is from past experience, therefore when this revelation came to Noah it was formulated according to the language understood by him and his people, hence the following :

Verse 7th: "And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and creeping thing, and the fowl of the air; for it repenteth me that I have made them," thus changing all their conditions.

Verse 8th: "But Noah found grace in the eyes of the Lord."

Verse 9th: "These are the generations of Noah: Noah was a just man and upright in his generations, and Noah walked with God;" that was why he found favor with God; for God, like the wise farmer selected, the best seed with which to re-people the earth.

Verse 10th: "And Noah begat three sons, Shem, Ham and Japheth."

Verse 11th: "The earth also was corrupt before God; and the earth was filled with violence." Yes the ground, even, becomes corrupted by the mental states of man upon it, to that extent that sensitives feel the impure conditions and it oppresses them: the vegetable kingdom absorbs it and renders it incapable to nourish the body properly; through the undue waste of the life generated by the people, destructive insects and worms are brought forth that destroys the most delicate fruits, thus there was good reason for the above words and also for the following verse.

Verse 13th: "And God said unto Noah, the end of all flesh is come before me; for the earth is full of violence through them; and behold I will destroy them from the earth."

The words "the end of all flesh," is usually supposed to mean the end of all flesh on *all the earth*, but the addition of the last three words would be necessary to decidedly imply that, but if God had been talking about a certain district or continent that was previously understood, the above words would be proper and correct; and this view of the matter is far more reasonable than that the whole planet was submerged at that time.

Laying aside the reasonableness of this matter and turning our attention to the multifarious evidences in the history of Egypt, India and China and the many early histories, we can with a great deal of intelligent emphasis say that IT WAS NOT.

These histories are too voluminous to attempt to give them here, for they would take volumes. Much speculative theory has been advanced in regard to this event. Some have thought it relates to the period of the sinking of ancient Atlantis, but owing to the many evidences that Atlantis was the birthplace of astronomy, and many other sciences, it would be more reasonable to suppose that it related to a still more remote period, already dim with age, in the time of Moses. We have evidences that the Egyptians had quite accurate histories of Atlantis to which they once looked as to the central sun and source of all their light and knowledge.

Vulcan has long been at work on this planet and every foot of earth has many times been heaved above the surface of the sea; and as many times submerged beneath its billows; we may look in vain among the relics of antiquity for the evidences of that particular period or spot, and the old adage will be emphasized "as well look for a needle in the hay mow."

As to what natural phenomenon this account refers, there are no records to show. Whether it was as stated all produced by rain, or whether there

was, in connection therewith, a temporary sinking and rising again of a very large tract of land, is now wholly speculation, and even the account itself is uncertain. Whether it is *intended* for a history or an astrological symbology in the mind of many students is a question; yet we see no reason to doubt its being a history, although greatly abbreviated; so much so that only the main facts are recorded, or in other words, only such facts as directly related to the evidences of the government of the spirit being supreme as the causes of all great changes in the estate of man.

The balance of this chapter and of the seventh and eighth is made up of the accounts of the above event.

Chapter IX, verse 1st: "And God blessed Noah and his sons, and said unto them, be fruitful, and multiply and replenish the earth." Here is an exact repetition of the words of God to Adam, Gen. i, 28: which is evidence that if these words, "multiply and REPLENISH the earth," that if the meaning was to fill again the earth that had been depopulated in the case of Noah it was also thus in the case of Adam.

Verse 2nd: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fish of the sea; into your hand are they delivered."

These words indicate that up to this time the beasts, birds, etc., were not afraid of man, nor man of them, and the fact that Noah could collect a pair of every kind into the ark also indicated the same, and up to this point we have no account of man eating flesh. The cause of this dread of man on the part of the living creatures of earth is foreseen by Noah and stated in

Verse 3rd: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." The result of man's killing and eating would naturally create a fear of man, and that peculiar something which we call instinct in the animal world would immediately cause all the beasts to recognize man as an enemy to them, and cause that general "fear of you, and the dread of you." We are convinced that even now if man should enter into covenant with the spirit of all life to henceforth be at peace with them; and should cease to kill or eat anything that had been killed, that the instinct of beasts and birds would recognize that covenant and cease to fear man.

We are prepared to say that no one will be able to ENTIRELY conquer fear as long as they eat meat, neither can any man know that *perfect* peace referred to by the angels when Jesus was born when they sang the song "Peace on earth and good will toward man," until they make that covenant of peace with the God of creation. The vegetable and animal world is governed entirely by the planetary spirit or as it was called by the ancients "anima mundi."

It has been recognized by all the ancient sages that the spirit of intelligence was in the creative word, which went forth from God in the creative work when earth began; and that spirit of intelligence governs all life. In man it is called intuition, because it is united with reason; but in animal life it causes them to act as if they reasoned wholly from the reasoning mind that governs the evolutionary work of creation in the world.

All life is under its control up to the point of independent reasoning

in man, which enables him to do according to his own will, and thereby he is constituted a God, the son of God; having derived from the cosmic All, a focal centre of mind-power from which he can act, that gives him power to "sin," to transgress the law of the All-mind, but as his mind-power is only a germ from the All, it is subject to the greater. Therefore when man transgresses the universal law, it throws him into inharmony with all else in nature. Because of his weakness in comparison to the All-Mind he must necessarily suffer the result of that act; this fact was symbolically stated to Adam when reason led him to transgress.

In the above verse we are told that God gave to Noah every living thing as meat, and there would be fear on their part, and as man's body is a part of all animal life, he, too, must be affected by it, then at this point is the beginning of the slavery of fear: and here must be the ending of it.

The accounts up to this, indicate to me that there was "a Golden Age" where man had risen to great height by obedience to the inner consciousness of the object and purpose of life, but had not developed independent reasoning ability sufficient to be to him a sure guide as an independent actor. When the word went forth from supreme wisdom to "make man in our image and after our likeness," then was ripe the thought creative factors of the mind of God (the movements of the planets and of the solar bodies) to place man in a condition of experimentation upon the RESULT of broken and observed law; this experimentation being the only method in heaven or on earth whereby KNOWLEDGE is gained.

Reason in order to be correct as to results, must have knowledge as a starting point from which to reason. Facts must be the guide of reason, and therefore the knowledge of facts could only be obtained by experiment. The only incentive to do, or not do, was pain and pleasure, the fear of one and the love of the other was the cause of constant effort, and continuous experiment through which brain organs and mind powers were rapidly developed in the race. This in its ultimatum must be an individualization of man with the knowledge and capacity to be the controlling centre of earth's creative energies, thus justifying the words of the apostle where he said we were to be "heirs of God" and possessors of the dominion as stated in Gen. i, 26.

Thus through the creative mind, it appears that man was led inheriting all forms and conditions of life until manly form and function was obtained, but the individualization had not begun in him, as he had always been subject to the All-Mind that formed the world, in that he was in harmony with the God of creation, but was acted upon as an instrument. This was a happy, peaceful state of innocence; it was the highest apex upon which nature could place him and now he must become the actor. Through experience, governed by the scourge of pain and bribed by pleasure, he must descend from that Edenic state into all the states which would serve to contribute to his development into an intelligent actor.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, — It shall be done!"

ESOTERIC DEVELOPMENT.

To My Fellow Travellers Not Yet Beyond the VEIL :

WE have received numerous inquiries from Branch members concerning an "Educational Alliance" of which M. L. Severy (formerly connected with this magazine as Editor,) and another gentleman of this city, are trustees.

Hearing that a circular had been issued, exhaustively advertising the plan, and being apprised that this circular, (together with letters, etc.,) had been mailed our branches, we wrote one of our societies and the return mail brought us the following note from the President :

"C. H. MACKAY, _____ Sept. 2, 1890.

Dear Friend and Brother : — I have just received your letter and hasten to reply. I gladly enclose the note and circular from the "_____ Educational Alliance."

I know nothing about it except from the enclosed, but I should judge from the note, that they are trying to build themselves up at the expense of our Esoteric Society and Nucleus Work. I can say for myself, and I think I can speak for our Branch also, that we continue steadfast in favor of original plans and truly hope that nothing will delay the good work.

Fraternally Yours. _____"

Following is a copy of the letter which accompanied the circular :

Dear Friend : — The 'Nucleus Work' as originally outlined, having been withdrawn, your attention, if you still are desirous of availing yourself of its promised advantages, is respectfully called to the enclosed circular. As will be seen by a perusal thereof, a similar work, much enlarged and expanded has been embodied as a part of the work of the _____ Educational Alliance.

If interested we should be pleased to enroll you as a member and outline your work in the department you may choose."

An esteemed correspondent and Branch member, residing in a distant western state writes, in reference to the above :

Friend Mackay : — To-day I received a letter and circular from the "_____ Educational Alliance" (Melvin L. Severy, Trustee) inviting me to join it; saying that the Nucleus Work is suspended in the Esoteric Society, or worts to that effect. I wish to do nothing except what is perfectly honorable and so I write to you for advice. . . . The registration fee is three dollars. Is it merely a money-making affair or really a good work? Have we any need to join it? . . . Is Mr. Severy all right or is he working in an underhand way? Yours, etc. _____"

Now it is not our purpose to oppose, in any way, the progress of the "Alliance" above mentioned. We simply propose to keep straight on in the paths originally chosen until we can be shown a better method. But the idea of developing the Esoteric man through the intellect is diametrically opposed to our methods, and our people want none of it. Men of intellectual attainment can be found in every hamlet, but the man who is *morally* invincible, is practically unknown in this age. The Christ in man will never develop through the intellect. According to true Esoteric methods the real growth of mind and soul, invariably follow the obedience of the Law; but if you desire scientific notoriety; if you wish to

store the brain with mathematical, chemical, geological or any other manner of scientific lore, your studies can commence at once by sending your money to the address given in the above-named circular. "Think of mastering the contents of a thousand books a year!" exclaims this circular on page three.

There is a specie now existing in the human family, which *lives* through the intellect. Take from this poor child of the Night, his playthings; his facts obtained from books, and his cold mathematical computations and experimentations, and he becomes a truly pitiable object. But while he can go on in his project of "mastering the contents of a thousand books a year," he possesses a state of semi-contentment and satisfaction which fills, in his life, the place of the heaven of which the observer of the Esoteric Way is conscious.

This specie of man is so distinct from the true Esoteric that the same sphere of existence cannot contain both. They cannot even use a common language, when intercommunication is sought, and misunderstandings between the two classes are constantly arising.

Therefore, it is apparent that the same methods of development cannot be applied to these two classes whose requirements are so at variance.

The one seeks to develop the intellect, the other *the soul*. The former is in search of the seeming, the latter lays hold of the *Real*. The former reasons thus: "I will store my brain with all the book-knowledge obtainable, I will possess the accumulated wisdom of this age and of past ages; through my search for knowledge I will be given new brain organs and ultimately by this same method of intellect-culture I will be in position to receive illumination, and thus come to a realization of the inner life."

Opposed to this idea the Esoteric student seeks the "Kingdom of Heaven" *first*. He *knows* that all other things will then be added unto him, when once he has become conscious of the powers within.

THE ESOTERIC, since its foundation, has been voicing the regeneration theory and we know that upon the proper consideration of this matter, and through the consistent following of this, our basic principle, the Inner — the Real will come to conscious existence.

Then there will be no need of the information which *books* can impart. *All Knowledge* will come to him who is no longer kept upon the plane of sensation by his lower nature, or who is not barred out of the Divine Relationship through hindrances of Reason — *Intellectuality*.

Whoever shall succeed in finding *Purity*, — Virtue, — in a word *Christ*, has no more battles to fight and no further cause for anxious thought. He has attained Heaven while yet in the body and bids defiance to every earthly limitation. Has he need of Mathematics, Geology, or Chemistry?

There are minds, however, the possessors of which can know of these higher possibilities only through contact with, and exercise of, the intellect. To such, this "Educational Alliance" will prove of advantage (if its ideas are carried out) in the same manner that they would receive advantage by systematic study, though pursued *alone*, with the exception, in favor of the "Alliance" of concerted effort and contact with other minds, and this may be for good or evil, — quite often the latter.

Last October the undersigned issued and sent out to the Esoteric people a circular letter in which a plan for branch organization was suggested.

As far as connection or influence of leaders or workers in the Esoteric

movement is concerned, the idea was original with the writer, but straight-way the great scheme became patent to others, it was caught up as if their legitimate property and in the presence of those whom we acknowledged our superiors, yea *teachers*, we modestly (I had nearly said *idiotically*) surrendered the guidance of the branch system into *foreign* hands. I say foreign, because I now see that they had no idea of the needs of our people and were strangers to Esotericism; whether *beyond* or *behind* this movement it matters not, the fact remains that the system outlined is not the best means for the development of Esoteric qualities, and that is the aim and object of the magazine, the Branch system and the College and Colony in prospect.

We warn our friends against the acceptance of a system which may prove a hindrance. Almost a year ago we told you what to do, and the few who heeded our suggestions have made satisfactory advance.

We asked you as branches to "place yourselves in position to improve all opportunities for doing good, alike to the world and yourselves. . . . Above all things *expect no reward*, except that peace and satisfaction which must follow all endeavors to do right. *Learn to create a heaven from each passing hour.*" In fine it was all embraced within this terse sentence which has been the watchword of the Esoteric philosophy since it first came to public notice, namely: "FOLLOW YOUR HIGHEST GUIDANCE."

The simple fact that we aim to aid you for the sake of *doing good unselfishly*, brings to our bidding and yours, powers and influences the value of which you cannot realize.

The schemes in the past for aiding humanity have been characterized too prominently either by struggle for personal elevation, or ambitious desire for money. We do not know that either of these evils hang above the Esoteric idea as now represented. If these narrow principles formerly handicapped us, we trust that they have now wholly disappeared, and if they are detected in the "Educational Alliance" they will not be so potent of evil, for in the worship of Intellectuality they cannot be so fraught with harm as they prove in connection with the development of the *finer* powers.

Now may heaven speed the work of Education and may the projectors of the movement be fortunate in selection of material, but we deplore the attempt to give our people a *stone* when already we were supplied with *Manna of Life*.

As to the statement that the Nucleus Work had been "withdrawn;" as well state that *sunlight* had been denied us.

A person who has arrived at a certain stage of development will receive that which he is *fitted* to receive, and no power in the universe can withhold it.

The G. N. K. R. represents a *principle*; not a man nor, essentially, a body of men. Regardless of condition or association, but strictly as you *merit* and *need* illumination, and have shown the inclination to obtain it, it will come; just as surely and impartially as sunlight floods and illuminates the child of nature, and casts a gloom around him who hides beneath the structures of man.

Remember this, and the way will open plainer than ever before. To those of our people who feel a discontent at Esoteric methods we make

no effort to hold you. Test the divers routes submitted, if you wish, but return at last to the straight and sure path whose first steps have been designated.

Prof. Butler has told you (see his article in September ESOTERIC) that we have access to all the knowledges outlined in Preliminary Circular No. 1. and elsewhere, unlimited as they may seem. These benefits will fall to those who faithfully follow the primal Esoteric instructions, but as well ignore the successive steps in ascending a long staircase, as to slight the *beginnings* of occult study.

"I WILL BE WHAT I WILL TO BE," in its mystic, though simple significance is an unerring guide to the WAY, THE TRUTH, AND THE LIFE. Right observance of this idea will lead to the crucifixion of every useless habit. *And the crucifixion of everything useless must take place in each individual before great occult attainment can be known.*

"Seek ye first the Kingdom of Heaven," is synonymous with the above motto, for the Kingdom of Heaven is the sure inheritance of all who live up to the highest ideal of which the mind, in the present, is capable of realizing. The ideal of to-day, if faithfully followed, will give place to a higher standard for to-morrow's guidance, and by easy, almost inappreciable degrees, the development goes on until the *rebirth*, — *the Resurrection of the dormant being within.*

In the name of Him whose simple words and living example are infallibly sure in their efficacy to guide you, not only to the possession of every occult gift and power, but also to peace — *Heaven*; in His name, I ask, what more is required that your development may go on?

We have succeeded in organizing branches in every quarter of the United States and in several foreign countries. The purpose of these societies is to open up the esoteric nature and bring it to full consciousness. This result cannot be gained through the *intellect*. The development of the reasoning powers should be carried along, side by side with the more important study of the soul, but it must ever be of minor consideration, and can assist in hastening the ultimate but little better than wise and systematic exercise of the biceps muscles.

In other words, exercise of the brain and other *physical* organs should not be neglected, for their correspondence is found in the higher attributes of man, and the more perfectly their offices are performed, the more harmonious will they become with the Man Imperishable, and if harmony exists between the Lower and the Higher, the progress of both will go on uninterruptedly.

There is a great work to be performed in the branches. Through them will be laid the foundation for all future progression of members. The sooner the *branch work* is finished, the sooner the *greater* work will commence, but you cannot become a successful nucleus worker until the *Adam* is subservient to the *Christ*, neither can you be "called" to the Higher work by men or *through* men.

Some of our members have withdrawn from the branch work and entered (?) the Nucleus field," "per order" of would-be-teachers who were formerly connected with THE ESOTERIC. We predict the utter failure of all who follow this *human* leadership, and we fully believe that they will soon return to the simple but sure Esoteric method.

Will our members take renewed interest in a work which is wholly for

their own welfare? The long winter evenings are at hand, the season of all the year, most favorable for the hastening of our ends. Improve this period by using every means to strengthen your local branch and render its sessions interesting and fruitful of good.

As suggested months ago, prepare papers on the different subjects bearing upon occultism, and have them read and discussed at your meetings.

Right here we would say, that the branches which have observed this idea have produced some of the finest essays upon the subjects named heretofore, which we have ever read, and we desire that every branch would follow this course and send us sufficient material for an ESOTERIC Supplement each month.

In elaboration of this idea it would be well to appoint a capable person as Editor of your branch literature, with the power to change or improve the articles furnished according to his best judgment. Supposing the subject to be written upon is "Esotericism," and five members prepare as many essays, then, after they have been severally read before the branch, it shall be the duty of the Literary Editor to cull the best thought from each and embrace within one article, not to exceed in length two pages of THE ESOTERIC. Then this condensed essay will be signed "Esoteric Branch No. ———" with the writer's names attached, if agreeable to them, and sent to this office for approval and publication.

We would also like a summary of the "*Experiences in Development*" of the members of branches. If this plan can be fully carried out, the assistance rendered by such interchange of thought will be simply inestimable.

By "*Experiences in Development*" we mean an epitomized account of your daily trials and temptations, simple and unimportant as they may appear. If you are excited to anger, make a note of it in the evening, and record the circumstances which led to it, your spiritual, mental, and physical condition preceding and following it, and other incidents in connection therewith; if, voluntarily or involuntarily, you have injured the reputation of another in business or social connection, by word or action, make a clear explanation of all, in your report, and state what steps, if any, you have taken toward reparation.

One of the hardest things to bring about in this work, is harmony in domestic life. No sooner do we commence this labor within, than all the powers of the lower regions seem concentrated around the family circle to irritate, annoy and make us swerve from our purpose. The explanation of this is found in the fact that there is constant warfare and antagonism between the old and the new. No sooner have you taken this decided stand to regenerate, — reorganize, than unconsciously there springs up all around you an opposition which but few can overcome without exercise of the greatest wisdom and patience.

The person who seeks to exemplify the Pure, the Good, in his daily life, immediately becomes a standing rebuke to those who are content to remain in the unprogressive state. Seek not to change them, by words and argument, but wait until they are cognizant of your worth through observance of your correct *example*; then they will seek the method which you have employed. In the written self-examination, pay full attention to every point in this connection.

These comprise a few of the thousand and one incidents which may be employed in your written "Experiences in Development." We trust that the idea may be grasped at once, and carried out to the minutest detail.

We can say little, it is true, to really benefit you at present. You have a work to perform which cannot be done by *proxy*. You must *subjugate the lower personal self* by constant watchfulness of the smaller (?) details of your daily lives; you must silence desire which the grosser portion of your being constantly craves; you must make the most of every incident which appeals to the Higher Self. For example, admire a beautiful sunset with all the satisfaction and appreciation of which your nature is capable. Absorb the beauties of landscapes; the wonders of the heavens; the loveliness and grandeur of lake, mountain, or ocean; the brilliancy and harmony of interblending tints of the rainbow, in fact bring yourself *en rapport* with nature, at every opportunity.

Remember always that every incident in your life may be made useful to you in your journey towards the Light. Make everything subsidiary to your resolve to become master and controller of every attribute upon your beings' lower plane.

Seek honorable, and high positions in social and business circles, but always consider these, simple side issues to the *real* work at hand.

But it is useless to particularize in this connection. No general rule can be given which all can follow. Each person has his own individual experience as a basis upon which he may raise himself to the Light—become RESURRECTED—or ignore the opportunity and sink away into ages of unconsciousness again. Upon the faithfulness and wisdom with which we live this experience, depends our advancement toward the Higher.

To the person who queries: "How can I obtain these great benefits? I have no adviser, no guide, I am utterly devoid of assistance?" I reply by asking: "Have you not *experience* upon which to walk into the Higher relationship? *No one has more.*"

Our endeavor is to aid you *without money and without price*. No movement of this character can succeed if it is identified with a desire for gain. We would that every vestige were removed which suggests money, but unless we have a slight financial security we shall be unable to circulate the organ of this movement, or carry on the work otherwise.

The assessment of twenty-five cents per month upon our branch members was not an *Esoteric* idea by any means, and there will be no further exhibition of such principles, we trust. When assistance is needed in this direction we hope to bridge the dilemma by purely voluntary offerings thus making our labors as acceptable to the beggar as the millionaire. When we must cease our efforts for lack of money, then God grant, that our work is accomplished.

To those who may read this, and who may not be connected with the branch work we would cordially invite you to send us your name, age, etc., and we will record you at once, and give you your appropriate number.

Let it be fully understood that every word of this article is prompted by a sincere desire to aid the *Esoteric reader and student*. We shall voluntarily bring it to the notice of *no one else*, but we

believe the branch members are entitled to this prompt suggestion in a matter of so much moment to them.

The work of collecting the world's knowledges, the system of pursuing one definite line of study, or research, etc., are by no means "with-drawn;" neither have they been surrendered by the Esoteric leaders. Every plan will be carried out as heretofore promised, but the labor of CLASSIFYING, REMODELLING, REGENERATING YOURSELF, must be considered the REAL issue, while the less important plan is being perfected. "COLLECTING DATA," IS ONLY ANOTHER NAME FOR RECONSTRUCTION, SYSTEMIZATION, REGENERATION, OF THE MICROCOSM.

May all "intellect" organizations meet with the full success due such enterprises. If the MOTIVE is truly unselfish they cannot fail to prove of use to people whose development, in this particular field, is of paramount importance.

Faternally, Your Co-worker,

CHAS. H. MACKAY.

POSTSCRIPT.

It is highly important that the branches have some definite subject upon which to concentrate the attention at each session. The subject selected should always have relation to the general work before us. In this connection we would urge a more thorough understanding of the science of Solar Biology. Those of our friends who have taken up this study are very enthusiastic in its praise. A president of one of our branches writes us regarding this matter: "We are still on Solar Biology as a study at our regular meetings. I did not think that the members would be so deeply interested in it. The last meeting was the fourth on this subject and after the exercises were over, I proposed that a change of subject be considered, but all were desirous for the continuation of Solar Biology for some time yet. Those who have never tried the adoption of special subjects for branch or society meetings, will be most agreeably surprised at the rapidity with which knowledge is obtained and the mind expanded, when all the members unite their thought on one subject. We have already discovered and expounded several points on Solar Biology not embraced in the book."

A subject should be selected at each meeting to be discussed at the following meeting, thus giving time for that meditation which will so surely tend to bring out the very best thought within your Branch. "The Best Method for Making Attainments," as suggested by Prof. Butler (September ESOTERIC,) is a question which should be considered at every meeting, and under this head should come "Experiences in Development." We sincerely hope that each Branch, of which we have record, may see the full importance of this idea, and will send several "experiences" from as many members, each month.

We would like the privilege of inclosing these experiences to members of other branches, and to the many poor struggling souls, just coming into the Light, and who would receive inestimable benefit by thus coming in almost direct contact with a fellow being, just a little in advance. We do not ask that these papers be signed and we do not propose to give them out again to branches in that section of the country whence they came.

You who are surrounded by congenial minds, enjoying the constant privilege of interchange of thought, remember that away off in lonely, secluded spots of earth, there are many men and women who are denied these great blessings and who hunger and thirst for that proof of a *kindred spirit* which an "experience letter" would give. C. H. M.

THE ZODIACAL CONSTELLATIONS.

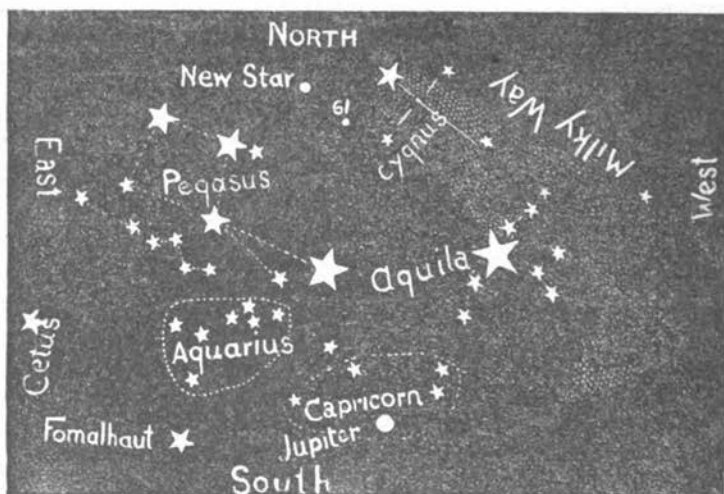
No. 5.

Aquarius, (♒) and Capricorn, (♑).

THE diagram presented herewith will be found particularly interesting if studied closely. All the stars composing the two zodiacal constellations represented in the drawing, are of second magnitude and less, therefore these groups are not so easily located as those shown in previous papers. We have accordingly shown many of the surrounding groups that the student may the more readily locate Aquarius and Capricorn.

During September and October these constellations will occupy the southern portions of the heavens in the hours preceding midnight.

In a previous article (August ESOTERIC) we sought to explain certain interesting points concerning Cygnus, the Swan.



This group of stars is well shown in the diagram. The place of the new star previously described, as also that of 61 Cygni (the nearest star to earth visible in our latitude) is here found.

The planet Jupiter is now one of the most prominent objects in the heavens. This brilliant body will greatly assist the observer in locating the constellation of Capricorn. Between Jupiter and Aquila may be seen two small stars, the one nearest the zenith being a double. These two stars when once fully recognized, will prove an unfailing guide in the location of the constellation of Capricorn.

A few facts in connection with the planet Jupiter may be of interest

to those who for the first time make an observation of the largest planetary member of the Solar System.

Jupiter's diameter is 85,000 miles (the earth's is less than 9,000); within his circumference could be stored 1200 bodies as large as the earth! His mean distance from the centre of the system is 480 millions of miles. His orbital period is a little less than twelve years; that is, while the earth is three hundred and sixty-five days performing her journey around the sun, Jupiter requires twelve times that number of days to complete his "year." This planet is attended by four moons, or satellites and they are constantly revolving about their centre at different distances and at different rates of speed.

The spots and belts of this planet have been objects of close and interesting study for years. Concerning them, Prof. Newcomb, in his "Popular Astronomy" says: "Commonly the spots are dark, but on some rather rare occasions the planet is seen with a number of small, round, bright spots like satellites. Of the bright spots no explanation is given.

"From the changeability of the belts, and indeed of nearly all the visible features on the surface of Jupiter, it is clear that what we see on the planet is not the surface of a solid nucleus, but vaporous or cloud-like formations which cover the entire surface and extend to a great depth below. To all appearance, the planet is covered with a deep and dense atmosphere, through which light cannot penetrate on account of thick masses of clouds and vapor."

In answer to inquiries we would say that we shall be glad to consider all questions submitted, upon the subject of Astronomy.

QUESTIONS AND ANSWERS.

C. H. MACKAY, Dear Friend: — I have been greatly interested in your lessons on astronomy, and wish to thank you for the pleasure derived therefrom. I very easily found Saturn (see JUNE ESOTERIC, page 514) proving it by aid of a telescope. Would you kindly help me to find Uranus, which is my planet? Hoping you will continue the lessons which are proving so instructive, I am sincerely,
M. L. E.

The planet Uranus is in Virgo, the constellation in which the sun appears at present. This section of the heavens will not, therefore, be in good position for observation for several months. The principle star of Virgo is Spica, and its position is clearly given in the June and July ESOTERICS (1890.) Its Right Ascension is thirteen hours, nineteen minutes; declination, south ten degrees thirty-five minutes, (the variation from these figures is so slight that the most careful observer would see no change, although viewed every day of the year.) The position of Uranus may be easily discovered if Spica is once found, for the former is in close proximity to the latter, being (about Sept. 20th) in Right Ascension thirteen hours thirty-four minutes; declination, south nine degrees, fifteen minutes. Thus it will be seen that Uranus is slightly to the North East of Spica, and it will continue nearly in this position and may be found there when the constellation of Virgo is in more favorable conditions for observation. The distance of this planet from the sun is seventeen hundred and seventy millions of miles; its year is equal to eighty-four of ours; in other words, it performs its orbital revolution in about that time. Its orbital velocity is but four and one-fifth miles per second; the earth's is eighteen and one third. Its diameter is about thirty-two thousand miles. The time of its axial rotation is not known. It was discovered in March, 1781 by Sir Wm. Herschel and was originally called "the Star of the Georges"

(*Georgium Sidus*.) It was afterwards called "Herschel," and finally "Uranus," the name by which it is most generally known to-day. It shines with the distinctness of a star of the sixth magnitude and may be easily found with the unassisted eye if searched for as directed above. It cannot be observed in the evening hours, until after the first of March; but it can be seen to good advantage as early as December, if the observations are made after midnight. It has four moons, visible only by aid of a good telescope.

* * * * *

MR. C. H. MACKAY, Dear Sir: — Will you please inform me as to the name and history of the brilliant star, coming to view in the east in the early evening? I have been told that it was the "Star of Bethlehem," but as I have no means of knowing, I write to you for information, etc.. Yours Truly, Mrs. E. T. H.

We would refer you to the map and drawing which accompanies this article, and which gives a full description of the planet *Jupiter*, the object attracting your attention. Regarding the "Star of Bethlehem" its history, period and suggestions for locating, were given in THE ESOTERIC for April 1889, pages 412 and 413.

* * * * *

MR. CHAS. MACKAY, Dear Sir: — I am much interested in your studies of the Zodiacal Constellations. Will you please explain how a novice may determine from direct observation, the *real* position of the sun, earth and other members of the Solar System? Yours Respectfully, S. E.

If you will follow these articles, we hope to make this point perfectly clear, before the completion of the series. All will be treated in proper order.

We wish to repeat the invitation so often given to the effect that questions upon this subject are always welcome, however unimportant or simple they may seem to the inquirer. Attention will be given to the most simple queries. C. H. M.

EDITORIAL.

ONE of our subscribers writes us to the effect that our offer of "The Perfect Way" as a premium to those in arrears seems rather unfair to those who have been prompt in the settlement of subscriptions. We would say that while he is partially right, yet we feel obliged to make the offer a standing one, while the books last, as the success of the magazine depends upon getting its subscription list into something like a systematic condition. If our advance subscribers will see our latest premium offers, in Dicken's Works and the Mammoth Cyclopaedia, we think they will be fully satisfied because of their faithfulness to us in the past, for in both these valuable premiums we have sought to favor them.

PROF. CARPENTER, the Zetetic Astronomer, says in "Folly, a Magazine of Facts:" "The planet Jupiter and the Moon go around the heavens every day." If he means that they circle around the earth every day it would be of intense interest to us to have him advance an explanation of the retrograde motions of Jupiter and the other planets. About March 20th we noted that the planet Mars was very near the star Antares in Scorpio (see July ESOTERIC for position of Scorpio;) its motion was toward the west. Later in the season it seemed to stop in its course and journeyed toward the east. What should cause this planet to perform this eccentric evolution but the changes in the position of the earth in its orbital motion around the sun? We should be pleased to open our columns to Prof. Carpenter for a short reply in support of his philosophy. It will be remembered that "Folly" claims the earth to be a plane; the North Pole being at the centre.

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VOL. IV.]

{ M }

Oct. 22 to Nov. 21.

[No. 5.]

TYPES AND FORESHADOWINGS.

A GREAT teacher of ethics, the Swedish Seer, has left the world some interpretations, or interior meanings of modern vernacular, which are well worthy of study.

He tells us that "North implies the truth in obscurity," while "South denotes illumination, or the state and place where light is found."

Man in his advancement finds in the sands of Egypt and Assyria proofs of a wisdom that has long since perished, and which is with uncertainty deciphered now. A like delving beneath the surface of the letter will afford the age a light which will indeed "lead on."

"Treasures in the sand signify truths which lie hidden in the literal sense of the Word." This is borne out in the commonest phraseology of the day no less than in the inspired Word, as we learn on penetrating beneath the outward shell or covering by which the higher, or interior sense has been preserved from profanation.

The wail of Egypt's ancient Sage is pertinent as an illustration of our meaning, "Oh Egypt! Egypt! fables alone will be thy future history,—wholly incredible to latter generations; and naught but the letter of thy stone engraved monument will survive." (Hermes Trismegistus.)

The true history of Egypt, that land of the South into which the infant Christ, or the church is sent in all ages while there is a spiritual famine in Canaan, will only be read aright when our scholars are able to penetrate beneath the letter. The mystical, or higher significance, has there been concealed until the time should be ripe for its disclosure.

As did the church of the fathers, Abraham, Isaac and Jacob, so is the church of to-day coming down into Egypt or the South where will be found that greater light which is to illumine its way; for in the present location of the sun, in the sign Aquarius, or the Celestial Waterman, we read the fulfillment of our Lord's promise to his disciples. In alluding to the sun's present position we mean of course in its great cycle.

The northernmost emblem of the zodiac is Leo, or the Lion, and the symbol directly facing it in the south is Aquarius, the constellation of the Urn and the Stream; and the Unseen Waterman. The hundred and fifty years, more or less, since the sun came into the sign Aquarius which signifies "the out-pouring or spiritual baptism," has been marked by indubitable proofs of the world's progress. Just how far our luminary has advanced in this symbol seems a mooted question; but we know that

the whole period of its stay in each sign is over two thousand years. In the emblem Aquarius the race will have come into "the land of the South or the state and place where light is found."

The sun was in its previous zodiacal emblem Pisces when Christ came, and His advent furnishes all the data necessary to ascertain our present position. We would here remind our readers of the interior wisdom concealed within the modern phraseology in which science always confounds the location of the earth with that of the sun. In its terminology the world is even wiser than it knows. The sun's stay in Pisces embraced the period in which the church took shape and form under a baptism of blood.

The present sign Aquarius signifies the out-pouring of spirit which was to endow the church (which is yet in its childhood) with power; for the Celestial Waterman has a mystical import which mankind is little likely to discern until we shall have penetrated beneath the letter, and have put away modern interpretations from ancient symbols.

It is a pregnant truth that only as the race has advanced southward in its great cycle has it more and more come into the light which the north is ever reflecting.

Here we would emphasize the fact that the illumination of the south is a reflected light not the source, and so the rays which are here received come under the law of refraction from which light ever suffers in passing from a rarer to a denser medium. We shall make the same grave mistake that Egypt did, and take her stand-point in our view of divine truth if we think that in reaching the South, or coming into the illumination here afforded we have attained the Light. Here only it first fully shines upon us because we have assumed a position where we can face it; its true source is ever the north toward which the Dipper is always pointing. As the sun illumines the earth where the latter turns toward it, faces it; so is the world or church illuminated by coming due south where it can face its great luminary. The earth is not in the sun, its source of light and heat, until it reaches the northernmost limit of its yearly circle in the sign of the Lion; its time of harvests. So it is with man, his views of truth must be taken from his own objective point. If from the East or Orient he is in the glare of his own natural light, for here his material luminary, intellect, reason, rises and environs him. If from the south, he has indeed come into the illumination of the true light, but only its refracted rays penetrate the dense medium through which they must pass to reach him. Things as they seem, rather than as they are, can alone be apprehended in the south; for this is man's geocentric position, as the science of old Egypt, astrology, is proving to-day. The world of appearance fills the vision; for the lowest point of spiritual declination is reached in the south, and here begins man's ascending node; for from this pole he must go north if he moves at all. When man attains the West, or his Occident here his natural sun has set, intellect, reason, is in abeyance to the light of spirit. Now his view of truth is less distorted by refraction for the receiving medium is less dense because he is nearer to the light; and as he approaches it, more and more large stars constantly reveal themselves, which were before obscured; for "stars symbolize truths." But only when he has attained the north has he gained his heliocentric position; or that of the Son. Here the auroral skies afford that clearer vision

which needs not even the illumination of the stars; he has rounded the circle or wheel of life, and arrived at the Centre and Source of Light.

The present pole star Cynosura, or Polaris in the Lesser Bear gives a gleam of illumination other than what science affords us. While the word Cynosura has come to be recognized as meaning centre, which it rightly does, since it calls attention to the middle of the cycle which occurs at the end of the sun's present sign, the word also has another interpretation, that of the Dog's tail (or the end of the Dog.) "Dog signifies those who are without the church, and treat lightly or with reproach the things appertaining to faith." We here would remind our readers of St. Paul's injunction to beware of Dogs.

That the period of Aquarius is to witness the going out of the Dog, even the stars are declaring whenever the earth passes through the symbol of the Waterman in her yearly circuit of the zodiac. "The little Bear regains his feet in February and no longer hangs head downward by his absurdly long tail."

The beautiful myth belonging to the constellation of Ursa Minor where we find the pole star, affords another illustration of the significance of the name Cynosura or centre. Arcas the offspring of Jupiter and Helice, or Calisto whom the jealousy of Juno elevated to the heavens is indeed the world's present pole star, and the centre about which it revolves. Juno implies Nature as body united to Jupiter, or the imaginative principle of thought, Helice of Arcadia, the heart of the Peloponnesus, denotes love-spiritual, or the loving and reverent spirit. The fruit of this union is the guiding star of our own and coming ages; and it will lead the race until far along in the great cycle; till the sun shall have reached Virgo or the Virgin, when Vega the blazing star of the North, will take its place. "Vega, implies exaltation, triumph." Alas! the world must wait thousands of years the coming in of this first magnitude pole star.

The senseless rhymes of the nursery soonest make the child master of his mother tongue; and the so-called senseless myths of antiquity will also earliest make man conversant with the language of his fatherland. The one begins and the other ends his education. In alluding to his fatherland we mean that north from whence the race has wandered; the true land of the Son.

Ursa Minor and Ursa Major denote the Lesser and the Greater bear of the woman — the she-bears. We use the term woman in its spiritual sense as the church. The first will be ultimated in the sun's present sign Aquarius, the latter or Greater bear is the perfect fruit of the whole cycle which will be gathered in the sign Leo, as the sickle in the Lion is plainly showing. This is the northernmost and last emblem of the great cycle; the earth is at home in the sun and here is its ripening period.

As the natural world could not continue but for its complete correspondence with the spiritual we see the same law must obtain on the material plane. Woman has done the first part of her work in pain and heaviness of soul on the plane of generation, while bringing forth her natural or material progeny; but her mission is not accomplished until she shall on the higher plane of regeneration, have brought forth the Christ, or the spiritual race. Dimly as yet does she comprehend that the ages await her completed work; but in the new and greater light which is now dawn-

ing upon her she will rise to the full dignity of her divine commission.

While America calls Ursa Major the Dipper, England has preserved the ancient appellations of King Charles' Wain, and the Plough. The first of the two latter designations belongs peculiarly to the North, and its interior significance is presaged in the barbaric hordes whose overturnings brought in the newer life. England shares in common with the North, however, the honor of having broken the ground for the Greater bear of the woman; and her present use of the term Plough for this constellation is a fitting one. This symbol which has no resemblance whatever to the four-footed animal with which for good and wise reasons, it has always been associated, is to-day a Dipper. At least a vessel whose brim is constantly widening, and which will in time have let out all its contents, when, if the calculations of astronomers are correct, it will again assume an outline similar to a plough.

Let us see what America's signification Dipper implies. To dip is to point to something out of sight. When the horizon dips or depresses we are able to see what has previously been obscured. "As we travel northward the visible horizon constantly lowers disclosing more and more large stars." Here we find the law that ever obtains from the least to the greatest, the perfect correspondence between the natural and the spiritual world. "Stars signify the knowledges of truth." This holds out a glorious promise to the world as the sun advances northward in its great cycle.

In the Great Bear (this animal of the plantigrade feet) who is pictured as travelling constantly around the pole we find the promise of that continually depressing horizon which shall yet fully reveal the wonders of the North; for the significance of Bulls and Bears on the stock exchange is no misnomer. Between the Bull and the Bear, the race will indeed have paid the difference.

The apparent barrenness of the north polar circle has puzzled astronomers throughout the historical ages. We are sure however that the world in its mythological era better understood the architecture of the heavens. Job, the inspired psalmist, calls attention to that starless circle, in the profound question, "who stretcheth out the empty place in the North?"

Here is implied those interior, and thus obscure truths which have been lost to man since the going out of the ancient church in the sign Cancer. In this zodiacal emblem our old earth shed her equatorial* ring; for expansion, increase from a vital centre, is always growth, and when the fruit is ripe it must fall; in other words when the centrifugal force overbalances the centripetal fires, growth from that centre has ceased, the work is done. In Cancer or the sign of the Crab the race commenced its snail-like pace backward, or rather entered upon the path of declination in order to make its higher right ascension, for the fruit of the previous cycle had been gathered in Leo, the sign in which all the earth's harvest's come in.

* Since writing the above we have been told that the great English astronomer, Richard Proctor, was wont to illustrate with a soap bubble and a knitting needle the manner in which our earth eliminated from her equatorial surface her satellite the moon. Thus, our nearest neighbor in space, and which on account of the closeness of its relations controls the earth's tidal motion, has its correspondence in that unseen realm which lies just beyond our vision, but whose very nearness causes the ceaseless ebb and flow of those spiritual tides which break upon the shores of time.

The significance of the inverted Little Dipper is the presage of that greater light into which the world is slowly entering.

Not until we face the North can we see the pole-star. Man must first reach his southerly node before he can enter on the path of right ascension; for at this point he comes into the light which the North is ever reflecting. Now does he face that great centre and source from which he turned away when starting on the path of declination. Here he appreciates the fact that this was the quarter from whence he came and to which he must return. Since the spiritual and the material are ever in consonance, the ice-bound pole, the original Eden of the race will at the same time give up its long concealed secrets.

The light is always given to man beyond his natural or intellectual comprehension and only as he becomes spiritually illumined does he approach with any nearness to the beacon which will lead him on.

The North, we have said, is ever reflecting the light, and long since, this quarter shed a most refulgent ray upon the race though the source from whence it came has not been recognized. Scandinavia like its ice-crowned mountains, whose tallest peaks first flash into gorgeous splendor with the rays of the rising sun, was earliest to reflect upon the world the light which its great seer was first to catch. Is it strange that the land soonest to receive the heaven-given illumination should have failed to recognize its source? The very nearness of the radiance did but serve to dazzle and obscure its vision; and though more than a century has since elapsed the world has not even yet attained sufficient stature to gaze into heaven with the Great Seer.

Like the Northern Lights which illumine the whole heavens, so will the light of truth which the North has reflected irradiate the entire earth. That North whose earliest barbaric hordes overran the world changing all its civilizations, will yet again through its heaven-inspired sage lay the hand of power upon the nations.

We wonder not that its hero, Nordensjold, (shield of the North) a descendant of the earliest conquerors, should, when others failed, have forced his way through the passage to the pole in his staunch ship Vega (the world's future pole star;) or that a viking * ship with its dragon head should have found its way even into the Celestial Sphere. This same North has also given to the world an Ericsson.

"Sweden make bare thy mother breast,
And from his couch rocked by the main,
Take to thy bosom for his rest
Thy viking son come home again."

In our own day the North is again through its great radical teachers flashing upon us its light (and the farther north the more radical always; for does not the pole turn everything about not only from the literal standpoint but the visual as well?) Count Henry Tolstoi, and Henry Ibsen, who may also be a Leo for aught we know, that is born in the sign of the Lion, could not be other than radical teachers if teachers at all; for the law of correspondence holds from the least to the greatest. The former has flared his torch in the world's face with such a blinding glare and brutal roughness as to suddenly throw out of all proportion and harmony the present surroundings.

* Argo.

But these foreshadowing gleams of day, will, when adjusted to the world's visual plane, throw light upon those higher social relations, the truly "Conjugal" from which the coming race is to spring. The first by means of a pure and elevating philosophy, which, when once understood, will raise the moral standards of the world far above its present horizon. The last, like the fire-brand of the Revolutionist, suddenly makes chaos of existing order. But as Emerson has told us, "Revolution is only the first step toward reconstruction." The world has before been called upon to receive this grim-visaged intruder from whose overturnings the new and higher light was enabled to come in. Meanwhile the prayer of the great poet should find constant utterance.

"Lead kindly light, amid the encircling gloom,
O'er moor and fen; o'er crag and torrent, till
The night is gone."

Recently, and in still another manner, is the North affording the world light, and this time on a much vexed question, namely, "Who and where is Judah?" which is answered by Russia's late action in the Czar's edict which will ultimately expel the Jews from that country. Judah, the world knows, was that son of Jacob into whose hands the land was to be delivered; and who was to lead Israel up to fight against the Canaanite. We learn from our great teacher that "the Canaanite signifies hereditary evils and falses which are to be expunged."

In the good time promised there was to be no more a Canaanite in the house of the Lord of Hosts. Is not this premonitory of overturnings ere those prejudices and falses of life which are our hereditary possessions be sacrificed; in other words before the offspring of Ham, the canaanite, who is indigenious to the soil of Canaan, be put out?

We have said that the sun's last sign, or previous one in the great cycle was Pisces, which period marked the advent of our Lord. The symbol of this sign, the Two Fishes signify the interior and exterior church held together by a common band. "Band signifies a conjoining of the goods and truths of the church." The band of the Two Fishes is secured at its centre to the Whale. "The Whale signifies those scientifics of knowledge which are essential to faith with the exterior church;" The band of the Fish is also held under the foot of the Ram, or the reasoning, intellectual principle. Meanwhile the Northern Fish, or interior church is bearing the chained Andromeda company in the North; and the Western Fish, or exterior church is carried southward by Pegasus, the flying horse. The signification of horse, is knowledge, understanding, and here it is winged. As a horse bears us on our way with ease and speed, so does knowledge first make progress possible, and then rapid.

In Aquarius we find the Southern Fish eagerly drinking the water from the urn; here is symbolized that baptism of spirit for which Christ counselled his disciples to wait expectantly; and which only those in the upper room can fully receive. We shall presently find this more receptive element bearing witness to the pentecostal shower in new and unknown tongues; they who are indeed "drunken with new wine," as even the outside world quickly perceive.

"There shall meet you a man bearing a pitcher of water, follow him." This was the last sign which Christ gave his disciples, that they might know when and where He would eat the Passover with them. "The

Passover signifies the Lord's liberation of those who are of the spiritual church." It was our Lord's explicit statement that He had many things to tell his church which it could not then bear, but for which it was to await the advent of the spirit who would bring it into all truth; and this baptism was promised "not many days hence." Here we would remind our readers that the points in a zodiacal sign are the number of days in a month, as the world measures time. "Day signifies a period of the church." Not without significance is the month governed by the sign Aquarius, February, the shortest in the year.

The symbol of Aquarius belongs particularly to the tribe of Dan (and we go to no Kabala to learn this) that son of Jacob who was to judge his people Israel. This, Dan is indeed doing to-day, as is evidenced in the critical attitude of the age which would weigh and measure by its own material or intellectual standards the things of spirit. It is, however, but typical of him who was to be "the adder in the path, that biteth the horses heels so that his rider falleth backward." The judgments of Dan proceed with unimpeachable consistency, and judicial impartiality; for while "the vital problems of the day, high license and high tariff" are unsolved, his people cannot have a hearing. Though acquittal at the hands of Dan be still pending, Israel meanwhile waits not unrefreshed; for if the common brooks and streams have all run dry the Lion will find water to slake his thirst; and ere long will come the call "Let my people go."

The old Egyptian tradition of the lion haunting the Nile in midsummer has a profound significance as also has the Lion-Sphinx and the monument upon the borders of Egypt. That slant passage in the Giseh pyramid running North and South will at its extremity reveal the truth which it was built to proclaim. Facing as it did the former pole star Thuban in the Dragon it cannot be otherwise than that it should do so. "The Arab name Thuban signifies subtle, wise. It is believed that the names preserved by the Arabs were antedeluvian." (Mazzaroth.)

Thuban is in the last coil but one of the Dragon; in other words the sensual principle at present separates the Lesser and the Greater Bear of the heavens, as the stars are telling. This is to be read in their Arab names, and also in the positions of these constellations.

Capricornus, or the Fish Goat, is the sun's next sign. This is a symbol of profoundly mystical import, but into all its arcana we cannot enter. The goat is the emblem of sacrifice, and sent into the wilderness bears off the sins of the people. This is the zodiacal emblem still upon the banners of Judah, that son characterized as the whelp of the Lion, which Jacob or Israel signifies. The scape-goat of the Scriptures is indeed no myth, or without import even to the present age.

The tribe of Judah has stood as a type of that spirit of worldly greed of acquisition which has ever and always crucified and put away the Christ, or the coming in of the Spiritual Church. We by no means imply that the Jewish nation has held the monopoly of unholy traffic, bartering the heavenly for the material; there are other sellers of doves in the temple than the so-called sons of Judah. "Judah represents an unrighteous love which is the love of self." (Swedenborg.)

When the church shall have come fully into its own ancient vernacular, the figurative, which lends itself to no dogmatism and breathes no bitterness of spirit, the spoken word will not be without power.

England and America may at no distant day be called upon to receive within their borders the hosts of a Russian exodus, and as these countries deal with the exiles who will indeed be strangers in a strange land, so will God deal with them; for His hand is plainly in the movements of His people; "even the wrath of man shall praise Him." The nation which has held so faithfully to the traditions of the fathers is at last to see the end of their captivity and dispersion. The Jews are indeed to be restored to Jerusalem. We find that "Jerusalem" signifies the church because the temple was there." Weighty words and full of import are these which tell us that the church is where the temple is found.

In conclusion, we must say that those who would to-day go down into the South in advance of the world, to open up to it this undiscovered country, must like Stanley in Africa, be consumed with a consecrated zeal for truth. They must also, like him, possess an unquestioning faith in the resources of the region they are seeking, and press on in entire dependence upon Divine guidance to safely penetrate the mazes in which they will constantly bring up in this strange land.

The true explorer is obliged to disencumber himself of all that will hinder his progress, even turning a deaf ear to the ordinary calls of nature, that nothing may stay his advance. The pioneer of the South-land on fairly entering this country will realize immediately that he is no longer a citizen of the great world; he has left that behind him, and every step he advances now is putting farther and farther away the means of communicating directly with it. When he would give information regarding his whereabouts he can only do so in the briefest manner, and by methods which are uncertain and liable to miscarry. That the outside world, which fails entirely to get his despatches as he advances, now believe him lost, the victim of a snare or delusion, affects him not, for its hue and cry do not reach him.

Be he among the earliest pioneers, and of the true adventurous spirit, he will push on until communication with the world is lost to him, and unless overtaken by a Northern Vestal* he will be unable to share with any one the knowledge regarding this wonderful country which is now his. He has the divine satisfaction, however, of knowing that he has helped to open up the way to those who will later follow him, and that finally some daring spirit will distance the advance guard and penetrate to the interior, holding it till reinforced, when ultimately the nations will take possession and divide its treasures; for the world's real martyrs are ever those who would bring it Light.

A light from the Northland is breaking,
That wonderful land of the Son —
Where Night is not known, nor is Sorrow;
And Love's complete labor is done.

There gather all Israel's children,
In raiment made whiter than snow
No soil of the journey's upon them,
No shade of the pain or the woe.

* Colonel Vesta of the Crown Prince's guards who overtook Stanley.

Come up out of great tribulation,
The East and the South and the West ;
But, to their lost Eden returning,
The people of God are at rest.

In brotherhood true and eternal,
The *guerdon* of Peace being won ;
All Canaan's goodly possessions
Are found in the land of the Son.

ALICE K. HOPKINS.

IN THE MISTS.

BY BELLA FRENCH SWISHER.

PART FIRST. A METEMPSYCHOSIS.

CHAPTER IX.

The Two Mothers.

"SCHOONER ahoy!" bawled Jeff through his little trumpet.

The smack had reached Bolivar Pass and was lightly tossing on the waves in waiting for the appearance of some kind of a craft which would afford passage to the fugitives.

"Ahoy, yourself, little smack! What do you want?" was answered back.

"Who be you and wha' be ye gwine?"

"White Swan bound for New Orleans! What do you want with us?"

"Got a passenger fur ye—dat is two passengers, a lady and her maid."

"All right. Will send a boat for them."

"Good bye, Jeff, said Ruth, putting a small gold coin in his hands—a coin that she had had in her possession for several years. "I can not pay you much for your kindness for I have very little to pay with."

But Jeff thrust the money back upon the giver.

"No. Miss Roof. I doan need it. Gold is so scarce now, and you will want it afore you gets settled. Jeff finds shiplasters * enough to buy what little he wants."

Ruth did not urge the money upon him. She felt that he was amply repaid in the little fortune which he had stolen.

"I thank you for your kindness all the more," she said. "I have one other favor to ask—never mention me to a soul. Your own safety depends upon it. If Mr. Halliday should learn that you carried us away, he would likely have you arrested. Do not return to the city until the excitement has died away."

"All right, Miss Roof. I'll fish around de p'int for a day or so. Nobody will ever 'spicion Jeff of taking you aff."

The schooner's boat now came along side and Ruth and her companion in flight took their seats in it, the former clasping her baby in thankfulness to her bosom.

The change from the dirty hole of the smack to the schooner's com-

* It was a time in our nation's history when nearly all of the coin was locked up, and paper currency was in circulation—change being given for fractional parts of a dollar, in miniature notes, in place of silver dimes, quarters, and half dollars, which are now in use.

fortable cabin, was indeed a pleasant one to Ruth, and she began to experience a feeling of liberty which had hitherto been unknown to her.

The White Swan had several passengers beside herself. One of them was a dapper little lady, who held in her arms, a beautiful blue-eyed baby, upon whose forehead lay rings of silken hair, just the hue of a bright sun-beam — such a baby as Ruth had wished her child to be. She was accompanied by a pleasant-faced man whom she addressed as "Brother Guy," who in turn called her "Sister Jean." The other passengers were all men — a rather wild, boisterous set, Ruth judged after noting their conversation and actions for a short time. There were eight of them — all apparently well-acquainted and on good terms with one another.

"What a dear, little black-eyed baby!" cried 'Sister Jean' when Judy threw off the wraps of her mistress' child. "Do let me take it! A little girl, is it not? Is it her child?" nodding toward Ruth.

Judy replied to both questions in the affirmative as she handed "Baby" over to the stranger.

"And what a sweet *blue-eyed* baby!" said Ruth. "Let me take her!"

"I always loved black-eyed babies I wanted mine to have black eyes and black hair," continued Jean.

"I would rather mine were fair," said Ruth.

"How strange! strange, too, that you who are such a perfect blonde should be mother to a brunette, and I who am a brunette should be mother to a blonde!"

"I am like my father," said Ruth. "My mother's side of the family are all dark."

"Well, Pet is like her father. Still I would rather she were a brunette. Are they not a lovely pair? How I would like to own them both! What taste one could display in dressing them! What admiration, they would command!"

"I think that Baby is hungry," said Judy advancing with the nursing bottle. She was a little jealous of the stranger's monopoly of her charge.

"Is that the way you feed it?" asked the lady glancing at the bottle with something of displeasure in her tones, but not relinquishing the child.

"Yes," replied Ruth in apology. "I was very ill, and she never knew what it was to quaff a mother's milk."

"Poor little dear!" exclaimed the other pityingly. "Let me see if she will accept a share of Pet's supply."

Strange to tell, Ruth's baby grasped the proffered breast with avidity and gave a piteous cry when even an effort was made to remove it.

A pang of pain shot through the heart of the lonely fugitive. The real pleasure of a mother's life was not hers. How she blamed herself for having harbored the silly thoughts which had culminated in depriving her child of its natural food and herself of the joy of bestowing it!

"So you came on board from that smack," remarked the lady, while Baby was enjoying the first square meal that she had ever had. "Was you driven out by the wind, or what?"

"It was a whim," replied Ruth, not knowing what else to say.

But Judy came to her aid.

"Dat is missus' smack, and dat Jeff be her servant. We come down to de p'int to catch de boat, just for de fun of it."

"A little romantic, like myself. Brother Guy wanted to take passage in the regular packet; but I never was at sea, and I was bound to sail in a real vessel and learn just how the sailors live. I think that this schooner is perfectly delightful."

"There," continued the lady, "your baby is asleep. I will lay her in my berth and give Pet a mouthful."

It was now near the middle of the afternoon and Pet, too, was soon in baby-dreamland.

The happy young mother placed her little golden-haired fairy beside the child with the jetty locks, and then she stepped back to admire the picture.

"Are they not lovely, together?" she asked. "How I wish 'Papa' could see them! If he could, I am sure he would steal your little black-haired beauty for a mate to our Pet. But he was too busy to take the trip with me and so Brother Guy came in his place."

She seemed perfectly willing to give every confidence; but Ruth, full of fear for her own safety, was reserved in her conversation and did not invite it — an error which gave the poor girl-mother much sorrow in after days.

When Ruth's baby awoke, Judy sprang to it, nursing-bottle in hand. But the little one, having had a draught from a fountain furnishing the elixir of life, refused the sweetened sago-water, emitting mournful cries, which caused the mother to feel very unhappy.

"Let me nurse her," said she to whom the blue-eyed babe belonged. "Pet has more than she can drink. I will gladly furnish the beautiful child as long as we are companions."

Ruth was fain to consent; but she said, a little mournfully,

"You will spoil her and then I shall not know what to do with her when we are obliged to part company."

"I'll tell you," laughed the little black-eyed lady. "Give her to me and I will raise the pair as twins."

Ruth shook her head.

"It might be best for her; but I cannot give her up. I have lost all I have, excepting her."

"Your husband, too?"

"Yes. Father, mother, husband — all."

"You have old Judy, Missus!"

Knowing that danger would threaten Ruth, if her identity were known, the faithful servant had dropped the use of her name when addressing her, and called her simply, "Missus."

"Yes, dear old Judy, I have you. I referred to near relatives. You are the truest friend that I now have."

Ruth spoke frankly and warmly.

"I will be your friend, if you will accept me, for the sake of this beautiful child," said the black-eyed lady.

"Thank you!" returned Ruth. "I trust that we shall be the best of friends."

But she dared not confide in the stranger, who offered friendship. Like a hunted animal, she looked upon everyone, who noticed her as a pursuer and was afraid to trust all alike.

So it happened that the two saw the approach of night, without having learned each other's names.

CHAPTER X.

A Cyclone.

As the day was drawing to a close, the wind shifted to the south. Great, lurid clouds piled themselves up around the sun, and the sky took a yellow hue which was reflected in the waters. Then the wind died away; and a perfect calm and an almost intolerable heat prevailed.

Captain Marks looked anxiously at the aspect of the heavens and gave the command to his men to "make all snug."

"A stormy night, most likely," he said to his mate.

"Ay, ay, sir. If signs are to be trusted, we will not know whether we are standing on our feet or our heads, before morning."

As night closed in, the brassy after-glow of the western sky was succeeded by a leaden grey tint. Heavy black clouds rolled upward toward the zenith, and hung suspended there, as if about to fall upon the heads of the men who were hurriedly attending to the orders, which the mate was now giving in clear ringing tones.

Presently a flash of lightning shot athwart the overhanging crags of inky clouds and the rumbling of distant thunder gave warning of an approaching storm, though as yet not a breath of wind was felt.

The clouds thickened and mingled into one, gradually unrolling until the entire heavens were obscured. Vivid flashes of lightning shot up from the sea into the inky blackness above it, and the thunder became heavier and nearer. A line of white foam appeared along the horizon, and the roar of the approaching tempest rendered the orders of command almost unintelligible.

The waves between the vessel and the great line of foam, which heralded the storm, began to heave; the schooner rolled heavily, and then the terrible wind, and the water, driven before it, burst upon the decks. Another moment, and the masts were being bent and twisted like twigs. The vessel was thrown upon her beams ends. The chains and riggings were torn away. The main mast was snapped like a pipe-stem.

"Cut away the foremast! Clear the decks!" rang the captain's clear voice, amid the roaring of the warring elements.

The wildest excitement prevailed.

In the cabin, though the war of the tempest was so deafening, that the passengers could not hear each other's voices, unless in very close proximity, wild cries were issuing from pale lips, and cold hands were clutching at anything and everything with the instinct of self-preservation. Some of the rough men, who during the day, had been indulging in rude jokes, card-playing and swearing, were there, down on their knees, entreating the God of the storms to stay His hand and spare their miserable lives. Ruth, quiet and calm, was pressing her screaming child close to her bosom and trying to allay the tiny creature's fears, Judy being powerless with fright to render any assistance. The black-eyed lady was holding her babe with one arm and clinging to her brother with the other, begging meanwhile that she might be allowed to go on deck. She was really the least frightened of all of that ship's burden of human freight. Though her little heart had, during the progress of the tempest, almost ceased beating through fear, a storm at sea was one of the things which she had hoped to witness, and her only regret was that she was not where she could view it in all of its sublimity.

At last, tired of being importuned, Brother Guy drew aside the slide of the companion way and allowed his sister to look forth. Jean never forgot the scene. The inky-black heavens, across which the lightning played in streams of liquid fire; the gigantic billows; the glittering foam; the phosphorescent glow of the waters; the wet, dismantled vessel, tossed about like a plaything by the angry waves; the combined war of the tempest and the thunder — all left upon her memory a picture that nothing but death could erase.

"You must see it too," she said to Ruth when she returned to the side of the latter. "I will take 'Beauty' and quiet her while Brother Guy assists you. It is too grand a sight for anyone to lose, who has only love for the sublime in nature."

Ruth had been secretly wishing to take a peep outside, but had seen no chance of having the wish realized. She, therefore, gave "Baby" quite willingly into the arms of her new friend and accepted the gentleman's proffered assistance. But she had had barely time to make a mind-picture of the scene, so awfully grand, when a great billow swept over the vessel, almost drenching the two observers, and eliciting the ringing command from the captain:

"Down below! close that companion way!"

Ruth, more terrified by the captain's tones, than by the storm, drew herself away, and the slide flew back to its place.

As suddenly as the storm had arisen, just as suddenly did it cease. The thunder died away in low rumblings. The great cloud rolled to the eastward. The blue sky and its myriads of beautiful stars appeared. Above, all became serene and calm. But the sea refused to be appeased for many hours. It dashed and roared, and sent its foam-flecked billows ever and anon, to drench the vessel's decks.

By and by, the moon arose and shed its silvery light upon the scene of desolation and destruction, — the same moon which, twenty-five hours previous, had shone upon the quiet waters of the now angry gulf.

Perilous as the situation was, Ruth breathed a prayer of thankfulness that the escape had been made; and that the storm had not come during the preceding night.

The pumps, being sounded at intervals, the result of the investigation proved to the captain's mind that the *White Swan* had sprung a leak. Grave fears now rushed upon him. Of the ship's boats, one had been cast in the storm; and he was not fully assured that the other was seaworthy. Besides, the one boat, would not carry in safety, more than half of the human beings in that wrecked vessel. He called his men about him, and told them the terrible news.

"One and all of us," he said, "must take our turns at the pumps. The leak as yet is not bad. If it becomes no worse, we may be able to keep afloat until succor comes to us. Quite certain it is that we are in less danger here, than we would be out at sea in the life-boat, even if it would hold all of us; which it will not.

Still he ordered the boat to be made ready, for use at a moment's warning, in order that the passengers might have a chance for their lives in the event of the vessel's sinking before aid should arrive.

It was necessary to make the male passengers aware of their danger, in order to secure their help. But he was quite unprepared for the wild

fear that some of the number manifested, or the cowardly manner in which they behaved. Five or six of the rollicking set made a grab for the life-boat, seeing which Captain Marks threatened to shoot them, if they dared leave without taking the ladies. But they, too, were armed and one of them informed him that it would be life for life, adding, however, that they were too gallant to ignore the claims of the feminine gender to protection.

The ladies were therefore hurriedly informed of the danger, and that they were to embark in the life-boat.

"My kind friend," said Ruth to her fellow-passenger, "I shall have to trust to your pitying heart to supply my child with nourishment during this perilous trip which we are about to take. But as God lives, if we are spared to reach land, myself and all that I have, shall be yours to command as long as I shall live."

What more she might have said, was prevented by "Brother Guy" who took the two babies from his sister and held them against his bosom with his left arm, using his right to assist the women who looked to him for protection.

"Steady now ;" he said to his sister. "Wait till the boat rises on the wave and then step quickly into it."

She did as she was bidden, but she could not reach the little ones for whom she held out her arms, and as Ruth had turned from him in answer to the call of the frightened Judy, the gentleman stepped into the boat to deposit the babies with his sister.

Owing to the roughness of the water, — a delay was caused by Jean's trying to right and balance herself so as to be able to hold the burden, none of the men offering to assist. There were now nine people, beside the babies in the boat — that is including "Brother Guy." There was sitting room for only one more.

"O, Miss Roof! don't let them leave pooh, ole Judy!" cried the negress, her eyes rolling wildly, and her hands clutching like vices upon the garments of her mistress.

Ruth gave a hasty glance at the boat and took in the situation in that instant.

"You shall go in my place," she said, a coldness creeping about her heart. "Only take care of my baby, until you can give her into the care of cousin Jack at San Antonio; unless the lady wants to keep her."

It was for this cause, that she had drawn away from the gentleman, who had offered her his protection.

"O, no, Miss Roof! We can bofe go. Judy will sit on de bottom."

But at that instant, the one remaining male passenger darted past the two women Ruth and Judy and, before Jean had secured either child, he stepped into the boat, and with a dagger cut it loose from its fastenings.

"For shame!" cried the captain, who was keeping watch upon the pumps, and who had taken no part in the embarking of the life-boat; which was being done contrary to his express wishes.

"For God sake, lady, tell me your name and place of residence!" cried Ruth, as the little craft rode away upon the waves.

But her voice was lost in the roar of the waters.

"Heaven help me!" she exclaimed to Judy. "I have let my child go from me and her name and fortune are forever lost to her! How could I have done it?"

"She is a deal sight better off, Miss Roof," replied the servant. "She has de chance to be saved and she won't starve while de sweet lady lives. But we goes to de bottom afore daylight to be eat up by de fishes."

"Perhaps so," returned the bereaved mother, speaking with an effort. "I would have sent her, had I been allowed the choice. But I would have told the lady, who her parents are."

The captain, being now relieved by his mate came to Ruth's side.

"Cheer up, my poor child," he said. "I think that we can keep the wreck afloat until aid comes to us. If not, we will construct a raft. The life-boat is in no immediate danger, as the storm is entirely over."

"But, my baby, sir — It is in the keeping of a lady whose very name I do not know, and who does not know mine."

"Her destination is New Orleans. If she is saved, sooner or later she will report at that point. If we are saved, I will make it my especial duty to find her out. But stay — the ship's register will tell who she is." He led her back from the cabin and then consulted his log-book.

"Guy Carleton, sister and child," was the entry made there "shipped at Galveston for New Orleans."

"Her name is still unknown to us," said Ruth dolefully.

"Yes. But it will be easy to overhaul Guy Carleton at one or the other of those points. I see, in the fright and bustle of last evening, that I failed to register you. What may I call your name?"

Ruth had thought it all over. Come what might, she did not wish to be known as Robert Halliday's wife. She had a middle name, though she had never been known by it — Tolón. It was her mother's name. Lita Tolón was a Spanish beauty who had taken young Ronald Grace's heart by storm. He married in haste and repented at leisure. His beautiful wife, admired and courted by all who met her, never filled the longing in his bosom for companionship, such as only a true wife can give. When their child was born, he had insisted on naming her Ruth and his wife added Tolón. But Ruth had never written her name thus. Now, however, it would come in good use and she could conscientiously call herself by it. So in reply to the captain's question she said,

"Ruth Tolón."

"Ah! I see. You married a Spaniard?"

"I am a mixture of Spanish and American myself," she returned. "But I favor the American side of the family."

The captain was too worried and his time was too precious to allow him to continue the conversation longer.

"Be of good cheer," he said as he turned away. "I am fain to believe that we may save ourselves by keeping at work; and it may be that the ones who have trusted to the life-boat in place of the wreck, will be within hailing distance of us in the morning; though it is scarcely likely. Let me prevail upon you to take a little rest. I will call you, if the worst comes to the worst; and sleep will give you strength to bear it."

His advice was good. Ruth, who had been without sleep for two nights, sadly felt the need of rest. She was faint and dizzy with weakness, and her nerves were unstrung by the terrors which she had endured. She crept into her berth and closed her eyes — only to endure a repetition of the events of the past forty-eight hours; for though the panorama came to her in a dream, she could not realize that she had slept.

Meanwhile, the captain and his men worked manfully at the pumps, finding to their joy that the leak was under their control.

(To be continued.)

THE RE-INCARNATION OF THE SOUL.

(Read before the Austin, Texas, Esoteric Society by Mrs. Belle Harvey.)

AGES of wrong thought have impressed the mind with the belief that each poor, perishable body has had created for its especial use, an immortal spirit, soul, mind or whatever we call the governing principal of life.

Orthodox christians believe that at some remote period, which they call the resurrection day, our souls will be re-incarnated in the same bodies we now have. Where the soul abides until then has never to my mind, been satisfactorily explained. We are supposed to find out all these mysteries after death. But when we think how infinite is the spirit of man and how mortal this human body we see the fallacy of this belief. How much more reasonable to believe that the immortal soul, should in its course through this material life, wear out many bodies, even as the body wears out many garments and casts them aside.

"Except ye be born again ye shall in no wise enter the Kingdom of Heaven." Birth is caused by previous existence, or rather, a transition from one state of existence into another. All the actions, sins, affections of a being throughout his migrations, leave their impressions, stains and attachments adhering to him, and the accumulation of all these determines the peculiar modification of existence he must next assume. But for these adhesions the soul would be free, not bound to take up the burden of life again; but having been "purified as by fire," would enter at once into the joys of eternal life.

I believe the fall of man as portrayed in the allegory of Adam and Eve, to have been a forbidden desire of the soul for a human body, and in punishment therefor, man must as the Bible tells us, "Work out his own salvation with fear and trembling" returning to God at last. "justified by faith" — a pure spirit.

If this theory be true, why do we not remember our past lives, some will ask? I believe we do in a measure, and that we might more perfectly, if we knew how to govern the forces of our minds; if we did not, like the man in the parable, bury our talents.

Many persons have told me that voices, strains of music, and even faces, seemed perfectly familiar to them, which they never could have seen or heard in this life before. Said a person I was introduced to not long ago, "I must have known you in a previous state of existence, for although I have never met you before to my knowledge, you seem as well known to me as my own face in a mirror." And what was still more strange to me, was the feeling that I had known this person for years.

I believe we hold all the forces of mind gained in each incarnation. For instance how often we hear it spoken of as strange that the sons of great men so seldom inherit the intellect and ability of their fathers. Of the numerous children of the elder Franklin, who remembers any of them except the immortal Benjamin. May not his soul, holding all the knowledge it has gained through successive lives be now animating the body

of our own Edison. And may not the martial spirit of Alexander the Great have again conquered the world in the person of Napoleon the first?

Many a mother has wondered, as she looked at her child, where it could have gotten the traits of character developing in it, all so different from those of herself or its father.

Said a sister to me, "If your theory is correct, (and it is comforting to think that we shall have a chance given us to retrieve our sins and errors,) I hope we will all get back into the Mc Coy family; we all love each other so dearly, and are so congenial." I hope so too; but I believe that one would be absent from the reunited family circle. One purified soul, one, on whom we poured the precious ointment of our purest love, with no feeling of jealousy or envy, even though we knew that each loved him best. We felt he was worthy of it all. Said one who had known him from childhood, "His was the only pure life I have ever known, what have we ever done that God should have given him to us." He lived not for himself, but for the good of others, and when he was called upon to cross the dark river of death he said to the sorrowing ones, "Do not talk of fear and death, speak to me of love, and with the words, "I love you" half formed by the stiffening lips, the spirit returned to God who gave it. For such souls

"There is no death; what seems so is transition
This life of mortal breath,
Is but a suburb of the life elysian
Whose portals we call death."

EVENING STARS.

C. H. MACKAY,

DEAR SIR:—I would like to say to the readers of *THE ESOTERIC* that the three planets Venus, Mars and Jupiter can at present be easily located in the following manner. They are the first stars to appear in the evening and the observer facing south will see Venus at the extreme right very near the horizon. Jupiter will be seen by looking toward the south-east about midway between the horizon and zenith, while Mars will be found about midway between them. By looking for them very early in the evening before the other stars appear, one will find them so easily he will wonder he had not located them before.

A little practical astronomy may be enjoyed by taking the new moon, carefully noting its position with respect to these planets, and watching the changes in position night after night, the distance made, direction taken, etc. The astronomer at Lick's Observatory could do no more in this respect, excepting as to exactness.

Yours truly,

Chicago, Ill., Oct. 7, 1890.

C. F. HUGHES.

The strongest men of the three manliest races of the world are non-carnivorous; the Turanian mountaineers of Daghestan and Lesghia, the Mandingo tribes of Senegambia, and the Schleswig-Holstein peasants, who furnish the cuirassiers for the Prussian army, and the ablest seamen for the Hamburg navy. (*The Diet Question.*)

AN IMPORTANT LETTER.

QUERIES AND ANSWERS, INVOLVING VITAL ISSUES CONCERNING THE
 VERY FOUNDATION PRINCIPLES OF THE ESOTERIC PHILOSOPHY.

THE following letter suggests so many important thoughts, that we deem it, with the answers, of great use to our people, as well as to the reader who may herewith learn for the first time, of the truths which we are seeking to spread before the world :

HIRAM E. BUTLER, DEAR FRIEND : — You are doubtless overrun with labor already, and it is with the greatest reluctance, that I venture to add thereto, but an earnest desire to walk straight in the new path urges me to address you, and the question propounded, will I trust be favorably answered by you.

You advocate an absolute vegetable diet, please tell me therefore how you harmonize your teaching with Matthew vi, 25. "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? Also, first epistle to Timothy, iv, 3. "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Read from first to fourth verses, also see Leviticus chapter xi where it describes the class of beasts and fowls to be eaten, and those to be abstained from. Read whole chapter, also read chapter xvii of Leviticus on same question."

ANSWER. "You advocate an absolute vegetable diet ;" yes it is so advocated through the columns of this magazine, I myself do not feel like saying much about it, for this reason : we know that if one is living the re-generate life he will soon find from his own experience that flesh food is not desirable, therefore a single suggestion is enough ; but those who perceive the vicious conditions arising from the use of meat, should be free to speak their thought on the subject.

Abstinence from flesh food will serve a good purpose for anyone convinced of its pernicious effect on body and mind, and whoever stops its use will naturally be led further on, to see the wisdom of the re-generation taught and lived by Jesus.

The meaning of the words of Jesus (Matthew vi, 25) had no relation to eating flesh. He referred more particularly to the thoughtful (or "anxious") mood, as to whether they would be able to get *anything* to eat. This is clearly shown by the context verse 26. Next let us examine Paul's letter to Timothy on this subject iv, 3. "Forbidding to marry, and commanding to abstain from meats which God hath created," etc. The word "meat" in the Bible does not mean *flesh food*, but any kind of eatables. It is well known that in those days and among that people there were certain superstitions as to what kind of servants should be allowed to touch the food. If a Samaritan touched any eatable, the Jew would not eat it ; it was a pollution of their souls and as a religious duty they must observe not only this but they must not eat with certain persons. Certain things were accounted clean ; others unclean ; this was carried to great extremes, so much so that Peter and Paul had warm arguments over these matters (see Galatians 11th, 12th and 13th verses.)

That the use of flesh for food was *permitted* according to the Bible, no one can deny, for not only are the quotations given confirmatory of that in the "Old Testament," but we read of Jesus eating the "Passover" lamb with his disciples, also of his countenancing the eating of fish. These things were permitted because of the state of development of that people. They were a fighting people and meat is conducive to that nature.

Neither was the combat to be over with the advent of the Christian religion for Jesus said, (Luke xxii, 36) "And he that hath no sword let him sell his garment and buy one."

So we have no precedent of authority from the Bible for a purely vegetarian diet. But I do not think our friend would hold that it is obligatory on us to eat meat — or flesh; for all the evidences are to the contrary; that we are left free to choose that which we feel is best, and experience proves that those who wish clearness of intellect and freedom from the passions abstain from flesh food.

Reason shows, and experience has proven, that the antagonism that now exists between man and man, and man and beasts, and the fear of man on the part of wild beasts, is due to flesh eating. The wild deer and elk will come out of the wood and feed peaceably with the cow and horse, but if a carnivorous animal comes in sight, be it man or beast, they will flee for life. They instinctively know them. But it has been proven that if a person in the quiet musings of his own soul and the God of creation, makes a covenant never to kill any beast, bird, or reptile, or be partaker of anything that has been killed, and promises "peace on earth" to all living, FEAR will depart from that person, and very largely from the beasts, birds, and reptiles; and if the person be separate from all persons who do not eat and kill flesh, the combat and fear between man and the rest of creation will cease, and such an one will experience a peace of mind transcending anything before known. Then beasts and birds will come to him by the summons from his loving desires, rejoicing in his company.

QUESTION. "Again, relative to the marriage relationship; is it good, is it in accordance with Divine law that the "perfect chastity" idea is cherished? Paul seems to encourage marriage in some instances; and you give laws governing the choice of mates in "Solar Biology" — still advise celibacy and where the line should be drawn, I am puzzled to determine. I can abstain or partake without any apparent determined effort, anything I am convinced is all right.

I have abandoned the use of flesh food, — just as laid down in "Solar Biology" and find everything easy of accomplishment, in fact I eat neither grease nor milk, nor anything polarized toward the animal — but am I doing that which is divinely lawful? To know what is right is the cause of my addressing you."

ANSWER. I cannot be an absolute guide of right for anyone; that which is right for some, under certain conditions, is wrong for others under similar conditions, everyone must judge of those matters for themselves, and as they judge and decide, that forms a law by which they will be judged, as Jesus said in Matthew vii, 1 and 2.

Our friend appears to be puzzled over the idea that I believe in marriage yet teach celibacy. Now marriage may mean to the masses, license for sensual gratification but it does not to me. The happiest marriage state is enjoyed by those who unitedly live the life of re-generation. The lines should be drawn thus; first, "Use determines all qualities whether good or evil." For what use was the reproductive function intended to serve? Ask the animal world. The animals live in perfect harmony with nature, and find no use except for the reproduction of their kind.

Man is the only creature who abuses this part of his nature. The animals produce their offspring, and no further object is sought. Man, on the contrary, in the debasing gratification of his lower nature, produces a most deplorable effect, upon the nature of the unborn child and in consequence there are very few well-developed men in the present generation.

We find that there is a second use for this creative principle in man and woman: that of re-generation. This second and *higher* function is *nature's* method, providing man has the will and the Arch-Natural Love to leave it to her, and stops the voluntary and involuntary waste of the vital power. Then nature will appropriate the substance of life produced by this function for the renewing of the body, and intensifying and increasing brain power, causing each organ to transcend the capacity of the ordinary man.

There is a class of men and women now in the world who have developed up to a point where they could not conscientiously spend their lives in raising a family, for the soul reaches out for something higher. Such persons should follow the example of Jesus and live the life of re-generation and not that of raising children. He said (Matthew ix, 28.) "Jesus said unto them, verily I say unto you that ye which have FOLLOWED me in the re-generation 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." This accords with the revelation which he gave to John on Patmos, Revelations v, 10. "And hast made me unto our God kings and priests: and we shall reign ON THE EARTH." There are twelve tribal divisions of the human family especially of the sons of Israel (the white-races); these are natural divisions found in "Solar Biology;" each of these have a natural head and when "the harvest time" shall have come for the gathering of "the first ripe fruit of the earth;" when those who, through the study of the Divine law of use, have lived up to its dictates; when they have found that it especially dictated *to them* to follow Christ in the re-generation, so that all the life forces are USED to develop power in themselves to enable them to be co-workers with heaven for the harvest work of the earth by teaching the truths they have found, and aiding others to make these attainments; when this is done, such will find that there is a higher and more important use for them to serve than generating and caring for children.

They will find that there is an associate relation between man and woman very beneficial to help them in their work, but it will not be marriage as understood by the masses to-day. Each must elect which of the two ways they wish to go, for there are but two; the one gives the life to children, the other devotes the time on earth in making themselves conscious members of the heavenly hosts of "just men made perfect" and co-work with them for the elevation of the world, and leading the many to the same divine consciousness that they possess. Matthew vi, 24: "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" (*i. e.*, riches or the treasures of this world necessary to caring for a family.)

QUESTION. Books are misleading and one author stands X with another, and, now ask how you can harmonize with "Light of Egypt" pages 48, 49 and 50. He says — "The Buddhistical conception of the man and woman rounding out until sex becomes obliterated, is probably the worst transcendental delusion that ever originated within the oriental brain — therefore we will take no further notice of such mystical folly. The human form then applies to man as the material culmination of nature's sexual expression; upon this plane we can go no further, for beyond this limit we step within the spaces of the ether where nature continues her wonderful expression of sex in strict harmony with the laws of correspondences to the plane below.

"While dealing with the forms assumed by man, we must briefly notice the vital secretions which form the physical conditions for reproduction of his kind. . . . To suddenly and completely suppress their natural functions [referring to the lower nature] will do a great deal of physical

and spiritual harm, because the reaction will cause violent discord with the ethereal constitution. In fact the complete suppression is almost as bad as the excessive use. . . . It is only one of the two extremes, nothing more. When the lower organism is *evolved above the physical manifestation*, the vital fluids are absorbed by the magnetic, and the more etherealized atoms help to build up the spiritual body of man." (Does this mean a man must be born that way?) He continues and says — "But when this is not so, these seminal germs, if not passed off amid the other secretions from the body, live and germinate a swarm of elemental life-forms, which rob the organism of a portion of its vitality.

"To obey the laws of nature is the only safe and sure road to spiritual evolution of the senses of the soul, and one of these laws is the rightful union of the sexes. Celibacy in itself, is not a natural state: it is purely artificial, because it ignores one of the principle elements of its being. Therefore there is great spiritual danger in a celibate life, and nine tenths of the mystical manias and spiritual saturnalia of past history have originated among the *celibates*. It is well to remember this at the present day, as there is some considerable danger of history repeating itself. Celibacy as a means of artificially stimulating and thus quickly producing certain so-called spiritual powers and mediumistic states, is a successful method so far as mere physiological results are concerned, but one that is fraught with terrible danger" etc. to the end of page 52 "Light of Egypt." And on page 130 he claims, "Man has the possibilities of immortality, but does not possess it until he becomes united with his soul-mate, his missing half." The above is truly puzzling to me, and I seek your advice to assist me to see matters more clearly. I am aware it is a labor of unselfish love with you, hence my confidence in your answer which, I trust will be plain and to the point in every detail."

ANSWER. We will answer the above as fully as space and time will admit, for out of these theories there are growing many evils, because they appeal to, and support sensual tendencies. This is a sophistry which misleads those who would make attainments.

You quote his words: "the Buddhistic conception of the man and woman *rounding out* until sex becomes obliterated." This is the "doctrine of the Nicolaitanes" referred to in Revelations ii, 15, to conquer the passions by exhausting them; this doctrine has been imported from India and has a strong hold on many of the "advanced thinkers" of our present time, which leads to indulgence without restraint and is doing much evil. It is one of the worst delusions possible to invent for the destruction of morals, mental ability, and spirituality.

He says, "within the spaces of the ether where nature continues her wonderful expression of sex." While there is a phase of truth in this, yet it is so unlike what is known here that it fully justifies the words of Jesus where he says, Matthew, xxii, 30, "For in the resurrection, they neither marry, nor are given in marriage, but are as the angels of God in heaven." While we shall in future find a deeper meaning in these words than appears from this; yet the fact remains that all that is now regarded as constituting marriage will, in that state, be done away with.

He avers that these vital fluids "contain the very quintessence of human nature etc, and that the lower organism exists as a factor in procreation, therefore the organs have their proper function and use. or they would not be present." This is true; they have two spheres of use to man and woman, first, for re-production, second, for re-generation and renewal of the vitality of the body and mind, therefore his following statement is true, "To suddenly and completely suppress their natural functions will do a great deal of physical and spiritual harm." But the reasons assigned are fallacious; it is not because of the reaction but as the old saying has it, "it kills the goose that lays the golden egg," for through its *normal* action, that is through the controlled action of passion, held by a strong will to the work of generating life to supply the body and mind through re-absorption of these lower fluids into the body, we gain additional powers; in fact it is upon that function that we are wholly dependent for the addition of life to the body. Even the Geldin horse

has passion without which he would soon die. The author states, "when the lower organism is evolved above the physical manifestation!" We ask *when* is it above the physical manifestation? Is it after a person has exhausted its power to produce life? If so then the Buddhistic idea above quoted would be correct, which we both unite in saying is *worse than folly*. The only rational answer is this:

When man or woman has the will to stop generation and waste of that most spiritual of all the elements of the body and retains it for the renewal of self, then I with the above say, "these fluids are absorbed by the magnetic and more etherialized atoms and HELP (yes more: they are the *only means*) to build up the spiritual body of man." But here the query may arise, as to how the material of these fluids can become etherialized and the organisms of the germs be disintegrated and fitted for the spiritual body?

Passions of the flesh create a fire which if the fluids and forces are held firm, will burn out every germ formation and transmute the fluids to a crystal water. This is the re-generation taught by Jesus through which spiritual knowledge and power, was to be obtained; through this also comes the resurrection of the dead, of which we will speak more fully in Bible Reviews.

You ask, "Does this mean that man must be born that way?"

ANSWER. This is the "re-birth" spoken of in the Bible. The author quoted exhibits utter ignorance of the laws which he is discussing in the assertion, "these germs if not passed off amid the other secretions of the body, live and germinate a swarm of elemental life forms, which rob them of a portion of its vitality." This would imply again the truth of the Buddhistic statement which he condemns. His further statement concerning "the rightful union etc.," means this, that his conception of the highest use of this function is for procreation on the animal or physical plane.

He further states, "there is great spiritual danger in a celibate life." This argument justifies the monstrous conditions existing in our large cities where thousands of impure women are considered a *necessity*, and a means, preventive of grosser harms alike to male and female.

But has the God of creation made licentiousness a necessity? Has he made man an exception to the animal world in this direction? For the animal uses that function for the reproduction of their kind once a year and are celibates all the rest of the time; why does it not injure them? Why is it that a man whose mind is intensely active all the time, loses all desire for that relation and gets stronger mentally and physically? Is it not because the same force that would otherwise be squandered is demanded for the use of the brain?

Common sense, when not beclouded by the passions, will teach anyone that nature is economical in all her ways, and makes provisions for all necessities, and to misuse anything is to sin against her laws, and is it not a misuse of these powers to exhaust them purely for sensual gratification? Look at the horrible diseases; nature's penalty for prostitution; but our author may say, "such should marry!"

Then look at the thousands of unhappy families and the many weaknesses, and the multitude of evil results coming to wives, who are exhausted and oppressed by the claim of necessity which this author makes.

It is well authenticated that man matures many thousand more germs than woman; now if the re-absorption of these would produce such disastrous results then it follows that either the health of woman must be sacrificed, or they must have many wives or associate with impure women. Now it is just this kind of teaching that ruins our young men through indiscretions; our young girls by seduction, and fills our cities with outcasts; our almshouses with persons incapable of caring for self, and our prisons with convicts. In fact it is the root out of which grows ALL the evils that curse our beautiful earth.

We are prepared to say that we could take the worst man living, and if we can induce him to conquer all the waste of the sex fluids for one year, that at the end of that time he would be a good moral citizen, because life is from God and is good, and once the body is filled with regenerate life, it opens up new states of consciousness, and clears up the reasoning brain; so that man can see and understand things as they really are: but while under the control of the passions, he or she is insane, or at least partly so, and are incapable of understanding anything outside their immediate habit of life, and even that is all colored with their own sensual desires; this is evident in the quotation you herewith send me. Were he a sane mind, in the above sense, he would not say, "and nine-tenths of the mystical mania and spiritual saturnalia of past history have originated among the celibates." Now if he means simply the unmarried man, then I have nothing to say, but he, like so many others, uses the word marriage as synonymous with indulgence; that being so, the word celibate must mean the opposite, and if it does, what can he mean when he connects them with the saturnalia, which means indulgence? Such literature is a great evil to civilization, and should be suppressed.

He says, "there is some danger of history repeating itself." True, if such books and teachings as the "Light of Egypt" is accepted and read by the people. He further speaks of "celibacy as a means of artificially stimulating and thus quickly producing certain so-called spiritual powers, and mediumistic states" etc. He here evidently refers to the conservation theory of which he is really ignorant. If he fully comprehended its great importance he would know it to be the most certain, and in fact *only* method for obtaining spiritual KNOWLEDGE; not mediumistic powers however; that is largely obtained by the exact opposite course of life, especially in so far as it relates to "spirit control."

Page 130, "Man has the possibility of immortality, but does not possess it until he becomes united with his soul-mate, his missing half." How and when will man find this "missing half;" will it occur while man is living a sensuous life? No, never! But anyone who lives the regenerate life until the spiritual faculties are awakened will become conscious of her whether she be in the body or out of it.

The unity of man and woman is necessary to the highest attainments, but there are unities occurring between persons in the body, and souls who have passed out of the body, but the matter seems to puzzle you that we believe in marriage and yet teach *absolute control and continence*. My position is this: those who desire children should marry and in the conjugal relation be influenced by that idea alone. But those who wish to live the highest possible life; who wish to live for the world and

not for children, may marry; but they must live a life of purity; and nature if left free to act without interference, in ways originally designed in the reservation of the reproductive elements, will bring about the elevation and refinement of every function and faculty of mind and body.

Herein is the perplexing problem to all students of human nature, and because of the partial knowledge of certain manifestations of these laws, many good honest physicians have misled men and women young and old, and society in general is fast falling into the error, and true virtue is rapidly disappearing from our midst as a thing unwise and unnatural.

It has been observed that maiden ladies are apt to lose their health soon after their body is fully matured say from twenty to thirty-five years of age, and also that widowed ladies who separate themselves from society, soon lose their health; while women of similar ages and conditions who associate freely with the opposite sex, retain health, vigor and beauty to an old age; and many ladies who are very delicate and even of feeble health marry and thereby regain health, and sometimes become very healthy, strong, and young looking. It is known as a scientific fact that married ladies live to a greater age, and as a rule enjoy better health than the unmarried. It has been further observed that "abandoned women" who do not drink excessively live longer and maintain youthful appearance, health and vigor more fully than chaste wives; further evidences are granted in favor of license, that married women who overstep the marriage vow and associate with whoever their fancy dictates, regain health and beauty not possessed by those who are faithful to their covenant relation to one man.

And men who live an unmarried life and do not associate freely with women, become irritable, nervous and frequently lose their health. Then the Shaker communities are observed, and it is found that many of their brightest and most vigorous men run down in mental and physical power, and some die maniacs, and none of them have that bright manly appearance even the sensualist, who uses no restraint. On the other hand, we are told that our greatest men were very sensual, among those quoted are Webster and Napoleon and many others. Tolstoi in his "The Kreutzer Sonata" draws aside the veil from married life and presents the dark side to the world; and his statements therein are recognized as true by far too many, to prevent its influence against marriage. So with all this array of evidence in favor of indulgence and against marriage, is it any wonder that our brightest minds are misled, and that virtue is rapidly being ignored, and accounted as belonging to ignorance and old fogysm? If the present tide continues another generation, marriage will be abolished, and free lust will be popular among us. As soon as the idea of continence of the generated life for mental and physical development is suggested to a young man of education and research, these and many more like evidences including "high medical authorities," are quoted against it, and he concludes that one of three things is inevitable, viz., to patronize licensed women; ruin pure girls; or self-abuse; and through this latter cause, not one out of every one hundred young men reach manhood without being dwarfed mentally, physically and morally, and many fill our insane asylums and almshouses, wholly from the effects of this *insidious monster* that is cherished and nourished in the very bosom of our teachers of science and morals; and these destructive teach-

ings are administered to everyone, who begins the search for knowledge of the proper course of life. AND WHAT SHALL BE THE END THEREOF?

We are aware of the delicacy of the subject that MUST be treated in order to meet the arguments and counteract the influence of these things which we are forced to admit are true; we are also aware that we shall meet opposition from the very ones that should hail these truths with delight, but who, unaware to even themselves, are so much in sympathy with sensual indulgence, and are under its controlling influence, that we shall find opponents even among ministers and church members, because these things blind their eyes.

But we cannot shirk the DUTY that devolves upon us, to state the facts that are the cause of all these difficulties, neither is this duty upon us alone, but upon everyone, into whose hands this may fall; it is a duty to the rising generation as well as to all others, to spread this truth as far as possible.

The causes of ill health of celibates are these: first, woman losing her health between the age of twenty and thirty-five: every woman (of this class) has had the experience of having the love nature awakened toward some man; which is proper and right, but prominent in this love matter the thought in which they have all been educated is, that the generative act is the consummation and crowning ultimate of that love; that honest belief is sufficient to polarize the forces towards this function. This is nature's method for preparing and developing those functions for procreation, producing conditions in the mind which cause monthly losses of the life-principle (and many times more frequent) and this being unnatural, there being nothing received in return for the losses, it weakens those functions and multifarious diseases are the result.

The above also holds good with widowed ladies who separate themselves from the society of the opposite sex, but in these cases it often happens that the evil results come sooner, unless their married life has (as it does in some cases) created a repugnance to that relation to the extent that they, through their hatred conquer this emission, then they become healthy and strong, many, however, get too much vitality and take on too much flesh and then other difficulties arise.

Why the Shakers do not obtain better results from celibacy. They, no more than others, have any idea of the necessity or even the possibility of continence (*i. e.*, holding all the life forces generated in the system.) They separate themselves from woman, but allow the *imagination* to rob them of the source of added life.

This brings us to the consideration of another side of the question, which is especially brought to view in the fact of married ladies living longer than unmarried; and lewd women living longer (as before stated, when not excessive, and given to stimulants) than married women; and married women having better health, etc.

Persons with an active passion-nature and chaste in their habits, have an extra amount of magnetic force, and we know that this element has a special affinity for the opposite sex, and that in the ordinary associations of married people, if one is much stronger than the other, this subtle element is so fully interchanged that it satisfies the demands of the lower nature so fully, that it not only prevents any manifestation in that direc-

tion, but actually surfeits the weaker one, creating such a horror and hatred for that relation, that it causes entire inactivity in the function, consequently weaknesses and ill health.

This subtle element is, in its effect on the active elements of the human body, identical with the phenomenon of static electricity. To illustrate: a glass wheel arranged with an exciter on one side and an attracter on the other, with both insulated and in proper condition, put to revolving, will generate two kinds of electricity, and will separate them from each other, and the whole wheel will appear in electric excitement; sparks will run up from both sides meeting at the top, where the energies are neutralized in their contact, and if, while this excitement is going on sufficient to light a room, a wire is placed across, conducting the two elements together, immediately all excitement is over and there is no further manifestation. It appears that the very elements are composed of positive and negative electricity, and where the one equals the other, there is no activity, but the opposite; but where either of these predominate then there is activity, which in its manifestation it is struggle to get to its opposite where equilibrium and rest is obtained, AND THIS EQUILIBRIUM IS GREATLY TO BE DESIRED.

Woman generates this negative element, and man the positive. In the generation of children the meeting of these in their primate elements, the seed, in their proper place, life is born; but in the regeneration, the primate elements are not allowed to meet, but this subtle element will travel through space, sometimes long distances, to meet its opposite, in the person of a loved one, but not with sufficient strength to generate life enough to meet the constant exhaust which is going on in the body; but whenever or wherever they meet, life is the result; producing psychoplasm.

Young people, while "keeping company," who are pure and chaste, often experience great happiness and exhilaration while together, and after they separate they feel so light and free, as if every movement of the body was made without an effort, and as they walk they feel as though floating along. The cause of this is that these elements have met in each other and new life in great abundance courses through the body, and all this is accomplished while perhaps sitting side by side, talking, or in the most simple and friendly associations. Now this is because these elements of life have met a perfect reciprocity in them; these elements, through conservation had met in them and becoming etherealized, life (the higher) is born, and superior health is the result.

In the case of the unmarried lady above referred to, there was comparatively no reciprocity and this primate element, from which magnetism springs, was exhausted. Married women live longer than single, because the sex principle is kept active, and as the relation which would exhaust the primate elements has lost all its ideal, so much of it is retained and transmuted to this subtle force, and becomes life through the same condition in the husband, but in case the ideal is very active, so as to cause a little too much exhaust, with either husband or wife, then follow weaknesses of varied kinds, and diseases; chief among these effects is *consumption*.

Young ladies of feeble health, regain it, because of one of two things, either the passions were inactive, and marriage caused action, or they were exhausting their life in the ideal of that relation, and when the real

came, the ideal was dead ; and the reciprocity gave them renewed life, but in all these cases the life of these persons is only animal, and incapable of anything except the support of the physical body, and the mind immediately related thereto.

As to the great men of our world being very sensual, that is a mistake.

Concerning Webster, Napoleon and others, the most improbable stories are told regarding their almost uncontrollable passions.

Now these things if true, tell us the exact opposite from what is usually understood by a man being very excessive in this direction ; it is an evidence that such men have great power to hold all the power generated ; and that they are not troubled with "involuntary" waste. That being so, it follows that a large proportion of the seed is retained and re-absorbed into the body, for the use of the brain. There are also vile stories told of Plato, and Socrates and others of that class concerning base practices being indulged in by them. These tales are base fabrications of enemies for the purpose of supporting their own low habits. The same injustice has been done to to all who teach the true life, myself included.

The above may yet be misunderstood therefore we will endeavor to make these things more plain, in as few words as possible.

This *magnetic* and *electric* element derived from the transmuted elements of the vital fluids in woman, has an oppressing effect where there is no one to whom they can express their love, for love is life in motion and often produces diseased conditions especially where the passion continues active and the appetites are strong, but if the appetite is restrained, then the body will attract sufficient, from the magnetic atmosphere of either sex and by coming in social contact, will perpetuate health and vigor. The electric force in men under the above conditions, produces a straining storm of energy, but if the appetite is controlled by psychoplasm and the activities of the lower held in abeyance by the will, then they will find abundance to neutralize this storm in friendly association with good pure women. So that this apparent necessity for sensual indulgence is only a delusion to mislead and destroy the mental and moral conditions of our people.

In order to have health and vitality the passions should be kept active, but under control of the will, the same as our appetite for food, for it is the same as the desire for food when it is normal, but nine tenths of our men do not realize what a *normal* passion is, any more than what a normal appetite is, and they do not know either, and only by subduing both to the HIGHER, confining them to the law of USE, can anyone know their natural state, and unless these two primal sources of maintenance be in a healthy condition the whole man and woman must be diseased.

If our young men were properly instructed in the laws governing this most important of all the functions of their body, in their uses and abuses, and in the advantages gained in Soul force by conserving this vital fluid for the building of a strong, healthy body and mind, then seduction and the present terrible storm of licentiousness would cease ; then the barrier that now destroys the greater part of the pleasure and PROFIT in the social relations of men and women would be removed, and the most prolific source of disease and death would be done away. But as long as the professors of our medical colleges are allowed to teach their students that it is necessary for them to debase themselves by sensual indulgence

to gain health and clearness of mind, which almost any medical student will tell you they do, so long this immoral tidal wave will increase until it sweeps out of existence our entire race, for it is diseasing it at the very fountain head.

These men are deceived by the fact that a man who is eating meat and hearty food generally, to stop the exhaust of the vital fluids, will soon feel dull and lazy. But these teachers of our young men are too much controlled by the sensual and mentally indolent to examine into the laws governing this phenomenon. I am not speaking of those grand souls that have begun to think rationally upon the subject. If they would try the experiment for themselves by using less strong food, and continue the reservation of that vital fluid for one full month, (a person with a very gross body would have to continue two, or even four months) they would find that all that *stupor* would cease and in place there would be a clearness of intellect and vivacity of body transcending anything they ever knew before, then nature would begin to open before them, clad in *her* own pure garments of shining light and beauty, and the higher faculties would be able to discern the many errors which are so injurious to those who trust their skill; then the mind would be able to discern the fact that the God of nature — the source of all nature's laws — is not so at variance to the God of morals, then the joyous exclamation would once more make our hills and vales chant the glorious song of the ancient Hebrew and of our Lord Jesus; "HEAR, OH ISRAEL, THE LORD OUR GOD IS ONE! He made the world and ALL things therein. His works are good, and blessed be his name."

Oh may God "Our heavenly Father" open the eyes of this people to see their great error and conscious crime against Thy pure and holy laws and against their own best good. Oh, may the impure and vulgar-minded be ashamed and repent and learn the "truth" which will make them "free from the law of sin and death" of all their spiritual and moral nature, by this alone they can recognize their Divine Sonship and may they with a pure mind and loving heart be able to look up to Thee and say MY FATHER, and hear the loving response from Thy great nature "my child peace be unto you!"

We have been almost forced to take up this line of thought, by the hundred of letters which have constantly been coming to us asking like questions to the above, upon these most important matters. Mothers and fathers write, and come and tell me of the vicious teachings given their sons, not only by medical books but by physicians and their instructors in the colleges. And it is evident to any sane mind that unless someone has the courage to face and oppose this monstrous tide of sensual teaching, marriage will soon be abolished; our race will begin to diminish, in fact, it has already, and were it not for the foreign element coming here in ignorance of our vitiated education and raising large families, our population would even now be on the decrease.

We intend to continue this line of thought hoping thereby to serve our fellow man in the most important way possible.

We may not be able to have one of these articles in every issue of this journal on account of many other duties and the long distance from the Esoteric Publishing Company. My present address is, H. E. Butler, No. 1 Vasserat Place, San Francisco, Cal. (See Notes on Next Page.)

NOTE:—In reference to the extract from the "Light of Egypt" we wish to say that we print it because of the air of vagueness which would be attached to Professor Butler's remarks, were that quotation omitted; but we would say that we have not the slightest confidence in the book mentioned, and regard it of no service in the soul growth which our magazine seeks to give its readers. Only an anonymous author would make the sweeping assertions found in this book of mistaken and shapeless ideas.

Note No. 2:—Our esteemed friend (the author of the above letter to Professor Butler) quotes biblical authority as an argument in favor of meat eating, etc. When will it be realized that we are no longer subject to the operation of the *ancient law*? The law of that age applied to that peculiar people, and as far forth as it sanctioned the indulgence of the lower nature, the Adam, it is in no way applicable to the present age, the era which makes the *Christ* a possibility. (*Ed.*)

VOICES.

I HEAR the sound of many songs ;
 And, trembling with delight
 My inner self the strain prolongs,
 And catches from diviner throngs —
 Earth's melodies aright.

I feel that harmony within
 Must reign, before I know
 The perfect tones where One hath been
 Who swept those chords without, within ;
 That sweeter notes might flow.

So now I catch the heavenly tones
 That breathe in every breath —
 Be North or South, or tropic zones,
 The rhythmic soul of sound atones
 In Love's pure notes beneath :

That breathe this perfect undertone,
 When some diviner strain
 Awakes, and brings to me my own
 The deep, pure love my life has known
 Before, and grasped in vain, —

Until my being's chords were swept
 By the great Master Hand, —
 'Til Harmony's sweet tones that slept,
 Were voiced in songs, the silence kept ;
 And Love, should understand !

July 1, 1890.

MARY E. BUTTERS.

What a cage is to a wild beast, law is to the selfish man. Restraint is for the savage, the rapacious, the violent; not for the just, the gentle, the benevolent. All necessity for external force implies a morbid state. Dungeons for the felon, a strait-jacket for the maniac, crutches for the lame, stays for the weak backed; for the infirm of purpose, a master; for the foolish, a guide; but for a sound mind in a sound body, none of these.

Herbert Spencer.

BIBLE REVIEWS.

Number Eight.

This fact has deceived very many of the ancient and even modern philosophers, and led them to conclude that man was made perfect and descended by his own will into imperfection or into a state of material consciousness and darkness. It has led to the conclusion that God had made many mistakes and got into many difficulties from His efforts to create man, and that so far as his earthly existence, he has been a failure and the only hope there is for him is after the body dies. This of course is too absurd for intelligent consideration.

We think there are evidences which show that this work of schooling man up to his Godhood is a work of cycles of time. To illustrate we will liken the earth to a slowly revolving ball, above which is a permanent platform, and over it is the eternal sun of God's mind. The revolutions of the earth slowly lifts man up to that light but he must be wise and strong enough to step from the revolving globe upon that platform or he will again be carried down into darkness. Ancient Egypt bears marks of having been almost in reach of that permanent light but did not succeed in leaving evolution's workshop. We now are again approaching that glorified platform, and he that is able to conquer the binding power of evolution and step upon that platform will become the light of the world for all other cycles.

Thus it appears that Adam's posterity was rapidly descending into darkness and struggle. This last step brought him into conflict with all life upon the earth, the rigid law of "that which you sow you *shall* reap" was rapidly closing in upon his consciousness. All the powers within him were now to be called into activity; for as he developed more reasoning ability, this called out the discrimination of his mental faculties. Through this condition he was to focalize in his own body the struggle of ALL life; as one thing feeds upon another from the microscopic animals in the drops of water all the way up to himself, he must possess all the qualities below him with renewed intensity. Not that the former age had not the same laws, but the people were devoid of reason. Now it is intensified by man having become an intelligent actor and he voluntarily takes on himself the responsibility of every act of his life.

Therefore he was shown by the spirit that he might somewhat modify its intensity by discriminating between the flesh and blood as follows:

Verse 4th: "But flesh with the life thereof, which is the blood thereof, shall ye not eat," for by so doing he took their mental states more directly into his, and it would thus overpower all moral restraint and sink him so rapidly into animalized states of consciousness, that it would destroy his own mental states. The spirit recognized the effect of even flesh-eating, that it would create in him a more savage tendency, therefore,

Verse 5th: "And surely your blood of your lives will I require at the hand of every beast will I require it, and at the hand of man: at the hand of every man's brother will I require the life of a man." Herein is declared the law of justice. God says that He will require the life of a man from the beasts; thus making them equally responsible with the man.

Verse 6th: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Here man is made to

know his responsibility through the fact of his being made in the "image of God" which is his independent capacity to reason, understand, and know.

Verse 7th: "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." This appears to intensify all that had been said in the way of "replenishing the earth." The words "and you" carries with it the idea that man in a special manner should multiply; the beasts were not the ultimate nor the object in the Divine purpose; but man is: and as this peculiar race was to be the leader in the world of knowledge, therefore his main work was to generate and multiply, for this race had had the true knowledge, and had more perfectly adhered to it than all others. Man also had thereby a mental development that enabled him to go deeper into the animal struggle and still maintain the object for which he was made. Thus notwithstanding he was to commence another cycle, or era, there were greater difficulties, struggles and dangers, but as a result the evolutionary development was to be greatly augmented.

Here is an illustration of the method employed by the supreme mind for accomplishing a great purpose. Man was placed in a position whereby his physical was bribed by the desire by pleasure from an abundant supply of all that the body needed without so much difficulty in obtaining it. The animal world would reproduce its kind rapidly and it would serve a double use, it would always furnish the necessary food of man; and this would reduce their numbers so they would not overrun and destroy the vegetable products which man also needed.

This was desirable, but it placed the infant race in a condition of fear that would, without something to counteract it, greatly burden and even retard the development intended. On the other hand, the method for counteracting that fear, could not obtain unless the people had an assurance from the Divine source to which they had learned to look for guidance, and which they had been taught was the cause of all that came to them, or the world.

Therefore the following covenant served a double purpose to that ancient race: to conquer fear through confidence in God; and this also polarized the mind toward the Infinite, and was a constant incentive to "remember God in all their ways" which gave the supremacy to the spiritual faculties and held the physical desires and demands subject. So that Wise Father gave His children the following covenant, (chapter ix,) verses 8th to 17th inclusive:

"And God spake unto Noah, and to his sons with him, saying: And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the Ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there anymore be a flood to destroy the earth. And God said, this is the token of the covenant which I may make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my cov-

enant, which is between you and me and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, this is the token of the covenant, which I have established between me and all flesh that is upon the earth."

It does not say here that this was the first appearance of the "bow in the cloud." It had *always* appeared, and always would appear, as a fitting reminder when fear should begin to take control of them, of the revealed covenant of protection that the spirit gave them at that time; as much as to say to them; "As surely as this *always* appears when a cloud comes over the earth, so you, when you see it is, will remember this revelation, that your posterity will not again be destroyed by a flood of water as it has been." Thus fear was removed through possession of confidence in their God.

At this period man had thoroughly descended into the physical senses and must needs go on with experimentation upon the laws of nature; breaking the law and suffering the consequences; obeying the law and enjoying the benefits. This was the only method by which knowledge could be increased among men, because the purpose had been declared; **TO MAKE MAN LIKE GOD AND GIVE HIM DOMINION OVER ALL THE EARTH.**

When good and evil should be known he would be able, through development, to control all the creative laws and become one with the WILL of God in guidance and control, but alas! he slightly suspected the long dark journey necessary to make before he would arrive at this ultimate,

The only work set before them now was to repeople the earth as rapidly as possible and the main laws which they knew were those relative to the proper perpetuation of that work and to continue to endow their posterity with spiritual aspiration through spiritual activity in the minds of the parents.

Verses 20th and 21st: "And Noah began to be a husbandman, and planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent." Thus it appears that such a grand old man, after finding that he had finished his work as a savior of his family, had virtually let go of the former restraint of the appetites and passions, descended into that low condition of indulgence. Yet there remained the firm idea of the sacredness of the sex function which was to be the means for the exaltation of his posterity.

Verse 22nd: "And Ham the father of Canaan, saw the nakedness of his father, and told his brethren without."

This fact evidenced that Ham's nature was void of the proper regard for the sacred use of that creative function which must inevitably bring degeneracy to his posterity. It is a well authenticated fact that a person or a people can be properly graded on the scale of high mental and moral ability by knowing their mental states — and consequent acts — in this direction.

Those persons possessing the strongest mental and physical powers and the most truly exalted nature are those who hold the most sacred regard for the procreative act, and on the contrary to whatever extent a person or people lose the proper respect for the sacred uses of that function, to

that extent they descend into incapacity for self-maintenance and government.

Verse 23rd: "And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness." Herein was expressed the proper respect and regard for the creative principle.

Verse 24th: "And Noah awoke from his wine, and knew what his younger son had done unto him."

Here the account appears to give all the credit to Japheth the younger son, the account is evidently understood or intended to be very much abbreviated, therefore does not tell which was the prime mover in this act of moral respect, but it is inferred from this that it was Japheth; and therefore the following blessing especially to him.

Verse 25th: "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren."

Canaan was the father of the Canaanites, while we have no account of their having been in slavery to the sons of Japheth or even to Shem, yet all their history was that of a low, worthless people and very depraved in all their habits.

Verse 26th: "And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant." Here it appears that it was not the youngest but really the eldest. How this era comes in no one can tell. It may have crept in through firm faith of the descendents of Shem who were the historians, that they were special inheritors of all the birthright blessings.

Verse 27th: "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

This places Shem as master and Japheth as servant and Ham or his son Canaan as servant to Japheth, thus making him a "servant of servants." That the spirit of prophecy remained with all the ancients is supported by all the history given in the Bible, for though they had descended deep into the "anima mundi" or animal life of the planet; yet they held a firm regard for, and belief in the governing and foreseeing power of the spirit, in and through their soul consciousness, which even now, if it were believed with the same confidence and reverence as then, would be the same to us.

Any person who can willingly and from the soul-consciousness, submit themselves to the guidance and control of the spirit, it will become their guide and they will in cases where they are conscious of great importance, prophesy as correctly as did the prophets of ancient times, through the power of the same spirit, for God never changes.

Here in the tenth chapter are the generations of these three sons of Noah, through which we can obtain by careful study the source and history of them as nations or tribes. Though very vague is the history, yet we think it is evident that it did not include any of the inhabitants of this continent, and probably only a small portion of the Eastern worlds, for as we have seen, they were a people who were called "the sons of men" living prior to those called "the sons of God" yet the flood must have destroyed many of them: yet there are many evidences of Egypt, India and China having survived that period, and as there is no reliable

evidence of their having descended from either of these branches, it is most reasonable to believe that all this related to a special branch of the earth's inhabitants, located in the vicinity of Palestine which formed but a small part of the inhabited countries of the earth.

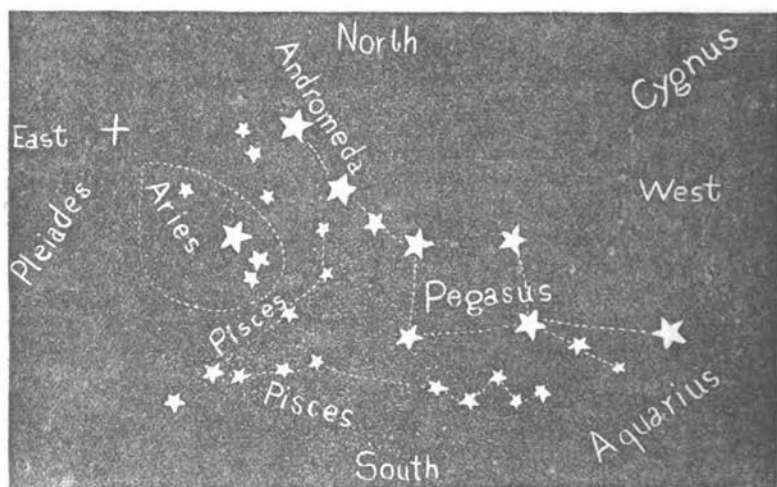
But we will not attempt here any tracing of these things; as they appear to me of minor importance to other matters which are more related to the practical uses of our present course of action and thought. H. E. B.

THE ZODIACAL CONSTELLATIONS.—(No. 6.)

Pisces, (♓) and Aquarius, (♒).

THE most prominent among the groups of stars shown in the diagram below, is that of Pegasus, described in the Greek myth as the "winged horse." We have designated the place of this brilliant constellation, together with that of Andromeda, that the reader may the more readily locate the two zodiacal constellations, Pisces and Aries.

Pisces occupies a long, irregular tract of the heavens between Aquarius and Aries. All the stars of this constellation are less than second magnitude, therefore of very slight prominence and the casual observer would meet with some difficulty in locating the group without first finding



Pegasus or Aries. The latter constellation, as shown in the diagram, is a compact little group of stars, which at this season, (Nov. 1st) may be found occupying that section of the heavens nearly overhead, at 9 p. m.

The Pleiades, or Seven Stars, will be seen in the north-east. Their place is shown, on the map, by a small cross, near the constellation of Aries. The stars of this group will be given in the map which will accompany the article upon the constellation of Taurus, of which the Pleiades form a part. In the meantime I would be glad to have my readers send me statements of results of their observations of this interesting group. I would like to receive simple drawings of the Pleiades, which will show the number of stars seen and their location. The writer has seen twelve stars in this group with the unassisted eye and we would like to have all make the observations under the same circumstances.

ESOTERIC DEVELOPMENT.

Number Two.

"SENSUOUS man lives in the impressions which external objects produce upon his senses; intellectual man lives in a world of thought of which his brain is the creator and which is real to him; spiritual man lives in a spiritual world of beauty which the divinity in his heart has created for him and which is the image of heaven. The animal is happy if its physical wants are supplied; for it knows no other but the sensuous world; and if everything in that world relating to the animal is in harmony, then that world is in harmony with itself.

In merely intellectual man, filled with an erroneous conception of the importance of his own personality, the world of thought which he has created for himself is not in harmony with the outer world. Such a person has continually something to desire; he sees things, not as they are, but as he imagines them to be. In spiritual man the world of thought and the world of will are in exact harmony; he recognizes the truth and sees the things as they are, without personal consideration. Looking at the world, not from a personal stand-point and without considering himself as something separated and isolated from other beings, he recognizes the action of universal laws by the power of his enlarged perception."

Hartmann, in "Secret Symbols of the Rosicrucians."*

The followers of the Rosy Cross succeeded in so refining and spiritualizing the grosser elements of their beings, that they are reputed to have been not only able to transmute gold from the baser metals but to prolong life on earth at pleasure.

In a previous article we sought to show that the truly spiritual state was the one thing to be most ardently desired by man in his earth-life. The above extract, from the writings of one whose opinion we all respect, amply sustains this position.

The Esoteric Ideal is the human being, *perfected*; and the attainment of nothing less will sanction rest from our labors. We humbly desire to point out some of the methods to be made use of, that you may gain possession of what the ancient chemists were pleased to style the "Elixir of Life." They died without even catching a glimpse of the chimera, which they almost insanely pursued. The "Elixir" was searched for, as something objective; something to be touched, tasted, handled.

The *secret of life* can never be possessed by those who search for it in the method described; and the countless failures in this direction have well-nigh convinced the world that only the visionary mind; the crank; the unbalanced pseudo-religionist, would entertain even a momentary hope for the things which the true Esoteric *knows* may be obtained without death to the external form of the Microcosm.

The perfected being will be the *controller of his own destiny*. By almost infinitesimal steps he will have raised himself above the men and women with whom he was formerly contemporary, and yet, walking and talking with them, will be generally supposed to be *only a man*; subject to man's passions and man's limitations. But he is *Divine*. Having *conquered* in the divers encounters with the forces which tended to bring him into subjection, he is truly a god among men. No more of *uncertainty* will come to his life; at last he is above the effects of the operation of

* This great occult work may be obtained at this office, \$6.00 post-paid.

that law which brings laughter and lightness of heart to-day; tears, mourning or sickness to-morrow, and which the blind world is pleased to call "God's will!"

He is no longer subject to *any* of the limitations which create struggle or inharmony for the masses. And to all these divine benefits he is fully entitled, for he has eliminated every base attribute of his nature, through constant, unconditional hand to hand encounters with SELF; the *Lower*. He knows that "God's will," as operative in the apparent uncertainties of life, is the applied and unchanging law which tends to remove the veil from blinded humanity.

It is presumed that a large proportion of our readers desire to attain to this plane of development but know not how to go about it. In other words, *they are waiting to be led*. We hope to be able to indicate a few easy steps which may be taken without great loss of time given to drills, exercises, seclusion, and the almost innumerable requirements which the thorough student of Occultism must usually fulfill.

The mystics of this and past ages, have attained their object by spending the major portion of their lives, either in actual solitude or in the association of a few congenial minds. Is there not a more desirable method of possessing the Wealth Indestructible? Cannot the very adverse (?) elements of our surroundings elevate us to the higher plane? By remaining with our blind associates; constantly showing our protest at sinfulness which correct example presents, will we not, finally, be stronger in the Divine Relationship and love, and possessed of deeper knowledge of the Hidden, than the *recluse* can own? We sincerely feel the truth and potency of these ideas and believe that the *attainment* should come first: the seclusion, if at all, *afterward*.

We presuppose that our students already realize that the task set us to perform, in this regeneration, this rebirth to the Higher Life, is necessarily of considerable length. Day follows day, and we discouragingly meditate on our inappreciable progress. At times the reason admonishes us to return to the old easy-going ways and cease this life of denial; this constant self-sacrifice. This same reason tells us that with all our months of discipline; our efforts to cherish pure desires; our crucifixion of the lower nature; with all this troublesome outlay of will-power yet from all appearances we are no more powerful, nor has our capacity for usefulness noticeably increased over former endeavors, or over that of our neighbor who is content to live wholly in the world and partake of its pleasures and dissipations.

We can silence such "reasonable" outbreaks of argument, only by *inward* contemplation. Even *one* denial each day, of some demand of the lower nature will bring a continual satisfaction, when the true man can meditate, unprejudiced by cold reason.

This is the stage answering to that experience in the physical life where the child fears to take a step without the supporting mother's arm. The little one walks with unsteady, faltering steps long after the limbs are perfectly competent to bear the weight of the body. *Confidence* in itself to perform the simple, yet ever difficult feat, at last removes all fear and doubt; the supporting hand is no longer required and the wavering feeling of inability is forever banished, in spite of the fact that numerous falls and accidents are of daily occurrence. Now in soul-growth this

same lack of confidence, this desire to be led and shown at every step, just how to take the next; this impatience because of our inability to walk before we can even stand alone; through these causes we are perpetually being held down while our progress might go on without interruption, were we pleased to display a greater amount of confidence and patience.

In prefacing our first-step advice we wish you to remember this: as you learned to walk through confidence in your own powers, greatly supplemented by the aid of a superior helper, so through the gaining of this same quality of confidence in yourself and a higher power, you will sooner or later arrive at that point where you will no longer doubt, waver and tremble but will push bravely on, unaided, to the goal possible to all, but which few gain in one incarnation. You will stumble, falter and hesitate along the route up to a certain point, but your resolve to conquer, because you know your ability to do so, will not allow you to turn back.

The reconstruction, and the putting in order of this organization, spiritual, intellectual, and physical, of which we find ourselves in possession, is a task which must go on indefinitely. Who, among our readers, realizes what the *absolute* perfection of the human family means? It means nothing less than a change of all externals to conform, minister to, and be in harmony with the perfected race! Therefore our task is endless; but it is *not* an endless labor to so far reclaim and regenerate, as to become as gods, masters, when compared with the general development of the race.

The "fourteen questions," so much talked about, have been useful in this respect: those who answered them with care have made a partial acquaintance of *themselves*. At present there is no further use for this report, but we would suggest, in emphasis of the idea expressed in the October ESOTERIC, that every person desiring satisfactory progress, should write out a careful record, at least once a week, of matters pertaining to their experiences in development.

There are more people to-day suffering from being in uncongenial positions; "out of place;" positions for which they are not adapted, than from any other cause. One of the incentives, prompting the answering of the questions, was the hope that a secret would be revealed, which would solve the question: "For what am I best fitted? In what avocation would I be a success?"

In your present stage of unfoldment, *this cannot be given you*. The enlightened mind knows this, and every honorable man of occult knowledge will support this assertion. You may, for example, be told, if you care to make use of uncertainties, that according to your *past* history and your present qualifications, inclinations, etc., you should follow the calling of Civil Engineering, but a year's failure at that occupation might convince you that tilling the soil was more closely associated with your capabilities.

The *sure* way to find your life-work is to perform with minuteness of detail the work which the present gives you; continue the steady, onward upward trend which results from faithfulness to the contemplation of the Inner, and the resolve to conquer and refine the gross side of your being, that it may no longer seek the destruction of the Higher.

One of the first achievements in the great work of regeneration is to satisfactorily solve the

MYSTERY OF THE LOGOS.

It seems to us that the chief attraction about the writings in occult lines of research or instruction, is the indefinite, vague atmosphere attached thereto. Volumes upon volumes are perused and beyond a sort of mesmeric sensation, of having received benefit in *some way*, the reader experiences little real advancement. Is not this explainable upon the hypothesis that the author himself does not possess a systematic line of thought to present to his reader? It seems to us that instead of perpetual expression of theories and so-called *principles*, it would be far more beneficial to suggest *action*, thus allowing the reader to not only grasp a good thought but to *work it out* in a plain common-sense manner; so intensifying it and ingrafting it upon his own life, that it will be of use to him as long as he lives or *needs* it.

So I repeat, one of the first things to accomplish is to solve the mystery of the Logos or Word.

The spoken word is the thought expressed, and to just the extent that we are able to guide and control the thought we shall be competent to govern in matters of infinitely more vital importance.

A great attainment has been made when we have so trained the voice that harm is neither spoken nor implied of any person; that it expresses contempt, sarcasm or censure to no human being. Persistently refuse to allow the formation of one sentence prompted by an unworthy thought and you will soon be free from anything but useful, and praiseworthy thought-creations. And then — well if we were to suspend further suggestion until the reader had fully obeyed the above advice, our pen would be idle for a long time. But there are many ideas to be outworked in practical ways, and which may be carried along side by side with the *word discipline*.

These ideas will be given in due time; meanwhile we would be pleased to communicate with those who do not need to solve the *Mystery of the Logos*. To such we will say: "The Kingdom is yours; you have gained the blessing."

We do not wish to suggest a mode of development which we ourselves have not proven of utility in our own experience. When we say that the faithful consideration of the Logos; the Word; the Tone; in fine the full control of the voice will bring the student to a more satisfactory state of development than any other method of like simplicity, we say it not from a *theoretical* belief but from having practically demonstrated its truth.

Let it be fully understood that this thought is advanced as the principle to be outworked as the very foundation, the beginning, for those young men and young women who desire a *starting* point in their occult training; and there is no one, whatever the attainment to simple morality, who cannot be benefitted by observing these suggestions concerning the perfect command of *expressed thought*.

Do not misconstrue the meaning here. This is not the *only* starting point for an occult training and the development of the Inner. It is simply *one* method and in our own experience has proven of inestimable benefit; therefore it is with the utmost confidence that we suggest its acceptance by all who would seek the Light and eliminate the Evils.

INCREASE OF WILL-POWER.

One of the prime purposes of all occult training is to the end of increasing *will-power*. This desirable ultimate is sure to follow every attempt to solve the Logos mystery. The Will, properly strengthened, makes all temptations of the lower nature lose their power, and when this is accomplished the growth is speedy and full of satisfaction to Neophyte and Adept. Now the building of the impregnable structure of Will is not the work of a day. As the material temple of perishable texture, rises slowly, day by day, brick upon brick, stone upon stone, until at last, it stands a grand edifice of architectural perfection, so the Imperishable Structure of Will, proceeds in its growth by almost unnoticeable degrees, but we know that every triumph over the Lower adds strength and stature and that finally the edifice will have been perfected through these selfsame, unimportant, (?) simple every-day affairs of the most commonplace lives.

There is a power in the *spoken word*, when uttered in solitude, which is empty of meaning and even harmful if the expression is made in another's presence. If you have decided upon a certain course of action in business, social or personal ways, disclose your plans to no one if you would succeed. Now there are very few exceptionable cases to this rule, for almost invariably your efforts are robbed of one half their power when your intentions are an open secret. Apply this suggestion to the diet question, of so much importance to our students. When the mind is fully congenial to the vegetarian way of living, the flesh frequently argues to the contrary. Do not allow your struggles to be known to your associates by constantly remarking that "it is hard to abstain from meat eating"; or you will be quite sure to hear the encouraging (?) reply: "Why do you propose to go contrary to Nature and God's law? Nature and the Bible provide and sanction flesh-eating. You are very foolish to trifle with God's plans, and seek to live contrary to the ideas which the purest and best men of all time have cherished!" This is *one* of the arguments (the religious, the *moral* (!) man's defence) which you will encounter if you *talk* too much. You will escape such sophistry if you speak, if speak you must, direct to the "unruly member," and thus your position will be greatly strengthened.

When you have made the decision not to eat meat, the stomach will at once commence to plead for it. A firm "no" will silence the craving and this followed by an argument to the effect that such food is unnecessary; that the means for obtaining it are sinful and that its use is harmful to the high object in view, your resolve will be greatly emphasized, and at the same time, weaken the power to *rule*, of this function of the flesh nature.

Each organ of the body, in the execution of its duties, should be treated as a brain cell, with an actual, intelligent consciousness. These several inhabitants of the microcosm, are moved by one purpose, namely, their own gratification; the humoring of the flesh. They cry out for the *sensational* and will be silent and obedient only through having their demands gratified or by continued and systematic subjection to the Higher attributes of man's nature.

Continued supremacy of the Higher, will eventually make watchfulness unnecessary, and the attention which is now required in the details of primary methods will be done away with forever.

This reference to flesh-eating is not made with the intention of leading the reader to suppose that we consider this question of *paramount* importance. It is but *one* of countless things connected with the lower nature, and which must eventually be overcome. Not *at once*, however. The age of accomplishing the Impossible has not yet come. Expect your growth to proceed step by step. *There is no other reliable method.*

"Keep Thou my feet; I do not ask to see the distant scene,—one step enough for me."

It is a long route to the goal desired. Remember that you are to rise superior to mankind in general; that you seek that which is supposed to be unattainable; that you are to set deliberately at work to hasten the death of the hindrances of that portion of your nature which your predecessors, as well as your former mode of living, have intensified and developed until it occupies, in your life, the position of Arbitrator, Dictator, Ruler; and any attempt to change this system will cause immediate revolt on the part of the disturbed members. Only by this constantly renewed and explicit resolve to fully triumph over the lower nature will there be created a structure which forms the basis for the creation of the Man Imperishable.

In searching for this priceless gem of perfection, do not neglect the *physical*. Study every need of this part of your being and aim to bring it to that stage of development which exoteric nature so completely exemplifies. Even in the simple hygienic and calisthenic questions there are concealed points of great moment to the Esoteric aspirant. A future paper will more fully treat of this subject, which space here forbids.

It is not enough to say, "Seek ye first the kingdom of heaven;" for while we are agreed that this advice is all sufficient to those who have, through the action of a cruel (?) destiny, been visited with intense suffering and have been so almost *forced* to seek the Higher that no other path is left, except the alternative of utter indifference and sinfulness; to such people, attempted assistance is of slight avail; for having been brought to the brink of *utter hopelessness*, the whole being is alive to the importance, the absolute necessity, for something not obtainable from the sources previously consulted, and their past experience almost invariably serves as a powerful, and constant impetus, urging them on to the higher planes of earth-life.

There are, however, comparatively few who have been brought to this condition, and to those aspiring souls who yearn for soul-development, but who are devoid the experience of great suffering, it is vague, useless, advice to inform them that they must *first* seek the kingdom of heaven. How to *commence*, in the execution of the simple command, is the question which we hope this method will answer.

These first steps are extremely simple. No one can urge that they *do not understand*. It can only be said (in defence of not observing,) that the strength of purpose is insufficient, or that there is lack of confidence either in the teacher or the method. It will take time to eradicate these hindrances from the mind of the student, but even with minds burdened with these thoughts, still the growth may be traced from day to day, although the *faith* be so small and weak.

We are pointing you to methods which in their apparent simplicity have been ignored. You actually live within the environments which, if properly treated and improved, will yield your salvation; your complete deliverance from the discontent and the numerous conditions which are

the causes of the sin and suffering so universally apparent. The means of growth from the lowest to the highest, are ever present. Around and WITHIN, the conditions are ever waiting to be *utilized*.

Would you silence the clamorings of the legion of enemies in the flesh? Would you attain to the Celestial plane of Purity; where Evil Thought, even, can find no entrance? Would you possess the heaven-born attributes, whereby the True Illumination from the Exhaustless is possible? Would you own the calm, unfathomable consciousness which comes to those who have met and conquered man's *last enemy DEATH*?* Would you know of the Higher uses; the more *substantial* "pleasures" of which every bodily organ is susceptible? Would you, in brief, raise yourself to that plane where sorrow is lost; where "chance" is unknown, and where, at last, you realize that you have found your highest niche of usefulness? Then commence at once! Improve by the opportunity placed within your hands. Be not discouraged at the *probable* length of the journey, but give your undivided attention to the PRESENT; remembering that to-morrow will never come and yesterday is *past*; neither belongs to you. It simply devolves upon you to take the first easy step upon that ladder the base of which is in the *dust*; the *topmost*, resting on Absolute Perfection.

Many will be kept from reaping the benefits to be gained by faithful consideration of the *Logos* step, through the exercise of the self-important principle of "I-knew-all-before!" Yes, we do not doubt that *all* have made spasmodic attempts at control, and guidance in speech; but the questions arise: Have you *systematically* considered the matter? Have you, hour by hour, day by day, through a period of not less than one year sought to eliminate from your speech, those words and sentences which mean *vindictiveness*; or sarcasm; or deceit; or hatred; or slander; or fault-finding; or impatience? If you have performed this *simple* task, have you purified the speech to that extent that the above-named evils are never felt by yourself or associates, even in the *tone-shades* of the voice? Having done this, you are beyond our modest efforts to aid. You have gained an Earthly Paradise; and in true humility we bow before you as a being possessed of purity and strength akin to the Infinite.

Our people do not yet grasp the full importance of the Esoteric work. Many of them are too anxious to do, forthwith, something of benefit to humanity in general; not realizing that *themselves*, the *individual*, must first be regenerated, perfected. The age demands a more advanced class of spiritual instructors. Our system of Branch † organization, affords unlimited advantages for the development of spiritual teachers, whose efforts may go a long way toward the elevation of humanity. We trust that every

* According to the true Esoteric belief, man may triumph over Death, and may arrive at that stage of perfection where he possesses the power to leave the physical for a limited season, returning and re-inhabiting it at pleasure. When at last he shall have performed his full work upon earth, he will, *voluntarily and painlessly* put off the old and don the New; even as he would change a garment.

† We would say to those who know little or nothing of our movement, that we have organized numerous Branches throughout the english-speaking world. The purpose of these organizations is for the discussion of Esoteric principles and Occultism in general; the consideration of phenomena; the cultivation of the inherent powers, etc. These branches are under no financial responsibilities regarding membership fees or dues. We desire to aid humanity "without money; without price" as far forth as that sentiment can be safely followed. If our Branches are imbued with the same idea and sincerely and faithfully execute the trust given them; we shall feel doubly repaid for our own efforts in this direction. We shall be glad to sanction the formation of new Branches upon receiving application.

Branch President will see the wisdom of getting his people to thoroughly comprehend the purpose of the *Logos* drill as outlined herewith. If this idea is grasped by our people, they will, in a comparatively short time, be fully competent to spread the truths of helpfulness, and make plain the full system of occult development. But do not haste. Wait until you can say, "I have tested that which I teach; I *know* it is efficacious of greatest good, in this search for the Way to Life." When you are moved by that indefinable element of restlessness and anxiety, allow your thoughts to dwell upon the beautiful sentiment of peace, expressed herewith:

"I check my speed, I make delays, for what avails this eager pace?
I stand amidst the Eternal Ways and what is mine shall know my face."

✕ We are at the centre of the "Eternal Ways." There is absolutely no limit to the possibilities which we may achieve; neither is there boundary to the time allotted us in which to do our work, but those who do not wish further compulsory incarnation and centuries of enforced and necessary experience in the flesh, will make much of the great opportunities presented to them now; in this earth-life. For *now* you are conscious, and when may the golden period again be yours, if, before you have CONQUERED, you are severed from the body; that great means for your attaining to the Divine? The Infinite may answer.

✕ *The key is now yours.* You know the secret. It is free as sunlight, but ignored as the invisible rays of that subtle element. Will you step from among the blind, thoughtless throng and apply this simple method for soul-growth?

Do not expect the future will bring more congenial surroundings; thus procrastinating in the commencement of your work. The more unfavorable your environment, the more thoroughly will your powers be tested. Do not consider your trials in the light of misfortunes, but thank heaven that you are given them, as a means for a more speedy and satisfactory growth.

Finally, and in recapitulation: It is impossible to lead you, by words, through the labyrinth of detail which full illustration of this point implies. It remains now for each person to solve the mystery of *their* logos by strictly conforming to the interior promptings in this regard. Refrain from saying that which the Inner forbids; do not neglect to utter that which you feel *should* be spoken. We further emphasize the fact that control of speech, voice, tone, creates the power to guide the thought, and is one of the methods through which will develop the full control of every voluntary and involuntary function of your being. Now this means a great deal; but the effort to fully control the voice will lead to the spiritualization, regeneration of that portion of the Microcosm which makes speech possible. Then the voice cannot express hatred; bitterness; reproach; sarcasm; deceit, etc., and the question of thought-transference will be of easy solution; for the power will be possessed by all who rigidly follow these simple suggestions. This desirable state leads to another of still more importance, and all tends toward the possession of those occult powers which enables the owner to perform feats "miraculous." This however is of slight comparative account to him who has truly overcome. BE PATIENT. THE WAY WILL BE POINTED OUT; BUT ONLY STEP BY STEP AND AS YOU ARE ABLE TO PROCEED.

CHAS. H. MACKAY.

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[No. 6.

BIBLE REVIEWS.

Number Nine.

Verse 1st, (Chap. XI.) "And the whole earth was of one language, and of one speech." One of two facts must here stand, in view of historical and geological developments, viz., either Moses was ignorant of any other continent and people, or he, like many Jewish historians, speaks more extravagantly than he means, for this at most could only refer to the people whose history he herein narrates.

Verse 2nd: "And it came to pass, as they journeyed from the east, that they found a plain, in the land of Shinar; and they dwelt there."

This land of Shinar was an historic place, because of a people called by that name inhabiting it at the time Moses made this record, for we must bear in mind that this record is legendary and not a matter of history until Moses made it so, many hundred years after the time of their supposed occurrence.

Verse 3rd: "And they said one to another, go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar."

Verse 4th: "And they said, go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

Here is stated the object of the city and tower "lest we be scattered," etc. Now this shows that they intuitively knew that it was in divine providence that they should scatter, but renewed opposition to the Divine will, also a selfish desire for a name and fame among other nations, arrayed their minds and efforts against that spiritual guidance; this plunged them deeper into materialism and as words do not suffice to convey correct understanding of each other, they hereby lost confidence and consequently the ability to feel the thoughts and motives of each other, as they had done up to this time.

Therefore *misunderstandings* arose, and the consequent disagreement, which destroyed their united efforts in one direction, and as soon as a people are scattered into different conditions and surroundings, their language begins to change and it is well known to etymologists that all national languages are constantly undergoing change, and it only necessitated separation of the people to change their language, and only required materialism to get control of a spiritual and sensitive people to create misunderstanding.

This is probably the means used by Providence for the accomplishment of the work designed in the destiny of that people. Now no one would argue that where they say, "Let us build a tower whose top shall reach unto heaven" that they thought heaven, the abode of the blessed, could be reached that way? No more than they could reasonably believe that it was admitted by God in the following verses, that unless something extraneous was done they would accomplish it.

Verse 5th: "And the LORD came down to see the city and the tower, which the children of men builded."

This speaks of "the Lord," as if he were a man who heard of what his people were doing, and had to come down to find out the truth of the matter. Do you believe that? I do not; but I do believe it was necessary for Moses to use a word formation that would apply itself to the understanding of a people low down in all matters of knowledge, having just been freed from four hundred years of slavery to the Egyptians, they must have been more ignorant than the African slave of to-day.

Verse 6th: "And the Lord said, behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do."

Here we find hint by "the man of God" at the law announced by Jesus. "Where two or three of you are agreed on earth as touching one thing it shall be done for them," for he makes the Lord say the people understand each other and they are agreed, therefore nothing will restrain them, a way to convey the idea that it was God's law therefore could not be altered.

Verse 7th: "Go to, let us go down, and there confound their language, that they may not understand one another's speech." "Let us go down;" there appears again the idea of plurality of Gods; what the real idea of Moses was here is a little questionable, for the Egyptian did not actually believe in a plurality of Deities only so far as they believed in the "Trinity," and even that was believed by the masters to consist of the Divine Father and Mother and the offspring, man. So virtually they only believed in a dual God; they personified all the laws and many of the ignorant believed in many Gods through that."

It however is evident to me that this great man meant the united body of the heavens composed of the "spirits of just men made perfect in heaven."

Verse 8th: "So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city." This people was so low down that if they were told that God did it only through natural law, that of cause and effect; they would soon lose all belief in the existence of God and as they could not understand the all-pervading and governing mind (and scarcely are the most enlightened people of our day capable of this) therefore he spake of that mind as though it were men like themselves, who watched over all the affairs of men, punishing evil and rewarding good which was and is now true, but not expressed from a comprehensive view: only to their limited understanding.

He now takes up the posterity of Abraham, the father of his own branch of the posterity beginning with Shem, therefore the Israelites are called the Shemitic race. This chapter is finished with the account of who they were that left "Ur of the Chaldees;" this gives us evidence that Chaldea was at least of the descendants of Noah.

That these people were the most highly cultured of the world: except the Egyptians, is brought to light, Daniel ii, 2, and many other places showing that Chaldea was equal to any other nation in the knowledge of magic. It also favors the idea that they received knowledge of the occult forces of nature from the very beginning, and that it was their spiritual knowledge that made them superior to the tribes that always surrounded them. It further evidences that as they lost the child-like obedience to Divine guidance, they descended into the use of these Divine knowledges and powers for selfish purposes, making of it "black magic" which brought destruction upon them as a nation.

It is evident that Abraham preserves in purity the truths they possessed. So he and his brother Lot left "Ur of the Chaldees" for the purpose of colonization, where they could be freed from the perversions of the truths before committed to his people, and live a righteous life and bring up his children in truth and righteousness. This disposition and effort was rewarded by the spirit making a special covenant and promises of good to his posterity.

But this special good promised him, was more a revelation to him of what the result would be of this righteous act; that it would accomplish all that he had desired and much more. God's laws never change and an act of the same kind would produce the same results to-day, but as conditions of the world have changed, therefore the same could not be, but a greater and grander colonization will arise, wherein will be more than fulfilled the promise to Abraham and will focalize in one centre the fulfillment of all the spirits, promises, and visions of the past.

But of this we will speak more fully in explanation of those prophecies directly related to this movement.

Verse 1st: (Gen. XII.) "Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Here it is plainly stated that Abram went out by divine revelation; we are told in other places that his obedience was accounted to him for righteousness.

Verse 2nd: "And I will make of thee a great nation, and I will bless thee, and make that thy name great; and thou shalt be a blessing:" Here is also an inducement given him for his obedience also a good and sufficient *reason* for his obedience; God or the high and holy ones, never require anyone to act without a good reason.

Blind faith without reason is not acceptable to God or man. Many demonstrations of this kind have been brought before the Christian people and still they cling to it, in word at least.

A few years ago a devoted Christian man in Pennsylvania killed his son thinking he was obeying God. Last week a man jumped from an upper window in a hotel because Jesus appeared to him and told him to, as he said.

Many worthless vagabonds are traveling about the country "trusting in God" to feed and clothe them. This state of affairs is the result of the teaching of blind faith, and an aimless life. Man is here for a purpose and he should recognize that fact and always work with an object in view, without which all are sinners against God and man.

Verse 3rd: "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Here are added reasons for his obedience to the Divine guidance, first, personal benefits are to be derived from it and not only this, but the promise that he should be a blessing to all the families of the earth. By remaining with his people he could not thus bless them; by going out from them he could more fully benefit them, though that benefit was not immediate and no doubt his people thought him selfish and hard-hearted, but he believed that true unselfishness was most fully expressed in his going out from them, but little he thought so many generations would pass away before those promised blessings would be realized?

Verse 4th: "So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Horan."

Verse 5th: "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Horan; and they went forth to go into the land of Canaan; and into the land of Canaan they came."

Verse 6th: "And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanites were then in the land."

Verse 7th: "And the Lord appeared unto Abram, and said, unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." Here Abram receives an assurance that he is doing right and that he is on the way of success.

Verse 14th: (Chap. XIII.) "And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:"

Verse 15th: "For all the land which thou seest, to thee will I give it, and to thy seed for ever." (See the remainder of this chapter.) Here is a sample of the experience which all who are obedient to the guidance will receive. Abram and Lot could not agree and were separated; no doubt Abram felt he had done his best, and was sad at heart, because of his separation from Lot, at this time of his sadness and probable despondency, for he had no children to build up a nation, then he hears the voice of God again assuring him that his hopes would be realized.

Abram's fidelity was again shown; notwithstanding Lot left him, and the unpleasantness that had come between them through his association with Sodom, yet when Abram knew that his brother had been captured, (see chapter xiv) he armed his servants and went out and conquered the victor and brought back his brother and also his brother's chosen people — the Sodomites — then follows a mysterious account:

Verse 17th: "And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale."

Verse 18th: "And Melchizedek,* king of Salem, brought forth bread and wine: and he was the priest of the most high God."

Verse 19th: "And he blessed him, and said, blessed be Abram of the most high God, possessor of heaven and earth:" Verse 20th: "And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Now who was this king of

*Note different modes of spelling this word.

Salem (*i. e.*, peace)? This *king of peace* blessed Abram for his conquest in war; it being a righteous act, notwithstanding the recent inharmony between himself and Lot, he still manifested his love for him.

Paul in his letter to the Hebrews, vii, 1, "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;"

Verse 2nd: "To whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace."

Verse 3rd: "Without father, without mother, and without pedigree, having neither beginning of days or end of life; but made like unto the son of God; abideth a priest continually." Verse 4th: "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Verse 5th: "And verily they that are of the sons of Levi, who receive the office of priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they came out of the loins of Abraham:"

Verse 6th: "But he whose pedigree is not from them received tithes in Abraham, and blessed him that had the promises." Verse 7th: "And without all contradiction the less is blessed of the better." Now here is a man of whom Paul, the educated and zealous Jew, says he was *unquestionably greater* than Abraham. Abraham was accepted by all as the greatest man who appeared in the lineal chain from Adam, and yet here is one who has no lineage in that line, and who makes no account of birth-right, living in the material body receiving material things, bringing material food to Abraham yet is greater than he.

We have seen in the account of Adam that he was a Neophyte for the mastery over the creative forces, but failed in reaching the high goal for which he started and fell into the "waters of generation;" that there were great masters living at that time there is no doubt, that they were those of the remnants of the Golden Age referred to by Esdras vii, 11th, 12th, and 13th verses, (Apocraphy.) "Because for their sake I made the world; and when Adam transgressed my statutes themselves decreed that now is done. Then were the entrance of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful." For the entrance of the ELDER WORLD were wide and sure and brought mortal fruit." Was not Melchisedec one of these immortal ones? Paul further says, Hebrews, vi, 19th and 20th verses, "Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus made a high priest forever after the order of Melchisedec." Now in this, Paul refers to an ORDER within whose VEIL Jesus entered; all secret knowledges were called veiled, every mystic order had its own veil — as "the veil of Isis:" "Order of the Egyptian." Moses came to the Israelite from the Egyptian order. But yet the Israelite knew of an order which they held in much higher esteem for David while in the spirit of prophecy speaks of the Messiah in that noted psalm cx, quoted by Jesus, Matthew xxii, 44, says in the 4th verse: "The Lord hath sworn, and will not repent thou art a priest forever after the order of Melchizedek." (read the whole of Paul's argument in the 6th and 7th chapters of Hebrews.) Now this mystic order was of prehistoric

existence, therefore nothing was known of their descendants so that the "king of Salem" was said to be "without father, without mother and without pedigree." This most ancient order were priests FOREVER because they were IMMORTAL and if so then they had reached that high altitude that Adam had started for, viz., "Have dominion over everything earthly as stated, Gen. i, 26. the psalmist in this cx psalm above quoted, carries that idea all through his song of him.

Now if this order of Melchisedec is an everlasting one, then it still exists and Paul said, Jesus when he went away, "entered into that within the veil, i. e., within the secrets of that order. Then he, Jesus, is a member of it and remains there as such to-day; that he was a great master was expressed by his words, of Paul, Hebrews ii, 16. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." "He took on him," this implies that he was a soul, and that by his own will he took on a body through the creative energy in Abraham's seed, a body and appeared among them as one of their own children. He having been in a more perfect sense than the sons of Adam "the son of God," (yet they were called so) through having passed through all the trials and was faithful and had reached the height of attainment where all things in nature were subordinate to him he then inherited by divine right the dominion "was heir of all things." This high and holy order has been referred to in this magazine as "the Solar Masters" (see page 216, volume I of THE ESOTERIC.)

There has never been a time in the history of the world but what there were men living in the flesh who were truly "priests of the most high God." Men who had a knowledge of all the laws of nature and were master of them. Men who knew that all law was the product of the mind of God, and who lived so harmonious with that mind that they were conscious of the thoughts of God, and as their will was merged in the will of God, therefore whatever they willed to do they did so by the power of God's will.

Therefore their will was superior to any of the creative forces, consequently they all obeyed them, so that if it was necessary to do those things that would make ordinary men wonder, they did so: and it was from this that the word miracle came, (i. e., a wonder or a wonderful thing.) But these men could not get the will to do those things to gratify idle curiosity, because their power depended upon the will and mind of God, yet it is true that God is absolute servant to the mind and will of man, for man's mind and will is a focal centre of Deific attributes, and so far as they live in harmony with those attributes and cultivate their mental powers, they have Deific qualities; for all things originated from the word of God — a thought-form of God. Therefore all that is brought into existence is *thought*, even the solids of earth is a psychologized state of spirit and that spirit is a part of God.

Jules Virey estimates that four-tenths of the human race subsist exclusively on a vegetable diet, and that seven-tenths are practically (though not on principle,) vegetarians.

"Virchow estimates the total number at eighty-five per cent. (*The Natural Cure.*)

The strongest peasants met with in Europe live almost exclusively on rye bread, pea soup and vegetables. (*Edenic Diet.*)

IN THE MISTS.

BY BELLA FRENCH SWISHER.

PART FIRST. A METEMPSYCHOSIS.

CHAPTER XI.

The Wreck.

THE sun arose seemingly out of the yet restless waters. Far as eye could reach was a broad expanse of sea and sky, and not a speck dimmed either. The hope of seeing her child died out of Ruth's heart. What had become of the little craft and its burden of precious freight? Had the rude waves engulfed it? Alas! the fugitive mother was nearly wild with grief and despair.

"I was dissatisfied with my child," she said to Judy, "and now just as she has become a part of my very existence, as it were, God has punished me by taking her from me."

The poor old servant had no consolation to offer. She rocked herself to and fro, lamenting the fate which had parted her from her charge, and ever and anon, praying for succor for her mistress and herself.

Ruth's gaze wandered from the broad expanse of sea, to the wrecked vessel and to the brave men, working so vigorously at the pumps. One after another, they walked manfully up to the prescribed duty, none seeking to shirk or impose more than his share upon a messmate. Since midnight, it had been thus — how long they would be compelled to continue at the labor, only God could tell. Meanwhile, she and her servant had enjoyed comparative comfort. Those noble men, the vessel's entire crew were toiling without food or rest. It must not be. She would do her part.

She turned to her servant and speaking almost sternly, said:

"Control yourself, Judy. You and I are a selfish pair. All hands are at the pumps. They have nothing to eat except bits of sea biscuit. A good breakfast — some hot coffee, would give them new life. Come, my old friend, let us do our part and prepare something for them."

She did not even wait for the surprised negress to reply; but walked over to where the captain was standing.

"Sir," she said, "I am not strong enough to take my turn at the pumps with the prospect of any satisfactory result. But I can make for you and your brave men, a cup of good coffee. If you will allow it, myself and servant will be pleased to prepare your breakfast and also all the other meals, which you shall need, during our stay upon the wreck."

"Bless you!" returned the gentleman with a sudden brightening of his eyes. "It is just what we need. We shall be compelled to divide up, and one half of our number rest while the others work the pumps; for you see, even strong men wear out in time. Your aid in the way that you mention will be gratefully received."

In the emergencies of the hour, time was too precious to allow any of it to be wasted in idle words. He led the way to the caboose, even while he was speaking and, after pointing out the cooking apparatus and ship's stores of provisions, he went back to his duties, leaving her to do as she considered best concerning the quantity and quality of the morning meal which she was to prepare.

Ruth managed after a while to press Judy into service ; and, from that hour, the time of both women was fully employed.

The men, as they grew weary, had a leaning toward whiskey to supply themselves with fictitious strength.

"Bring them coffee instead," the captain whispered to Ruth. "If they should imbibe too much liquor, we will all find a home in 'Davy Jones' Locker.'"

She took the hint, and when a man was relieved from duty, she had a cup of hot coffee ready for him ; and it was even more acceptable than whiskey to the majority of the men.

"Bless your sweet blue eyes," one of them said to her. "You are a royal little lady, if one ever lived, that's sure."

"A little lady that we shall never forget while life lasts, no matter how many years we may have to live!" added the captain with much enthusiasm.

He was a perfect type of a southern gentleman, this Captain Marks — dark and handsome, with eyes that flashed like lightning in anger, but grew melting with tenderness when his sympathies were aroused. Young too, not more than twenty-eight, possibly not that old.

The hours of that long day of waiting went slowly by ; but not a speck appeared upon the waters to cheer the poor creatures, working upon the wreck for dear life. Another night set in, calm and star-lit. The effects of the storm were no longer apparent in the waves, for the sea was again comparatively quiet. But terrors are always magnified when endured at night, and hearts that are strong and brave in the sunlight, often weaken and grow cowardly under the shadow of darkness. They, who clung to the wreck as their only chance for life, grew despondent when the daylight died away, without having brought succor.

"You must retire," Captain Marks said to Ruth. "You will be worn out."

"O, no," she returned quickly. "You need my aid now more than you did in the daylight, and there is more danger now than then. It shall not be said that I shirked my duty. Unless I succumb to weakness, which I hope will not be the case, I will stand at my post until aid comes to us."

"A noble girl!" returned the captain. "I cannot think of you as a wife and mother, for you have the face of a child. Would you object to telling me your age?"

"This is the 19th of April — is it not?"

"Yes. We were wrecked on the 18th. But it seems to me that I have lived a month since then."

"If I see the sun rise to-morrow, I will be eighteen years old," she said.

"So young and so brave-hearted!" he returned musingly. Then he added, "I prophesy that to-morrow will be the gladdest day of your whole life."

He went away to his duties then, and she continued on with hers.

"Our hearts must not fail us, my men," he said to the crew ; "not only for the sake of ourselves and our dear ones at home, but also for the sake of that sweet young creature, who announces her determination to stand at her post, regardless of fatigue, until aid comes to us. With such a heroic example in the person of so delicate a girl, we must hold out."

"Ay, ay, sir," answered a chorus of voices. "We can hold out as long as she can — that's dead sure."

It was a terrible night to all on that fated wreck. Ruth felt herself grow weak and dizzy many times, and old Judy, every few minutes, declared herself "e'en a most done for." But both kept at their work. Ruth with her own fair hands carried cup, after cup, of coffee to the tired seamen, never omitting a word of praise, or encouragement to the recipient.

It was with a prayer of thankfulness, that she saw the first red streak appear in the east. It broadened and melted into white light. Then the great yellow sun arose, bearing, on his disc, a tiny spot. She called attention to it.

"God be praised — a sail!" cried Captain Marks.

"If she only sights us, we are saved!" he continued. "But we are so low in the water, I fear that she will pass us unnoticed."

"She is coming toward us," said the mate, handing the spy glass to the captain.

"So she is. Bearing down full upon us. We must make her aware of our close proximity. Work with a will, men; we shall be able to save something of our cargo, I trust — I am thankful now that we did not pitch the whole of it overboard. Make a little blaze on deck, mate, as she draws toward us."

A few minutes of breathless anxiety and suspense followed, then Captain Marks cried out.

"She sees us. She has answered our signal! She has tacked; she is standing toward us! We are saved!"

Ruth dropped upon her knees, and raising her streaming eyes heavenward, she cried:

"Father in Heaven, we thank Thee for Thy mercy and Thy over-reaching kindness! We bow in humble adoration and gratitude before Thee!"

She was a pretty picture, kneeling thus with her hair of rippling gold floating over her earnest, upturned face. The men paused in their work and bowed their heads in silent respect; and Captain Marks dropped on his knees beside her.

"We thank Thee, Father of all mercies," he said in a reverential tone, "not only for our lives which Thou, in Thy kindness hast spared; but, also, for letting the light of Thy smile fall upon the noble woman whose bright example has kept us from fainting by the way-side — Thank Thee for making this particular day, one, whose joy will never be forgotten by her who kneels here!"

As he said the last, he laid his hand upon Ruth's bowed head in loving benediction.

"Wreck ahoy!" cried a voice coming from the approaching vessel. "Who are you?"

"Schooner White Swan, dismantled in the gale, and sprung aleak. Who are you?"

"Galeta Juanita, bound for Tampico. All hail to you, Cousin Dick!"

"He knows you?" questioned Ruth.

"He is my cousin, Charles May. He married a Spanish lady of wealth, and, at home, is Don Carlos Mayo. We are extremely fortunate in his opportune arrival."

Meanwhile, the *Galeta* had sent her boats to the assistance of the passengers and crew of the ill-fated *White Swan*. Ruth and Judy were soon on the deck of the *Juanita*. But the crew remained on board the wreck, for a time, for the purpose of saving the ship's valuables and the lighter portion of her cargo — the heavier part of it had been cast overboard, to lessen the weight, after the discovery of the leak. But it was found impracticable to remain very long, even though a portion of the *Juanita's* crew lent assistance. The pumps left unworked, the water soon filled the hold, compelling the men to seek safety in the small boats, and row hurriedly toward the *Galeta*. Indeed, scarcely were they safe on the vessel's deck, when the wreck careened, tipped and then sank from view beneath the treacherous waves. The voyage of the *White Swan* was at an end.

CHAPTER XII.

Juanita.

"Well, my dear young friend, I trust you find yourself somewhat rested and refreshed."

It was Captain Marks who spoke and the person addressed was Ruth. A night had intervened since the rescue, and all parties were on deck, enjoying a balmy, sunlit morning at sea.

"O, yes," she replied, "and I should be quite contented if I could but know that my child and the dear lady who has her were as safe as I am."

"The weather since the storm has been so calm, that I do not imagine they can have been lost. Quite probably they have been picked up, before this time."

"But I am leaving behind all chance of ever hearing from them. If the vessel were only bound in the opposite direction I might come upon them perhaps in New Orleans. But at Tampico —"

"My friend, we need not remain there very long," returned Captain Marks. "Vessels are leaving that port for New Orleans every day or two."

Ruth clasped her hands somewhat despairingly. She thought of how helpless she would be even in New Orleans. True, she had relatives there. But they were distant ones, who knew little or nothing about her. They might not sympathize with her. They might even report her arrival to her husband. And how could she ever face him without returning to him his child? Would not the whole world think her insane, when his version of the story was told? Once again in his power, a madhouse door would soon close behind her, and liberty would be hers never more till death should set her free. Then she thought of the child. The sweet lady, who had it, would be more of a mother to her darling than she could ever be. Could she take Baby from her who had saved the tiny creature's life? Even had she found a place in the life-boat, the child must have perished for want of nourishment had the sweet lady not fed it from the fountain, which supplied her own babe. Baby had refused artificial food after having been nursed at the breast; and by that time if alive, was so used to human milk, that a change might be dangerous, even should the little one be prevailed upon to accept it. Surely a true mother would seek the best for her child, even at the expense of her own feelings. Until weaned, at least, Baby

was better off with the strange lady than with her own mother. Perhaps therefore, Tampico was a safer place for the bereaved fugitive than New Orleans might prove to be.

The decision wrung a wild sob from Ruth.

"You are in great trouble," asserted Captain Marks, looking pityingly upon the bowed form. "I saw that when you came on board the 'White Swan.' If your child is saved from the sea, I swear to you on the honor of a gentleman that it shall be returned to you, if I have the power to discover its whereabouts, which I believe that I have. I can accomplish more than you can in that matter. Rest easy. It will take time, but I will work day and night until I have the pleasure of giving your child into your arms."

"My true, kind friend!" returned Ruth. "I must believe you, for I see that you are honest and in earnest. O, sir, we have faced death together," she cried with a sudden impulse, lifting her tear-wet eyes till they rested on his face. "I have seen how nobly you stayed by your duty and with what pity and humanity you looked upon the sufferings of others. Surely, I may trust you! You would not betray me?"

"Child, I would not betray a dog that trusted me; much less a lady whom I respect as highly as I do you. I see that you are in trouble. It may be that I can aid you. If so, you have only to command me, and I will respond."

"I fear that no one can aid me," she returned with a shake of the head. "I am fleeing from the home which my dear father left to shelter me — fleeing because my husband wishes to put me into a mad-house."

"A mad-house! You? Impossible!"

"I married him because papa asked it on his death-bed;" she continued, "but he did not love me. He only wanted my property and he wishes to enjoy it without me. He was to have taken me to a private asylum the very morning of the day that I met with you; but I fled during the night while he slept. Fate helped me by sending an old servant to my rescue. He stole from me the money with which he bought the smack, but I forgive the crime, since I else must have perished."

She paused as if to read the face of her new friend before proceeding farther. Heartfelt pity and interest were written there; and she saw that a moisture was glistening in the dark orbs which had never dimmed when he stood, toiling hour after hour, on the wreck, uncertain whether life or death was to be his reward.

"Go on!" he said in a low kind tone.

"There is not much more to tell, sir. I have left all my property behind me. A place, where I may earn my living while hiding myself from him, and the knowledge that my child is safe and well cared for — that is the most of earthly good and happiness for which I may even hope. For to claim sufficient of my property for my support, would be to put myself in my husband's power; and death even would be preferable to that."

"I think you said that your husband is a Spaniard?"

"No, sir. He is an American. My mother was Spanish and my father, Scotch. Tolón was my mother's name, and it is one of my two baptismal names. Please do not ask me more concerning my identity. I may tell you all sometime — but not just yet. Not that I doubt you," she added

quickly. "I only feel as if I would rather be unknown to everyone at present."

"So be it:" returned Captain Marks. "I can be your friend without knowing your name. Withhold all confidence, if you will, but believe me—think of me as one ever ready to serve you. What you desire, if I understand you, is a retreat—a home for the time being where some light work will compensate for your support?"

"That is it, sir," returned Ruth. "I am not yet strong enough to endure very hard work. A place as a lady's companion, or even maid, or as a governess to children, would be best suited to me. I speak Spanish fluently."

"That will be of great assistance to you, in Mexico. I will talk over the matter with my cousin and ascertain what can be done for you."

With these words, he bowed and withdrew.

But, an hour later, he again sought her presence.

"My cousin," he said, "will be delighted to receive you as an inmate of his house, to be a companion of his wife. He speaks broken Spanish and she broken English, though he imagines that his Spanish is quite perfect. He wishes his wife to acquire a pure English accent, and he has been on the lookout for some time, to find a lady, speaking both languages, to be a companion to her. If you succeed in capturing Juanita's heart, as you have captured all of ours, your sailing will be easy. And I feel sure that you will do so."

A faint flush rose to Ruth's cheeks. It had been her lot to secure very little genuine appreciation. She had received compliments, of course, as all girls do, and she had had sense enough to value them at their real worth. She felt that Captain Marks did not refer to her beauty of person, in speaking, but to the intrinsic worth of her mind and soul; and she experienced a pleasure in his word.

The weather continued clear and the wind fair, and no incident, worthy of relating, happened to the Juanita. On the morning of the fifth day after the cyclone, the rock-bound coast and sandy beach of Tampico appeared in view; and a few hours later, the vessel anchored in the roads of Tampico, opposite the bar which lies near the mouth of the Rio Panreco, six miles up which, the town of Tampico is situated.

As the bar is only some seven feet beneath the water's surface and the Juanita had about twelve feet draught, it was necessary for Captain Mayo to unload his craft before entering the river. It was also compulsory for him to await the arrival of the custom-house officers before discharging any of the cargo. This caused a delay of several hours—indeed until late in the afternoon.

Captain Mayo fumed and fretted. To be in sight of home and yet held from it by stern necessity, was something unpleasant to bear.

The sun was low in the western sky, when the inspection was completed and permission given for the vessel to unload. This, it was already too late to do; and she was obliged to lay at anchor near that dangerous bar, at the mercy of the winds and waves, to await the coming of another morning. Happily for the captain, he was her owner, and he could transfer the command of her to his mate without any qualms of conscience. One of her boats was made ready, and the captain and passengers took seats in it, for a row to the town.

Once beyond the bar, the water became placid. Ruth never forgot the delightful ride up the Panreco, on that beautiful April evening. The banks, green with mesquite and the different kinds of mimosa; the background of rocky bluffs, plainly defined upon the glowing sky; the delicious breeze; and the soft, fading glory of departing day, charmed her and caused her for the time being to forget her sorrows — that she was a fugitive, casting her fate among strangers in a strange land.

"We have our home in the old town," explained Captain Mayo, as they glided along between the green-bordered banks, with a feeling of thankfulness that their feet would soon press the firm earth once more. "If it had not been for those confounded custom-house officers, I would have seen you there this evening. As it is, we will be obliged to remain in the new town until to-morrow, for the night will be dark — no moon to light us. But Juanita, my wife, will meet us; and she will row you over in the morning. I must return to my vessel at day-break; but as soon as she is safe in harbor, I will follow you, and then I will assist my wife to make life endurable to you until the sense of strangeness has worn away, and you can feel that you are at home."

In due time, the boat reached the landing, when upon, a cry of delight from a beautiful Spanish girl, who had been waiting on shore, told Ruth that Captain Mayo's wife had appeared upon the scene. This was soon proven, for a moment later the pair were locked in each other's arms, with exclamations of "*Muy amado Marido!*" and "*My own sweet dulce consorte.*"

Meanwhile, Captain Marks assisted Ruth to step on shore, and a moment later, she was being introduced to Señora Juanita, who received her with a pretty blush of pleasure, and a warm clasp of the hand.

"I shall be so glad to have you with me," said the young Spanish wife, with an accent that lent sweetness to her words. "Carlos, my husband, is from home so much and I talk but little English when he is away. I study hard and do my best, yet he is always correcting me. I like it not well — your language, but I wish to speak it, for my husband's sake — because he requires it of me."

"It is not as smooth and sweet as your language," returned Ruth addressing her new friend in Spanish. "Yet I like it for it was my father's tongue."

Juanita clasped her hands in great glee.

"How sweetly you speak Spanish!" she cried. "Now I can learn. Carlos speaks my language so badly that I do not always understand him when he tries to teach me English."

The little, red-headed captain gave his wife a look that might have annihilated her, if looks could annihilate, so full it was of scorn at the accusation.

"Miss Tólon," he said, "you will have to teach my wife both languages, for her Spanish is very imperfect. She speaks a jargon, learned from the lower classes; while I speak pure Castilian, learned from books."

He stroked his light goatee and walked a little ways from the party, to show his insulted dignity.

Juanita laughed gaily.

"We never quarrel about anything else," she said, "and we soon make up. I am so glad that I now have you to interpret his Spanish to me. I

find it much easier to understand him when he speaks English. Our baby Juan has managed, between the two of us, to make a language of his own, that no one except myself can well understand. But he is a dear little fellow, and I do hope that you will love him."

CHAPTER XIII.

Tampico.

NOT until Ruth was alone in her little lodging room at the *Fonda*, did she realize the full extent of her loneliness and misery. Excitement and constant change of scene had drawn her thoughts away from herself. Her loving pity for others had caused her to forget her own sorrow while ministering to their pressing needs. And so surrounded had she been by people until now, that she had had little opportunity to measure her own desolation. No wonder that she sat long beside the *ventarrilla* (though it was too small to be called even a "little window") gazing at the stars and trying to read there her destiny.

The sounds of revelry and the laughter of rough men came to her ears from the gambling hall below, and jarred rudely upon her over-strung nerves. What cared those creatures for love, or learning, or purity? What knew they of any of the pious things which even Buddha taught in a heathen land, twenty-four hundred years before they were born. After all, was not his doctrine of deeds, better than that of simple repentance for a wicked life? — better that the soul should be purified by a succession of lives upon this earth, than it should appear sin-stained before its Maker? For surely nothing but a miracle could cleanse a spirit that had had such a dwelling place. Christ could make such clean, if they would only come unto him. But alas! they would never come. They would die as they were living, and everlasting misery would be their portion. Everlasting! Knowing no end! How could she grasp the full meaning of that terrible word! A billion years, a billion billion years, yet their sufferings would be only just commenced! Such was her religion. Her mother's gave the poor wretches a chance to retrieve their wrong-doing, by coming back in new bodies and again solving the problem of life and death.

Since nearly one half of the entire world accept the latter belief, it was certainly worthy of more than a passing thought. Pythagoras, Plato and many other great philosophers were believers in it. Was it really so much at variance with the Bible as most people thought? She recalled the transfiguration of Christ; his meeting with the spirits of Moses and Elias and His bidding His disciples:

"Tell the vision to no man until the son of man be risen from the dead.

"And his disciples asked him, saying:

"Why then say the scribes that Elias must first come?

And Jesus answered and said unto them, Elias truly shall first come and restore all things.

"But I say unto you that Elias is come already, and they knew him not and have done unto him whatsoever they listed. Likewise shall also the son of man suffer of them.

"Then the disciples knew that he spoke unto them of John the Baptist."

And this was the fulfillment of the promise :

“ Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord.”

This surely was metempsychosis. Again, the return of spirits and their power to communicate with mortals were recognized facts of Bible-times, as was also a belief in dreams; all of which are met with ridicule at the present day, subjecting the believer or investigator to ostracism by the religious world. Did not Christ say :

“ And these signs shall follow them that believe. 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.”

Yet they who had attempted to practice such things in Christ's name had been denounced as impostors.

Not once since her flight until now, had Ruth's thoughts reverted to the subjects which had been haunting her. But on this night, solitude and wakefulness gave them full sway and she was once more wandering in the gloomy forest of doubt and uncertainty.

She clung to the Bible as her only hope of future life and happiness; but, twist it as they might to suit their creed, its teachers could not hide its plain wording from a thoughtful mind.

Thus Ruth's thoughts wandered as she sat, hour after hour, gazing upon the night. What to her were self-evident facts, were not pleasant ones, yet she could not banish them from her mind.

“ Alas!” she cried, “ if spirits do revisit this earth, why do not some of them come and set my doubting soul at rest. If I have a good angel, why does he not tell me of the fate of my child?”

The sounds of revelry died away. The waning moon arose and hung suspended above a single star—a herald of the dawn; then both melted into the white light of the newly-born day.

Ruth arose with a shiver, and threw herself upon the bed of skins, which had remained unpressed during the night.

Gradually, the little apartment with its meagre furniture disappeared, and she was out at sea, in the life-boat that had borne away her child. But her mother was also there, holding “Baby” in a close embrace. The boat was nearing the land—a low bar of sand stretching as far as eye could reach. The dreamer extended her arm for the child, but the figure shook its head, saying: “ We two are one! Go your way and we will go ours.” With those words, it stepped upon the surface of the water and glided away toward the land, leaving Ruth alone in the boat, with nothing but the frail shell between her and destruction, for the waves near her seemed to be dashing “mountains high.”

A call to breakfast awoke her, and she opened her eyes to see the bright sunlight pouring into her room, through the little window.

After bathing her face and rearranging her hair, she went down to a breakfast of black coffee, *tortillas* (common wafers) rice and eggs. As the two last-named articles were served with grated onions, she breakfasted on *tortillas* and coffee, feeling very little desire for heavy food after her night's meditation and unrest.

She had been joined at the table by Captain Marks and Juanita, and, after the meal was finished, the trio strolled out to look at the town, which

is situated on a rocky peninsula, near a cluster of small lakes which empty their waters into the river Paureco. Houses of all descriptions occupied the regular squares — from the Indian bamboo hut to the substantial stone edifices of the European merchants. Upon the streets, all nationalities of people were to be seen; The ragged Indians with sandalled feet, moving about, bearing water-jugs or loads of fruits and vegetables for the market; the Mexican women with their heads hidden in black shawls, the *ranchero* in his costume of leather knee breeches, embroidered vest and *sombrero*; the idle gambler in his faded velvet trousers and *toga*; the plodding European, the nervous money-making American, and the shabby soldiery.

The trio wended their way through the crowd to the river bank where Juanita's boat and servant were in waiting to convey them to the *Pueblo Viejo*, or old town. As Juanita was already nervous because of having left her child so long, they took seats without further delay, beneath the white awning, and were soon gliding along the small channel, between oyster beds and green banks toward the southern lagoon, upon whose shore is the village of old Tampico.

Situated at the foot of a steep, verdure-covered hill, its houses built in the old style of Spanish architecture and surrounded by cocoa palms, lacking the noise and bustle of the new town, the *Pueblo Viejo* presented picturesque and inviting appearance, to the wanderer whose home it was to be.

"*Casa de la Mayos*," as Don Carlos had named it, was a low but tasty hut built in old Spanish style, having porticos on three sides and enclosing a court. Near the house and surrounded by a stone wall, was a garden, rich in tropical fruits and flowers — the whole so arranged that when the iron gates were closed and locked, the *Casa* became a castle, well protected from the attacks of any would-be marauders.

"Surely, nought but security awaits you here," said Captain Marks to Ruth, when next they were alone together.

"It would seem so," she returned. "If I could have my child, I should feel more contented than I have felt for many months. But alas! God only knows how long I am to remain in uncertainty regarding her fate!"

"Not long, I trust," he responded. "I will not wait to go on my cousin's vessel, but will leave for New Orleans on the first craft that sails from this port. Give me your prayers. I shall rest not, until I bring or send you word of your child."

"God bless you!" exclaimed the bereaved mother; then she turned from him to hide her tears.

(To be continued.)

THE Roman soldiers, who built such wonderful roads and carried a weight of armor and luggage that would crush the average farm-hand, lived on coarse brown bread and sour wine. They were temperate in diet and regular and constant in exercises. The Spanish peasant, works every day and dances half the night, yet eats only his black bread, onion and watermelon. The Smyrna porter eats only a little fruit and sour olives, yet he walks off with his load of one hundred pounds. The Coolie, fed on rice, is more active and can endure more than the negro, fed on fat meat. The heavy work of the world is not done by the men who eat the greatest quantity. Moderation in diet seems to be the requisite of endurance.

Scientific American.

LOVE.

"This is the true God and eternal life.
Perfect love casteth out fear.
Fear hath torment."—*St. JOHN.*

ETERNAL life shall bloom in thee
Only as fear shall pass away.
E'en as thou fearest, bitterly
Shalt thou die day by day.

And there is never sense of fear
Save as the self oppose the All;
Fighting for self the battle drear
Which all the earth doth pall.

Cease now the strife, and play thy part
Of lover to the All which is
The not-thyself; then from thy heart
Torment is gone; and entered, bliss.

This will half gift thee with the wing,
Which lifts the body to its best
Of service; while its perishing
By service shall the soul invest,

With the white light of perfect peace;
With transmutations finer far
Than robe the West at day's decease,
And put upon its breast a star.

E. J. HOWES.

 THE HEALING POWER.

In launching out upon this subject, let us first try and get as clear an idea as possible, as to what the Healing power is, and what we mean by the term from an Esoteric stand-point, as I believe that esoterically, is the only way by which the real man-healing power can be found or attained, it is really a metaphysical process, the healing growth can only come from a knowledge of the great possibilities that belong to man.

As we examine the subject from this view, it is clear that healing means salvation, the saving power, to be made whole, free from all evil desires and wrong appetites; free from unhappiness, pain, disease and death. To be healed means to be regenerated, to become perfectly sound in mind and body. It means the growth into the knowledge that gives us dominion over matter; it is the doing of the supreme will here on earth, in the body. It means the purification, refinement and perfection, jointly of our spiritual and physical condition, the means working toward the establishment of heaven on earth.

Is the practical realization of this great boon, in an ordinary sense, within the reach of people? We say yes, it is to a greater extent within our reach and within easier reach, than most people imagine. Its realization is not only possible but the beauty of its power lies in the simplicity and naturalness of its operation, if we are but open to an entertainment

of a belief in its existence, its expansive force finds lodgement within us, and its coming is as natural as breathing, its ever increasing presence is manifest in grander, more extended and healthier ideas of our existence, by an ever increasing consciousness of new powers, endows us with a sublime quality of fearlessness and ever out-reaching steadiness of purpose.

The people of the world to-day have a general indefinable consciousness of the attainability of a state of happiness and satisfaction here in the body, but they do not know that they know it, or rather they do not know what it is or how to get it. They are conscious of the fact that life is precious, and they use every available means to prolong it. Man in his mad struggle for more life and the consequent greater happiness, has, as far back through the ages as we can trace, grasped at many evanescent ideas, supposing that at last he had found the Elixir of Life. In their blind race for wealth, men trample each other down like thirsty, panic-stricken cattle in sight of the cooling stream, expecting that in the accumulation of material goods, they will find the satisfaction that they so strongly crave, only to find at last even if successful in acquiring wealth, that the *life* is exhausted in getting it. He has actually given his life for a thing that he cannot use. The strongest claim for patronage, that the hundreds of advertised nostrums of the day can make, is the claim of their wonderful health restoring qualities, for the recovery and perpetuation of youthful vigor and beauty. Note the furore created by the late Brown-Sequard so-called discovery; note what a wave of interest was created by the advent of Haggard's *She*.

What then, is the great and all-powerful agent or means by which this healed condition can be reached? I answer by absorbing the Real, the Life. I refer to the great supreme omnipresent essence or substance freer than the air we breathe, and infinitely more abundant; we are immersed in it, live in it as in an illimitable ocean of water, so to speak, and strange to say we die in it. Thus surrounded by it, immersed and living in it, with an illimitable quantity of it within our reach, *we perish for want of it*. Surely there is no one who could hear such a thought announced and not desire to be a partaker of the good things, or care to longer live, or rather exist as an outcast in the wilderness, living on husks and offscum, when there is plenty and to spare of the very fat of the land.

But in order to be a partaker and to contain more of the plenteous healing substance, there must be created the capacity to contain it; we can no more get life beyond our existing capacity, than a pint cup can contain a gallon of water. Then we see that our desire for, and ability to get more life, comes by natural growth, the same as we acquire a knowledge and conception of whatever we apply ourselves to study, for instance, mathematics or geology, or as the engraver acquires skill in the use of the tool, as the school-boy gradually receives a conception of what is taught him, but no thought, idea, or substance can be received, retained and used, except there is a power or substance of a kind or quality particularly suited for its attraction, reception and use.

The question is then, how do we increase our capacity to inspire and contain more and more of the great healing substance? Is it possible for all and any to partake of the elixir, and to realize its influx?

To all who realize the attainability of a state of existence superior to

the earth-bound state of nearly all people now, to him or her whose dreams and intuitional desires presage a greater and grander perfection than we now know. Men and women, who in their souls, reach out for satisfaction beyond and above the superficial limitations of the present age. People whose spiritual conviction and sight of a state of life belonging to us, filled with peace, serene strength, reposeful power, coming from a perfect trust and a knowledge of our relation to the Divine Will; such people may know, that with their spiritual hands, they are already reaching out, gathering of the fruit of Eternal Life, from another sphere.

Faithfully yours, J. G. TAYLOR.

VEGETARIANISM.*

BY THEODORE WRIGHT.

(Read before the South Australian Esoteric Branch.)

Soul culture, and rising into the reality and conscious employment of true spirit life and power, must be the fervent aspiration of every true-hearted Esoteric. Between the highest potencies of soul and spirit and that which contributes to a strong animal physique there is neither link nor connection. All masters of spirit forces rise to the heights of their attainments by denying rather than striving to gratify the cravings of the flesh. There is neither compatibility nor agreement between the possession of animal and spiritual force; in all cases alike what seems to promote the one at the same time weakens and destroys the other. They are in dire antagonism to each other all the time and necessarily so, and only one of the two can dominate. It is only necessary here to draw attention to this, that because so much stress is generally laid upon the possession of bodily strength and a fine physique; whereas in fact between the possession of such a physique and the very highest spiritual attainments there is no directly traceable or even needful connection. It is quite possible to run even this true thought, however, to a ridiculous and false extreme. Many things in our external bearings and physique are related correspondentially, or as some would say typically, to the interior man. One who comes into the world with all the potentialities of a full soul and spirit, nature will thereby naturally and necessarily fashion for the same a tabernacle in agreement therewith. There will be beauty of form, harmony of parts and features, external signs in every shape and particular, bespeaking the hidden interior possibilities, and yet that one may mistake greatly afterwards in the employment of all these, and so instead of utilizing the latent soul and spirit nature hidden within him, may turn all his forces, desires, and aspirations either upon the development or debasement of his external nature. This is where the item of food specially adapted to quicken and set free the interior nature comes to be a matter of such great moment. It will also be obvious that as the very natures of flesh and spirit antagonize each other at all points, we shall by looking intently for physical signs of advantage be looking in the *wrong* direction, for what is really *against* the external man at all time is actually *for* the inner and therefore the real man. No doubt this is exactly where mistakes are generally made, and false concepts as to what is and is not to our advantage come in at this very point to trouble and

* Continued from October.

disturb us. We must not be content with merely skimming the surface of the waters of truth. The scum and froth gathering about water is always upon its surface; and we may actually see all manner of things thus floating upon the surface of truth which may be, like the scum and froth on the top of water that which we are speaking of, neither part nor portion of the truth itself, any more than is said scum upon the surface of pure water any part or portion of the limpid and refreshing fluid below. As Esoteric students we cannot afford to waste our time and our infrequent opportunities in wordy disputations relative to those things which float obtrusively upon the surface of society life everywhere to-day. We are looking for what is within, for what is below the surface of things, and therefore actually hidden by the scum of thought that floats in glittering and gaudy bubbles everywhere around and about us to-day. That being so, of what value can it be to us to be, by a show of authority, assured that an animal diet is conducive to the strength and vigor of our animal life? Why, even were it true, which it is not, that very fact would only serve to prejudice the Esoteric against the animal diet as being the thing the most to be dreaded and shunned.

To bring the matter to a thoroughly practical issue, all we have to do is to form an accurate concept in the first place as to what is the highest and therefore the most essential portion of our entity. The reason for this will appear obvious when we remember that the greater always and necessarily includes the lesser. Whether the flesh or the spirit be greater, the lesser is not excluded by focussing attention upon the greater. It is on the native force and potency of the principle involved in the greater including the lesser that the statement made by Christ is entirely dependent: — "Seek ye first the kingdom of God and His righteousness, and all other things shall be added thereto." Nothing of any real value can by the remotest possibility be lost when we determine to make the highest spiritual attainments, even though to do so necessitates the deliberate sacrifice of much that has by habit become endeared to us. It is matter of fact that we are called upon by God to sacrifice the loves, cravings and desires of the external flesh nature in every way, but we are to realize a hundred-fold for every one thing we so relinquish. If we were standing in a hollow place upon a level plane and looking around us our vision would necessarily be very circumscribed thereby, but could we rise at that same point a couple of thousand feet or more, our horizon would be greatly extended; what we had before in sight, nevertheless, would still be there. The greater in this way always includes the lesser; and so when Scripture says: — "Godliness is profitable for all things having the promise of the life that now is, and of that which is to come," it is simply echoing the sentiments of the axiom, "the greater includes the lesser."

To some it might appear strange and utterly out of place to reason thus with reference to Vegetarianism; but should it so appear to Esoteric students? What is the avowed aim and object of the Esoteric movement? Simply to do everything in its power to elevate humanity so that said humanity may be free to make much higher spiritual attainments than have in its past history been formed and realized. In our treatment of this subject we are assuming that diet and conduct are inseparably linked together, and that to have the latter all it should be, the former must be dealt with in its proper order, and that is first and foremost. Instead

of anything being lost to the one who intelligently and determinedly works for the suppression of the flesh nature, it is thereby the full force and point of the utterance "all things are possible to him that believeth," comes in. Look at the wondrous knowledges and potencies of every description in possession of the promoters of this movement! Do they not kindle within us fervent aspirations to share with them in the enjoyment and employment of these good things? If they do the question arises within us, "What must we do to realize the same? Yet further, as that aspiration takes form, the will seconds it by declaring. "We will be, do or suffer anything that tends in the remotest degrees to promote the realization of that aspiration." Having thus generalized and come to an emphatic conclusion on the broad basis, we begin next in order to face particulars, and among the very first that confronts us is this important item of food. Those who know, furnish us with a conviction they have won by dint of a wearisome experience, and that is, all those who would be successful in scaling the heights of true spirituality so as to realize the wondrous knowledges and potencies only to be found there, must take the body in the first place severely to task in everything as the one constant hindrance, and allow no mere craving for stimulants in any sense or form to dominate it. Among the most common stimulants known then, immediately will and must appear those of tobacco, alcohol, animal food, spices and condiments, tea, coffee, and chocolate. Those who have determined to eliminate the evils, address themselves with all promptitude to the task of proving beyond question whatever any one of these things can claim a right to be used because of any benefit it can confer; that is to say quite regardless of any temporary craving or liking they may have acquired by prolonged and ingrained habit in the matter of their employment, they insist upon deciding whether they shall be continued any longer because of any real and essential merits they possess. As certainly as any man or woman sets to work on this basis, those acquired habits and unnatural and abnormal cravings are doomed, for not one of them ever has or ever will bear looking into without breaking down in the act. Their most potent properties all the time are only stimulating *not nutritive*, and, unfortunately, their stimulating force is entirely in the direction of the flesh nature which, as we know, always antagonizes the spirit. This settles the matter. The spirit has received its full stimulus, and its language now is, "I will be what I will to be" and that is a hearty co-worker with God, even to the suppression and eradication of every fleshly desire or craving; every appetite of any kind that will not lend its assistance to the furtherance of the one absorbing object. The Esoteric student cannot come fairly to himself and resolve to do the will of God as fully and as perfectly as he may conceive to do, without forswearing the employment of any of these more sensual, and now to him quite senseless and useless, stimulants. For from that time henceforward that one is devoutly and immovably pledged to all that the word Vegetarianism covers and to a great deal more.

What need be added more? Are we heartily resolved upon entering into and persevering through the struggles inseparable from the narrow way of attainment? Let us not be rash in making up our minds in this matter. The wise person always cautiously deliberates; always quietly and patiently writes down and counts the cost of an undertaking thereby

to be assured as nearly as possible as to the result. A false start without such preliminary steps having been duly taken is like a vessel starting upon a long and difficult sea voyage without chart or compass; and such can only calculate upon a shipwreck and lost expectations. The authors of that masterly work: — "The Perfect Way, or the Finding of Christ" affirm from an experience ripe and full that high spiritual intelligences find it almost impossible to approach a flesh-eater. The tendency everywhere with all spiritual men and women is towards all we have pleaded for, and in the highest cases for even very much more. Shall not some such resolve as the following then become the echo of each of our longing hearts: —

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 —
 All 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.

AND God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed to you it shall be for meat. Gen. i, 29. Two-thirds of the diseases prevalent, are curable by abstinence from food of animal origin, and by a temperate use of sun-cooked vegetables, grains and fruits.

When taken by a fruit-eater, animal food by reason of its want of life causes a loss of will-power, and thus of self-control. As stated, inasmuch as flesh is a dead substance, it irritates, stimulates and creates thirst and unnatural hunger

We would say here, in parenthesis, that those struggling to free themselves from thirst for strong drink are hindered, because unnatural food produces fever and unnatural thirst; lifeless food stimulates and creates thirst; their will-power becomes fettered and how can they hope to escape the effect of causes constantly at work. One living on natural foods, being in a healthy condition, can bear the extremes of temperature with little inconvenience. While others are drinking large quantities of water, and sweating profusely, he does not notice the heat; while others are shivering with cold, he drinks in the frosty air with a keen relish; he cannot "take cold," and his system sports with exposure others can never endure.—*Edenic Diet.*

CORRESPONDENCE.

My Dear Brother. I recognize that your time is precious, your works arduous, and beg pardon for trespassing, and yet I want to write you. I want so much to tell you some experiences, some demonstrated works, etc. My life has been a strange one or seemes thus to me. In the last few years I realized that much of what seemed supernatural and sacred to me is not so.

I have always had the gift of healing in some degree. During the last four years I have given my entire time and attention to it and I have cured almost every phase of disease of mind or body. Insanity, cancer, consumption of the lungs, are as easily healed as smaller afflictions and this is accomplished not in isolated cases but frequently, and almost invariably a patient is awakened to a better spiritual state and sometimes the confirmed materialist is convinced and begins a new growth, although I never talk to a patient unless they ask me questions.

My text-book education is limited. I never had a course of study in Christian Science, or any other science. Never sat in what Spiritualists call "circles." I see and hear sometimes what I am conscious is not material, — at least not human sounds. There is one thing which puzzles me greatly. Sometimes when I seem released from this body, I am in a place where I hear perhaps a lecture, or music, or both, but more frequently I am reading manuscript that rolls open as I read like a scroll, or I study from books and someone instructs me (this is always the same person — a gentleman) but in either of the cases mentioned I can never bring to my external consciousness *what* I learned, although at the time I think it so beautiful and I feel so exalted with it and say "I know I shall remember this time," but I do not — cannot.

I have so much work in healing that I have not given as much time to the study of THE ESOTERIC as I would like. For this reason in answering the fourteen questions I did not give the test condition of lungs required although my lungs are fine. I am in excellent health. Most usually I can tell when a person comes in the next room, to me who it is without seeing or hearing. I would burden you to say more. Could these faculties especially healing be unfolded to a degree that would make me useful in any department of your work? I have no hopes, no ambitions, no desires other than to be of use to those who need me. Long ago I think I conquered anger, but sometimes I am anxious, never for myself, but for those who are dear to me. I think without a doubt all thought of passion is obliterated. If it is worth while to reply to this at all please tell me candidly what you think.

I *know* what I can do in healing here but if the same power can be unfolded, developed and made more useful, I would be glad to make the effort.

Yours most truly,

N. L. S.

Answer to the Above. These and like powers are natural to *all* persons, but only the few are *conscious* of possessing them. One line of teaching in the College Esoteric will be to develop these powers and "gifts" in the student as well as the educational, the scientific.

In answer to your question I would say, all the powers of soul, body and mind will have their sphere of use in this work and *your* sphere of greatest use will open up to you as you become more perfectly fitted for it.

H. E. B.

MEMBERS OF THE SOLAR SYSTEM.

EDITOR ESOTERIC :

Your efforts to extend the knowledge of Astronomy, are duly appreciated and it is to be hoped you will continue them.

In reading Prof. Sinnett's "Esoteric Buddhism" we find this extraordinary statement; Pages 96 and 97: "By what prophetic instinct Shakespeare pitched upon seven as the number which suited his fantastic classification of the ages of man, is a question with which we need not be much concerned, but certain it is that he could not have made a more felicitous choice. In periods of sevens the evolution of the races of man may be traced, and the actual number of the objective worlds which constitute our system, and of which the earth is one, is seven also.

"Remember the occult scientists know this is a fact, just as the physical scientists know for a fact that the spectrum consists of seven colors, and the musical scale of seven tones. There are seven kingdoms of Nature, not three, as modern science has imperfectly classified them."

While I have great respect for the occult scientists and their teaching, believing they enjoy facilities for acquiring knowledge which our Western scientists know nothing of — or, knowing, ignore, I am at a loss to understand Prof. Sinnett in the above statements in regard to the number of worlds in our system. Ignoring the existence of an inter-Mercurial planet and leaving out the Asteroids which stand for a large planet between Mars and Jupiter, we still have eight recognized planets in our system and who can say that we are at the end of all discovery in this direction?

The existence of Neptune was suspected long before it was discovered, and it is now said that another planet exterior to Neptune is suspected and, for the same reasons as in Neptune's case. Moreover it is pretty well settled that "Vulcan" has an objective existence within the orbit of Mercury, and our Professor Tice claims to have seen still another — an *inter-Vulcarean* planet.

In Mrs. Richmond's book "Soul Embodiment in Human Form" her guides make her say (in substance) "There are twelve planets in each system though not all yet discovered."

Admitting the existence of the two subjects — one inferior and one superior planet — and counting the Asteroids as one, we have Mrs. Richmond's twelve planets in our system.

Those who have read the two books and have detected an apparent plausibility in both systems, the one based upon the number twelve and the other upon the number seven would be glad to see a reconciliation between them provided it did not involve the sacrifice of any astronomical truth.

At any rate, an article on this subject published in THE ESOTERIC and, with the sanction of its management would be exceedingly interesting as well as instructive.

E. HOVEY.

Springfield, Mo., Sept. 25, 1890.

Thoreau writes: "The country boor says he must have meat to make muscle, and all the while his vegetarian team is twitching him and his plow along the furrow. Where does he suppose they get their muscle?"

THE EVERLASTING MEMORIAL. *

UP, and away, like the dew in the morning,
That soars from the earth to its home in the sun ;
So let me steal away, gently and lovingly,
Only remembered by what I have done.

My name and my place, and my tomb all forgotten,
The brief race of time well and patiently run ;
So let me steal away, peacefully, silently,
Only remembered by what I have done.

Gladly away from this toil, would I hasten,
Up to the crown that for me has been won,
Unthought of by man in rewards or in praises,
Only remembered by what I have done.

Up, and away, like the odors of sunset,
That sweeten the twilight as darkness comes on ;
So be my life, — a thing felt, but not noticed,
And I but remembered by what I have done.

Yes, like the fragrance that wanders in freshness,
When the flowers that it came from are closed up and gone ;
So would I be to this world's weary dwellers,
Only remembered by what I have done.

Needs then the praise of the low-written record
The name and the epitaph graved on the stone ?
The things we have lived for, — let *them* be our story,
Ourselves but remembered by what we have done.

I need not be missed, if my life has been bearing
(As its summer and autumn moved silently on)
The bloom, and the fruit, and the seed in its season,
I shall still be remembered by what I have done.

I need not be missed, if another succeed me
To reap down those fields which in spring I have sown ;
He who ploughed and who sowed is not missed by the reaper ;
He is only remembered by what he has done.

Not myself, but the *truth* that in life I have spoken,
Not myself, but the *seed* that in life I have sown,
Shall pass on to ages — all about *me* forgotten,
Save the *truths I have spoken*, the *things I have done*.

So let my living be, so be my dying,
So let my name lie unblazoned, unknown ;
Unpraised and unmissed, *I shall still be remembered*,
Yes, but remembered by what I have done.

BONAR.

San Francisco, Cali., Nov. 1890.

* A selection read before Esoteric Branch No. 202 preceding the evening thought on the Idea of God ; or the Governing Power of Heaven and Earth.

MENTAL HEALING.

(Read before the South Australian Esoteric Branch.)

BY THEODORE WRIGHT.

To people who are apparently, and in such various ways, helplessly afflicted with disease, no subject should be fraught with greater interest, or power to charm and confer benefit, than one which professed all manner of healing potencies. In all ages of the world's chequered history, something in some form or other called the healing art, has been known and practiced amongst all people concerning whom history furnished us with records; and there are accounts which, when placed side by side with each other range, fairly under the heading of what in this short paper is called mental healing.

The most professed and enlightened men of the present day tell us that the healing art is one in all cases, however it may by man's darkness and imperfection be veiled by the obtrusion between the healing act and the very healing potency itself of some drug or medicament, to which the act of healing is attracted. The drug is only one of the links of a chain leading up to the cause, however; and in such cases as the most of those of the present day where science has not succeeded in sighting any more remote cause than the link exhibiting itself in drugs and medicaments, it is quite easy and natural to jump rashly at a conclusion and decide that these must be and are the very cause of healing in themselves, and so act accordingly.

It is particularly worthy of note in this connection that the most advanced members in the medical profession to-day are the ones who have by far the least faith in the drugs and chemicals of the pharmacœpeia. Something vaguely, obscurely, but surely daunts them in their practice, for facts are continually confronting them of superior power to the facts of their own daily history, which little by little almost imperceptibly weakens the hold of all they have acquired by education and a false experience, showing them vaguely that there is something much more efficacious and available which has up to the present evaded them. This something then, whatever it may be, is finding expression and meeting with partial acceptance at the present day under a variety of names one of which we are now considering — mental healing.

All that is in reality healing is wrought by its own effective and direct means. Now many obscuring and indirect effects of more remote causes may interpose between the healing wrought, and its first and real cause. Allopathy, homeopathy, hydropathy, medical botany, or animal magnetism, so far as they are individually and either directly or indirectly promotive of healing, do so on the same lines, and by means of the one selfsame cause; and the same must and will be true likewise of all that passes under the name of "Mental Healing," "Faith Healing," "Christian Science Healing," or "Metaphysical Healing." There are no two ways of healing, but there may be and are means more or less direct, or more or less indirect, as the case may be, of setting this one and the only effective way of healing in motion.

The whole truth concerning healing is couched significantly in the language of Christ when he said: — "I am come that ye might have life, and that ye may have it more abundantly." As one who filled the dignified

position of an anointed and an acknowledged son of God he could speak from a profound consciousness concerning this abounding life as follows: — "He that believeth unto me — as the Scripture hath said — out of his inmost shall flow rivers of living water." And as a matter of necessity, those in whom the reality intended by the reception of this abundance of life represented by believing into Christ manifested itself, what could be expected from them other than the signs following as recorded in the closing words of Mark's gospel: — "in my name they shall cast out demons, they shall speak with new tongues, they shall handle serpents and drink all manner of deadly things with impunity, and they shall place their hands upon the sick and they shall recover." It is gratifying to note that there is now as ever the same potency available by the same simple and effective means and no other; and that it is not in the power of anyone to hinder its coming into our possession and enjoyment, save as we in our fleshly weakness consent to the hindering influences of the materialism and incredulity that everywhere confounds and surrounds us.

Life is something more and different altogether to what our fallible and incapable fleshly minds qualify us to receive as such and grapple with. The life in man's possession to-day is so very meagre and inadequate in itself, as compared with the reality all the time proffered for man's acceptance, that by an illuminated person such as the Christ was, and as all true Christian people everywhere and always are, it is and can only be truthfully and actually called death. When Christ said to his disciples, "I am come that ye might have life," his language implies that he recognized that they were then in want of it although unconscious of such want. When he said to certain other disciples, "Let the dead bury their dead," he spoke in full view of this same important truism. And when the death sentence passed upon Adam and Eve "In the day that thou eatest thereof thou shalt surely die." The truth expressed thereby was that everything worthy of the dignified name of life, would pass out of his possession at once upon falling from his high estate, learning him nothing more to use than its mere dregs henceforward, and thereby making him an easy prey to everything in the form of carking and cankering care, disease and suffering.

The truth concerning life is the secret of all healing, mental healing included. Anyone in the conscious enjoyment of the full reality of life is personally beyond the power of disease, and can go among it wherever it exists and remove it by any and every means freely and consciously. The Christ never had any bodily ailment, nor yet could he have died, only that he volunteered in attending to the fulfillment of his Father's will for the time being to stand exactly in the position of great disadvantage sinful man occupied, and then in that terrible position he undertook to portray to us the inevitable consequence of filling such a dreadful position, and which was as we know by his death agony the forsaking of him by his Father. So then as he personally declared concerning his life: — "No man taketh it from me; I have authority to lay it down and I have authority to take it again; this authority I have received of my Father." We clearly see in his death and rising again thus the expression of a very telling, important and significant truth of untold value to us.

When we turn our eyes from this extraordinary presentation of the

truth concerning life, and face the generally accepted and now popular thought and ideas upon the subject, we are next in order, then, almost necessarily impaled upon the horns of a dilemma. Death and disease strike us everywhere as though they were the inevitable; and for anyone to confront us at the present day with the idea that neither are a necessity, save as we personally consent and make ourselves subject to the weaknesses and defects that necessarily make them so, we are any or all of us almost certain to say that that person is helplessly deluded. On the other hand, however, the very few of those who rise entirely out of the plane of illusion where our flesh nature tries so hard and continually to anchor us, see as clearly as possible that everything that is necessarily part and parcel of the flesh nature is nothing but illusion.

The mystery of Godliness then is nothing but the one and only effective means of coming into or of bringing man into the possession of this abundance of life. Reasoning by analogy from the defective plane of which we at present evidently form an essential part, we see in our present death smitten history that we are capable of resisting a certain amount of deadly poison which we habitually take into our system, and we continually throw off a few degrees of venom infused into that system by poisonous insects. If then merely death-doomed creatures still possess enough vigor of life to ward off the death casualty repeatedly, what might the possessors of this abounding life Christ gives to man be expected to show, if not the power to handle the most deadly serpents, or to drink the most poisonous draughts with impunity?

Moreover we are made very familiar, quite distressingly so shall we say, with the law of infection in the matter of transferring disease to others or of appropriating the same to ourselves. Do we know what we are, talking about when we speak of the law of infection? More than probable we do not. Is it a law, think you, that has no other mode or method of manifesting itself save in the direction of disease and death? As a law or potency we must remember it has no origin but one; so then if it can only be "the savour of death unto death" it pictures to us a power abroad that is nothing if not fiendish, arbitrary and cruel! But there is neither thing nor potency in existence any where in the universe which may not by immaturity and inexperience be abused and made afflictive, and when such is the case, results in keeping there with, must of necessity follow; and the very same thing or potency by maturity and experience when fairly used according to its intent will prove just as beneficent as before it was otherwise. As, then, this law of infection is nothing if not the operation of a Divine potency, it is morally certain that it has at least just as beneficent an intent as it now shows in the opposite direction by its maleficent effects. As certainly as it now proves to be the saviour of death unto death; so certainly under its own entirely different circumstances and conditions will it prove to be the saviour of life unto life. When man appropriates life from its unfailing source until he is filled therewith, as a matter of course from his inmost will flow rivers of living water; in other words it will be in him — as Christ says — a well of water welling up into age — during (or rather abounding) life. When man is meet and right for manifesting in himself all that the Christ-life embraces, disease of any kind will not be able to touch him; death will no more have dominion over him; ailments of all kinds

will flee from his very presence by the potency of this very irresistible law of infection; and we shall see in such case what Paul calls, "the powers of the coming age" becoming everyday matters of fact. Mere illusory appearances and eternal realities confront us at every turn as we bestir ourselves to explore our surroundings. There is life that is real; there is life that is nothing more than illusory and apparent. The life that is real is a power death always flees from with all its myrmidons of disease and destruction; the life that is apparent only woos death and seeks refuge in it oftentimes as though it were a solace and a supposed comfort.

These two lives were in view of the Christ when he said:—"he that will save his life shall lose it; but he that will lose his life for my sake, the same shall find it." The external life of the flesh nature, which it is the avowed will of God we should crucify with all its loves and desires, is the apparent life only, always wanting reality; but if we cheerfully consent to lose that merely apparent life through having opened to the reality of the more hidden and interior Christ life, we shall find that very Christ-life with all that inheres therein. We cannot be in possession of this verity of life, this abundance of life, without its life-giving influences being manifested in us and around us. The person in whom it is forced, having in his life and person proof that has matured spiritually, will as certainly impart health and life to the sick by the laying on of hands, as would the death-dealing leper impart disease and death to the apparently sound and healthy by personal contact.

What is called "mental healing" at the present day is only as yet a feeble and imperfect expression of a long lost truth which man has in his weakness and folly helplessly shut out hitherto from his life history. It will grow into his experience and history again though as certainly as it has been driven out when he confronts the conditions by God provided and qualified to make the alteration, and when he courageously attends to them.

He will never confront those conditions however, nor yet will he attend to them, save by the summoning to his aid the coolest of courage, the most steadfast and unyielding determination, and with these divine weapons ably used resisting his own external flesh nature at every point where its cravings and desires show, and running thenceforward in direct opposition to the ways of the shallow world of fashion and custom and even of traditional religion around him.

The potentialities of the human character have never been so much as even dreamed of by immature and fallible man as yet. We look at the doings of Jesus of Nazareth with wonderment, in many cases either verging upon doubt or incredulity, or remarkably like superstitious awe; but when do we ever confront his words:—"Greater works than these shall ye do, because I go unto my father," and allow ourselves to think that the thing is possible? The truth is that all those words express is ever and has always been possible to those who have enough of the spirit of the Master to carry them through. Dear me! what a host of little faith's there must be then when such a truth as this has to beg its way to man's heart, life and acceptance! The truth is that manhood is still the one great crying want of humanity. He is still in his non-age, and assumes meanwhile the airs of a state he has never reached yet; and because he has been looking at "the first born amongst many brethren" through

the divided glasses of a traditionary religion and of a maternal nature the very full and overflowing truth concerning the world's loving and efficient saviours has never been even approximately apprehended or realized.

The true place and power of the Christ in history is to portray in an unmistakable manner to man just what God wills that His still flattering and faithlessly, foolishly and forlornly dependent creature, man is eternally destined to become. The beloved disciple John, writing about Christ in his usual mystical manner says: — "when we see him we shall be like him, for we shall see him *as he is*." Evidently John saw the possibility of men seeing Christ as he is not. While he is held up as traditionary religion is now doing as very God, and therefore by man utterly unapproachable, now the very Scriptures themselves are made to refute the impure thought by the declaration that he came purposely to set man an example how to follow in his steps. The same John we have already quoted says: — "If we say that we abide in him (Christ) we are bound (obligated it should be) so to walk even as he walked." Very evidently then the traditionary representations of the Christ show him as he is not, and not "as he is," and until he is first seen "as he is" by those who professedly claim him, we shall never see the Scripture fulfilled which says: — "when I, even I the son of man, am lifted up from the earth, I will draw all men unto me."

What then is the inference to be drawn from all this relative to mental healing? Simply that given the formation in anyone of the Christ, the hope of glory, all that was shown by Jesus of Nazareth in his life history, and even greater works than those, must and will as a consequence assuredly be exhibited in that very life. God has no respect for persons; He always respects spirit or character; He respects His own conditions; He meets with the very same marks of approval the very same characteristics always; hence when we read: — "Jesus of Nazareth, a man approved of God among you by powers, and wonders, and signs which God did by him in the midst of you, we learn therefrom exactly what it is God does approve, and also how He must and will on every recurring opportunity of necessity show that approval.

(To be continued.)

A WILL to comply with the gospel is faith: a will to live a holy life, is holiness; a will to obey God's commandments, is obedience; first a willing mind; the same accepted according to what a man has: natural impediment or inability will not be imputed a sin. The original doctrines of grace consisted in the declaration of "the original corruption of human nature" and logical "necessity of divine influence to enlighten the understanding and purify the heart;" correlatively — the necessity of a supernal renovation of heart; that can be wrought out by the divine power. The sum total is — that our salvation is of God, the basis of the orthodox scheme of Grace. — *Rev. E. B. Palmer.*

WHAT IS THE IDEAL? — To my mind, it is the Divine light within man, which paints, so to speak, before the mental vision, grand pictures of the beautiful, the great, the pure and the true. Ideals are always in proportion to the mental and intuitional development. If these be low and vulgar, so are the ideals. If of a high character, the ideals will be the same. It is the office of the ideal to do that which it does do, to lead us upward toward the most high. When we follow our highest ideal, we are obeying the Divine light within us, and are marching on the upward road toward a condition of harmony with God. — F. S.

AN ESSAY ON HEALING.*

THE mode of healing the maladies of man has been a subject of discussion and contention for many generations, perhaps since the days of Esculapius the father of physicians, or, as mythology calls him "the God of Medicine." Yet a finale of these discussions seems but slightly nearer than when they began back in the misty past.

But thought and enquiry have done much toward raising and improving the standard of the healing art to a high degree, though not to perfection by any means. The physician's mistakes are too numerous to allow any such conclusion.

We all remember the great mistake made by the very heads of the profession in the case of Garfield. Those learned doctors probed fourteen inches in the wrong direction, from where the ball of Guiteau was found when the autopsy was made.

This and many other mistakes of medical men, show that the acme of medical science, if science it may be called, has not yet been reached; and as the sentiments of the people now run, I do not believe it will be in many a year to come. True knowledge as to what may be the right mode of curing disease is held back by the influence of popular opinion, by opulence, by fashion, and by science itself. These hold a grip on the people tight as the lion's claw, and presumptuously seek the aid of further law to forbid the quacks and pretenders as they are called, from freeing themselves from the tyranny of experiments, and nostrums; and greed and gain backs up this practice, and will till nature's own means can be brought to the front viz., by human magnetism, by the touch, the laying on of hands, and by the supremacy of the spirit. When these instruments of healing shall be sufficiently developed, and encouraged, for the great work of healing the maladies of man, then will the incubus be lifted from the people and they will be free from disease and pain. But it is suggested that Hygiene and Mind Cure can dispel all sickness and pain. Hygienic treatment or living is always proper I confess; but when we look at the condition of the masses of men and women who are always under strain we ask, how long will it take to bring them up to a state, where they will lay hold of these agents? We see but little hope.

Already it has been demonstrated by the Newton of our own country, by the Zoave of France, and by others, that healing by the laying on of hands can cure, and cures have been accomplished. This, happily for mankind, will be a sudden work.

Dr. F. L. Willis, a reformer of character and standing, declared some years ago, that he stood on the platform and saw Dr. Newton lay his hands on a patient with inflammatory ophthalmia, and the redness receded from the patient's eyes while he looked on, and to his amazement the man was cured. These and many vouched for cures have carried my judgment in favor of human magnetism as a remedial agent in the healing art.

I believe there are those now living who will become famous by curing disease and relieving suffering; and that the use of this agency will rapidly increase in the world.

Now concerning healing by the spirit: it certainly is a more personal

* Read by C. H. Jones before the Esoteric Society of Austin, Texas.

work — work of a strong will, and persistent determined mind to rise above all vulgar and low conditions, around us, and of us; to stand for morality and virtue, and reach upward for higher attainments. To accomplish these great objects, we should desire the aid of those who have *conquered*; who have known by experience what the trials of life are; and but for this help I know not how I would get through the tribulation of contact with many of the people, whom I meet and deal with in life's ordinary transactions.

ESOTERIC DEVELOPMENT.

Number Three.

IN our labor of spiritual development and cultivation of the occult, the esoteric attributes of our natures, we meet at first with little or no encouraging proofs of that advancement which is constantly taking place, but which the lapse of years alone can fully demonstrate.

To this cause is traceable the scores of failures to the one solitary successful traveler who at last finds the Divine Light, after years of groping in blind, tortuous paths of temptation and sin.

Let us not question for a moment the wisdom of this law. He who has not the strength of purpose, *the faith*, to push on regardless of the sneers of associates or the lack of *material proofs* of progress, is not yet ready for the acceptance of the Higher Law; his Temple is unprepared; unfit for the occupancy of the Conscious Spirit and he must remain with animal man for years to come.

The curious, the experimenter, the morbidly spiritual, commence the study of esoteric subjects with the most extravagant ideas of immediate possession of those occult powers which will enable them to produce, at will, objective phenomena. We feel the deepest pity for those whose desires in this direction have been granted, for with the possession of these useless powers their own growth is retarded or ceases altogether. Sad illustrations of this point can be found among that great class of people who give themselves up to "spirit control." With the attainment of ability to produce *objective* results, the Higher possibilities are lost, and the subjective, the Real is passed unheeded.

As yet the Esoteric principles are but slightly comprehended. Not only is the world in general, ignorant of the possibilities of the results which will follow systematic efforts for Esoteric development, but our own people cannot yet grasp the idea in its full import and beauty.

The consistent Esoteric will develop into the Perfect Man. Above the binding power and influence of every limitation which constitutes the unhappiness of the ordinary man and woman. The first duty, therefore, of all who desire the welfare of this movement is to commence the work of individual development. Through this method alone can we cause the world to stop in its mad onward rush, and admire a few men and women who have attained happiness and yet are living, breathing, human beings. *Live the True Life* and by example force your desirable possessions, of soul, mind and body, upon the attention of your associates and they will speedily commence to yearn for those same qualities which they behold within you.

By example alone can we hope to convince people of the value of our principles, or show them that we really stand above and beyond the influ-

ence of the usual shortcomings of mankind. Since first coming into this work we have sought to make plain this point of *exemplifying* within us, the principles which we *theorize* upon and assure our people of their worth.* "Blind leaders of the blind," is a saying which aptly describes the situation of most of our spiritual teachers and their pupils.

We have repeatedly urged our people to give more attention to the small, so-called, affairs of life. Faithfulness to details is the magic key that opens the seemingly impossible. The whole object of these articles is to convince our readers of the inestimable importance of constant attention to those trivial affairs which are usually passed unheeded.

The discipline, following a faithful practice of the principles suggested in our last article, will bring a more satisfactory result in spiritual development, strengthening of the will, etc., than any mode which we can at present suggest. Upon this point we can speak "with authority," having *applied* it. When further suggestion is needed, or when the developing student is ready for additional light, rest assured it will come to him, as it comes to all who truly desire and are ready.

Again we urge the student to faithfully adhere to the consideration of every detail connected with this *logos* drill. Do not allow yourself to be captivated with the *theory*, but put the principles into practice, and every hour of your conscious life will furnish opportunity for the exercise of will-power. Make your enemies respect you; your friends more loyal and your loved ones more dear, by always striving to *purify* your voice and speech; remembering that censure and fault-finding are never excusable, and always tend to lower you in your own and others estimation.

If we never receive any further proof of the fruits of our labor, manifest in the "Esoteric Development" articles, we are perfectly willing to rest content with these two beautiful poems, "For this One Day," and "The Word was God."

It seems that both writers were inspired by the article in the November ESOTERIC. Mrs. Swisher sent us a deeply interesting letter, touching upon the subject in question, which we would gladly publish entire, but recognizing that it was not intended for the public, we will refrain, and simply give this small extract: "I have written you a little poem. It is for you because except for you it never would have been written. I thank you for that article. I feel a great benefit from it and perhaps my little poem may send it deeper down into some heart." And Mr. Howes writes as follows: "I read with answering delight last evening your remarks in November ESOTERIC on the "Mystery of the Logos." Your directions certainly point out the way to meet God, or Spirit. As it is gratifying to the Instructor to reach his pupils, I simply drop this note of thanks to add a little cheer to the life of the Editor. I enclose a poem which came to me in the night watches, and which finally drove me out of bed to copy and get off my mind," etc.

We would that every reader, who desires occult knowledge, were able to accept the *spirit* of our humble effort even as the authors of these verses have done.

C. H. MACKAY.

* See "Esoteric Consistency" Volume II, No. 5.

THE WORD WAS GOD. — ST. JOHN.

LARGE horizons lie in words ;
 Who can sense them has the test
 Of character ; and who can find
 Their measure, has the test of mind.

O what wonder is a word !
 What an instrument ! Mere tone,
 Rules it till our eyes are blurred
 By tears ; or lifts it to a throne,
 Out topping thunder ; where the cease
 Of sound, is exquisite release.

Is it any less than wise,
 In the prophet to express
 God, by that which holds replies,
 To all the keenest sense can find
 In perfect character and mind ?
 What is counter to the Lord,
 But a most perfect word ?

E. J. HOWES.

FOR THIS ONE DAY.

BY BELLA FRENCH SWISHER.

A Prayer.

Suggested by reading Mr. C. H. Mackay's "Esoteric Development" in the
 November ESOTERIC.

O, Father, God, I kneel to pray
 For strength to do Thy will to-day ; —
 To take one step upon the road
 That leads us to Thy blest abode.
 My feet are weak ; my faith is small ;
 Reach me Thy Hand, or I shall fall !
 One step upon the better way
 Is quite sufficient for this day.

For this one day, O, precious Lord,
 Give understanding of Thy word,
 In measures that my soul may need.
 Too ignorant am I to read
 The greater truths Thy works contain.
 Dim is my sight ; confused, my brain,
 When I would grasp them. But I may
 One lesson learn for this one day.

For this one day, grant me the will
 To keep all baser passions still ;
 To speak no word that is not kind ;
 To hold no evil in my mind.
 For this one day, give me the power
 To well improve its every hour ;
 To sing some faith-inspiring lay,
 And cheer some soul for this one day.

For this one day, give me the food
 Which is most suited for my good —
 The best material to raise
 The temple, where my soul may praise
 And worship Thee, O, God, aright!
 Let me no longer grope in night.
 But of Thy light give me one ray,
 To show the path for this one day.

For this one day, (the past has fled
 Its opportunities are dead.
 To-morrow never will be here.)
 Take from my soul its every fear
 And fill it with thy boundless love!
 Send down Thy spirit from above
 To teach my lips what prayer to say:
 Keep Thou my soul for this one day!

"SURVIVAL" OF THE SPIRIT.

THE specialist in material, and exact science, speculates on the "Survival of the Fittest," within the range of the acknowledged physical and intellectual laws of force: So, the specialist who deals with the spirit in reference to the things of both time and eternity, may speculate on the "Survival of the Fittest" within the range of the acknowledged exhibitions of the movement of the spirit in scientific correspondence with the law that rules and governs the rhythm of time and eternity!

It is evident, in the first place, that the exoteric element of time is co-eval with time "in the beginning": — so finite and limited to time; but the esoteric essence of light and life — co-eval as soul and spirit is infinite and unrestricted by the laws that govern mere animal or physical force! Now as the exoteric element of time — *per se* — is limited and restricted to the environment of time and sense, (*sic*) dust to dust; the esoteric essence of "bright effluence increate" is infinite and immortal as the original that breathed into his nostrils the breath of life, whereby man became a living soul.

While therefore the finite body of man, limited and restricted by the conditions and capabilities of time and sense, must needs die; — he therefore ceases his earthly existence by reason of the very condition and capability of propagating earthly life. The soul, immortal as its sire, can never die; for that which is invisible, and infinite, as the soul, passes on into the infinite and abides for ever and ever.

Now then, as we would adjust the outward sense by the inward life and light of the spirit, — so, the exoteric element of sense, feeling and emotion must needs be relegated to the spirit of truth and remembrance, therefore educated up to, and upon the plane of an higher and holier life in the spirit, in other words, resolve our outward condition of sense and environment into an enlightened subjection to the capability and acquisitions of the soul and spirit.

We need not resist evil, by outward demonstration of retaliating blow for blow, but, as the son of man, so adjust our outward condition of suffering unto death, by our inward capability of spiritual faith, hope and

love, wherein the "triumph and the trance begins, and all the phoenix spirit glows within!"

True, Abel dies, and Cain survives!

Christ is crucified and the scribes and pharisees are glad. Now if in the "survival of the fittest" the posterity of Cain inaugurated song and speech, and were giants in their days and throughout their generations, nevertheless, when the "window of heaven opened" and the "fountains of the great deep broke up," — the blow of Abel crying from the ground, did the multitudinous waters incarnadine, and impregnate with life, and a new movement and demonstration of the spirit, wherein the bow of promise spans the skies.

Cain and his posterity, as the exponent of the prostyle temple of physical and intellectual force, survived the deluge *in the person of the wife of Ham* — who was of the house of Cain — and whose offspring, Noah, signalled out from the rest of his sons, for a malediction and prophecy historically verified. Even in their best state a "servant of servants unto their brethren!"

This may be disputed and denied, but not by any one conversant with the tribes and nations which have since then come up and gone down the "back entry of time!" Now while all the posterity of Cain, — save one, viz., the wife of Ham, perished in the deluge, — for Noah and his three sons were "pure in their generations" from Seth, — the blood of Abel crying unto the Lord God of the Rain-bow, or, Bow of Promise, survives in spirit and quickens the prophecy of Noah, the faith of Abraham, the inspiration of the law-giver, Moses, the penitential psalms of David, the movement of the spirit of Elijah and the prophets, culminating in the life and death of Christ Jesus, wherein all and through all, we have in the spirit the survival of the fittest to live and instruct man; not in the rudiments of the prostyle temple of mere physical and intellectual force, but as the exponent of the esoteric life of the sermon on the Mount of Olives — peace and good will in every man for his brother.

Now then, if the man of mere physical or brute force takes away my coat, he is welcome to my cloak also, and if the man of intellectual calibre compels me to go with him a mile, I'll go twain: But it does not follow, that, thereby I propose or will surrender my faith, hope or love in the spirit of truth and remembrance to his keeping, wherein alone is the Survival of the Fittest.

E. B. P.

Boston, Nov., 1890.

THE ZODIACAL CONSTELLATIONS. — (No. 7.)

Taurus, (8) and Gemini, (II.)

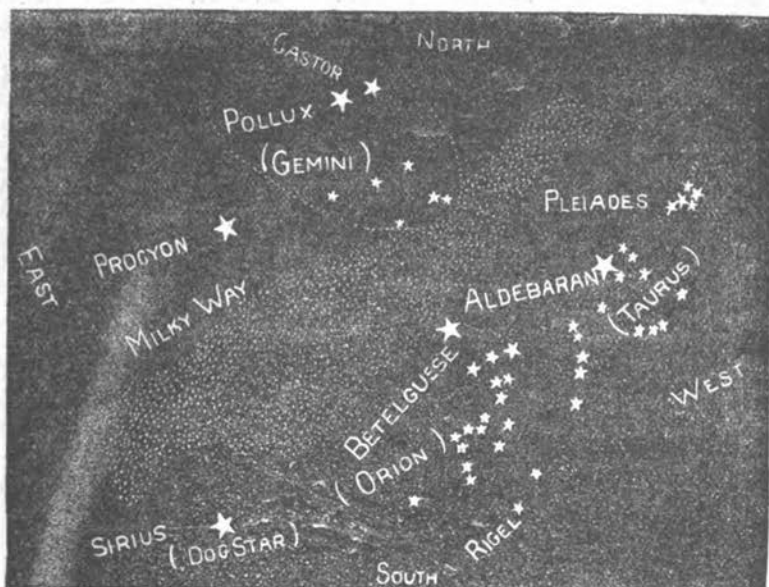
THIS article with the accompanying map, presents the most brilliant sections of the heavens. Taurus and Gemini occupy positions upon each side of the Milky Way and from their nearness to the most notable stars and constellations of the heavens may be easily found.

These groups will be seen at this season (Dec. 10th and later), between the eastern horizon and the meridian, if observed in the early evening hours. About January 1st, at ten p. m., they will occupy (nearly) the positions shown in the map, and from this date until late in the Spring these sections of the heavens may be viewed to greatest advantage.

The cluster of stars known as the Hyades, of which Aldebaran is the principal member, as well as the Pleiades, belong to the constellation of Taurus.

Gemini is always quickly recognized by the two bright stars, Castor and Pollux; the latter will be seen to possess much greater splendor than the former.

The Pleiades cluster is the centre around which the visible universe revolves. As our sun, by his superior weight and volume, is sufficiently powerful to swing the Solar System in the multifarious movements exemplified by the several members, so the great power, the location of which is marked by the Pleiades, wields *its* force in the government of a UNIVERSE. Alcyone, the central sun, and principal star of this remarkable group, is estimated to possess a power and brilliancy equal to 12,000 of our sun!



The other prominent stars shown in the map, are Procyon, a first magnitude star and the principle member of the constellation of Canis Minor; Sirius, the Dog Star, and the most brilliant of all the starry host, a member of Canis Major; Betelgeuse and Rigel (both of which are first magnitude stars) members of the constellation of Orion. A very interesting group of stars, also belonging to Orion, is found in the "belt;" a faint line of three brilliant stars, equal distances apart, and about midway from Betelgeuse to Rigel. Regarding this star (Rigel) we would say that the map shows it incorrectly, for, as stated above, it is a first magnitude star.

We devoutly hope that all our readers will find great interest in the study of this section of the heavens which is but incompletely described in this short article. With every look heavenward remember that your ideas broaden and your capacity to contain the REAL increases. Our object, in presenting these simple star lessons, is not to impart an exact or

even original method for the consideration of this inexhaustible domain of research, but that my readers may find a more perfect avenue through which they may walk with God, and Nature and thus minister to that INNER GROWTH which, in all we do or say, is the ULTIMATE, NOW AND ALWAYS.

QUESTIONS.

CHAS. H. MACKAY, *Dear Friend*:— If it is a proper question and not too simple, please inform me why it is said "The moon is in her first quarter," or "The moon quartered to-day" etc., when exactly *one-half* of her surface is visible? If all heavenly bodies (the moon of course included) are round, I fail to see why the term "quarter" should be applied to what in reality is a half. There may be other mortals as ignorant of the explanation of this phenomenon as I am, and who would thankfully receive a word from you upon the subject. C. T.

New Orleans, La., Oct. 30th 1890.

Ans. Consider the moon a *sphere* and the solution of the mystery (?) will be easy. When the "full moon" occurs, we simply behold that hemisphere which is *toward* us, and should remember that another surface just as large is hidden from view of the terrestrial observer. When one half of that side of the moon toward us, is illuminated, it actually represents just one-fourth of her entire surface. C. H. M.

MR. C. H. MACKAY, *Dear Sir*:— I am interested in the "Zodiacal Constellations," and find great profit in star gazing. Before receiving the November ESOTERIC I had been watching Pisces and wondering what constellation it was; being attracted by its peculiar wedge shape, or likeness to the letter V, in a horizontal position. The first star, in the lower open end of the V, is of a deep, glowing orange color, a planet, as it burns with a steady light. It cannot be a part of the constellation, as that contains only stars of less than the second magnitude.

My friends, Capricornus and Aries, are equally interested with myself in this delightful study in which we have the help of a good opera glass. At my own advent the earth was in Cancer, "the least important body of the zodiac," as Flammarion says. I think I have traced its faint straggling shape directly under Gemini. My planet is Saturn, thanks to "Solar Biology" redeemed from the evil repute it has so long borne. Last night, from a high point near my home, I watched the perfection of the November skies. Jupiter and Mars were in Capricorn, and my friend Aries came flying in breathlessly to call my attention to their glowing beauty when in close proximity. Vega, of the Harp, with her tiny attendant stars is also in fine position for observation. Imagine my delight one evening in August when I discovered one of them to be a double star. I felt sure it was a double when gazing at it with the naked eye, and my glass confirmed the fact. I felt in my heart the exaltation of a Herschel at the discovery of Uranus, for had not I discovered it for myself, though long known to science? Then Aquila of the Eagle; Cygnus; the beautiful little Dolphin; the square of Pegasus; the zodiacal constellations, Aquarius, Pisces and Aries. How strange it seems the feet and head of the "Grand Man" touching. Then Taurus, his red eye (Aldebaran), shining more dimly now than it will two months later when his

"hoofs, unwilling climb the starry vault." Pleiades hanging upon his shoulder, and by the way I can see with the naked eye ten stars in this constellation in the position herein set down. In the east, a little to the south, flashes "Orion the Magnificent;" of all the constellations visible to me the grandest, and my heart thrills with awe at the vastness and mystery of the heavens, and my lips murmur:

"What is man that Thou art mindful of him,
Or the son of man that Thou visitest him."

There are so many questions I would like to ask, so little that I know. Tell me if "Mira the Wonderful" is visible in this locality now, and if it is visible in our sky at its greatest brilliancy. I could not find it in August.

At eleven o'clock last night (Nov. 12th) I noticed directly under Orion and but a few degrees above the horizon, a brilliant star. What is its name?

I think your suggestion (in October ESOTERIC) that the "Branches" send in "Experience letters" an inspiration; they will be hailed with delight by many lonely ones, almost "Shut ins," who like myself are struggling "crab fashion" toward the light.

Yours truly, Mrs. Bee.

A reliable method for locating Cancer, is to carefully note the nebula, which is seen at the centre of this constellation. It occupies a compact section of the heavens near the constellation of Gemini, and its stars are very faint. There are two, however, quite close together which may be seen with distinctness by the naked eye. In our next article we shall give a drawing of this constellation with the surrounding bodies.

The star below the open end of the "V" of Pisces, spoken of by my correspondent, must be Daphna, a second magnitude star and the most noticeable member of Cetus, of which Mira is also a member. The only star of any prominence (except Daphna) in this immediate locality is Markab, a second magnitude star in the constellation of Pegasus.

Mira, the "Wonderful," is visible at periods of eleven months; the next period of visibility occurring in July. It shines, when brightest, with a brilliancy nearly equal to Markab and Daphna. If the reader will refer to the November ESOTERIC, the place of Mira may be found by consulting the map accompanying the article on Zodiacal Constellations, page 202. Note that part of Pisces where the stars come to a point; follow south east to the distance of about five degrees, and the place of Mira will be quite accurately determined. To those, who cannot readily estimate the length of a degree in the heavens, we would say that the stars in the square of Pegasus are about ten degrees apart. Pegasus being very conveniently near by, may serve as a measuring rod, in this and similar instances.

We would refer the reader to page 22, July ESOTERIC 1890, for further information concerning Mira.

It will be observed that Mars and Jupiter are spoken of as being in the constellation of Capricorn. This should not lead the general reader to suppose that Solar Biology (which places these planets in Virgo and Aries, respectively) is at variance with the science of Astronomy. The apparent difference is explained, when we understand that Solar Biology vi v v s

all heavenly bodies, employing the sun as the centre, while Astronomy takes the *earth* as the seat of observation.

The diagram which represents the ten stars of the Pleiades, is very good indeed and shows that the writer of the above letter has made the closest of observations of this interesting cluster.

We trust that you may go on in your exhaustless researches, and following up your "discovery" of the double in Lyra, constantly look for *new* truths, and in all instances, observe the celestial wonders with your own eyes; in your own way; thus *re*-discovering the heaven's beauties and increasing your own powers of soul and mind. May every reader of this magazine feel the great but indescribable good which continued contemplation of the starry vault of heaven brings to the faithful observer.

The double star spoken of, and which is found quite near the brilliant Vega, the first magnitude star of Lyra (the harp), may be seen as a double, by even ordinarily good eyes, if persistently observed. It, with Vega and another star of the same apparent magnitude as the "double," form a nearly perfect triangle, whose sides are about one degree in length.

To those who may not be familiar with the position of Vega and the constellation (Lyra), of which it is a member, we will say that it may be easily found by looking towards the northwestern section of the heavens, upon any clear night during December. There is no other star, in this locality, of first magnitude, and as it is the most brilliant object to be seen in the direction mentioned, it cannot be mistaken, nor escape the notice of even a careless observer.

The star which is mentioned as coming to view in the east just below the constellation of Orion, is doubtless the dog star, Sirius, which is shown in the diagram above.

EDITORIAL.

UNDER the title of "Our Statement to the Friends of Truth," Prof. Butler has issued a most important explanatory essay regarding the attack upon the Esoteric movement by the Blavatsky faction of the Theosophical Society. This attack was begun nearly two years ago, immediately following Mr. Butler's departure for the Pacific coast, and again, recently, the same class of persecutors have sought to re-open the question, in San Francisco, where our Founder has been successfully lecturing and teaching during the past few months.

Not wishing to bring this unwelcome theme into the pages of our magazine, we have issued the pamphlet above named, and will send it in any quantity desired, to those who feel sufficiently interested to remit postage, and distribute to those who may care to hear a clear, concise explanation of the whole affair.

This pamphlet contains upwards of twenty pages, and is published with the desire that it may reach the attention of every person who has heard of the many indefinite, and consequently harmful, reports concerning the Esoteric movement and its originator. We trust that all who have not, ere this, received a copy, will possess one at once and send for a few to circulate among their friends.

In this connection we would call attention to a little book just issued by Marie L. Farrington (author of "Facing the Sphinx,") of San Francisco. It is called, "A Mystic Society of Universal Row," and sparkles with some pretty terse criticisms regarding the prominent figures of the Theosophical Society. It touches upon the lawsuit now pending in New York, and in which the Theosophists are said to be deeply involved, besides giving many points relative to inharmony, in the ranks of Theosophy, which were not generally known before. This pamphlet will be sent post-paid upon receipt of ten cents.

Let us add, in all sincerity, that we *advise* no one to get this class of literature with the expectation of discovering something wrong in *Theosophy*; its principles are all right, and were it not represented by people too eager for personal elevation and power, it would stand far better before the world to-day than it does.

It was our intention to have published, this month, generous excerpts from the series of lectures upon Esoteric Theosophy which have recently been delivered at the Society Esoteric lecture rooms, but space forbids, and we can but briefly allude to the grand work which the lecturer, Dr. J. C. Street., has been spreading before the people.

Dr. Street is too well known to need an introduction to our readers, for his name has frequently appeared in these pages, and his great work, the "Hidden Way Across the Threshold" has, we presume, been read by most of our subscribers. The announcement in the daily papers that this distinguished Traveller and Occultist would deliver a series of lectures upon the above-named theme, was sufficient to overcrowd our spacious rooms at each meeting. At several of the lectures it was necessary to throw open the rooms adjoining, and even then we were unable to furnish seating capacity for all.

It is exceedingly gratifying to note this healthy interest in subjects so dear to the heart of every true Esoteric, and it all proves that the people are starving for those spiritual truths which the creed-bound theories of the day are unable to impart.

We hope to publish, in the January ESOTERIC, the greater portion of Dr. Street's lecture on "Re-incarnation," and "The Gateway of Knowledge."

WE have received Smith's Planetary Almanac for 1891. It appears to be a reliably prepared guide, giving weather predictions, planetary positions, and numerous points of advice which may be found of use to all. Price, ten cents.

THE increasing interest in the study of "Solar Biology" is indicated from the fact that Mrs. M. W. Drury is constantly receiving letters from fresh sources regarding this science. As a teacher, Mrs. Drury stands among the first, and her students never fail to receive benefit. For terms etc., we would call attention to her advertisement herein.

REMEMBER that we still offer Dicken's works, or the Mammoth Cyclopedia to every subscriber sending us \$2.00 for one advance subscription. For a six month's subscription (new name) and seventy-five cents, we will send "Esoteric Education," or "Twelve Manner of People." For a yearly subscription (new) and \$1.50 we will send both these books as premiums.

ANY subscriber may retain fifty cents commission for every new yearly subscriber sent us, and we will supply the current issue of the magazine in any quantity desired at *three cents* each; it being understood that the same will be used only as sample copies to assist in obtaining subscriptions; further than this, we will allow our agents to deduct the amount paid for these copies, when they send us their first list of three or more new names. In addition to this we will supply subscription blanks and circulars, advertising our premiums.

WE shall open the year with a series of articles on the symbolism of the zodiacal signs, as they express humanity. In these we will shew the reasons for the different characteristics of different individuals.

THE LADIES' HOME JOURNAL for December contains a feast of instructive articles upon a variety of subjects pertaining to everything of interest to the fair sex. This journal is published by the Curtis Publishing Co., of Philadelphia.

WE have four copies of "Primitive Symbolism as illustrated in Phallic Worship; or the Reproductive Principle." Price, \$2.50 each.

BOOK REVIEWS.

The Finding of the Gnosis, or the Apotheosis of an Ideal; after the style of blank verse. This little book tells many good things but we consider its method of bringing out its ideas are rather transcendental. There is, in our estimation, no better way to express a fact than to say it is in as direct a manner as possible, if it is to be said at all. This book is bound in cloth, in attractive covers; 74 pages. Published by the Occult Publishing Co., 66 Boylston St., Boston, Mass. Price, \$1.00.

Cypress Beach, by William H. Babcock, a novel dealing with the mysteries of Hypnotism. Paper covers; 178 pages. Price, 40 cents. Published by the author, Washington, D. C.

A Look Upward, is a new book just issued from the publishing house of Lee and Shepard, of this city. Its author, Susie C. Clark, seems to have made a most thorough study of the theme which is so ably elaborated within this work. Said a gentleman whose knowledge of metaphysical subjects is profound: "The little woman *demonstrated* within her own life that the science was real, and potent, for she healed herself, and now she has given the result of her ripe experience in this clearly written work." We cordially recommend it to the careful consideration of our readers, and deeply realize its worth to those whose interest is centred in the metaphysical fields of thought. Bound in cloth, 215 pages. Price, \$1.25.

Upward Steps of Seventy Years. Autobiographic, Biographic, Historic. Deals with the growth of reforms, anti-slavery, spiritualism, psychic research, religious outlook, coming reforms, etc. By Giles B. Stebbins. Bound in cloth; 308 pages. Price \$1.25. John W. Lovell Co., 142 Worth St. New York.

The Sin of Edith Dean, another story in verse by Mrs. Swisher, dealing with the ever new, ever fresh theme, *love*. The book is much after the style of "Florecita," mention of which was made in this magazine last February. Reference to our review of "Florecita" will convince the reader that we entertained a high opinion of that work, but this later effort is characterized by finer touches of pathos, and its entire tone seems to us the natural outgrowth of the author's riper experience and broader views. Attractively bound in cloth; 96 pages. Published by John B. Alden, 393 Pearl St., New York. Price \$1.00.

One Life; One Law, by Mrs. Myron Reed, is a book which should claim more than passing notice and we would be glad to make generous extracts if space allowed. It is dedicated to "All seekers after God," and the author shows that she is possessed of much more than an ordinary understanding of Esoteric principles when she says "Self consciousness is the truth in which all other truths are known."

Bound in cloth; 220 pages; published by U. S. Book Co., 142 Worth St., N. Y. Price, \$1.50.


Nora, a Doll's House, is not by any means a child's story as its title would seem to indicate. It deals with the deepest, most subtle of all questions which concern this age namely, the marriage and domestic problems. The author is Henrik Ibsen the eminent Norwegian writer and the book is translated by Frances Lord, who publishes, as a preface to the above, a finely written article upon the life and works of Ibsen. This story is published as a drama and the latter section of the book contains another drama by Ibsen, *Ghosts*, the interest and literary merit of which is on a level with the great writer's many other works. Bound in cloth, 108 pages. Price, 75 cents. Lily Publishing Co., 161 La Salle St., Chicago.

THE ESOTERIC.

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VOL. IV.]

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DEC. 21 TO JAN. 20.

[No. 7.]

RE-INCARNATION, METEMPSYCHOSIS; OR, TRANSMIGRATION OF THE HUMAN SOUL.

BY DR. J. C. STREET.

ORTHODOX Christendom tries in vain to resist Spirit Light, which has long indicated that this Western World needs some new truth.

The knowledge or idea of Transmigration of Souls has hitherto remained hidden in the East; being often considered by the western mind as a dream of an ideal, of which it is most significant in the order of the universe.

If it is false, nothing can force it to live; but a sincere truth of action underlies its principles, and in it is found the riddle of man's descent and destiny.

Spirituality, love, virtue, kindness and justice may be found in their unveiled splendor through the principles of re-incarnation, which opens that knowledge growth of spiritual power and action. Souls are continually being born again from out the darkened shades of Hades into this life. This was the key-note of Pythagoras' and Plato's Philosophy.

The individual soul is far older than the human body which it inhabits. The ancient civilization of Egypt and Greece, whose grandeur can not be over-estimated, was built upon this idea, and their religions were based upon it; re-incarnation being taught as a precious secret and a fundamental and basic truth.

Re-incarnation teaches that the soul enters this life, not as a fresh creation, but is very much older as an individuality than the body it inhabits, and brings a full assurance of the soul's indestructibility. Its doctrine is rooted with the assurance, that after a long course of progression, on this earth, or on some other planet, it acquired its present inherent peculiarities, and is now shaping in this human existence a more exalted illumination, to pass on to higher splendors or re-births. Only the inner traits of the soul are permanent companions.

That man ever dwells in the bodies of beasts we deny as irrational. As such a retrogression would contradict the fundamental maxims of nature. There is no favoritism in the universe, but all have the same everlasting facilities for growth and ripening. Those who are now elevated in worldly stations of wealth and power, may be sunk in very humble surroundings in the next creation of bodily form, or in the much nearer future, uniting with some one still in the form. (*Pythagoras.*) The soul when not imprisoned in a gross mortal body, as it now is, was united to a luminous

heavenly, ethereal body which served it as a vehicle to fly through the air, rise to the stars and wander over all the regions of immensity in space. Birth on this earth being the soul dressed in some new form for labor and work; death being the old form dressed again for flight. The gentleness, love and sympathy, or suffering, silent and brave, which may be endured now, will produce the treasures of a more exalted love and peace, or patience and fortitude of greater strength in the next life or *vice versa*. The great father-mother heart of over-soul makes no mistakes. The anger, selfishness and uncontrollable impulses of animal appetites are the peculiar tendencies and acquired energies which will assert themselves, as hereditary or previous activities in the next re-embodiment. "The soul always weaves her garments anew; our loves guide the pattern." *Plato*.

Re-incarnation alone solves the problem of injustice and misery which broods over our world, and Immortality and Equity demands it. When a man knows this, he must fully accept the full responsibility of his thoughts and actions. If the human soul sprang into existence specially for this life, why should it continue afterwards? For we have no right to claim that the soul is immortal or eternal, on one side of its earthly period, without its being so on the other side of this earthly existence. The Greek philosophers claimed, as nothing which has life or being can have originated from nothingness, neither can that which has or ever had existence vanish into nothingness. Therefore the human soul is uncreated and indestructible. So complete a structure as the human soul must have a sublime foundation. This life is but an impulse or desire groping in darkness, on an embryo plane, which continually implies a more exalted one and we are certain of a persevering life of continued progression, outlasting all the changes of time and death.

Re-incarnation, or soul-wanderings in spirit, sets in order this seeming chaos of human life, which is only one of the grand series, in which every individual soul is going the round of infinite experiences and progress for a glorious outcoming.

Re-incarnation fully exonerates God, Spirit and Nature, of showing any partiality, or maliciousness, towards any life on the earth, we know that error, selfishness and depravity do exist, which is simply unripeness and ignorance, therefore necessitating other re-incarnations. There must be an infallible reaction which constitutes a perfect law of harmony and justice, that every act, be it good or evil, love or hatred, is followed by an infallible correct reaction, which constitutes the maze of Divine harmony.

Birth must necessarily be preceded by crossing the river of oblivion. An account of our animal existence we forget the larger portion of experiences soon after we have passed through it, but as our love and lives become more universal, and purer, we are able to look backward upon previous stages of our soul genius and its progress in other life experiences; for as spirit truth illuminates man's soul, he can view the long vista of the æons of ages by which he has ripened out in his ascension towards God. Spirit never is in haste. The absolute parent may use millions of years to form a soul, that shall understand Him. Time is as nothing. From the Egyptian Book of the Dead we learn that it is required of the body celestial to gather up the whole past experiences of the soul, while the body terrestrial brings to each human soul exertions for a capacity for fresh acquisitions of more exalted spirit unfoldment and ripening.

The soul personal, by the law of attraction in seeking another birth, finds the path of least resistance in the channels best adapted to its qualities, or genius, making a wise choice by the inherent tendencies of its nature.

The birth of a genius, or great exalted soul in human form, usually comes in the parentage which is humble and common-placed circumstances, giving abundant evidence that the individual soul far outstrips all the trammels of any physical birth. Usually, dull commonplace children are born of what the world terms great parentage, where every great opportunity, apparently, is offered, showing inefficiency of hereditary influences, thereby confirming the law of re-incarnation, and that a mere animal life attracts and brings forth unripe children.

Re-incarnation provides for the grandest development of mankind, accounting for all the varied differences in human life, showing it is but a pilgrimage of eternal action through which we tread our darkened way back to the mother-heart of great spirit over-soul. Absolute life, heavenly paradise is man's native country; in this present life he is as an exile. These longings of higher impulse, swells up the personal will through an endless series of migrations which men call deaths; ever refining into a purer life of fairer scenes and loftier heights, age after age, home at last in spirit forevermore. What sleep is for the refreshing of the physical body, so death is for the refreshing of will character personal. Therefore like a sweet refreshing sleep, even because nature puts man in the sleep of death, she must ever quicken him anew, with a higher life ever unfolding itself within him.

May the spirit of eternal progress give man the eye to trace out the shining course of this divine spark, the human soul, that we may all strive to clothe it in nobler forms of creation than the present one, in which this heart now heaves and groans.

Observation assures us of the inequalities of this physical life; we do not all start with a fair chance in the race called life, therefore all cannot be expected, at the close of one brief mortal pilgrimage to reach the same goal in spirit or heights of purer and higher life. Who of us knows anything of the first two or three years of our earthly life? No one can remember the time when he first thought I, the ego or through I. We reach back with our recollections and find no beginning of existence. Every human soul during even this one life, dwells successively in many bodies, for our bodies are continually changing by that perpetual process of decay. Rest, then restoration, which is so gradual that it escapes our notice. The soul always wears her garments anew and repairs the waste; finally escapes from this physical cage, like a bird passing on her journey, in her latest and newest garment, woven out of her personal wills, loves, aspirations and actions during earth life.

Considered from this point, every one is born into the state which he has fairly earned, and ripened unto by his own previous action. Here rests that immutable law of causation of Karma; of consequence. The child is the father of the man, he must carry from one stage of life or existence to another, the loves, habits, tendencies and dispositions which he has permitted to lead him, be they chaste, unselfish and exalted; or passions, vice and crime.

Sleep is the gulf of oblivion between the two worlds. The soul and the personal will goes into death sleep in the physical body, and it awakens

in the new; as the birth into this present life was the death of the old, so death of the present is the birth of the new life.

It is a happy thing that the soul remembers nothing of its grosser or former life, for the memory of the past would be to drag it into the present, and a backward looking soul would dwell on the past in place of the present, thereby missing the best uses of the present life. Spirit action and knowledge are as universal as the ocean; always waiting to be used, which teaches every student that birth as well as death are but brief transitory spheres, which is quite foreign to our soul-spirit, and that our birth here was a change or death from an earlier existence.

Philo the Greek says, "He that is ripened unto light, overcometh this world, and he shall go no more out." John, Rev., iii, 12. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." When the disciples inquired of Christ as to the blind man "Master who did sin, this man or his parents, that he was born blind, answered; "Neither has this man sinned, nor his parents; but that the works of God should be made manifest in him." Christ repeatedly expressed that John the Baptist was Elias, thus: If ye will receive it, this is Elias, which was for to come again; before Abraham was I am. For the eternal life which was with the Father and was manifested in me." 1st John 1-2.

"The Egyptian religion taught that after death the soul passed into the lower world and was conducted to the Hall of Truth, where it was adjudged by forty-two assessors. Anubis, the son of Osiris, brought forth a pair of scales, and after placing in one a figure, the emblem of truth or perfection of life, set in the other a vase containing the good deeds of the deceased. Thoth, the scribe, recorded the result. If the good deeds weighed down the scales, then the happy soul was permitted to enter the boat of the sun, and was conducted by good spirits to the Elysian Fields (Aahlu), the dwelling place of the blest. If, on the contrary, the good deeds were insufficient, the unhappy soul was sentenced to a series of transmigrations, depending on the degree of the soul's demerits. If these protracted punishments failed to work out the purification of the soul, and it proved itself incurable, Osiris pronounced upon it the final sentence of annihilation.

"The good soul was freed from its infirmities by passing through purgatorial fires in the presence of genii, and lived three thousand years in the presence of Osiris, after which it returned and re-entered its former body — rose from the dead, and lived once more upon earth. This process was repeated through a magic cycle of years, when to crown all, the good and blessed attained the final joy of union with God, being absorbed into the divine essence from which all souls had once emanated, and so attained the perfection and true end of existence."

THE GATEWAY OF KNOWLEDGE.

It is better in the end, that a system, declaration, doctrine, insight of knowledge or hypothesis, which is to become a basic truth for the people, should first run the gauntlet of a general denial and opposition. Truth becomes truth by its own achievement; it must conquer human nature before it can rule it; it must grow in and illuminate man, before it can be loved by man.

Unity and duality, exists not only because one God created all things, but because He works by one process, or according to one principle, one fulcrum or foundation. Therefore because God is one, there is unity and duality in all created things. This will be called faith by some men; but from some scientific stand-point may not a true faith become also a true philosophy?

Science declares that fire lies latent in wood, only awaiting some kindling touch to raise the flame. Even so does soul force and spirit life, love, wisdom, intelligence, lie latent in every form of Nature; and this divine spirit must work from within outward, herein the agnostics and scientists condemn the process, being fully unacquainted or prejudiced against the end of the process.

The within is the soul and truth of the without. Man's will can only act powerfully when united and remaining identical with the universal spirit; it must become attuned to the already existing universal will-power in nature. I again repeat, the will-power which comes from the brain is like the cold moonlight, it is simply a force with no power to warm up or awaken life; to warm up and renew life, man must use that love element or fire principle, of regenerate love that feeds the fire-body.

The human body is subject to a double law of nature, male and female, and when the student will throw aside this outer material body, as his hypothesis, and learns to comprehend the difference between the objective and subjective man; the animal and the soul body, the outer and the inner being; to polarize either with the astral-magnon or astral-force, he can have the might power of nature, and become the grandest of magicians. But the student must not rest here but press on. The student of soul-light finds the union of sex in its dual being is the universal form of God; unselfish love the universal force, and wisdom the guiding hand; marriage of the soul with spirit the universal result.

The male element represents the energy, action, warmth, and productive principle in nature. The female element represents, the passive, maternal, and procreative receptive principle in nature, the union of the two in the subjective man is universal soul.

There is no vacuum in nature; wherever a want exists there is a supply to meet it, for nature makes no demands she cannot fill; all true knowledge comes by and through nature; all things visible are effects of some hidden cause. The true soul-action is always hidden. The true growth is involution while evolution is the ever-changing shadow.

Force, whether active or latent, is co-equal with substance. We must not remain blundering over the process, but the great object aim must be the end of the process. Most men desire to pry into the secrets of nature and occult science, to merely attain knowledge to be used for selfish ends. Only they who desire truth, forgetting self in the desire to do good, will receive that baptism of spirit, love, wisdom and knowledge of hidden truth.

The nerve centre of the thinking principle is said to be located at Chitta, in the middle of the forehead, where one finds the third eye or superior sight. Continually dwelling upon one truth, fixing attention again and again, upon one accepted Logos or truth, we must concentrate the mind upon one point, concentrating and contemplating on Chitta or else fixing the eye on a luminous object, placed at a little distance, will frequently induce the superior state, just now called hypnotic.

To become fully entranced, is to float in the astral body out into the atmospheres of soul world, or even farther away into the astral seas of limitless space. But all things that may come by and through entrancement or by modern mediumship, are not of a necessity truth. Some are from pure true spirit intelligences, and are true; some are reflexes of mentality and partake of the medium's knowledge, while frequently they are emanations, desires, and exhalations from persons about, or individuals concentrating upon the medium. Every man and woman should be a medium unto themselves, thereby becoming their own hierarchy, that liberty of governing their own sacred things; man must bring with him his own spiritual light to illuminate the darkness, the inextinguishable lamp must be his own dual soul enlightened by Divine intelligence.

THE STORY OF KARIN.

KARIN the fair, Karin the gay,
 Came on the morn of her bridal day —
 She came to the mill pond clear and bright,
 And viewed herself in the morning light,
 “And oh,” she cried, “that my bonny brow
 May ever be white and smooth as now!
 And oh, my hair that I love to braid,
 Be yellow in sunshine, and brown in shade!
 “And oh, my waist sae slender and fine,
 May it never need girdle longer than mine!”
 She lingered and laughed o'er the waters clear
 When sudden she starts, and shrieks in fear, —
 “Oh, what is this face so laidly old
 That looks at my side in the waters cold?”
 She turns around to view the bank,
 And the osier willows dark and dank,
 And from the fern she sees arise
 An aged crone with awesome eyes.
 “Ha! ha! she laughed, “ye're a bonny bride
 See how ye'll fare gin the New Year tide!
 Ye'll wear a robe sae blithely gran,
 An ell-long girdle canna span.
 When twal months three shall pass away
 Your berry-brown hair shall be streaked wi' gray,
 An gin ye be mither of bairnies nine
 Your brow shall be wrinkled and dark as mine.”
 Karin she sprang to her feet with speed,
 And clasped her hands aboon her head, —
 “I pray to the saints and spirits all
 That never a child me mither call.”
 The crone drew near, and the crone she spake —
 “Nine times flesh and banes shall ache.
 Laidly and awesome ye shall wane
 Wi' toil and care, and travail pain.”
 “Better,” said Karin, “lay me low,
 And sink for aye in the water's flow!”

The crone raised her withered hand on high,
 And showed her a tree that stood hard by.
 "Take of the bonny fruit," she said,
 "And eat till the seeds are dark and red.
 Count them less, or count them more,
 Nine times you shall number o'er ;—
 And when each number you shall speak,
 Cast seed by seed into the lake."
 Karin she ate of the fruit sae fine ;
 'Twas mellow as sand, and sweet as brine.
 Seed by seed she let them fall ;
 The waters rippled over all.
 But ilka seed as Karin threw
 Uprose a bubble to her view—
 Uprose a sigh from out the lake,
 As though a baby's heart did break.

* * * * *

Twice nine years are come and gone ;
 Karin the fair she walks her lone.
 She sees around on either side
 Maiden and mither, wife and bride.
 Wan and pale her bonny brow,
 Sunken and sad her eyes are now,
 Slow her step and heavy her breast,
 And never an arm whereon to rest.
 The old kirk porch when Karin spied,
 The postern door was open wide.
 "Woe's me," she said, "I'll enter in,
 And shrive me from my every sin."
 'Twas silence all within the kirk ;
 The aisle was empty, chill and mirk.
 The chancel rails were black and bare ;
 Nae priest, nae penitent was there.
 Karin knelt, and her prayer she said ;
 But her heart within her was heavy and dead.
 Her prayer fell back on the cold gray stoue ;
 It would not rise to heaven alone.
 Darker grew the darksome aisle,
 Colder felt her heart the while.
 "Woe's me," she cried, "What is my sin ?
 Never I wrongéd kith or kin.
 Why do I start and quake wi' fear
 Lest I a dreadful doom should hear ?
 And what is this light that seems to fall
 On the sixth commandment on the wall ?
 And who are these I see arise
 And look on me wi' stony eyes ?
 A shadowy troop, they flock sae fast
 The kirk-yard may not hold the last.
 Young and old of ilk degree,

Bairns, and bairnies' bairns, I see.
 All I look on either way
 ' Mither, mither ' ! seem to say,
 " We are souls that might have been,
 But for your vanity and sin,
 We in numbers multiplied
 Might have lived and loved and died, —
 Might have served the Lord in this, —
 Might have met thy soul in bliss.
 Mourn for us also while you pray,
 Who might have been, but never may ! "
 Thus the voices died away, —
 " Might have been, but never may ! "
 Karin she left the kirk no more ;
 Never she passed the postern door.
 They found her dead at the vesper toll ; —
 May heaven in mercy rest her soul !

[*Selected.*]

MENTAL HEALING.*

Number Two.

THE subject of mental healing is practically inexhaustible ; and it is of all subjects the one that should be of most intense and practical interest to imperfect beings.

Look at the great breadth and grasp of the subject ! Whatever ill human nature is in any way prone to, comes fully and fairly within its scope of action. When the human entity rises in its attainments so that the easiest thing it can do, or be, is to act in compliance with the perfect will of God, such a thing as disease — which is a negative state, expressive of the absence of ease — will become practically impossible.

A state of ease is a state of tranquillity, repose, contentment, happiness and perfection ; but while it is all this, it is not a state of inaction. A person may be so inert and inactive by any kind of abnormal surroundings as to be as far removed from everything characteristic of ease as an active volcano, or a troubled sea ; and on the other hand a person may be so very energetic and actively employed in some direction agreeing with his tastes and skill, as to do it with far greater ease than he could in any way realize by leaving it alone. We are truly at rest, and only so, when we can employ our faculties in the easiest manner possible without any undue strain or concern.

Evidently then a state of ease is only to be attained by the acquisition of every comprehensive knowledge. When the will of God is done on earth as it is done in heaven, human entities will find it the easiest thing imaginable to act on those simple and sufficient lines. But men cannot do the will of God until they have first made themselves experimentally conscious of a familiarity with that will, at all points where it concerns them. That being so, while ignorance of that will is the rule, the absence of ease will always bear exact proportion to the extent and reality of the ignorance felt. So then we come at once to see that Mental Healing

*Read before the South Australian Esoteric Branch.

is a happy and truthful expression, relative to the state of ease which we conceive to be the consummation most devoutly to be wished.

Can we not plainly see, then, that while we are on any point ignorant as to the very best way possible to exercise ourselves, and our faculties, we cannot be in a state of perfect ease? If we can see that, we can also see the converse, that we cannot help realizing anything save perfect ease, provided only we are sufficiently well informed and sufficiently strong in will to do the right thing with our faculties under all circumstances.

We all want in the first place to come into the clear light of day, and understand that God does not arbitrarily nor willingly afflict or distress the children of men. We want to realize yet further that He never distresses or afflicts a creature of any kind, or under any circumstances, save as His far-reaching and all-embracing love, wisdom and perfection makes that affliction the greatest possible good under those circumstances. When we have grasped heartily so comprehensive a truth, we shall then see clearly and beyond the shadow of a doubt that God cannot remove from any sufferer the distress His love alone employs and makes possible, without stopping the very action of His love, wisdom, and perfection and so denying Himself. Then an immense truth will immediately energize and vitalize our every thought and desire. We shall by degrees see more and more clearly that God is seeking by means of every afflictive dispensation of His providence, to make us experimentally aware of our own ignorant blunderings, and those ignorant blunderings always so persistently afflicting and disturbing us, make us at last painfully and unmistakably aware that we are only showing how not to do the will of God, and so how not to realize the ease and peace which flow as a river whenever, wherever and by whomsoever that will is done. To have such an insight into the perfect and eternal purpose of God in His unchangeable dealings with His creatures, is to realize all the salutary drawing influences that are possible to, or in any way associated with His name.

Nothing takes place by chance, nor yet without the very best, purest and loveliest of reasons. Whether ease, or the want of it, then, be experienced, that which shows itself in every case alike, must always be the very best and the most fitting thing under the circumstances which gave rise to it. There can be no exception to this absolute rule of law and love. So then there can be but one way to promote and secure ease that is worthy of the name; and the negation or absence of it, is all that is possible while the conditions for its permanent establishment are not met.

Now if anything confronts us, at all clearly in the field of our mental vision, it is this: that the attainment of an assured and an unmistakable ease can only be entered upon and realized by the hard and persevering labor of mental and spiritual processes. It matters not in what form disease — the absence of ease — displays itself, it is the ordinary and inevitable outcome, in every case, of resisting the operation of some potency, the design of which in its proper working was to furnish us with all the ease possible. So then while medicoes of any name, or by means of any method of healing, only address themselves to tone, modify or remove the expressed effect wrought by an unknown or an unacknowledged cause, what are they doing or can they under the most favorable of such circumstances do, in the required direction, save temporarily to stave off, or in some way draw back? An effect will again be promoted

more, or less, by the cause remaining the same. What we say of doctors applies with the very same force and point to the doings and medicaments they use. Nothing less than a sufficient mental action brought about in the very personality of the diseased one, and which shall operate effectually to prevent the recurrence of the same phenomena, can by any possibility reach the very cause of the disease so as to eradicate it. Is it not plain then that the removal of disease is necessarily, and in all cases alike, the outcome of what may truthfully be designated Mental Healing?

Disease, or ease, are equally in turn quite natural and inevitable under their own conditions. The conditions of ease, rest and peace are certainly nothing less than mental; (in this highest, truest and fullest sense they are purely spiritual — and that is very much more than mental.) When life inheres in man, instead of being merely reflected upon him, as at present, he will rise into a spiritual consciousness which will place him in touch with the overwhelming source of life and truth, and then he will draw upon it to an extent of which at present he has no conception. Not only are the very hardest things made easiest to the regenerated man; but those things which under other and opposite circumstances are deemed impossible, to become the most simple. Let us bear in mind that we are not regenerated without realizing and bearing personal testimony to the truth of the very fact, and that we do not and can not so realize is all the time infallible proof that regeneration remains yet unaccomplished, and so to be effected.

The great Physician and Healer of man, came empowered with effective means to reach and remedy to the very foundations, every lingering trace of disease in any form or kind with which the human race in its ignorance is prone to be victimized. Whether the want of ease be in the circumstances of individual life, in the forced environments of society life, or in the false conceptions of national life, the far-reaching method and means of the great World-Healer and saviour embraces equally each and all of these, for he must reign until he hath put all man's enemies, whether individual, sound, or national, under his feet, and the last enemy to be so dealt with is the finality of all disease — DEATH. How far we are away from, or how nearly we have approximated toward the design and intent of the Great World-Healer, we may infallibly know when we like to do so, by consulting present history. Is there unrest, disease, turmoil, strife, division, contention, in the very foreground of man's history to-day? Then do not try to persuade anyone in the face of all these loudly speaking facts to the contrary, that the mission of the Great World-Healer has been intelligently or spiritually entertained or acted upon, because had that been the case, quite a different state of affairs and the very opposite of all this, would have now been matters of course. No; beyond the shadow of a doubt, beyond the possibility of a question, the whole of Christendom has stumbled at the stumbling-stone which God laid in Zion. Evidently then, nothing but a very grievous and gross misconception, a God-dishonoring caricature of the glorious Christ truth, has caught and captivated the leaders of religious thought up to the present; and what has to be done now so as to enter into all the wondrous realities of mental healing, always equally possible to man through the hearty intervention and co-operation of the World's Redeemer, is to stand in the way and see; ask where is the good old way, and when we have thus stood long enough to

inquire and find, walk therein, and then rest for our souls in every direction will soon be made plainly possible, and by such simple and effective means, inevitable.

If anything is at all clearly apparent now with reference to the great subject of healing, it is conspicuously so that the one cause of all man's ills is ignorance, and nothing less than truth, from a pure source, can be of any service in furnishing relief from that. Physical remedies are of no avail where the want of ease is wholly mental or spiritual. All the physical food in the world, in the shape of bread and so forth, can not furnish brain pabulum; and all the brain pabulum in itself is not equal to satisfying the spirit's cravings. There is but one way to banish disease, discomfort, disturbance, dissatisfaction and general unhappiness from human life, and that is to banish the ignorance which everywhere begets it, that laboriously perpetrates it, and cruelly and viciously intensifies it. An old writer has, with great truthfulness, said that every man is either a fool or his own doctor at forty. The full force of this aphorism is shown clearly by the light already thrown upon the subject in *this* paper. Whether the individual, the society in which that individual moves, the nation to which that society belongs, or the world in which that nation is located, be the subject of unrest or disease, it is the expression in every case, alike of an ignorance which like an Egyptian darkness that could be felt, has settled down as a pall, and nothing but the light of pure truth heartily received, and cheerfully attended to, can even momentarily, or even temporarily relieve it.

Man knows not the most apparent truth of all concerning himself, and that is while his external flesh nature is kept to the front as being himself, he is the victim of a most vexatious, misleading, and destructive illusion. Man's flesh nature is no more man, than are the clothes he wears a part of himself. Man lives within his fleshly tabernacle just as he lives within his clothes or within his house. To apply a sticking plaster to a man's garments, or to the walls of the house in which he resides, with any expectation of rectifying the wrongs which have overtaken his diseased nature, is about as intelligible and sensible therefore as to apply drugs and medicaments to the matter of which the earthly tabernacle is composed, when the wrong all the time is purely and simply — an aberration of intellect, a wrong inflicted by an ignorant and so perverse resistance of nature's potencies. The wrong is not seated in the physical frame at all; it only shows itself there as a warning; its seat is mental; then set to work to reach the cause by making it impossible for such an aberration of intellect to be repeated, so ignorantly and helplessly causing the striving against nature's loving and inexorable potencies.

Nature's machinery wants freeing as soon as possible, from the cutting and wearing grit that ignorance is employing as though it were lubricating oils of value to make the human machine work smoothly. While ignorance shuts out the remedy — which is enlightenment — fancy and quackery of all kinds will drive a flourishing trade by living upon that ignorance. Remove the ignorance by effective means, and let those effective means be as heartily carried out as they are effective, and disease will then become just as impossible in any direction, as ease is now impossible under the fallacies of our boastful modern society.

There would be no lack of ease in human history, or human nature anywhere, only that some utterly uncalled for strain and stress is operative. Less than one tith of the toil, trouble and stir, common to man to-day would suffice to make this world a paradise; whereas the whole that he ignorantly and viciously imposes upon himself makes it nothing but a pandemonium.

So sometimes comes to soul and sense,
 The feeling which is evidence
 That very near about us lies
 The realm of spiritual mysteries.
 The sphere of the supernal powers
 Impinges on this world of ours.
 The low and dark horizon lifts,
 To light the scenic terror shifts :
 The breath of a diviner air
 Blows down the answer of a prayer :
 That all our sorrow, pain and doubt
 A great compassion clasps about,
 And law and goodness, love and force,
 Are wedded fast beyond divorce.
 Then duty leaves to love its task,
 The beggar, self, forgets to ask ;
 With smile of trust and folded hands
 The passive soul in waiting stands
 To feel, as flowers the sun and dew,
 The one true life, its own renew.
 So, to the calmly gathered thought
 The innermost of truth is taught,
 The mystery dimly understood,
 That love of God is love of good.
 And, chiefly, its divinest trace
 In Him of Nazareth's holy face ;
 That to be saved is only this —
 Salvation from all selfishness.

Whittier.

USING MEAT IN SUMMER. — The use of any kind of meat in hot weather is much to be deplored, and thousands of people make themselves sick in consequence. Meat decomposes very readily outside or inside the body, and it is difficult to secure that which is in the best possible condition. At this season of the year we have an abundance of fresh fruits and succulent vegetables and these together with grains and milk make up a diet more wholesome and less heating than one in which flesh food enters. Meat eating also promotes nervousness and I am convinced from long experience and observation that the majority of people would be a great deal better off in hot weather, or cold either for that matter, if they omitted flesh foods from their dietary. *Dr. Kellogg.*

IN THE MISTS.

BY BELLA FRENCH SWISHER.

PART FIRST. A METEMPSYCHOSIS.

CHAPTER XIV.

At the Fuente.

WE must speak of the *Fuente* as it was during the days of which we write. Time, the greatest and most relentless of all Vandals, may have wrought great changes in that sweet spot as well as elsewhere. A foot-path brought one from the *Puebla Viego* to the dell overhung with luxuriant vines that climbed from tree to tree, making a thickly-woven bower, beneath whose arch were the pure waters that leaped and foamed in their grey-stone basin. The spring furnished drinking water to the natives; and the spot was a retreat and trysting place for both high and low. Cavaliers, lovers, water-carriers and washer-women — all were to be found there, from the rising to the setting of the sun, each patiently awaiting his or her turn for a dip at the fountain. Even the birds and the butterflies sought out the cool retreat, lending to it the charm of their presence, while enjoying its delights. Nothing more picturesque or beautiful can well be imagined: Lakes, rivers, woods and plains, the blue gulf in the distance, on one side; on the other, a background of hills overshadowed by *La Mira*, a mountain-crest. Nearer, was the *Pueblo Viego*, with its quaint houses and groves of cocoa palm closely nestled beside which was the fairy dell and the sparkling *Fuente*.

Even Ruth, weighed down with anxiety and sorrow, drank in its beauty with delight, as she, in company with Captain Marks and little Juan, looked upon the scene, a few days after her arrival at Tampico.

Somewhere and somehow, our lonely souls find a recompense for our losses, if we will accept it. From the hour that his bright eyes first rested on Ruth, little Juan was her devotee, following her like a shadow, unhappy if he were apart from her. Unlike either of his parents, his eyes were large and blue, and his hair brown, soft and curling. Though only three years old, he was wonderfully alert, his mind grasping for knowledge as the thirsty grasp for water. His mother did not trouble to answer his eager questions about matters and things; the servants in general were ignorant of what he wished to know; but "*tia Ruth*" when she came was only too glad to take the sweet baby in her arms and reply to his queries. He was so proud and glad of her notice, that he insisted upon sleeping in the same bed with her, and when nightly, he sank into slumber, with his small, soft arms twined about her neck, Ruth felt that she was, by his love, in a measure recompensed for her suffering and loneliness.

For awhile, the trio stood apart from the motley crowd gathered at the fountain, watching the comers and goers, and enjoying the delightful breeze.

It was evening and the level rays of the setting sun peeped beneath the vine-wreathed boughs and glanced across the sparkling water; — just a moment, then were gone, coming and going like a ray of glory on the face of a dying Christian, to warn the lookers-on of the approaching night.

"A vessel arrived at Tampico to-day, bringing late papers from the island city," said Captain Marks anon.

"Ah! and you heard —"

Ruth grasped his arm, but she could articulate no farther.

"Nothing concerning the child," he said anticipating the question. "Only a short account of the capsizing of a little boat, and the probable death of a lady with her child and servant. The husband, the paper goes on to say, is nearly distracted at the double loss."

"You have learned my name?" said Ruth in a whisper.

"Yes," he replied softly.

"Then, sir, preserve it as a secret. Do not breathe it even to yourself. Promise me that it shall never pass your lips!"

She clasped her hands in wild entreaty as she gazed appealingly into his face, awaiting a reply.

"My dear young lady, I am your good friend — earth holds not for you a truer one. God, who knows all hearts, knows that my sincerest wish is for your happiness. I leave this spot to-morrow, but I go thus soon that I may sooner return your child to your arms. Believe me, trust me, think of me as the one true friend that you need in this time of misfortune and loneliness."

His earnest tone drove all doubts, if indeed any lingered there, from Ruth's mind.

"I have not words to thank you," she said simply. "But if God hears and answers prayers, He will bless and prosper you; for my every thought of you will be a prayer."

Further conversation was prevented by the appearance of Captain Mayo, who came puffing down the foot-path leading to the fountain, evidently in great haste. He did not notice the three members of his household, as they still stood aside from the crowd, partly hidden from view by the overhanging branches of a great Mesquite.

"Have you seen a señorita," he said, addressing the Mexicans who lingered at the fountain, "with a little *mino*, with a red *gorra*, on his head and no *zapatos*, *paseo*-ing about the *Fuente*? They left the *casa* when my wife — I mean my *Esposa* was at *reposito*; and she don't know whether they went *juntamente*, or whether the *mino corse-da* — did away; and she is very *inquieta* about him."

No one replied, but one and all looked into his face with a what-are-you-talking-about expression, resting on their features.

"Don't you heed me?" cried the captain, growing still redder in the face. "I say a *mino* — a *muchacho* with a *senorita*!"

The Mexicans shook their heads and laughed, those who had filled their water-jugs, strolling leisurely away.

"Such ignorance," muttered the now angry Mayo. "You don't know pure Castilian when you hear it."

This was too much for the gravity of Captain Marks and Ruth. They laughed in concert, thus attracting the attention of the speaker to themselves.

"O, here you are," he snapped, "why didn't you say so and not keep me talking to a crowd of ignoramuses who do not know their own language?"

Captain Marks wiped the tears of laughter from his eyes as he responded:

"Forgive me, cousin Charles. I was so charmed by listening to your pure Castilian, that I forgot to make our presence known. If ever you are out of business, I would advise you to start a college for the teaching of the Spanish language. These ignorant Mexicans need something of the kind."

Don Carlos as was usual at such times showed his insulted dignity by turning his back on his cousin, then he addressed himself to Juan.

"Come along home, you youngster! Your mother is half scared out of her wits about you."

He seized the child by the hand and strode away, leaving the others to follow at pleasure.

But his ill-humor was short-lived. They were all talking together pleasantly before the *cosa* was reached.

The next morning Captain Marks took his departure, leaving sad hearts behind him, for he had endeared himself to each and all of the members of his cousin's household.

"I will write to you soon," he said as he pressed Ruth's hand in farewell. "If I succeed in discovering the whereabouts of your child, I will return at once, not trusting the news to go by mail."

Alas! Alas! The bereaved young mother little recked of the weary years that would come and go, yet bring no word of her darling's fate.

PART SECOND. ROSA'S JOURNAL.

CHAPTER I.

"Pet."

My first distinct memories are of a quaint little city; among whose narrow streets, a sparkling river wound itself in such a manner that one seemed to meet it at every turn. Here the stream rippled beneath your feet, banked by large stores and dwellings; then, it went gliding on under a bower of overhanging trees and clustering vines. Purling in the shadows, dancing in the sunlight, ever changing, ever giving glad surprises to the beholder, it seemed a very thing of life and beauty. It was my delight when a small child to stand on some one of the numerous bridges, and gaze into the clear depths, until the water nymphs came up to look at me. Mamma always declared them to be nothing but shadows; but they had a different appearance to me. Shadows do not laugh and dance, and kiss their finger-tips in salutation. They do not talk to you or sing for you; and no one can ever convince me that their voices are nothing but the rippling of the water.

I never could understand why it was that my parents and nearly all my friends could not see and hear what I did. I was told that I was an only child; yet from my first remembrance of the quaint old city and its beautiful river — the home of the water-nymphs, until I was eight years old — a sweet little girl often joined me in my plays. And she always declared that her name was Pet and that my parents were hers. Yet they did not seem to see her or in any way notice her, and if I spoke of her I was silenced with the information that it was naughty to tell untruths. Not even when she patted their cheeks, did they seem to feel the touch.

She did not talk as others do. She did not eat or sleep with me, but if I wished for her she came directly.

My parents called me "Beauty" and "Darling" while I was little, yet it was understood that my name was Rosa. Once, when mamma was very sick, I was frightened, for I thought that she was dying, and I clung to her and cried in anticipation of a separation. Then she fondly took me in her arms and said:

"Darling you are my only joy and comfort!"

The little girl—such a bonny creature with hair like "spun gold" and eyes just the color of blue forget-me-nots—nodded and said:

"Let Joy be your name. It suits you. You are my Joy too. Papa and mamma can not see me. I should have no one here with whom I could converse, if you were gone."

When mamma grew better I said to her:

"I do not like Rosa for a name. Let my name be Joy."

"Joy—Joy!" she repeated. "I like that! But what put the notion in your head, dear?"

"The little girl said that I ought to have it."

"What little girl?"

"The one that plays with me."

"O, Gretchen Rhiche, you mean. I suppose."

"No I don't. I mean the little girl that you can't see—the one who calls you her mamma. She says her name is Pet."

"Child, what are you talking about?" she cried turning very pale. "Who ever put such nonsense into your head? No such little girl plays with you."

I was frightened at her vehemence, and I drew away from her. Pet hid her pretty face in her white hands and sank to the floor at mamma's feet, wailing:

"It is no use Joy, for you to talk to her about me. She does not believe you."

But I was not to be silenced.

"I tell you the truth," I said. "Pet is now kneeling near you—her little hands are touching your knees. She is so plain to me! Can't you see her?"

Mamma sprang to her feet as though a viper had stung her, looking, this way and that, in wild terror.

"Child, you will drive me mad!" she cried. "Some one has been deceiving you. I never knew but one little girl whose name was Pet and she is dead. She is a bright angel in heaven and knows nothing of such a wicked little mortal as you."

"This Pet is not dead," I persisted. "She stays here nearly all the time, and she seems so sorry that you do not know her."

Mamma commenced pacing the room with rapid strides.

"You want me to call you Joy," she said anon. "If you persist in such nonsense, you will be my woe instead."

"Then I will not talk of her any more," I returned.

"Don't! that is a good child. I know that it is all nonsense, yet it unnerves me. You imagine so many strange things. If you were not so quick to learn and so bright, I should believe that your mind was out of balance. My child, the Pet I used to know is dead. I loved her de-

votedly; but God took her and I do not wish for her to come back to me. When I am an angel I shall go to her. Should she come to me — should she appear suddenly before me, I am sure that I should go insane. The very thought of a spirit's touching me, or appearing to me, causes my very flesh to creep."

She spoke still further, but I did not hear her. My attention was turned to Pet, of whom I was beginning to be afraid.

Never till that moment had the thought come to me that my little play-fellow was other than a mortal. Of ghosts or spirits, I had had no conception, beyond imagining them to be ghouls that tortured wicked people. To me, Pet had ever been distinct in form and feature — a beautiful child, neither more nor less. Now a sort of a cloud seeming wrapping itself about her and she was moving away from me.

Awe struck, frightened as I had become, the little thing was still very dear to me and I was not prepared for an adieu. I reached out my arms to her in a mute appeal for her to remain.

"It can not be," she said, in her wordless language, wrapping her golden hair like a mantle about her fading form. "You have ceased to believe in me. I can make myself plain to you no longer. Your own belief takes from me the power of showing myself to you, because my body is not a substance like yours, and you must see it with your soul's eyes, which are closed as soon as fear and doubt come to you. I shall not wholly desert you. You will see many other marvelous things, at times when your soul is in a condition to receive them, but with me, in the broad light of day, you can play no more."

She melted away even as a shadow fades, and melts into a slowly approaching light. What I had seen as her golden hair became only a patch of sunlight on the opposite wall. Her white dress was nothing more than plastering. Her voice, the sighing of the summer breeze.

But, still I stood with out-reaching arms, gazing at the spot where she had so lately been.

"What ails you? What do you see?" asked mamma in tones of fright.

"Nothing!" I cried. "She has gone! You have driven Pet away and she will come to me no more!"

Then in utter loneliness and despair, I threw myself prone upon the floor, refusing all comfort.

A severe illness followed the event, and to its approach my parents attributed what they were pleased to call my "hallucination."

CHAPTER II.

The Vision.

I often longed for Pet, even though I now realized that she was a spirit. But she did not come to me. I felt sure that it was the awe of her, which my mother had awakened within my bosom, that prevented her approach, yet I could not banish it. Not daring to mention her again to my parents, I yet thought of her continually, wondering who she was and why mamma was so much afraid to see her, since she had loved her so devotedly before her death. I wished to ask so many questions concerning her, yet dared not ask any. In my child-mind, I could not understand how a person could grow cold and be put in the ground, yet be alive and go to heaven.

Much less could I realize that my little playmate of so many years could be dead — only a ghost, the sight of whom would drive mamma insane. Then if I were an only child, who was the Pet that mamma had loved so dearly? And how came it that my beautiful golden-haired playmate always spoke of my mamma as being hers? The mystery was torturing, especially as I possessed all of a child's inquisitiveness.

At last, I, being unable to keep silent longer, asked an old family servant if she ever knew a little girl named Pet. To which inquiry, she replied :

"Your mamma used to call you Pet when you were a baby; but she went to New Orleans to visit some of your pa's relations, and when she came back she called you "Beauty." I never knew any other Pet. I never saw a baby change so much," she went on, "when your mamma took you away your hair was light and I could almost swear your eyes were blue, and when you came home, you had dark eyes and hair. Your ma says that babies often change that way, and that her ma thought her eyes were blue when she was a baby. I know myself that the baby-hair is never just the same as a child's new hair; but I never saw so great a change as was in yours."

"And you never knew a Pet that died?" I questioned.

"No, dear."

"Did mamma ever know one?"

"I think not. I have known her since she was a baby, and if she had known one, I too must have known her — unless it was while she was at boarding school. Why do you ask?"

"I — I dreamed of a little girl with great blue eyes, who said her name was Pet," I answered hesitatingly.

I could not tell her the exact truth. I was afraid of another repulse. Then I asked suddenly :

"Do people ever come back after they are dead?"

"La! yes, my dear. I have heard of people who had been murdered coming back, some without any heads, and others with their clothes all covered with blood, and never resting until their slayers were punished."

Mrs. McKim was of Scotch descent, and she had all of the superstition, so prevalent among the lower classes of that nation.

"But did you ever see a — a spirit?" I inquired, conscious of a sort of a creeping-of-the-flesh sensation.

"Yes, dear;" lowering her voice. "But it is a bad sign to see one. Before my little Guy died, I saw two beautiful spirits, all in white, bend over his cradle, one night. There was a night-lamp burning, and I saw them plainly. One of them vanished right by his side; but the other walked away before it disappeared. The two spirits meant two spells of sickness. The last one was fatal. But don't ask me any more questions. Your ma can not bear anyone to talk of ghosts, and she would be angry if she knew I have said as much as I have. You sort of surprised me into saying it. So don't tell her, dear. Forget all about it. You are too little to think about ghosts."

I was silenced. But ceasing to think of spirits was out of my power. Indeed, as the mystery deepened, I thought the more.

A little later, I heard papa reading a newspaper article concerning a man who was confronted in his office, one night, by his own wraith. I

inquired the meaning of the word *wraith* but received no satisfactory answer; and feeling sure from the wording of the article that it must be some kind of a spirit, I appealed to Mrs. McKim for the desired information.

"A wraith, my child, is one's own spirit," she replied.

"Can one see one's own spirit?" I asked with wide-open eyes.

"Yes. I have heard of such things many times. I have also heard of other people seeing them. Not long ago, I read of a woman who sued her husband for a divorce because his wraith every night while he was asleep, lit the lamp, shaved before a looking-glass, and ended by cutting its own throat. It was in a New York paper. My mother used to tell of a young girl who met her own wraith, one evening, as she was going to a spring for a pitcher of water. She was much frightened and told her friends about it; but they made light of the matter. Yet, about a week later, she slipped and fell at the very spot where she had seen her wraith, and her head striking a sharp stone, she was killed. But, here, I am talking to you again about spirits, and your mother has forbidden them to be mentioned to you. Go away, child, and don't bother me. I can't tell you lies when you ask a frank question, so I wish that you would not ask any."

Once more, I was silenced; but my thoughts were turned into another channel. Perhaps Pet was my own wraith. It must be so since her mamma and mine were the same.

It was summer then, just the time when the days are longest. At nine o'clock, a deep twilight still lingered, yet it was a rule that I must be in bed by nine. On one particular evening I was playing on the lawn and I did not wish to retire so soon. Consequently, I felt rebellious when mamma insisted on my observance of the rule.

I went "sniffing" to bed, too much out of humor to feel any drowsiness; but lay tossing and tumbling, unable to quiet myself or assume a restful position.

I was becoming discontented. I longed for a change of some kind — to go somewhere, to do something, where or what I knew not. But young as I was, life was becoming unbearable. I even wished that, if she were not my own wraith, I might die and be with Pet, and have the same kind of an existence.

As I lay thinking of her, the room seemed to be lost all at once in an intense darkness, in the midst of which a ball of yellow light, or rather a circle of light, appeared. It emitted no rays and in size was no larger than the top of a common goblet. Neither was it any great distance from me. Had I so willed, I could have laid my hand upon it. I grew intensely interested, and looked steadily at it, forgetting Pet as well as myself, and all my troubles and ill-humor, in my amazement at beholding so strange a sight. Yet I was not in the least afraid.

But while I looked, the circle of light grew larger and took a less ruddy appearance. Then it divided each way through the centre, and the four corners rolled back, even as a piece of parchment might be rolled; and a beautiful scene burst upon my admiring vision. When or where I had viewed it before, I could not determine, yet it was most familiar to me: a pretty, white cottage, surrounded by a garden that might have belonged to Eden, so rich it was in fruits and flowers. Red-hearted roses, gaudy

oleanders, modest violets, and starry jonquils — all raised their sweet faces to brightest, bluest sky that ever overspread any spot on God's beautiful earth. From the cottage and the garden, my eyes wandered to a beach of yellow sand, upon which, one white-capped wave after another broke with a soft-sighing melody; and, looking farther, I saw a great sea, whose boundary was the sky, the two seeming to blend in the far distance.

I felt an inclination to clap my hands in delight — so lovely, so home-like, so familiar was the place.

From the sea, back to the garden, my gaze wandered. But the flowers were not alone now. A sweet young girl with the bluest of eyes and the sunniest of hair was among them; and I saw her bend and kiss the starry jonquils and pat the red-hearted roses as though they understood her love for them. How sweet she was! My whole soul went out in wild longing to her.

They were all mine once, I knew. But when and how and where?

As I began to rack my mind with those questions, the scene faded gradually away, and I realized that I was at home in my own little bed.

Presently, my mother entered the room. Her coming dispelled the last gleam of the sunlit sky of my vision, and I drew a deep sigh of regret.

"You are still awake you naughty girl!" said mamma. "Ever since I decided to add your name, you have been the very opposite. You used to go to bed with a song upon your lips, and happiness in your heart. Now, you are sullen and rebellious, I scarcely know you for the same child."

But I did not heed her reproaches. My mind was still full of the vision.

"Mamma, did I ever see the ocean?" I asked somewhat abruptly.

"When you were a wee babe, we had a trip on the gulf, but you can not remember that, of course," was the reply.

"Did we ever live in a white cottage, right by the sea, where there was a garden and so many pretty flowers?"

"No," she answered promptly. "I never lived by the sea and I never wish to do so. That one trip was all of that terrible gulf that I ever wish to know. Why do you ask!"

"I have dreamed of it," I answered, not knowing what else to say.

"When did you dream of it?"

"Just now. To-night, since you sent me to bed."

"Ah! I did not know that you had been asleep, else I had not scolded you. Good night, Joy, my darling. You are a strange little girl and I do not know what to make of you. I only know that I love you better than you deserve to be loved."

She bent low to kiss me, and as she did so, I wound my arms, with a sudden repentance, about her neck.

"I do not intend to be bad, mamma," I said. Then I whispered:

"O, if you could only see and hear what I do!"

"What do you see and hear, my Joy?"

"You can not understand — you would not believe me!" I wailed. "It is no use to tell you!"

"Dear me!" she cried, "I believe that you are about to have a return of that fever!"

"No; no; I am not sick. I am talking about the dream, that is all; I responded quickly.

"Well, then, try to forget it and go to sleep. You are not well. If you were, you would not dream."

She patted my cheeks and I dropped into slumber before she quitted my side.

(To be continued.)

CORRESPONDENCE.

YOUR articles on "Vegetarianism and Hygiene," are appreciated by me, as in harmony with thought engendered, not by argument from without but from within, while spirit is forever working out problems for humanity's truest good, and the soul's higher conditions.

For years I have refused to accept as articles of food, what hunters call, "wild game;" it always seemed to me a sin, to take the life of innocent creatures harmlessly floating in God's blue ether, or those skipping from mound to mound in fields where nature places them. They all seem a part of beautiful nature, with just a tip of "God-consciousness" and which makes them realize a little of life's happiness, and eternal freedom in God, or good. For the brief pleasure to the palate's taste, I could never see compensation or feel it right to deprive anything of its God-given life, and right to live as long as nature decreed. Friends have laughed in scorn at my refusal to receive gifts of this kind, but instead of changing my thought to concede, it always gave a higher impulse, as the very sneer at my sensitive denial of part-ship in their unconscious cruelty, proved the more to me that man's lower nature needed training, or cultivation from its cannibalism, to understand its selfhood and higher demand for substenance — higher, for true nature is ever upward — never backward.

Since a study of Esoteric principles have so interested me — I find that every step I take, elevates into higher thought. As I rise, the negative self is uplifted, away from nearness to animal nature, and any kind of animal food does not seem to assimilate, or become a useful agent of my physical growth, much less of my spiritual. This is especially true when I stop to think, as all awakened minds must, of the awful sacrifice made, not alone of life, (through poor dumb brute) but the debasement of spirit, consequent in the life and habit of those whose hands are constantly steeped in gore as the agonizing cry, as the axe-falls, sounds upon ears, callous to brute suffering, stoical to the look of the upturned agonized eyes as they seemingly appeal to higher law for help, as the spark of life floats out, into the common fund of accusation, at whose bar of justice all must listen and learn sometime.

My last lesson was taken directly home a few weeks since, (but I was predisposed to accept it, and as final) during a trip to our nearest rail-road freighting point. Caring little for a morning meal, it has usually been my custom, through advice of so-called professionally advanced or educated mind, to take at most a "small beef-steak — rare." Quite early one morning my peacefully slumbering hours were broken in upon by the most agonizing pitiful bellowing of cattle. Being at a rail-road hotel I comprehended immediately the cause.

Cars, freighted with poor, helpless, thirsty cattle, packed so densely that there was no turning around or change of tired position, save as they stood upright and scrambled over each other in wild affrighted manner.

Morning is the peaceful quiet time, when scanning the day and its prospects, I seem to breath out the gladness of inner and higher life which seems to accrete, when our negative self is at rest; unconscious and not at defiance. I can then will to work out problems of life better, and work out all negations, which must needs meet one in every-day life, into some positive good. So at this time I was struck most forcibly with the *lower life's* great inconsistencies with higher growth. Stopping on my way to breakfast, I inquired of a man if the cattle bellowed because of thirst, his reply was, "No, the law is now such, that they are compelled to water twice a day; they used to go until they sometimes died on the way without water. They seem to feel or know they are destined for the slaughter, and so plead to be free," so it seemed to me. I felt sick, in sympathy; a disgust with self and all humanity, at such *ungainly, cruel needs*. Going in to breakfast, my usual small demand was brought, as the waiter had soon learned that it was always the same, but when it came and I looked upon a slice of beef lying in its red juice, which a short time before had been its life-blood, a feeling of such utter disgust at self come over me, that I said "Oh, take it away!" and since that morning I find that food which has quivered with the joy of life, and suffered with conscious agonies of death, is not for me, and cannot further aid my growth. I find that fruit vegetables, milk and eggs do me far better service, and do not harrow up my soul into, as doctor's say, "remorseful dyspepsia" which I know full well I used to have. I suffered much, but no so-called medicine ever seemed to relieve; no wonder, when I was not in true integrity with my own best nature. Oh what truth and its light does for us if we will but listen to the inner consciousness, to the voice of good or God. In your valuable lessons, you will find at first, great selfishness of human nature but time and persistent effort work wonders, and a word falls here and there into minds otherwise merely passive to conservative rules of how to live, but once called into higher consciousness, there is no going back, and so the field for good opens and broadens, and a harvest of good ripens in the bright, clear, warm sunshine of truth, which is ever struggling to show man the true selfhood, or nearness to a higher good which must bring a harmony and condition of real happiness which no fighting or dynamite can ever bring. As solvement of mysteries lying "so near and yet so far" while man depends upon the lower nature for solvement of the only law which can give man all that is his: the law of love.

When man learns as he should, to stand upright in his relationship to God, he will find no difficulty in expressing to the lower life-giving inhabitants of creation, that love that must overflow to all around and about him, giving only life and confidence, instead of fear and warfare. Then will be given into his keeping higher laws which in time will even rule the elements in nature to subserve at will his good, instead of seemingly as now, conquering and frustrating his plans, devastating and destroying — as *he* has done the helpless.

MRS. JULIA E. CASTERLINE.

IS HYPNOTISM OF REAL VALUE IN TREATING INEBRIETY?

Extract from a Lecture by J. H. Kellogg, M. D. of the Battle Creek Sanitarium.

It is reported that Dr. Bernheim of Paris is treating inebriates by hypnotism. He claims to be able to create a distaste for liquor by suggesting that it be given up without really hypnotizing the patient; but a suggestion of the sort is of no service unless hypnotism is really employed. It is claimed that a suggestion made will remain, but this is not true in the majority of cases. For instance, a young lady had a paralyzed hand which was so lifeless that pins could be thrust into it, or it could be seared with a hot iron and she felt no pain. In the hypnotic state she was told that that hand was perfectly well, and it became sensitive to every touch. She could count the number of taps given upon that hand when her eyes were closed, but when out from under the influence, her hand was just as dead to sensation as at first, and this after repeated trials. Dr. Bernheim claims not only to cure bodily ills, but to make drunkards into sober men, thieves into honest ones, and that lying and swearing can also be corrected by hypnotism. He claims it as one of the best means of moral reform; all that is required being to give the subjects good instruction while in the hypnotic state.

But as a matter of fact, hypnotism is not really to be relied upon for either physical healing or moral reform. In the first place it is only now and then a person who can be completely hypnotized or influenced at all, and in the second place, only a small proportion of those who are really good subjects, retain suggestions which are made after the hypnotic state has been thrown off. There is nothing mysterious about hypnotism; the subject is not operated upon by the mind of the operator, but the state is produced by the workings of his own mind. In persons who are subjects for hypnotism, they bring their minds for the time into a sort of vacuity or equilibrium, ready to receive impressions from any source. It is something like the mind in a dream which converts the slamming of a shutter into a clap of thunder; the difference being that in dreams suggestions take no definite direction, while in the hypnotic state they can be definitely guided. It is wholly the peculiar operation of the mind of the subject and not of the mind of the operator. It is not possible for a person to communicate intelligence except through the senses. Prof. Carpenter one of the most noted mesmerists, confessed this to me a few years ago. The hypnotic state always ends in sleep, and the person awakes in just the condition he was before, unless his imagination still carries some idea forward.

Travelling mesmerists have "horses" engaged to follow them from place to place — persons who have schooled themselves to endure the pain of having pins thrust in their flesh and submit to other similar tests without visible emotion. This has an effect upon the imagination of the audience and generally helps to secure two or three persons who are ready subjects to hypnotic influence. In London a mesmerist became bankrupt from lack of patronage, and his subject sued him for unpaid salary and explained the whole manner of procedure to the court.

PRAYER.

If thou wouldst form the richly visible,
 Significant of costs ;
 Absorb invisibility, and so refill
 The urn each day exhausts.

The ripening year's slow breath, so visible,
 Drawn from the viewless grand ;
 In solemn saintship, strong and beautiful,
 It glorifies the land.

But ah, what tensions in the air of will,
 Which form the rich unseen ;
 Wrought steadily the raiment of the hill,
 And robed the air with green.

Nature is true vibration ; and the soul
 Made perfect, is again
 Nature more exquisitely pulsed, and whole,
 For pleasure and for pain.

And what are both but interacting parts,
 So countered, that they beat
 In love's long evolution, the same hearts
 Where world and spirit meet ?

Absorb invisibility, and so refill
 The urn, each day exhausts ;
 If thou wouldst form the richly visible,
 Significant of costs.

E. J. HOWES.

THE FIAT OF PAN.

WITHIN the pearly centre of the seed,
 There lies embryo growth and coming seed ;
 A never dying principle of life,
 That glows and shines with each recurring strife.

A force intelligent, latent power,
 Which bursts to bud, and later into flower ;
 And with a perfume, ever more intense,
 The flower's spirit gives its sweet incense.

Upward, and onward ever in its growth,
 From seed to perfume never knowing sloth ;
 Progress from concrete to abstract perfumed ;
 For this is life — O ye deformed.

And this was once by the seed inclosed,
 Until the great God Pan disclosed —
 That "even near, yet never nearer, to thy God"
 Meant — upward thy soul — thy form beneath the sod.

R. J. THOMPSON.

SYMBOLISM OF THE ZODIACAL SIGNS.

I.

IN these days when the degenerate science of old Egypt, with its afflictive and malefic portends, is gaining so much influence in certain circles, the effort to restore the sacred symbols to their original significance is not untimely.

New discoveries in science or the truths of nature, press upon us on all sides. So do the heavenly mysteries, which have been hidden from ages and from generations; and this, not because of the Divine will and purpose, but because their light could not penetrate the dense medium of materiality which has surrounded man.

For the benefit of those who are unfamiliar with Symbolism we will define the term in the words of a late writer on the subject: "Symbolism is the sacred cipher by which the interior sense or meaning appears in the exterior form or letter." "It is the divine method of communicating truth, and is as old as human language. The further we go back to ancient times, the more do we find that all teaching was originally symbolic."

Emerson tells us that "the *circle* is the highest emblem in the cipher of the world." In the starry circle of the heavens, which from time immemorial has been known as the zodiac, is to be found the cipher in which God has written the past, present and future of the race; for man's individual life, that of the different ages, and also of the Great Cycle, can here be traced.

The zodiacal signs, or types, were in use before the Biblical prophecies were given; therefore it is to them that we must go for the first revelation vouchsafed to man, no less than to interpret the cipher of Scripture.

The Old Testament — that great spiritual drama in which is embodied the story of Israel — like the twelve tribes, came out of Egypt, the land of the sciences, and is written in the symbolical language of that country.

We believe the twelve signs to have a natural, a spiritual, and a prophetic significance, which we hope to partially unfold, though the vastness of the subject forbids anything more than a mere outlining of their interior meaning.

God's alphabet is Nature, and if we would find the wisdom He has transcribed therein we must, as did the ancient world, put away the mere letter, and seek the spirit or interior significance. Truly does man begin all languages with the letter, or alphabet; but he must read before he can get the sense of the words, and also associate ideas: so it is with symbolism.

Our method in this study is the Baconian, or inductive; a process of demonstration gathered from the well known facts of nature, where we find those qualities or principles which have been through all time expressed in the twelve signs.

The number twelve is a symbolic figure of the entire church, from its inception to its entrance into the heavenly Jerusalem. This meaning is evidenced in the scriptural use of the term, as the twelve sons of Jacob, the twelve tribes, the twelve apostles, and also the twelve gates of the Apocalyptic vision; finally, the twelve times twelve, or the hundred and forty and four thousand of the redeemed.

"The antiquity of the zodiacal signs and their wide diffusion, (for knowledge of them is found even among the rudest peoples) also the great veneration in which they have always been held, indicate a tradition that their message was divine."

Man is ever feeling after truth, and in this way only can the present interest in these starry emblems be explained. As the middle ages, through the science of Astrology, kept alive the knowledge of Astronomy, so do the two seem happily destined to preserve these time-honored symbols, until mankind shall gradually unravel the grander significance which is therein concealed.

The science of astronomy teaches that the sun, moon and all the greater planets move within the area of this zone, or girdle, which extends around the entire circuit of the heavens.

The moon passes through the whole twelve signs every month, and the earth every year; while the sun requires a period of twenty-five thousand years, or the whole of the precessional period, to complete a single revolution of these mystic emblems.

To learn the symbolism of the twelve signs one must study, not only the different functions of the *human* body with which they correspond, as we will hereafter show; but also closely observe Nature during the twelve periods: as she is always in harmony with the symbol of each month. This, of course, applies only to the north temperate zone; for it is not without import in this connection that the leading nations of the earth are now situated within this area. So are the qualities or characteristics which govern and control on the present plane of life, included within the same limit on the celestial sphere; for this also has its zones or geographical divisions, as defined in the accompanying illustration.

Formerly, in other lands, where the significance of these mystic signs was understood, they had no connection whatever with the seasons, as the varied climates of those countries affirm. The fact that they now bear so close a parallel to their different periods, and are so universally associated with the month which they symbolize, proves them an expression of omnipotent wisdom to this age, as we shall endeavor to show.

"The idea of the signs having any reference to the seasons is of comparatively late origin, and could not at any time have been sustained consistently with the climates of their well known previous existence."

Everyone is familiar with the zodiacal figure of the almanac, about which we speculated much as children, and regarding which we found our elders unable to enlighten us. The extent of the information that we then received was the answer to our inquiries, "Oh, it has to do with something astronomical;" and there the matter was dismissed.

We know now, however, that the earliest enumeration of the stars speaks of them as *this* in the head, *that* in the shoulder, body, arm, leg or foot, thus determining their positions.

In the figure of the zodiacal man which accompanies this article, we see that the twelve signs are apportioned to the different parts of the body, proving that these emblems were originally considered to have a close alliance with the several functions which they represent. As we proceed with our explanation of their symbolism, we would have our readers bear in mind St. Paul's declaration that "The body is not one member but many;" and that "God hath set the members every one of them in the body, as it hath pleased Him."

Comparatively few persons to-day recognize the fact that this representation of the zodiacal man, like the symbols which surround him, has descended to us from the remotest antiquity. Without this figure the original symbolism of the zodiac would fail to reach the comprehension of humanity. It is the key to those starry hieroglyphics, and its preservation even while not understood, has been divinely ordained, thus affording another attestation of that overruling power which ever directs the affairs of men. We challenge any person to make other explanation of this zodiacal figure than the natural and mystical one which we shall commence in our next paper.

First, however, we will consider the symbolism of the signs, in their order in the circle, showing the correspondence between the principles they typify, as these are expressed in the human family, and the months which they severally represent. Later we will show the significance of their position in the zodiac, which is of no small importance in their teaching.

Whatever the part that the sun, moon and planets play in the great plan of the Creator, to man they are merely symbols, from which he may learn wonderful lessons of the divine purpose regarding humanity. That in prehistoric ages they were so regarded we learn from the ancient myths, which are replete with this knowledge.

The sun is the symbol of man's interior light or life, which is of the spirit, the animating principle, and which enables him to take cognizance of things outside himself; while the moon typifies faith, because, like the latter, it illumines his night.

Thus the sun by its position expresses the interior or underlying nature, while the position of the moon shows the plane of action.

In the twelve signs we find the symbolism of the twelve tribes, or standard-bearers, for this is what the term "tribe" signifies. The divine fiat that the inheritance of the fathers should not remove from one tribe to another, but always remain the possession of the same tribe, finds marvellous fulfillment in the symbolism of the signs; for while form is evanescent, constantly undergoing change, principles are eternal.

We begin the symbolism of the zodiacal circle with the Crab, which emblem ended the last great cycle, and began the present one; for Cancer is the point of *man's* northern solstice, no less than that of the sun's.

We shall follow the course of the *great luminary* through the signs, rather than that of the earth which moves in the reverse order, with which our readers are probably more familiar. The sun being the centre of our system, we can only find the teaching of symbolism from this source.

[5]

Cancer, or the Crab, is the emblem for July, that torrid period, which is attended with atmospheric disturbances and electric storms, the season of growing but *immature* fruits, when the air is charged with those gaseous elements, generated by heat, which seek equilibrium in conjunction.

July typifies the plethora of life fervor, which characterizes the people whose nature is expressed in the sign Cancer. This is eminently the mother principle, the binding, enfolding, nourishing quality, which in this sign is common to both sexes. A cherishing care in which they can expend themselves is a necessity to them; for affection is the strongest expression

of their being. Like the calm which succeeds the tempest, love is that union where the electric and magnetic, or the positive and negative forces, are equalized by conjunction.

The outreaching, encircling, holding quality of the Crab (a name given to all the higher order of crustacea) is a well known fact, while its grip has passed into a proverb, and typifies the holding power of love. The Crab, like the tribe of Zebulon, which it symbolizes, abides in its tent or shell, a keeper at home. Not without significance did Jacob characterize this principle of Zebulon as "a haven of ships;" for true affection is ever a safe harbor, and from this port humanity's barque is put to sea.

There are numberless correspondences in this symbol which we cannot enter upon here, but we shall allude to some of them when finding its place in the body.

The *fervid* principle of life, which is typified in Cancer, like the rose, is not expressed in the *winter* signs. Nature knows when to bring in her fruits, and she fails not in their *timely* production. However the characteristics of this nature may be modified by planetary positions, which correspond to the dispersion of the tribes, its interior or dominant quality is Zebulon. In other words, its sun (or light and heat) which is the life principle, is in the symbol of the Crab.

[II]

The next emblem in the circle is Gemini, or the Twins. This corresponds to June, the season of freshest verdure and bloom, when Nature is prodigal of her forces, and all her activities are full of promise. The infinite variety of detail into which she enters at this time furnishes an outlet for all her energies.

Well does the symbol of childhood typify the vigor and vivacity of this period, when the life energies are in all their freshness and force.

June, the period of the coming in of the first small fruits, symbolizes the brightness and sweetness, and also the ceaseless expenditure of force, intellectual or physical, which characterize the people whose nature is expressed in the sign Gemini.

Here we find the tribe of Issachar, that principle of energizing power which is signified in the name Issachar, and which has its complete correspondence in the executive ability of those who belong to this sign.

Of Zebulon and Issachar it was affirmed that they should call the people unto the mountain, (the high places) and be nourished by the abundance of the seas and treasures hid in the sand.

On the higher planes of life, the people largely characterized by these two signs are the world's students, the representatives of its learning. Thus does Issachar bow the shoulder (the symbol of power) to bear, and become a servant unto tribute.

[8]

Taurus or the Bull, the next emblem in the circle, expresses May, with its undercurrent of life which is somewhat sluggish and sullen, lacking the intensity of the two previous signs to force it into immediate manifestation. The Taurus energies are most active at the roots of life, which they infuse with new vigor; for Nature is faithfully doing her work, notwithstanding that her processes are slower, and results less apparent.

May is the season of blossoms and perfume, when abundant are the promises of fruit, which, however, is not yet.

Taurus symbolizes the quiet, and apparently inert, unresponsive nature of the people typified by this sign. Theirs is the temperament rightly called lymphatic; for life with them is not on the surface, and its placid waters are seldom ruffled by storms. They are peculiarly generators of mental and physical force, which fails not to find expression according to their plane of life.

Taurus symbolizes that potent principle which, slowly making its way through myriad channels to the topmost boughs and branches of the tree, causes it to burst into the sudden glory of blossom.

This same life force brings in the blossoms of the human family, and preserves the body-social from the decrepitude and senility attendant upon age; for the generating principle is ever finding new form and expression in the fresher bloom of both mind and matter.

Taurus, or the Bull, symbolizes undepleted force, or power, and consequent mental and physical vigor. This emblem typifies concentration of life energy. To the tribe of Asher here represented was attributed the "royal dainties" which are the spirit's true nutrition.

The Taurus nature finds a material type in the remarkable cedar trees growing on the Taurus mountains, whose wood is declared to be indestructible, and whose timbers have been found uninjured and still fragrant after two thousand years of service.

"The cedar tree, which is a fitting symbol of the tree of life, ever yields the undying fragrance of its heart, and continues to breathe as an immortal presence upon the passing generations."

[♉]

Aries or the Ram, the next sign in the circle, is the symbol for April, the season of changeful skies, when the first buds are putting forth, and all material life is upspringing. The ground is now ready for the seed, impressional, receptive. "This is the period of the coming in of flocks and herds," which are symbolic of the intellectual or rational principle, because *horned creatures*. In other words, horns signify emanations from the head.

April typifies the promptness and self-confidence, also the ready-for-anything attitude of the people who correspond to this sign. Being largely characterized by the reasoning function, they are workers with the head rather than the hands, and are seldom taken off their guard, for their mental resources are generally equal to the occasion. Here is symbolized the diffusion of force.

"One of the most firmly established premises of modern science is that where work is *done*, force or energy is in some way expended." The Ram, the symbol of this sign, is in mechanics also a synonym for the outlay of power.

The people of Aries bear the banner or standard of Gad. Reason, or Gad is indeed the lawgiver, and does in truth "come with the *heads* of the people;" as Moses affirmed when he said, "Blessed be he that enlargeth Gad." At the same time the great lawgiver and leader of Israel affirmed that to Reuben (Libra), Gad (Aries) and half the tribe of Manasseh (Leo) God had given rest and inheritance this side Jordan, but

that they were "to pass over armed before their brethren to help them." Jacob also affirmed of "Gad, a troop shall overcome him, but he shall overcome at the last."

The symbol of this sign is represented as interchangeable with the lamb, for man so diffuses his forces that, like the horns of the Ram, his higher powers are fettered, or bound. The principle of Aries (Reason) is that blossom of promise which is sacrificed to the winds that the fruit may be perfected.

Naturally have art and symbolism crowned Moses, the Great Law-giver of Israel, with the wide, branching horns which are typical of the unfettered Reasoning principle.

When the garland is complete which Reason, Intuition and Love are to-day weaving, then will it adorn the entrance to that city which lieth four-square, according to the measure of a man, that is, of the angel.

[♋]

Pisces, or the Fishes, is the next sign in the circle. This is the symbol for March, the flood time of water-courses, and the season of general chaos; for Winter's reign is over, and Nature is now inaugurating change.

The inclement, moodful days of this month express the turmoil and unrest of material forces, — that disintegration of old conditions which ever precedes reorganization.

Having commenced the purification of her sluiceways, Nature comes to the rescue of her fair domain, congealing in her bosom those impetuous streams — which she has herself set free — when they threaten to sweep away the barriers designed to hold them in check. No one knows better than she that water, though a good servant in subjection, is a fearful tyrant when it gains the mastery. She lays her cool hand upon this mighty force, and it is stayed.

Well does March typify the principle expressed in this sign — the care-taking, ministering spirit of the Pisces people. The part that they play in the great microcosm is to stand firmly through all the unrest about them; in other words, to maintain that basic quality of stability which is the very foundation stone of society.

Like our old earth which keeps strictly to her orbit though cataclysms sweep over and rend her surface, so does the Pisces nature hold its own balance and even tenor through all the revolutions which carry forward the world's progress. They are never enthusiasts, but with cool-headed prudence are ever ready to lay the congealing hand upon those springs which threaten to overleap their bounds.

This is the standard of Naphtali, which we find faithfully borne to-day by the people of this sign; though, as we have previously said, planetary positions *modify* the expression of all dominant qualities.

Pisces is one of the non-sensitive signs, as the symbol of the fishes attests. The phlegmatic temperament characterizes the persons who are largely endowed with this nature. Theirs is the spirit of ministry, however, for an untiring zeal of service dominates them, elevating their sphere of use to an exalted plane, because their servitude is prompted by the higher nature.

If bearing their banner aloft, rather than trailing it in the dust, the Pisces people are less under the dominion of the flesh than those com-

ing in any other sign of the twelve ; for then they are indeed " Naphtali, a hind or servant set free," and hence their circumspection, which is of wisdom.

The symbolism of this sign should be given after the Pythagorean method, as the vernacular of the day fits it all too loosely. The Fish is the emblem of love and the social feeling.

The traditions of Oannes, the Fish-God, have very wonderful significance, and fully illustrate the symbolism of this sign.

Our Lord, whose advent was in the sign Pisces of the great Cycle, invested with a royal dignity the principle of service ; for, in coming through the flesh, he threw off all its bonds, and thus became the server and Saviour of the world.

[~~~]

Aquarius, or the Waterman, is the next sign in the circle, and the symbol for February.

This is Nature's quickening time, when she feels the first pulsations of the new life stirring in her bosom. The down-pouring rains peculiar to this period are opening up her winter-sealed reservoirs to the light and sunshine, and all her absorbent vessels are filling. In other words, the earth is but receiving back again in baptism the very oblations or incense of her responsive heart. The ordinary phenomena of Nature are a true mirror in which the reverent soul may see reflected the Divine will and purpose to man.

The symbol Aquarius has a peculiar significance to our own time and age, because it is the sun's present position in its great cycle. To more plainly define our meaning, the active or life principle of the day is in the emblem of the Waterman.

An earnest and devout seeking of truth has brought upon our age the present out-pouring ; and the whole Body-Social is quickening with the new life, whose first pulsations are felt in the sign Aquarius. Like the earth it, too, is turning its more temperate portions towards its Great Luminary, and all its absorbent vessels are filling.

The sensitive and receptive nature of the people who are symbolized by this sign makes them the complete expression of the dominant life of the day. Keen in insight and quick in action, they bring everything to the bar of Reason or Expediency, and accept or reject accordingly. Like telegraphic wires that throb and pulsate with the electric charge which they transmit, so do the people of Aquarius furnish the connecting link between the seen and unseen forces of life. With an ease and dispatch that is rarely recognized they carry forward the purposes of the business and social world. The feeling that the government rests upon their shoulders, a fact which peculiarly characterizes persons of this nature, is another attestation of the fact that to Aquarius the acceptance or rejection of truth is to be submitted.

Theirs is the standard of Dan, that son of Jacob who was to judge his people Israel. Naturally do we find to-day Religion, Science, Social and Political Ethics, all at the bar ; for this is the period when principles, or standards, are on trial.

" Dan is a lion's whelp, he shall leap from Bashan " — the country of Gad and Reuben, or Reason and Intuition. Naturally are the people of

Aquarius critical in judgment, even while kindly in intent; for to be right in their decisions is to them a matter of conscience.

That "Dan is a lion's whelp" is borne out in the fact that this son of Jacob is later characterized as Manasseh, at the sealing of the tribes, when they receive the new name, or mark in the forehead.

[18]

The next emblem in the circle is Capricornus, or the Goat, the sign that corresponds to January, when Nature robes herself in white, as if seeking by a brave appearance to atone for her inert forces. Perhaps we should better say when she has shrouded herself, covering as with a mantle her unsightly features, while the mystery of death is upon them. Meanwhile she is holding, safely folded in her bosom, the life which is ultimately to spring forth again with renewed forces. The ancients are said to have believed that in this sign the sun entered the house of the gods. That they did so believe we do not question, though its significance to them was a mystical one.

We will only touch upon its more apparent symbolism, which finds expression in the ideal and also idyllic nature of the Capricorn people.

If living on a high plane of life, theirs it is to attain the heavenly vision, for, Janus-like, they are granted an extended view, even to seeing both ways. The secret of life is indeed in their keeping, but, like that folded away in winter's bosom, the world's present chill environments prevent it from finding expression. Meanwhile the hollow show called *life* is decked by Capricorn with a mantle of illusion which well nigh hides its deformity.

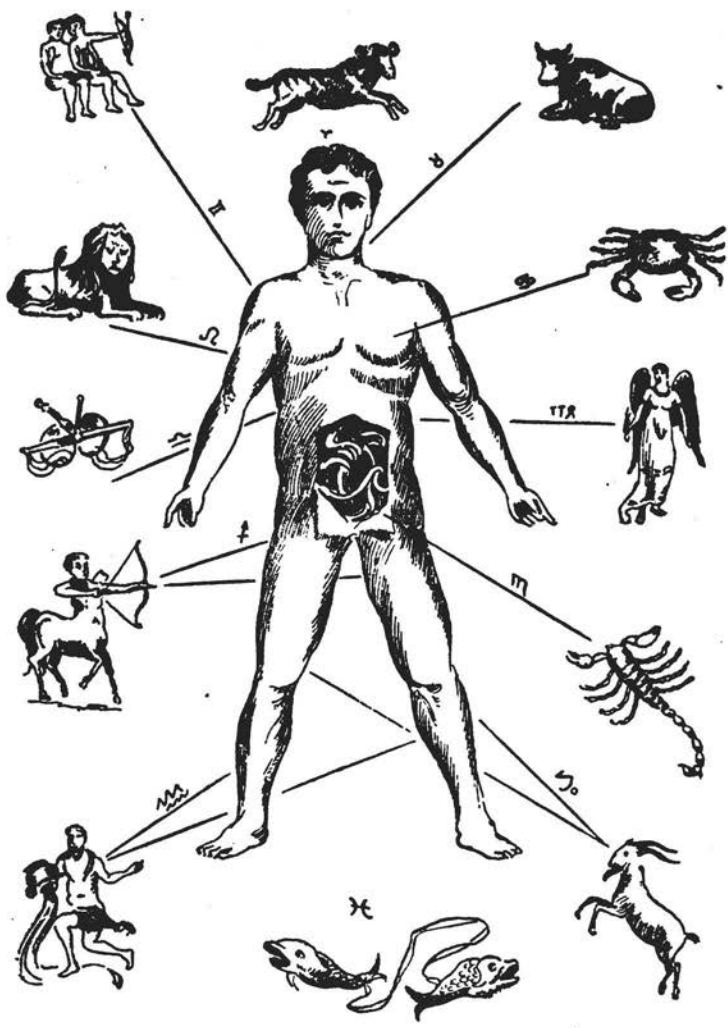
The airy and artistic fancies, the bright visions (so-called) which lead the world forward and give a grace and ease to life, originate with the Capricorn people, as do the ideal projects and daring schemes which keep the social and business ball in motion. Truly from Joseph up the *Dreamers* of the world have entered the house of the gods, and received the boon of immortality.

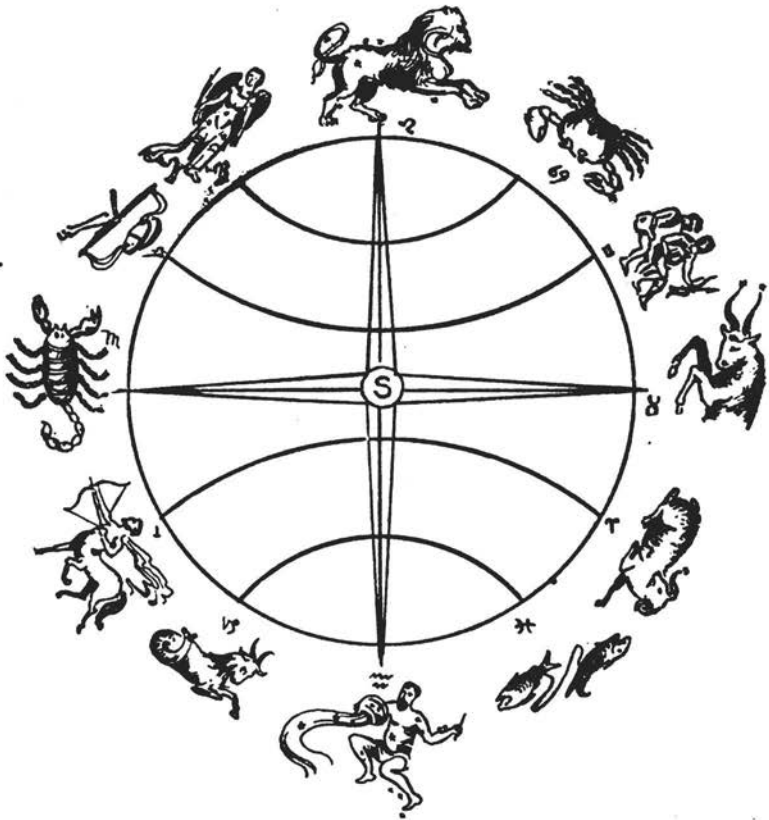
"For the Dreamer lives forever,
While the Toiler dies in a day."

Capricorn bears the standard of Judah, or the scape-goat; he into whose hand the land was to be delivered; in other words, that buying and selling principle of trade, which leads the business world. We here see the wisdom of the *dispersion* of the tribes—that diversity of quality, or principles, which pervades all individuality to-day, and makes the race interdependent one upon another, thus cementing the bond of union or brotherhood.

The people who are largely endowed with Capricorn, that is, having more than one planet in this sign, are naturally factors in the business world, rather than in the professional or domestic spheres of life; and this fact we find to be independent of sex.

While the women of Cancer if found in business connections are waiting hopefully for the Prince, or wearying at his long delay, the women of Capricorn fit into life's more active struggle and feel themselves at home in these conditions. The two are antipodes of female nature, but a balance of Capricorn and Cancer eminently qualifies woman for the broader field of humanitarian work no less than for the fireside.





It was Judah who the Lord declared should go up first against the Benjamites because they took action with the men of Gibeah, those priests who had carnal knowledge of Truth, or in other words perverted it.

This is the position of the business world to-day. It makes no war upon Truth, but rather upon those professed teachers who hold the truth only in earthen vessels.

[♏]

Sagittarius, or the Bowman, is the next emblem in the circle. This is the symbol for December, the period characterized by the onslaught of Winter, — that conqueror who has here come to stay, as he quickly proves by taking entire possession of the land. No light skirmishing with foes: he has ridden forth in armor, and there is no dallying or indecision in his aspect; his sway is to be complete, and he at once asserts his power. No part of his province escapes the ruthless invasion of this warrior, for even to its remotest bounds does he know the country, with all its resources, which he has laid under siege.

The people whose nature is largely expressed by this symbol have the true warrior's spirit, an indefatigable zeal in action, with indifference to consequences so that the desired end be attained. Decision, promptitude and executiveness are dominant qualities with them; as is also that thoroughness, even to the last detail, which insures success from the start. They feel that the higher responsibilities of the day and age are theirs, and they neither shrink from, nor shirk meeting them. In fact, to right wrongs, or to pull down and expose false standards, is peculiarly their work.

If the true conqueror, ready to take possession of the kingdom, they, like the celestial centaur that they are, begin the contest by an assault upon the Scorpion, whose venomous and deadly sting has paralyzed the spiritual life of the day. The Sagittarius people, or the tribe of Levi, are set apart to purge away the sin of the camp, and see that the sacred altar fires are kept burning. It is not without significance here that even these elected priests cannot, unless wearing the spotless raiment of purity, enter into the Holy of Holies.

[♏]

The next sign in the circle is Scorpio, the symbol for November, the season characterized by Nature's denuding process, when she stands naked, unclothed upon in all her majesty and dignity of outline. It is as if the one thought upon which she is now intent is to give visible expression to shape or form. It matters not that the pattern is infinitely varied; for with her usual prodigality of effort she now revels in reproduction of type.

The people who are largely endowed in this sign have the faculty of production, or creation, to an eminent degree, on whatever plane of life their forces are exercised. If in the realm of art and literature, they have the field. If as physicians and surgeons, their very atmosphere is health-giving, because charged with the fires of life. If, on the other hand, they are not consecrated to the higher activities, or to humanitarian effort, but are living only in the physical senses, they are generating the poisonous venom of the Scorpion, which must ultimately induce both mental and spiritual torpor.

Scorpio bears the standard of Simeon, whom his father Jacob associated with Levi, declaring them brethren, inseparable. The warrior, and the generating or life principle, are bound in fraternal ties for all time.

The ancient symbol of Asia for this sign was the White Eagle, and this is of significance when we find the Apocalyptic vision mentions the four royal emblems of the zodiacal circle in their order: — Leo, Taurus, The Waterman and Scorpio.

“And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. * * * * * and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.”



The next sign in the circle is Libra, or the Balance, the symbol for October, when Nature is donning all her glory of color, and there is about her the soft, dreamy charm which is most winning to her votaries. Now is the atmosphere suggestive of that ideal rest whereof the spirit catches furtive gleams. The wildering spell, which all recognize without defining, the perfect equipoise of spirit and matter which holds sense in thrall, bring the realization of that subtle harmony which defies expression. Nature has here thrown everything into the scales, while she revels in the perfect balance attained.

The people symbolized by the sign Libra are characterized according to the degree of equipoise reached, the measure of which is the purity and elevation of their life plane. These peculiarly possess that faculty of mind which can hold a subject in equipoise, or balance, and consider it from all sides. They are eminently book-people, as the word *libra* implies, living in the higher stratum of thought aside from the world's ordinary activities. If Virtue does not hold the scale they are likely to be in the down side, overborne by their very wealth of nature.

Libra bears the standard of Reuben, who is characterized by Jacob as “the excellency of dignity, and the excellency of power,” on the one hand, and on the other hand, “unstable as water.”



The next sign in the circle is Virgo, or the Virgin, she who bears the seed, and also the palm-branch, symbol of a holy festivity. This is the emblem for September, Nature's seed-bearing time, and also her season of festivity, when her fruits and grains are ready to be garnered. She has now put all things in order and place in her great laboratory. The properties of every grain are again stored therein, and this is true of all her products which now come perfect from her hand. The order for which she has labored is attained, and she here rejoices over the complete restoration which she has finally brought about.

The people symbolized by this sign are the seed of the new age, because Virgin-born; that is, Love which is of the spirit, rather than nature which is of the flesh, presided at their generation. Order and harmony, for which they are always striving, are to them essential. They, too, like Nature at the time of their expression, are laboring to bring in the great restoration, which unfortunately is not so easily accomplished in the human family as are the material processes of Nature.

The work of the Virgo people, so far as they can to-day find it, is on the higher plane of reconstruction; those efforts at the uplifting of standards, which meet so little recognition or favor, but which must nevertheless go on, largely fall to them. They truly bear the banner of Benoni, child of sorrow, because the better time to which they belong still delays.

Though we have not personally demonstrated the fact, we feel sure that a large proportion of the people who follow music as a profession are symbolized by this sign, since here only can they attain the harmony which their nature demands.

Since the fruits of the great world-year or cycle are not yet ready to be garnered, Benjamin's period of festivity has not arrived; for this last son of Rachel has come prematurely to the birth, ere Bethlehem, or the house of bread, is attained.

This *left-handed* son of Jacob whom he declared son of his right hand, has a significance not generally understood. No Scriptural statement is without importance in the understanding of this sacred drama, and the fact that the Benjamites are said to have been left-handed, we believe not to have been literally borne out any more than to-day. This to us signifies the fact that their expression on the natural plane is other than of the usual order; in other words, they are Virgin-born.

[Ω]

Leo, or the Lion, is the next and last sign in the circle. This is the symbol for August, when drouth like a lion prevails, and when Nature no less than the dumb beast cries for water.

"When the sun is in Leo, the brooks being dry, the lion leaves his lurking-place and becomes a terror in the land." This ancient tradition is not without profound significance, as we hope to prove. Nature at this season is fain to yield herself into the hands of that all-conquering force which bursts every fetter, and sets free that finer essence, or spirit, which is the essential substance of all things. *Dies Canicularis*, or the day of the dog, is that period when the body becomes a burden which the spirit would fain put away, as Nature is throwing off her bonds. Little wonder is it that statistics prove this to be the season of the greatest mortality, for does not the lion prevail when it comes to a contest of strength?

In those heavy reverberations of the air which follow the lightning's flash, and succeed intense dog-day heat, we find another parallel to the king of beasts, the Thunderer, as the lion has always been called, so terrible and far reaching is his roar.

The month of August, the very name of which is of sacred import and proves its assumption to have been no accident, since it means "the preceding word" or beginning, is rich in its expression of symbolism. We find its teaching in the rapidly ripening grains of this period, and in the first coming in of the larger and more lasting fruits; in other words, Nature is attaining to the sublimation of matter. August is characterized by its intensity of life and phenomenal development.

The people of Leo possess a characteristic fervor of the life principle, an endowment of the spirit, which, like the torrid heats of this period, either scorch and destroy, or mature and perfect; for their sign is the

lion, which enters the amphitheatre only to throw or be thrown.

Persons of this symbol are Nature's metaphysicians and philosophers, rather than of the schools, seeking first causes, or going to the heart of things, while guided more by Intuition or the Spirit, than by Reason. Theirs it is to penetrate into the inner court of the Temple and gaze upon its mysteries; for the heart, the original seat of wisdom, leads with them rather than the head.

"He hath put understanding in the heart and wisdom in the inward parts" is peculiarly exemplified by those of this sign who bear the standard of the Lion aloft, since spirit is ever conqueror of matter. The people of Leo belong to the tribe of Joseph, he who was styled "the dreamer" by his brethren. If Josephs indeed, theirs is the radiant garment of purity, that coat of many colors which effectually separates them from their brethren, and sends them into Egypt for that substance wherewith to nourish all their kindred.

The month of August corresponds to the sacred month Thoth, or Hermes, of the Egyptians, when the Dog-star is in conjunction with the sun. The sign of the Lion in the great cycle was the era of that remarkable heart-wisdom or philosophy, called *Hermetic*, sealed; the Augustan literature of Egypt. The books in which it was transcribed and held so precious by that country are lost, but this knowledge still survives on innumerable Egyptian tablets, which to-day fail to be deciphered by the head.

In the face of opposing Egyptian and Hebrew tradition, naturally did Galen find it difficult to convince his age that the understanding, or the reason, has its chief seat in the brain.

The Lion is the symbol of spirit, that power which rules in the higher domain of life, and pervades and transforms all matter to such a degree as its density is penetrable by a finer essence.

The Lion's cub is to-day but a whelp just licked into animation by its sire, for this old tradition has marvellous truth concealed therein. With the spirit of its sire, however, in the first pulsating throb of life it fails not to seek the arena where, not being the full-grown lion, it is thrown and ignominiously dragged out; for Head, not Heart, is to-day lawgiver in the land.

We will only add, in closing, that the phenomenon of the zodiacal light, that illumination which is observed from southern latitudes to stream across this great starry circle after sunset and before sunrise, and which so puzzles science to-day, is but an illustration of our subject. Has not the zodiac reflected its light through the ages, while man has failed to understand its significance? VEGA.

GOD.

Nought! But the effluence of Thy light Divine.
 Pervading worlds, hath reached my bosom, too;
 Yes! in my spirit doth Thy Spirit shine
 As shines the sunbeam in a drop of dew.
 God! thus alone my lowly thought can soar
 Thus seek Thy Presence. Being, wise and good,
 'Midst Thy vast works admire, obey, adore,
 And when this tongue is eloquent no more,
 The soul shall speak in tears of gratitude.

(Derzhaving.)

THE ESOTERIC COLLEGE AND COLONY.

WE have never made any statement as to the methods of carrying out our "College and Colony scheme," for such it has been called, and we think it wise to do so now.

First, we know that there are a great number of persons, of all ages and positions in the world, who have yearnings for a higher order of civilization; the constant combat of mere money getting, has become a source of perpetual annoyance to them, and they realize that all the avenues of social pleasure have become most irksome forces, to compel them to act contrary to their real feelings and desires. Many a noble soul is compelled to serve in ways of employment that makes him a mere automaton. He rises at early dawn and eats his morning meal with little or no relish, and goes forth to meet the duties of the day; serves all day and returns at night tired, and perplexed; eats, drinks, sleeps, and repeats the experiences of the former day in the same routine. Day succeeds day, week succeeds week, year follows year, and no opening for any change and he, in the bitterness of soul, cries out, "Oh my God is this all of life? Is there nothing for me except to wear my life away on this tread-mill of servitude? True, I have a living, a good place to sleep, and enough to eat, but is that all there is for me?"

Another, who has amassed large sums of money, frequently casts about and inquires, "What does all this amount to, I have no more than my hired servant, only more care, anxiety, and much harder service to daily perform?" and he unites with the man of menial service and exclaims, "Is this all of life? Would it not be better if I had never lived? What use is my life to me?" But the soul answers vaguely, "There is something to live for somewhere; wait, it will come!" But waiting is becoming wearisome, and they cast about to see if they can not find some resting place; but no, it is not found, and again they cry out in the agony of soul, "What was I made for? Is there a God that is good and wise; if so why is it thus?"

There are many now who have had their fill of all that has been esteemed of men as the highest goal of human attainment, and all, like Solomon of old, are ready to exclaim, "All is vanity and vexation of spirit." It is a law in divine economy that man should possess those things which he honestly desires and is willing to give his life with diligence to obtain, but when it is obtained, then he knows that it is but vanity. But what is there, worth living for, in this world? *The attainment of REAL knowledge and the consequent mental and physical conditions.* How can that be attained? Certainly not while all our time is occupied in the struggle for a mere "living," nor while the mind is in constant strain to watch and keep the money we may have; the one is as trying as the other and the man who earns his daily bread is the happiest man. There is a way out of all this; it is the way ordained of God, from the beginning.

The way is this: by living the regenerate life all persons will obtain new mental states, which will enable them to find more real enjoyment in nature than can be found in anything else in life. Through these renewed mental conditions, all will become conscious of spirit, through which they become one with heaven and enjoy it while living in the body. It is

through the regenerate life and all that belongs to it (which can never be told in words; it is only to be known by *experience*) that we reach the condition referred to by Isaiah lxiv, 4, and 1st Corinthians ii, 9. "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." We speak that which we know, and not merely *believe*, when we say that a people living the regenerate life, in associate community, will do away with all domestic infelicity; with all anxiety about a living and with all social incongeniality, and will furnish occupation for all, that will not be irksome labor, but delightful recreation.

Many will say, "If I could believe or know that, I would move in that direction at once." You can; if you will carefully read "Practical Instructions for Reaching the Highest Goal of Human Attainment" in Volumes I and II of this journal,* and will commence *now* and live the life for three months, you will know for yourself that what we say is true; but to obtain that knowledge you must live up to the instructions wholly, and not merely try in part. But says one, "We find it very difficult to do." Yes but is it not difficult to succeed in anything of importance? See how diligent and self-sacrificing the man is who starts to lay up wealth of a monetary nature, and the wealth to be obtained by this is transcendently more valuable. If you give the same diligence to this life for three months, you will find yourself in possession of a wealth even at that early stage, worth more than money can give, and that will aid you to perceive the importance of this work.

EXTERNAL OF THE WORK PROPOSED.

As soon as finances will permit we propose to take up lands as far away from the habitations of man as possible, and build houses, work-shops and a laboratory for all kinds of chemicals, and furnish a reading room with the best scientific books of the world; own tilable soil for agriculture, horticulture, including trees and vines. Then, at first, bring together a few persons well known and reliable, and increase our numbers as fast as the people may wish to come, or as proper conditions can be made for them. Every person can have his own house if desired, or at least his own rooms, which will be sacred to the occupant; no one ever entering unless invited; even then it would be recommended that there be rooms set apart for receiving callers. Every person will be assigned, not arbitrarily but by choice, to a sphere of use best adapted to him, by having all modern appliances, all the necessary work to supply the demand and even the luxuries of life can be fully supplied by each person working from four to six hours daily; the balance of the time can be devoted to study and experiment, in science or whatever may come in the line of his choice; or strolling away into nature's domain, there to muse upon her laws and commune with her God.

OBJECTS OF THE COMMUNITY.

First to make attainments in ourselves. Secondly to obtain such knowledge and ability as will fit us to be of the greatest possible service to the rest of the world.

* For sale at this office.

In answering this question of attainment the question of government and all other questions are involved. First, what it is not. There are many old books now in the world on magic; there are many societies whose aim is to obtain super-natural powers through certain ceremonies, etc. We have no sympathy with such. The methods adopted by us are purely Christian. When He (Jesus) came, the land was filled with knowledge of the Occult, such as has been imported from India by Blavatsky and others. He at once robbed this of all its mysticism, and taught righteousness in view of God's laws, pure and simple, through obedience to which he himself possessed more of those powers than any other, and left word for us that "greater things than these (that I have done) shall ye do."

There was a time when these laws and methods, by which man rose into God-likeness, were known to those who were accepted as Masons. Masonry is very much older than the time of David and Solomon. Even then, it as an order, had lost the most of its vitality (*i. e.*, knowledge of truth.) These truths were of the laws of nature, and the special methods requisite to be adopted in order to become like Jesus, the Christ. The same truths are still active, and when applied, the same order of attainment is found to exist in the invisible world, and any and all persons who live this life, begin in its earliest stages to find all these ancient formulas and symbols in actual existence, and employed as the language of God, to point out to each, especially when under proper instructors, exactly how much progress they have made, and exactly what they have attained. But before we can be like Him we must eradicate from our natures, selfishness, hate and passion, for these make up the trunk of that baneful tree from which springs the "curse" that blights our fair earth-life, and transforms our "Eden" into a continual sigh of sorrow.

From this fact it will always be known, for a surety, how far the attainments are made by each individual. So, then, as it was and is in Masonry, the man who has made the highest attainments will possess thereby the greatest knowledge and power, and will be least capable of a selfish desire or any act of injustice to others. Having more perfectly overcome all evil than other people, he must become "servant of all" by being the head of the government, and those next in attainment, will be next in power, to serve all the rest; so that the wisest and best persons will always lead the people; then progress will be assured. When one has conquered the three evils above mentioned, he will have no desire for high position, and then he alone will be fit to occupy such important trusts, and consciousness of duty, and a desire to serve, will make him a willing and most diligent servant of all. Again, only such as have made these attainments will have the *time* to serve in the government of the affairs of the people; others will need all their mental and moral force to govern their own bodies, and make the attainments that will introduce them into the restored Eden of delights.

In all Republican forms of government, where the majority rules, it is well known that the raul and file are ignorant and incapable of governing themselves, therefore they are mere tools in the hands of selfish, designing "bosses" and at best, if a people are governed by the majority, they must be governed by the inferior classes, that must of necessity hold back, and fight against, every effort toward progress on the part of advancing intellect.

The only reason our government of the United States has existed as long and as well as it has, is owing to the fact that years ago the masses left the choice of a candidate to the natural leaders among them. At that time there was true honor among us, which I am sorry to say has disappeared, and to-day the grand old ship, United States, is speeding toward the rocky shore of oblivion. And is this new? No! The original God-ordained form of government, must come as a Saviour to the world. The words of Hosea the Prophet, (xiii, 9,) is especially applicable now, "Oh 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?" None can make these high attainments without entering into a covenant of dedication of all they are to God; then, when one is thus wholly under the control of the mind of God, He, through such an one, becomes their king. Such an one will make it the study of their life to help and uplift all as fast as possible; such a government will be FOR the people; not to rob and oppress them as now, and as these attainments creates in the individual added knowledge and capacity to know, perceive and understand, and adding to that the fact of such a mind being guided, and constantly instructed, by divine inspiration and revelation, such will constitute a perfect government.

In the beginning, before a sufficient number have reached those heights to fit them for the service, is all the danger and difficulty. This was the cause of all the difficulty in "The Esoteric Publishing Company." When that company was formed we had just begun to teach those methods for reaching the high goal, and we therefore were forced to accept who ever COULD do the work, and as they had not the work in themselves, they were the cause of many difficulties. But now it is much better; there are those who begin to experience these great truths, and we now feel we have those who can unite, not with each other, but in God, to follow the guidance, and as there is, nor can be, any inharmony in Him, we feel the time is at hand when it is possible to begin and make such a work, a success. But I am only "your fellow servant," and can only move as the Supreme Will guides and opens the way. We sincerely hope we shall find those, when the time arrives for the beginning of this gathering, whose attainments will fit them to take the head of the movement. It is my desire to be free from all other cares except study, and the preparation of thoughts which the people most need. But while we are forced, as now, to occupy a leading position, we shall be even more faithful than in the past, for experience has proved, that it will not do to trust any part of this work to any one, only as it is carefully watched over and guided, until they have *actually made the attainments*, wholly fitting them for their positions.

My unfaithfulness to this work has been in the constant desire to place others in the lead, and my desire to follow without properly considering their attainments. My lessons have been learned and an undeviating purpose is formed, to be faithful to whatever is laid upon me. Further, as to the objects of the community, it is first to prepare people to become teachers, in all departments of scientific and educational character, and when this is accomplished, then every department will be fitted up to teach as far as possible, everything from demonstration. To teach mechanics, all branches of mechanical work will be done. Engineering,

all possible methods for impressing the use, will be employed. In Astronomy, the Solar system will be drawn on the wall in paintings and will be builded and run by mechanical methods, and so with everything possible to picture or form into mechanical structure. There will be special methods and devices to aid in the study of every science, and the very atmosphere will be filled with the correct knowledge of the facts related to it; nothing will be accepted without demonstration, and all books used, must be first known from demonstration, to be correct, and from them a compilation of all known facts in science will be made, as fast as possible, as referred to in G — R pamphlet No. 1.

We are convinced that the usual practice of memorizing words, and word formations, is not only tedious and laborious, and limits the capacity of the student, but is almost useless after it is done. Ours will be education by *experience*; thus ideas and principles and not words, will be readily grasped, and the utility understood.

Again, it will not be found necessary to hold the pupil to external effort to learn. When proper conditions are made to create *true interest*, in a pupil, then all that will be necessary is to allow him perfect freedom, to stroll around, sit down in the room and muse, read, examine specimens, drawings, or experiment upon methods.

In addition to this, there are many new laws now in our possession, which are destined to revolutionize the present facilities of our civilization. It will be admitted by all, that our present civilization is mainly from our education in the arts and sciences; so then, when laws will elevate that knowledge into a vastly higher sphere of activity, it will carry with it all our civilization; this will be demonstrated as soon as the College and Colony is in working order, and also, that not only a higher order of knowledge will be taught, but a far more effectual method for imparting it, will be in use.

It has been observed, that "self-made men" have been our greatest men. This connected with reason, teaches us that parents who have worked hard and thereby have kept every function and faculty of mind and body in constant use, and have not been subject to the baneful influences of wealth, have produced the best children; for the reason of a man being "self made" is the lack of means to educate them, and we are sanguine in the belief, that our best minds are among those who never have had the opportunity to make themselves.

We expect, by the connection of the College and Colony, to have all the facilities so that any person who has the desire, can identify himself with us and obtain all the education we are capable of giving, or he is capable of receiving, without money; all having an opportunity to do work enough to pay expenses. But they who have means will be required to pay all their expenses.

This will serve a manifold advantage; it will furnish employment to those in the colony whose natures adapt them for that sphere of action, perfect their own education in every detail, and at the same time provide means for people to get an education that could not have obtained it otherwise, and will be a constant outlet to the college of all the new and valuable facts discovered, and will place those valuable knowledges in the keeping of those who have had the proper education in morals, so that they will stand less chance to become powers of oppression. It

will also serve as a means for first knowing all about those who may wish to continue with us, having become thoroughly acquainted with us while at the college.

The student will be surrounded by the most elevating influences during his stay, for no one will be allowed to remain whose moral character cannot be kept inviolable. There will be a system of mental and physical physiology, which will give each student a complete knowledge of all the laws governing every department of mind and body; and methods for increasing all the powers, which will add to the ordinary powers to know and comprehend facts manifold; this will make plain to the mind the direct connection that really exists between true morals and health and success in life.

There will be, as fast as means will allow, every facility to perfect scientific knowledge, and even now we have an invention at command which could be applied to any telescope, doubling its power, and this journal would then become a journal of science for the world's benefit.

LAWS GOVERNING COLLEGE AND COLONY.

First: It is now well understood by our best minds that health, happiness, and proficiency are absolute essentials to each other; without their unity the latter is impossible.

Secondly: Unless PERFECT FREEDOM of every mental and physical faculty and function is accorded, these three conditions cannot obtain. Therefore the great problem for the leaders of this movement to work out is this: to make conditions so that this perfect freedom can be maintained for all, and, at the same time have none burdened in the slightest degree by another's freedom. But this can be done, for pure nature is of God and is good; it is only perverted nature that is evil. Again, when a nature is in harmony with itself, it will be with all others in like conditions, for we are all literally "members of one body and each are members one of another." When, as Paul said, (1st Corinthians ii, 21), "In whom the building fitly framed together groweth into a holy temple in the Lord. In whom ye also are builded together for a habitation of God through the spirit."

While it will be necessary to suppress the tendencies that have become natural through many centuries of perversion, and also to suppress certain proclivities, that are strong from the mere animal side of our nature, in order to give the intellectual and spiritual freedom, this method will appear to many, the contrary of perfect freedom; for all the forces of nature in us, which tend to bind us in the physical senses, must be turned into other and higher uses. It will appear, to those who judge of it from the present status, that it is suppression and contrary to nature; and because of this, all persons must either take a term in the college, or come on probation.

It is my desire that the OWNERSHIP should be invested in either the head of the movement, or in a number of trustees who have made sufficient attainments so that they would be INVULNERABLE to all evil, or adverse influences; for no one will move in this matter without being tried to an extent far beyond anything they ever knew before; so that none will be able to stand except those who thoroughly understand the work, its objects, methods, the people's peculiarities, the dangers from psychic influ-

ences, from the visible and invisible sources, *and are able to meet and cope with them*, and maintain the desired conditions, under all circumstances.

Every person is "possessed of devils;" or have residing in their physical bodies with their own soul, the souls of the premature who have found admission to their bodies through the open door of sympathy with like conditions, or through even parental conditions. Even Jesus, the Christ, was necessitated to fast forty days and nights to free himself from these, before he was ready to do his work among the people.*

And at any time prior to the removal of these from our bodies (our houses), we may be placed under conditions which will wholly suppress our normal mentality, and these aided by forces from without, will transform the good, honest, reliable person into a distressing adversary.

To avoid this, the above precautions are absolutely necessary; then the people can be invited to come and *stay as long as all concerned are satisfied*, and if anyone brings money or valuables into the community and becomes dissatisfied at any time, and wishes to return to the outer world, all money or property value will be returned to them. Carefully drawn papers must be signed by everyone to the effect, that all labor or service to, or for, the community will be in payment for their own expenses to said community, and all property must be valued and stipulated, and perfect understanding concerning the value of the use of money in a way that will preclude the possibility of misunderstanding, or law-suits afterwards.

We do not expect that the beginning of this work will be easy or free from trials. All who come into the Colony department, do so for one purpose, viz., to live the life and make self preparation for the attainment of greater knowledge and power. That being their sole object then it becomes the head of that department to make conditions necessary to its accomplishment, and at the same time to see that there are no rules, adopted except those absolutely necessary to prevent any unwholesome interference with each other; therefore rules will be made from the necessity of the hour.

But as a preparatory provision, every person must have his own domain, wherein he will be as free, as it is possible to make him, to add to that freedom. I would favor the rule that there be a set time to call upon each other and even then that no calls should be made unless by pre-arrangement, and that a place be set apart for the social converse, leaving the home free from intrusion by anyone, free to participate or otherwise as they may choose. In such a place all of the present false and useless social habits that bind us, can be thrown off, and freedom for the soul to commune with nature, and its God, will be cultivated to the greatest possible extent.

All other laws, or rules, will be found in connection with the teaching

* It has been well known among all classes of students of the Occult that there is a time in every person's experience when they meet these adverse powers, and are tried to the utmost of their capacity, for endurance; many of the old time books call it "The struggle of the gate." "The monster of the threshold" etc. To be a Christian is to follow the Christ, and we all remember the record of his forty days "Temptation of the devil" and if He could be tempted, who among us is above being tempted? And is anyone tempted when there is no temptation? We often correctly say: "Such and such things are no temptation to me." We are told that Jesus was tempted, yes and so will everyone be; all he can bear.

of methods for culture and attainment. We would be opposed to any arbitrary rules of any kind. USE is the prime underlying object and the use to be served should, and must be, thoroughly explained as to natural law and method, etc., to all, so that all will be able to answer the question which should always be before every mind. Why is it so? What important use is to be served by this? For we are to live in a world of *light* and have no fellowship with parrot saying "credo." Jesus said to his disciples, John xv, 15, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." "All we are brethren" therefore none can be treated as servants. If we have a servant we command it to do this or that, and give them no other reason than that command, but among friends, in place of commands, a thorough understanding is arrived at first, then "*Let us do,*" not, "Go and do this or that!" Then if one can not see that the reasons are good and sufficient, he must give better reasons why it should not be, and if they really are broader and better because they serve the central object better, all will accede; but if points of difference come, then it must be referred to the council, and if the council do not agree, then the appointed head must decide and all such decisions must be final. This will settle all matters without controversy, and at the same time have the matter heard and adjudged by all, and no wise head will object to receive a truth or a "good idea" from anyone, but having the light of the best minds upon a subject he is better capable of correct decision. This plan, it will be seen, is no more arbitrary than those of the judges of any court, except that the laws by which he is bound are Nature's, or God's laws, (whichever we wish to call them.) Thus we remove all that is arbitrary and are governed by the highest available light, *until* there is some one who stands in the PERFECT light of knowledge; and even though they are in that light, a convincing reason would be given to those capable of receiving it.

THE TRUE METHOD OF SETTLING THE GREAT PROBLEM OF THE
TWENTIETH CENTURY.

That grand soul, Ezekiel, in his prophecies of these days in his xliii chapter 10th and 11th verses, says: "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern." And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all evil ordinances thereof, and all the forms thereof, and all the laws thereof.

The nineteenth century has, through its marvellous growth in knowledge and development of science, propounded to the world a problem in so forcible a manner that thousands feel it incumbent on them to answer it. The problem is: "What form of government is the one needed to meet the wants of ALL the people?" In immediate connection with this is the question: "What shall be the religion of the coming centuries?" We cannot see how the first problem can be answered without answering the second. For if we start from the present religious basis, the Bible, we read in many places the words and their equivalent: "God created all things;" if so, then, all the laws of nature must be God's laws, and this being so, to

know the laws of nature is scientific, and to live in harmony with God's laws is to be in harmony with the Law Maker and also with our own real nature, for "we also are his handiwork."

If we take the thought from reason and leave out all credence of the Bible; then the conclusion arrived at is the same; for all law is by virtue of the quality of the thing through which it is manifest, so that conditions, which are in harmony with the nature of anything preserves it; conditions out of harmony destroys it, and as there is an orderly method which brings into existence all things, even the mind of man, and as the stream cannot be greater than its source and as the mind is the greatest thing we know, therefore there must be an orderly mentality, whence it came, greater than that which proceeded from it, and mind is always consciousness, without which there is no consciousness, therefore there must be a conscious mind whence we derived ours, and from which all things come; it matters not whether you call it God, or Nature, it amounts to the same.

From nature's laws we have derived all we know, and as order and harmony are the absolute essentials to existence, we must, in order to reach the highest degree of these two factors, seek in that mind (which is the source of ours) for them, for there alone can they be found in any degree of perfection. This, we think, will make apparent the cause of much, if not all, the inharmonious physical conditions and the great chaos in the mental world at present viz., the inharmony between science and religion. When these two are "married" in the strong bonds of love and wisdom, then order will be called out of Chaos, and we shall return to our "Eden" again.

The above plan of the College and Colony is intended to collect first the best minds and highest developed souls and establish *from experience*, and, so to speak, make a model, and then as Ezekiel said, "Show the house to the house of Israel" (which is the whole "Christian world"); then those laws, which we know to be the absolute essentials, but which even professed scientific men deny, will be beyond controversy, and the "little mustard seed" thus planted will become the "pattern" for all the governments of the world, and in so far as they are ready to utilize the knowledges therein contained, we shall be only too glad to "show them all the ways thereof, and all the laws thereof." But those methods of the higher spiritual, or cause-world, are so different from those now operative in this age, that it is almost impossible to teach them in a public way, and in so far as we are able to teach them, persons find so much adversity in living them that little can be done until we have conditions favorable to the carrying out of the full aims and objects; and in regard to the new laws and knowledges of the sciences, nothing can be done until the above plan is in working order.

It is a well known fact, that a real "mechanical genius" is never a business man and, in so far as he is a genius, his talents are sacrificed. We know that we have men who, if placed under the conditions above outlined, would so far transcend Edison in wonderful inventions that the world would marvel. Edison's great success has been in his good fortune to get honest men to handle his inventions and make returns to him without his having to leave his sphere of thought to attend to business; but we have no doubt that there are many his equal, if not his super-

rior in real capacities, but whose first efforts were not appreciated, or were taken away by designing persons, and thus they were deprived of conditions to continue their own normal work in the sciences. The above plans will give every one the opportunity to work out the highest within them, and will at the same time give them methods for greatly increasing and exalting all their powers.

That these plans will materialize in physical realities, we have no doubt, but whether we shall see them before the great crisis that is now upon us, is my only query. That there is a time in the very near future that will overturn, and throw into chaos, all the present conditions, business and government; that men will be at their wits end to know what to do, and where to go for safety of self and valuables, is, with us, an assured fact. We do not, however, claim to be a prophet, but we see, in the nature of things as now existing, and in the mental conditions that will be created by the movement of the heavenly bodies, and in the prophecies of the Bible, that the time has arrived. But we are safe in seeking guidance from the Supreme, and following it perfectly. But we have hoped that there would be a place of safety, and a centre of harmony for the preservation of many fine, sensitive persons that otherwise must leave the body; even then we know it is "the righteous taken away from the evil to come" and is better for them, but a great loss to the world.

Submitted by your fellow servant,

H. E. BUTLER.

"Peace be unto you."

EDITORIAL.

PROF. BUTLER'S "Bible Reviews," "Zodiacal Constellations," and several other articles are crowded out of this issue for lack of space.

WE wish to call especial attention to Lieut. Totten's recent work in the "Our Race" series. Two books have already appeared under titles "The Romance of History" and "Joshua's Long Day." These books will be sent postpaid at 75 cents each.

A VALUABLE and most useful line of Scientific reading may now be obtained through this office. The series is entitled "The Modern Science Essayist" and is published in parts at 10 cents each. Each part is complete in itself and thus far there have been published nearly forty parts, or pamphlets. We hope that our readers may see the great value of this literature and will send to us for full descriptive catalogue, furnished free upon application. This series treats upon Evolution, Astronomy, Chemistry and kindred subjects and among the writers are such world-renowned names as Spencer, Chadwick, Dr. Janes, Wm. Potts, Robert Eccles, Rev. M. J. Savage, C. Stanilan Wake, Prof. Rufus Sheldon, etc., etc. Send us \$1 for fifteen of these pamphlets and we will select according to our own judgment.

BEFORE sending out the pamphlet mentioned in December ESOTERIC, (see editorial in that No.) we were instructed by authority superseding our own, that it was useless to the purpose in view, and a descent from the high standard which thus far our leaders have endeavored to maintain; hence the decision to make a "defence" has been reversed for the present at least.

WILL the writer of "Correspondence" (Dec. ESOTERIC) who signs "N. L. S." please send full address to this office.

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JAN. 20 TO FEB. 19.

[No. 8.

ALL THINGS ARE GOOD.

BY THEODORE WRIGHT.

THE correctness of the statement, "all things are good," is entirely independent of man's capacity to realize it. It may, in itself, be perfectly true, and yet he may be too imperfect to lay hold of or realize. No doubt this is an explanation in a general way of man's very confused and confounding ideas upon the subject.

We are not qualified for critically examining the subject unless we take into account the distinction between what is *relatively*, and what *absolutely*, good. Circumstances alter and modify cases very greatly in the direction indicated, as may be clearly shown. What is good for a man, in fact so good as to be the very best thing possible, is at once and necessarily decided by his state and circumstances. Whether a thing be good or otherwise therefore, circumstances alone may relatively determine.

A man may be ill with fever and wasting away, and yet the best of food suited to a well man would be the very worst thing that could be given him. "A good thing" we sometimes jocularly say "can never hurt any one," still people are continually being hurt, and it is true that "all things are good." So then while it may be perfectly true in the widest and most absolute sense, that all things are good, circumstances continually show themselves in human history and experience where perfectly good things in themselves work the most serious evils.

One of the necessary and inseparable outcomes of imperfection is to form all manner of erroneous estimates of things, even to the extent of calling evil good, and vice versa. A clean thing cannot be brought out of an unclean; a perfect concept cannot be formed by an imperfect mind. While imperfection hampers and restricts man, the greatest evil that could befall him would be for perfection to confront or surround him. The law of "the eternal fitness of things" can alone decide under all manner of circumstances what is relatively good, and what evil. There are all manner of circumstances where correctives are so decidedly good as to be the very best things possible. Medicines, punishments, afflictions of every description come in as the very best things possible under certain fitting circumstances; and in all such cases the reverse would be as decidedly evil and mischievous. It is on the lines of truth thus considered that we are to understand "whom the Lord loveth he chasteneth;" and also the statement that "all things work together for good to them that love God."

Another truth based on the foundation of our present argument is expressed in the saying: "killing with kindness." Of course when kindness kills it is unkind and cruel, although it be meant for kindness. The most marked severity may under particularly fitting circumstances be the most helpful and therefore merciful; and, on the other hand, the most marked leniency and tenderness may, under certain circumstances be most cruel. The surgeon who would be so chicken-hearted that he could not amputate a mortifying limb, or in an emergency cut out the bite of a venomous snake, cauterize a wound in necessitous circumstances, or administer a severely drastic remedy in sickness, would be cruel in his tenderness and leniency; and there are a long chapter of suggested corresponding circumstances where the self-same rule applies. As a rule, efficient remedies — although drastic and severe — are the most merciful; and in this light a great deal of what is called evil is only so because the light by which it is examined is defective, because much that appertains to the case remains unseen. As man becomes more manly and masterful he will become wiser and more loving; but he may not in consequence thereof be at all afraid to give pain or cause offence for the time, provided he sees that he is working in the best way to gain a worthy and a desirable end.

That a very false and misleading idea of goodness lodges regularly in weak human nature, accounts at once for all manner of mistakes and discrepancies that appear in his history. There are very few indeed who will allow themselves either to think or say that "all things are good." If there is a Sovereign or Omnipotent Ruler who is essentially and supremely good, and who cannot deny Himself, the idea that anything not relatively good at least never happens or can happen; otherwise it would never have place. God does not willingly afflict the children of men; but He does afflict them, shall we say under protest then, and He does it because under the circumstances the affliction — whatever it be — is the very best thing that could by any possibility happen. It matters nothing to the argument that human blindness and short-sightedness does not allow this thought to lodge, or permit of a truthful and satisfactory conclusion being arrived at; man's defects and consequent unbelief will not prevent the perfections of the Almighty Ruler from meeting the necessities of every case. Man is such an imperfect machine at his best to-day, that if his thoughts and conclusions are equally imperfect there is nothing in that to wonder at, the wonder would be were it exactly otherwise.

The goodness of God is the very perfection of all goodness. Nothing more accurately displays the very character of Divine goodness than Nature's operations. Very certainly then they never display that one-sidedness called goodness that attracts the attention of many one-sided representatives of humanity, who continually speak against what they have never understood. It is as impossible for anyone holding a false conception of goodness to understand the wise and loving doings of God in nature all the time, as it is to put a gallon of liquid into a pint pot. Man's imperfect concept of goodness compels him all the while to pour contempt upon a perfection of goodness he has never realized nor attained. It is therefore beyond doubt or question, that relatively "all things are good;" that what is the very best thing under the circumstances is exactly what will happen; that in the act of working out all this the wrath of man will be utilized so that it must praise God; that man is so

constituted that in exact agreement with his attainments — imperfect or perfect though they be — he will surround himself with what is best fitted for that very circumstance, even though it be the most afflictive and defective thing imaginable.

Man is in all cases a factor in working out the Divine intentions, and so, imperfect man always fits himself with imperfect things; in keeping and character with himself, things which are temporary and fleeting inasmuch as his imperfection is so. If man was only wise enough to understand this, he would apply himself more diligently and determinedly than he does to take the beam out of his own eye. If everyone labored especially to keep the front of his own door clean, very little that is offensive would or could meet our eye anywhere. The difference between the stand-point of perfection and the stand-point of imperfection furnishes the only possible explanation of many exciting anomalies and apparent contradictions. To the pure all things are pure. All things are clean in themselves; and yet to anyone who esteems a certain thing as unclean, to him it is unclean. So all things are good; good for the purpose they were designed to serve; and if they do not effect that purpose, folly and ignorance are the factors which have prevented it, and folly and ignorance are always deemed worthy of stripes — few or many — just as they are helplessly or wilfully permitted place.

IN THE MISTS.

BY BELLA FRENCH SWISHER.

PART SECOND. ROSA'S JOURNAL.

CHAPTER III.

Frost Flowers and Other Flowers.

Perhaps even I might have come, in time, to the conclusion that the vision of the cottage by the sea was only a dream, had I not been visited by others. The very next evening, I was treated to a view of what seemed to be a May festival in a grove of majestic trees, through which meandered a tinkling brook. A beautiful dark eyed girl, upon whose brow rested a wreath of flowers, sat upon a flower-covered mound, holding a scepter made of rose-buds which she swayed backward and forward, as though keeping time to a tune, while a band of youths and maidens danced merrily before her.

The visions became almost nightly occurrences, though they were seldom or never the same. All manner of scenes, and people in every degree in life, appeared before my charmed and wondering eyes. At times, I saw palaces and monarchs upon thrones; at others, dens of poverty where bloated, drunken men and women were engaged in gambling and in fighting. Cities, filled with busy life, and desert lands, where not a living thing was to be seen; the boundless ocean and the tractless prairie; verdure covered valleys and snow-capped mountains—all, as the days went by, were brought, not as pictures but as realities, to my view.

The commencement of each vision was always the same as that of the ones preceding it—an utter darkness, and a circle of light appearing therein, from which burst the view.

My visions became a source of great delight to me, and as I saw them only when I retired early, I often sought my couch before dark.

"What a changeable child!" said my mother. "A little while ago, you were anxious to sit up late; now you want to go to bed before the chickens do. I do not know what to think of any one, who is so notional."

"I have such pretty dreams now," I returned, "I love to go to bed and dream them."

I knew that they were not dreams, but in my child-vocabulary there was no other name for the varied scenes which appeared before me. Indeed had I spoken of them as visions, my mother would have driven them from me by planting in my breast some of her own unbelief.

As it was, she listened with interest and wonder to my "dreams," sometimes remarking that were she not sure that I knew nothing of the scenes and places that I pictured, she would think that I did much of my dreaming with open eyes.

So I did. It was with wide-open and admiring eyes that I saw my visions.

Winter came on. It was an unusually cold one for the latitude and, during the time, fell the first snow that I ever saw. Then came a rain followed by a bitter "norther" that covered everything with a coating of glassy ice.

The next morning my father arose with the first appearance of dawn, six o'clock being his regular hour for rising in the winter, and I heard him say:

"It is cold and clear this morning. Jack Frost has been making flowers on the windows."

Like a rubber ball, I bounced from my bed, in eager haste to see the flowers that Jack Frost had made; for although I had heard of his wondrous tracings upon glass in northern latitudes, I had never before had the opportunity to inspect any of them.

"Joy, climb right back into your bed!" commanded my mother. "You were coughing, last night, and you shall not be walking about in the cold, with your bare feet."

"The frost flowers will disappear before the room is warm," said my father. "Let the child see them, she may never have the opportunity again."

"Then she will never see them," returned mamma, "I will not take the risk of having her ill for the sake of letting her look at a bit of frost."

"Then, Beauty, you must wait a little. Mamma must be obeyed," he said pleasantly.

I was already again in bed, but I was sitting up awaiting the final decision.

I was not a disobedient child although often rebellious. I lay down without any teasing on my part to be allowed to arise. But oh! how earnestly I did wish that I might be allowed to look at the frost flowers.

I was always passionately fond of flowers, and, at that time, our garden was bare of them, the northers having chilled the bushes and plants, so that the little buds dared not put out their heads for fear of being frost-bitten. As our sweet blossoms were all gone, I felt that it would be a delight to me to see even frost-flowers traced on glass.

As I peered out into the grey dawn at a window on the opposite side

of the room, where some filmy white tracings were observable, though shapeless on account of the insufficient light and the distance, right before my very face appeared a hand holding a bouquet of the most beautiful flowers that I have ever seen. Though perfect in form and color of leaf and petal, they were not such flowers as grow in gardens, for they were more transparent than glass, and were surrounded by a halo of soft light, like the first beam of the rising sun.

I was filled with delight.

"I do not care for frost-flowers now!" I exclaimed. "See! what beautiful ones are here!"

"Flowers! where?" asked my father.

He had been whittling some kindlings. But he laid down the bit of pine wood and turned toward me.

"Right here!" I replied; "and such a pretty, white hand holds them! Can't you see them. Roses, tulips, violets, daisies—everything!"

"No, I do not see any. Neither do you."

His tone was harsh.

"But I do!" I cried. "Here they are and the sun is shining on them. Can't you see?"

They were so plain to me that I could not understand why he could not see both the flowers and the sunlight.

He looked at me, and uncertain as the light was, I could see a flash of anger in his usually mild blue eyes.

"Rosa—Joy, or whatever your name is, I am tired of this nonsense! You have frightened your mother half out of her wits with your wicked untruths. I do not like to use the rod on a little girl, but I warn you, in advance, that the next time you hatch a lie in my presence, I will give you a severe whipping."

He turned his back on me, then, and picking up the bit of wood, he continued his work.

But as his words ceased, hand, flowers and sunlight began slowly to fade, melting finally into thin air; and a little later, the bright rays of the rising sun flooded the room and blotted out the frost-flowers.

After that morning, my visions were as frequent in the dawn as they were in the twilight. But I did not dare to mention them even as dreams; and I lived my child-life without confident or sympathizer.

CHAPTER IV.

"Poor Halliday."

A few mornings later, while my father sat at the breakfast table, reading a daily paper, he suddenly exclaimed:

"I declare, Jean, poor Halliday has met with another loss! A second time, his wife and only child are drowned!"

My mother looked up and a shadow of pity rested in her soft black eyes.

"Is it possible, John? How did it happen, and when?" she asked.

"I will read you what the "News" says about the calamity," referring to the paper.

"A DISTRESSING ACCIDENT."

"Late last evening, Mrs. Halliday, wife of one of our esteemed commission merchants, Robert Halliday, Esq., after a walk on the beach with her little son, Felix, aged five years, took him at his request, up into the bath-

house at the foot of Twenty-third street. It will be remembered that back of the office, which is above the bath-rooms, is a narrow porch, protected by a balustrade, overlooking the gulf.

"At a moment when Mrs. Halliday's attention was attracted elsewhere, the child climbed upon the railing, and before his mother was aware of his danger, he lost his balance and fell, a distance of some fifteen feet into the cold surging water.

"No one saw the accident except Mrs. Halliday and the old cripple who has charge of the house.

"Seeing no means of rescue at hand, the distracted mother leaped into the water in a frantic effort to save her child. But the tide was in, and the water was beyond her depth.

"The old man gave the alarm as soon as it was possible for him to do so, but before succor could reach them, both Mrs. Halliday and her son had disappeared beneath the waves.

"Search for the bodies was begun immediately, but it was some hours before they were recovered. Mr. Halliday is utterly prostrated with grief, in consequence of his loss, the second of the kind that has befallen him. Twice has the terrible gulf robbed him of his family, both times of a lovely wife and interesting child. The first Mrs. Halliday was the beautiful Ruth Grace, daughter of Mr. Halliday's late lamented partner in business, she and her child were lost by the capsizing of a pleasure boat. The bodies were never recovered. The second Mrs. Halliday was Miss Alicia Morales, an acknowledged belle and beauty of our city. She married Robert Halliday about six years ago, and one child, the unfortunate little Felix, was the fruit of the union.

"Mr. Halliday has the heart-felt sympathy of many sorrowing friends and acquaintances.

"Due notice will be given of the time and place of the funeral."

(As mamma clipped the article and pasted it in her scrap-book I am enabled at this late day to give it *verbatim*.)

The reading of the accident elicited an additional remark of pity from mamma, to which papa responded, then continued the perusal of the paper.

"Did I ever see Mr. Halliday?" I asked of mamma.

"No. Nor I either. He is an acquaintance of your father's," mamma replied in a tone of voice that told me she was not in a humor to answer questions.

I knew not why, but the account of the accident made a deep impression on my mind. I tried to picture to myself the sad scene of the sweet little boy's struggling with the chilling waves, and the loving mother as she sprang to attempt his rescue. Then my mind wandered to that other mother and her little one—whether a boy or a girl, I knew not.

I thought for sometime on the matter, anxious to question further, yet not daring to do so. Finally, I slipped into the kitchen, where Mrs. McKim was making pies for dinner; and, while begging a bit of dough to play at pie-making, I asked if she knew the Mrs. Halliday, who had just been drowned.

"I know none of the family," she responded. "But the first Mrs. Halliday was related to your father. I remember that he grieved very hard when she was lost. He cried like a child."

"I heard a whisper," she went on "that the poor thing was crazy. Her

mother didn't believe in heaven and the like. She thought her soul when she died would go into another baby's body and live on earth again, and keep on doing so. She said that when her daughter had a child, her soul would go into its body. Well, a little baby came to Mrs. Halliday, after her mother died; and she was sure that it had her mother's soul, because it looked like her; and it drove her mad-like. I have heard it said that she tried to kill the little thing. And she did kill it, at last; for she took it and her servant out in a cockle-shell of a boat, and they all went down. Leastwise, the boat was capsized and washed ashore."

"Mrs. McKim," I said timidly, "do you suppose that a soul, after one dies, ever does go into a little baby? When God stirs up the clay and makes a body why couldn't He just as well let some poor soul that had no body, go into it, instead of giving it a new one?"

I was beginning to separate, in my mind, the soul and body; though just what shape a soul has I could not determine, unless it has the same shape in its body. I drew my conclusions from Pet's appearance as I had seen her; and, at that moment, the wish entered my mind, that mamma might have a baby and that Pet might be born again.

That I caught thus at every theory which I heard advanced, need not be a subject of wonder, for I was a very little girl. Like many older mortals, I was groping among shadows, eager to grasp the smallest, faintest ray of light. In fact, I may as well say now, that I was a sceptic from my birth. I wanted to see and understand things before I could believe them. Neither am I much changed in that respect by increasing years. Mamma told me once, that when the world was made, God sowed it to wheat; but the Evil One came behind Him and sowed tares;—That the wheat is to be garnered in, but the tares are to be cast into everlasting fire. It may be that I am one of the tares.

"I am sure I do not know dear," returned the old lady. "There must be an amazin' lot of souls, if God does make a new one for every baby born. But I 'spose He does. Though I have heard some people say that they remembered being on earth in a different body. I dare say that was all imagination."

"Mrs. McKim," I asked suddenly, "didn't we ever live by the sea?"

"No, child; excepting that one trip, taken when you were a baby, you have never been near the sea."

"Then," I said musingly, "I must have lived here before."

"What puts that into your head, you silly child?" she asked dropping her pie-crust in astonishment, and gazing at me.

"Because I seem to remember it so well. I believe that I know exactly how it looks."

"That is just because you have heard it described so often. You have been to the Alamo and remember its story, too, I dare say."

"O, yes," I replied glibly. "Old Santa Anna's men killed all the Texans there, except one woman and her baby."

"Yes, and when the people in the surrounding country heard the terrible news, they imagined that they, too, were about to be massacred. Taking with them what they could of their few possessions, they made a hasty retreat,—some in wagons others on horse back and many on foot; suffering intense discomfort while trying to reach a place of safety. That unpremeditated departure has been called 'the runaway scrape.' Well,

my dear, I know a lady who can describe, most minutely, every incident of that time, though she was not born till two years afterward."

"O," I gasped with wide-open eyes; "then she lived here in her other body didn't she?"

"No. She has heard it talked about so much that she imagines that she saw the whole thing. She can even describe places where they camped and tell how many of the people were dressed. It is quite laughable."

"I just believe that she was here in another body," I said gravely, "and since we never lived by the sea, I must have been here before, too."

"Well, 'Beauty' Carter, if you don't beat all the children, I ever saw! What does your ma say about your funny ideas?"

"She never lets me tell them. I am just dying for some one to talk to, Mrs. McKim!" I said.

"I'd like to talk to you, dear, but your ma forbade it, and so it won't do," returned the kind old lady. "Howsomever, if it was me, I'd ruther talk to ye about the like than have ye pondering over spooky things by yourself. It all comes of your having no one but grown-folks to talk to. A little gal needs little gals to play with."

She was pinching down the rim of the last pie while speaking. Now she turned toward the oven with one in each hand.

My pie, too, was ready—quite a neat affair in a small patty-pan. I reached it to her and she placed it carefully in the oven, among the others.

Just then, I heard my mother calling me and I ran to learn what was desired.

"It is nine o'clock," she said as I made my appearance.

My lesson-time had arrived, and I went to my books without a murmur. But I never felt less like study. My mind was filled with thought born of my late conversation with Mrs. McKim, and consequently I sensed very little of the meaning of what I was trying to learn; and, when the hour of recitation came, I made a miserable failure.

My lack of application caused mamma to become angry, and she dismissed me with a greater show of impatience than it was customary for her to exhibit.

"I do not know what ails you," she said, "I never saw such a change in any one as a few months have wrought in you. You are a naughty child! Go, away and do not come nigh me again to-day."

I turned from her, at once; not sullenly or angrily, but gladly. I wished, since I dared not confide my thoughts to her, to be alone with them.

She did not seek me again that day or even call me to my sewing lesson; and with childish perverseness, I held aloof from her. I did not feel wounded or in a contrary humor. There are times in the lives of the majority of people, even when children, when solitude is sought.

An attic above the kitchen, was my play-house in winter; and when I wished to be alone, I climbed into it. I had a set of building blocks and some other toys with which I frequently played. But my plays were generally repetitions in miniature of stories and incident which I had heard or read.

On that particular day, I played at drowning Mrs. Halliday and her little boy. A pan of water answered as a sea; the bath-house I built near it, with the blocks; and a couple of my dolls were supposed to be the lady and her child, while others took the characters of Mr. Halliday and the bath-house keeper.

My dolls, not being gifted with the powers of speech, I did their talking and crying for them, sometimes becoming so affected that I wept in sympathy with them.

I varied the play in many ways. Sometimes, I had the dolls resuscitated and embrace Mr. Halliday with great fondness. Then I had the two Mrs. Hallidays meet in the land of spirits and tell their misfortunes to each other. Finally I ended the play by giving the two children new bodies and bestowing them upon "Queen Victoria," my most magnificent doll, seating her on a throne made from a paste board box, with the twins in her arms. The babies, of course, were my very smallest dolls, dressed for the occasion in long white robes.

Mrs. McKim's call to supper took me away from my play-room. So the poor queen was left there, holding them, all night; for when supper was over, daylight had departed and I never played there after the lamps were lighted.

[To be continued.]

THE NEGATIVE.

"My child," said a very gentle voice, "do you not know that out of chaos must come order, out of darkness light, out of nothingness something? Neither state is permanent. Do not make the mistake of dreading or welcoming the return to the world of forms after having become one with the formless."—*The Blossom and the Fruit*.

"The Exoteric must always be the ladder to the Esoteric."—*First Lessons in Reality*.

SILENCE and darkness make for sense no way,
 They are the negative entire of sense;
 And yet they are perceived, and heavily
 As fear and death upon "the spirits" weigh.
 Suppose that, as the blank of sense, they hence
 Are sole condition for the sanity
 Of spiritual faith; and that therein
 Spirit must germinate, and slowly build
 A conscious but a sense-freed entity,
 Which, self-sufficing, forms the soul orb filled;
 And shutting out, or letting enter in
 The transient world of forms and vanity,
 Both sides the *negative, as will may win*
 Control of *life* and be Divinity.
 Then we may understand what meaneth wrath,
 And cold, and sickness, and the palling gloom
 Interior and exterior; where no breath
 Moves as a guiding impulse, and but wraith
 Of self survives a watch on wane and doom.
 But do not fear! For fear alone hath
 The power and the torment of the hour.
 The time is ripe. The fruit in forming flows
 Delirious sweetness through the pangs of death.
 And oh! but to achieve a deepening rose
 On the pale spirit's cheek, and add to dower
 Of patient ages gone, will build the Path
 Another league, and leave another tower
 To guard the soul's advance for after-math. E. J. HOWES.

MENTAL SCIENCE; OR, THE POWER OF MIND.

BY PROF. ALONZO PHELPS.

The following *Essay*—or more properly—*Thesis*—written upwards of *forty years ago* by Professor Alonzo Phelps, and read at the time, by a member of the "Graduating Class" in the Medical College, at Castleton, Vermont, will be perused with interest, as embodying the leading ideas of thought, in the modern theory of "mind-cure;" as well as the essential principles in the Modern School of Mental Science.

The mysterious influence which the mind apparently exerts on the functions of the animal economy; its hidden power in controlling its action; its capability to suspend and even to destroy its vitality; are topics, which have hitherto been deemed, by the Physiologist, so far above and beyond the comprehension of the human understanding, as scarcely to merit investigation.

That there is a limit, beyond which, the human intellect may not penetrate; and where the "*Terra incognita*" begins—would be vain to deny; but that the mind, in pursuit of knowledge, is often frightened from its purpose by intervening obstacles—magnified into unsightly forms, and "*hideous giants*"—and, that, it is often induced to turn and retrace its path of investigation—from the false reports of those puny pioneers in truth; whose dim and conceited understanding, is incapable of lifting the veil, which shrouds from view, the vast stores of secret knowledge that lie beyond—must be conceded by all reflecting minds!

What though the mind, in its cursory flights, brings back only simply *speculation*? Even that very speculation may contain the germs of knowledge—the value and importance of which, are incapable of estimation! Indeed the most useful arts, together with the most valuable discoveries in science, are the offsprings of speculation. If, therefore, the most practical and useful knowledge is derived indirectly from the day-dreams of scientific speculations, why may we not continue to *theorize* where we cannot determine? Especially in that most wonderful and most complicated of all nature's workmanship—the *animal economy*?

The laws which govern *mind* and *matter*, have never been reduced—philosophically speaking—to a science; not, however from a want of sufficient *data*, but from man's incapability of classifying the various phenomena which they mutually exhibit. Nevertheless, there are, of these various phenomena of *mind* and *matter*, enough, which can be made available for all the useful and practical purposes of the physicians. By attentive observation and patient investigation, he will be enabled to trace the mind's controlling and directing influence throughout the various functions of the human frame, both in its normal and in its pathological conditions. He will know and appreciate the application of those divine maxims, that "by sorrow of the heart are the bones broken," and, that, "a merry countenance giveth health to the bones." The mind has not only power to suspend digestion, but through the influence of imagination, to destroy even life itself. Innumerable instances of well authenticated facts are on record, in which life has yielded to the influence of imagination. Mental sufferings often prostrate the most vigorous frame, and even ordinary care and anxiety not unfrequently rob the body of its health, and gives to the visage of youth, the wrinkled and haggard furrows of decrepitude and old age.

Bad news weakens the action of the heart; oppresses the lungs; destroys the appetite; stops digestion; and partially suspends all the functions of the system. An emotion of shame flushes the face; fear blanches it; joy illuminates it; and an instant thrill electrifies a million of nerves. Surprise imparts electric activity to the pulse. Delirium infuses great energy. Volition commands, and hundreds of muscles spring to execute! Powerful emotion often kills the body! Chilo, Diagoras and Tophooles' died of joy at the Grecian games. The news of a defeat killed Philip V. The door keeper of Congress expired when hearing of the surrender of Cornwallis. Largrave, the young Parisian, died when he heard that the musical prize, for which he had competed, was adjudged to another. If, therefore, the mind possesses the power to blast the bloom of health; to undermine the constitution and even to destroy life itself; who can fail to perceive the benign influence it may be made to exert over the human system, in its pathological state? If the mind possesses the power to kill; may it not, also, possess the power to cure? May it not, in conjunction with appropriate remedies, under the guidance of a judicious physician, be made available, as a "*Help-meet*," in the restoration of the patient to health? *Mind is the man!* It is the *life-element* in the animal economy, and fundamental principle of being! Mind controls mind, and imparts strength and a benign influence to the body itself. Pleasing and agreeable scenery always awakens cheerful emotions; and whatever cheers the heart "giveth life to the soul!"

The sick-chamber—instead of being shrouded in gloom, and hung in sombre and mournful drapery—should be trimmed in the gayest and liveliest of colors; and, above all, should be lit up with ever beaming smiles, and cheering countenances. The light of hope, in the mind of the patient, should be kept ever brightly burning; even until the "lamp of life flitters" in its socket; and even then, for while there is life, there is hope, and who knows, but that the immortal mind, in the pride of its strength, and in the power of its might, may finally wrest the body from the cold embrace of the "*death-tyrant*," and restore it triumphantly to health and animation? Although the moving course of the human mind is unfathomable, and, like its divine Author, "inscrutable and past finding out;" yet its effects are perfectly apparent, and clearly within the scope of man's understanding.

So far, therefore, as the mind's controlling power can be applied, practically, either to the *restoration*, or to the *preservation* of health, its vital, and life imparting influence, should be made the study of every medical student; not only as a duty to himself, but a duty due to mankind.

THE GREATEST THING IN THE WORLD.—Love envieth not. This is love in competition with others. Whenever you attempt a good work you will find other men doing the same kind of work and probably doing it better. Envy them not. Envy is a feeling of ill-will to those who are in the same line as ourselves, a spirit of covetousness and detraction. How little Christian work even is a protection against un-Christian feeling. That most despicable of all the unworthy moods which cloud a Christian soul assuredly waits for us on the threshold of every work unless we are fortified with this grace of magnanimity. Only one thing truly need the Christian envy—the large, rich, generous soul which "envieth not."—DRUMMOND.

EXTRACTS FROM LECTURES.

BY DR. J. C. STREET.

In giving these excerpts from lectures of Dr. J. C. Street, he kindly gives us permission to use that which we feel is best for Esoteric readers, but with a distinct understanding that he lays no claim to either originality of ideas or expression of thought. He has always claimed that he is a simple instrument for use, to gather spiritual truth in any and all directions, and from whatever source this truth could be obtained; that truth can never be a forgery.

MAN.

To every man the degree of good to which he has attained is in proportion to the selfishness he has overcome and the evil which he may resist.

The personal love of self is condemned and is not love, but only personal attachment. It is this so-called love, which is the rational soul's attachments, that parents and friends have for each other, and they continually love and admire their own, never rectifying their selfish or rational faults and animal habits, simply because these habits are their own and a reflex of their desires. These people often have a blind personal attachment for spirit, thinking they receive a personal benefit. But this kind of reaching out in a man is not the true way.

It is common amongst men at this present age, that the intuition is entirely lost in the intellectual. But there can be developed a soul-sight and soul-telling, through and by the third state, known as the mystic state. Men who stand in the middle class of unfoldment of spirit and soul understanding, or that gradation or degree known as the intellectual and moral term of order, must fully understand that every compound thing, which is a co-mixture of alloy, is perishable, and will melt away to a non-existence. There is a false conscience which has its root or basis in attachments corporeal and the love of personal self. Then there is an outer conscience, which comes from the external man, such as impulse towards unselfish good, and there is an inner conscience, which is a very rare thing in these days of conventionality and pride. The false conscience belongs to the natural animal man. The outer conscience, or our better selves, belongs to the spiritual man. The inner true conscience belongs to the celestial man.

Those men who are striving to create soul illumination and love, are men whom this world judges harshly; but they will be found good in the other life, and those who are *judging* the workers will be found evil and darkness in the world to come. Because men who set up their judgment upon others judge from the external,—the appearance,—they do not know whether those of whom they judge harshly make blunders from ignorance, or whether they act from selfish or unselfish motives.

We must not only look at the motive of a man's acts, before we form or pronounce a judgment upon him, but we must also *know* his motives, or else hold our peace.

Mankind appears to learn only of corporeal love, which is the love of absorption, or taking in and devouring; while the true celestial love is the love of diffusion—to give out, to sow, to spread out and increase to all men. The self man, corporeal, wants love, and in these admixtures of different states in or about mankind is found the whole economy of human suffering; and that deliverance from suffering, sorrow and pain,

and, eventually, from bodily and corporeal existence, is man's final beatitude.

The celestial man gives love. To become illuminated and grow towards the celestial soul-ripening, the love of taking must be turned into the love of giving, to feed others. This is of the Christ spirit; this is of God. In this way we can unite our manhood to Divinity.

BREATH.

There are two paths known as eating of two trees. The tree of life is the reception of love, all truth and all wisdom, from universal spirit God, to become an instrument not self, nor wise in one's self.

The tree of life is the reception of love and wisdom from God; and the reception of that influx is according to the state of unselfish love and wisdom above the I, corporeal ego. Unless we become an organ, recipient of life and truth, we cannot grow. To be one with Spirit God, which is universal life, is to receive, believe as is wise from God, and not from his own mind, reason, and own self. This is the pathway of truth, or eating of the tree of life.

The tree of good and evil is the tree of science, because science is reasoning from man's own self, which is to believe that he is wise from himself, which is the path of corporeal science. The tree of good and evil, the understanding in man, and the light of comprehension, is brought about by his love action, by unselfish work of doing good for good's own sake, not self. Only by and through this path, will truth illuminate or wisdom abide with the soul.

Spirit light, spirit force, and spirit truth, flow into the soul only when the soul is prepared and ripened to receive it. The soul does not open and shut at will to gain spirit force or knowledge, and thence into the body, like a physical influx of nerve energy. The soul being prepared to comprehend truth, receives light of spirit, or spiritual influx, by the law of love attraction (not will); thereby through this spiritual influx and physical influx there becomes an established harmony. Here the man becomes a force, a living truth.

DESIRE.

Every woe can be traced to desire. Desire is an animal passion, and created by will and the animal soul. God gives to mankind a soul without desire; man creates will about the soul, which is full of it. Man is placed upon this earth to grow in love and wisdom, and not to enjoy himself sensually by his appetites and desires.

Remember that like attracts like. Let the highest unfoldment of the soul and illumination by spirit be the one aspiration, the one object and aim of men and women approaching the sacred shrine of all gathering or within the temple where spiritual communion is to take place. Then we all can say in spirit and in truth that the Lord (meaning the Great One — Life) is in the temple of his holiness. Be silent before him all the earth!

INFINITE JUSTICE cannot be comprehended by the finite intelligence. The little soul murmurs at Divinity's delinquent attention to his own personal concerns: the expansive soul, broadened and tempered by suffering, awaits *in silence* the expression of God's Will.—ED.

HYPNOTISM AND INDIVIDUALIZATION.

JUST at present much is being said about and many experiments made in hypnotism. It is found that consciousness can be suspended, changed, or intensified by various methods. The old time methods of psychology have been supplanted by revolving mirrors and other instrumentalities in place of gazing into the subject's eyes, manipulating the head, or making passes over the face, etc. It has been found that entire and permanent mental tendencies and changes can be made by these processes, so that vices are claimed to be corrected, bad habits removed, and, in fact, a person can be remodelled, in all mental action, by this subtle force.

While this has its use in the hands of good, honorable people in these directions, and also as a means of removing unreasonable skepticism which is so prevalent at this time, and causes the public to think of these matters, yet with every good there appears many evils. The evils in this matter are more numerous than in almost any other new discovery, because it is of such vital import. Hypnotism is an experimentation upon the mind and consciousness of the subject; therefore it deals with the individuality.

Few people stop to observe the difference between the individuality and the personality. The personality is only the *physical body*. We may have a finely organized physique, yet be weak and vacillating, carried about with every excitement, "fad" or theory; following every new idea that crosses our way; having no mind of our own, or purpose in life beyond; being with and like the masses with whom we associate, thus serving no use in the world, to ourselves or any one else.

It is a deplorable sight to go into social circles and see every person acting and speaking for other eyes and ears, with no thought except to amuse and please, or call out admiration; and, listening to the conversation, we find it is all about some one's personal appearance, what some one has or has not done, what a grand display at the last dinner party, etc.

Young people, more especially women, are educated with the special end in view of becoming good conversationalists, that they may be able to chatter romance, history, and travel, to amuse, attract, and make a show of learning; but all such "learning" is merely a memorization of what some other person has known, and if they travel it is in popular localities, and usually for the sole purpose of having it to talk about, that they had travelled and seen far off but well-known places. Great efforts are made by such to associate with noted or titled personages for the sole object of having it to tell others, and thus appear to excel in opportunities, etc. All this tends to make the personality stand out before associates, with only a show of individuality. Question these persons as to what they really know, and it is found that they really know nothing, except as they believe what they have read or have been told. They believe whatever is popularly accepted, simply because it is popular. People of this kind have but little more individuality than a well educated parrot.

There is another class, calling themselves "Free thinkers," who run after every new idea or teacher happening in their way, and while it is new and novel they are enthusiastic adherents until some other thing presents itself; then they are enemies to the former and supporters of the "latest." Thus they run from one thing to another, without any fixed ideas, beliefs, or object in life; consequently, without individuality.

Individuality consists in a person having settled convictions in all things which enter into or affect life; and those convictions are the result of careful thought and decision, unbiassed by popular opinion or any consideration other than a love of truth and a desire to discern *facts*, that he may properly ultimate some well defined object in life.

Any person without a well defined object is like a ship at sea without a port in view, drifting wherever the wind or tide may drive it. The thoughtless usually say of such persons, "They are well intended and good," but we think a more careful examination of such lives will show that they are decidedly evil. While they constitute the large majority of the civilized world, their tacit influence becomes a baneful weapon in the hands of evil and designing persons to crush every effort to advance the cause of humanity. This is called popular opinion, and is acknowledged as the strongest weapon with which anything can be attacked; and yet every thinking person knows that popular opinion is handled through the public press by a few persons, who control or get access, through money or influence or plausible stories, to the public newspapers, as a mechanic handles his tools to build up or destroy whatever may suit his convenience.

People are led to think that this can all be corrected by recourse to law; but we answer no, it cannot, except in rare cases, for this reason: First, a libel suit cannot be conducted with any hope of success under from \$5,000 to \$50,000; secondly, it is now a common proverb, "Every man has his price." While this is not wholly true, yet it has so few exceptions among men who are in any way engaged in public affairs that it is believed by them to be true. Now, when a suit is brought that involves so much money, the temptation is very great to resort to the lowest and foulest of means, for the tools are offered them without seeking. Criminal and other lawyers know how often men with the appearance of gentlemen come into their office and lay down their card with the remark, "If you want any witnesses in important cases let me know." and that is understood to mean that said "gentleman" is a professional perjurer, and that there is a "ring" that can bring any number of men and women who will swear to anything for which they are paid and prompted, and that these persons are so well drilled that they can defy the most stringent efforts to detect. Then there are, in all large cities, professional jurors who are awake to all the tricks, and can be obtained by attorneys with but little risk of detection. Now the man who has money and does not care anything about justice has only to say to certain assistant attorneys, "There is money in this case if we win," and all the work is done for him.

This is only a brief picture of a part of the facilities in waiting to thwart justice, destroy liberty, and prevent progress in our midst. The "good people" are responsible for this as well as many other evils; for if they thought soberly and earnestly they would cleanse our politics by always being at the polls election days, and see to it that none but the truly honorable and worthy were allowed to hold even the lowest office. But this is not the root of the difficulty; it resides in the following facts:

Two persons cannot meet without affecting each other to a greater or lesser degree. You who have studied these points know that every one you meet affects you differently.

Why is it that there are so many persons who have a mania for the social excitement, and feel as though they could not exist any length of time alone? We often hear persons say, when anything is said about living away from the excitement of the social circles, "Oh, I would die to live in that way!" Yes, that is true; they would die, because all their consciousness, all that makes them a conscious entity is derived from the sensations produced by that association. They live from the psychic conditions produced by other's minds and sensations; they really have no other *individuality* than that of the body of people with whom they are. All such persons are constantly under the hypnotic influence. Whatever of anger, passion, or strife is active in their immediate surroundings they feel and reflect in their private life.

Demonstrations made recently in France revealed this fact. A man under this influence, unconscious in his own real self, was impressed by the operator that a certain tree in the garden was an officer of the law, and that at a certain time the then active hypnotic influence would take control of him, and he then must take a stick, which he was shown and caused to believe was a knife, and go and kill that officer. He was then brought into his conscious state, and was watched by appointed men, and when the time arrived he obeyed to the letter. Now this brings to light a most important matter for our consideration. Here are the masses of men and women taught to live in and from the public mind, so that they are constantly hypnotic subjects influenced by the controlling mind of the hour. Several persons may become angry at some other person. Those being strong, wilful persons will take entire control, and cause the weaker subject to execute their feelings; and this may be done without their knowing that they are doing it. Then the poor, weak vassal suffers for a crime really committed in the mind of another.

These facts are now so well known that a man of a positive will without moral restraint can cause the murder of an enemy and never say one word to any one, and never have anything to do physically with it; and no law can touch him. This may be a startling statement to some, and we would not make it were it not for the fact that these things are no longer a secret. They were once held in the custody of the Oriental student of magic, but now this principle is being explored and published to the world. In view of this fact we recognize that under existing circumstances, where more than half of our population are willing subjects of this soul-destroying power, it becomes the duty of all well-wishing people to unite in the only method now possible to counteract its influence, and the methods for doing this can be best seen by an examination of the cause that produces this weakness on the part of so many. The first one we have briefly considered as due to our society education and habits. To carry this further:

All educational methods which require the student to accept authorities and statements verbatim, without questioning them and proving them to their own satisfaction, is in itself mere parrot knowledge, or like the education of animals that merely understand that they are always to do certain things under certain circumstances, leaves the person entirely under the controlling influence of the teacher, and produces mental passivity to all who make a show of knowledge and power.

The church member yields up his or her selfhood (the power to think

and decide for himself) to the preacher, the scientific student to his teacher, the collegian and school boy the same. Parents teach their children to look up to and unquestionably receive whatever is said by persons in high position, thus teaching them to be negative to the controlling influence of other minds. The effects of this are manifested in the following ways: No matter how much a congregation of people may be interested because of useful knowledge being gained in a teacher, if the public journal or some influential person proclaims it dangerous doctrine they will all believe the maligner and refuse to hear more. From this comes the inclination to guide and control the minds of others, first by persuasion, then by news carrying, then personal slander, and, having no self-control, yield to the temptation of creating scandal by prevarication; and these things keep the social circle in constant ferment.

In such a community, if any pretender comes along who is able to make a display of apparent importance, and is shrewd enough to comply with society rules, he will attract the masses to him. This is what gives rise to the saying that the American people love to be humbugged. All this arises wholly from psychological influences.

Every person wields this influence to a greater or lesser degree, according to the strength of his magnetic force, mental positiveness, and decision of purpose; and in this it is either good or evil according to the disposition of the person. We often hear reference made to certain public speakers as, "He possesses a strong magnetic power to carry his audience with him." This is his psychological power. The more thoroughly individualized, and the higher attainments one makes, the stronger is this power.

There are two kinds of this power: one is biological, the other psychological. The former is purely from the strength of the physical body and the active physical will, which produces its controlling influence over the same functions of the person affected by them; the latter is called soul power, for its influence is from the strength of the mind and decision of purpose. This in turn effects like conditions in those who are passive to its influence.

The professional biologist, under the names psychology, mesmerism and the new name—hypnotism, suspends the power of his subjects to use either the physical body or the reasoning brain, and thus he produces whatever change he pleases in either or both. But after this is done once the subject seldom regains control over either afterwards. We have known many cases where the subjects became spiritualistic mediums, and in fact there are but few who have ever been under this influence but what they either become insane or fall into vices and destroy themselves, or become criminals at last. If the operator continues the practice, even though the subject does not see him again, he is held by the mind of the operator to such an extent that many times while he is operating upon others, even hundreds of miles away, they will frequently fall into the magnetic sleep, and remain so during the time of his conducting his seance; but when the link is broken, then the subject drifts without will enough to guide his course.

Persons who have great psychological power, *i. e.*, soul power, may yet possess the capability to produce the phenomenal manifestations of the biologist, but will, by coming into the presence of another sensitive, pro-

duce in them mental changes. If they are high moral characters it will produce such as causing them to see and understand things as they do; if they are inclined to evil habits, cause them to be ashamed of them and determine to conquer them; and if they live an immoral life, to determine to live a moral one, etc. But if the strong controlling mind is an immoral person, his silent influence will produce like desires and feelings in the minds of those negative characters with which it comes in contact.

If we will observe the effects produced by different persons with whom they come in contact, we find that every person produces some influence upon them, and that the influence of each one is different. Observing these things carefully, they will discover that unless a person has a decisive character of his own he is constantly being changed, according to the nature of associates or certain leaders with whom he is associated.

Now the real man or woman is the soul. It constitutes the immortal part. It has been shown that when a person is under the control of another, psychologically, that he many times is capable of most marvellous doings, such as telling the time of day by the watch in the operator's pocket without any one present knowing what the time is. He may see and describe the interior of houses never seen before, and belonging to certain persons in the room; tell them of any changes that had taken place since their departure, and in some instances actually foretell events. Now these are the normal powers of certain souls; but the same persons not under that influence know nothing of these powers. Others under the influence will act as directed by the operator, but constantly under protest; being somewhat individualized, the soul will not be subject to the animal force which has taken control of the body.

There are but few people who have developed individuality enough to give the soul entire control over the physical body, and that is the object of the ESOTERIC work. We know that by teaching people to accept nothing but that which they can understand, and meets the approval of their own judgment, will make them positive to the controlling minds around them. By the regenerate life, as taught in Vols. I. and II. of the ESOTERIC, the soul is given the essential nourishment to enable it to build up a strong, conscious organism, capable of making the body subject to it. And by having a well defined purpose the soul consciousness will never deviate from it, and no biological influence can effect anything but the physical body, mind and senses, and cannot effect the soul of such.

On the other hand, these negative persons above referred to have no soul consciousness only that which is united to the senses and the mind arising therefrom; therefore they are solely dependent thereon, and any change produced in those senses is also produced in the soul which is negative to the body. Therefore psychology may even destroy the soul. as Jesus said, "Fear him who is able to destroy both soul and body in Sheol,"—the grave. Psychology is the attribute bearing the "image" of God, who gave his name to Moses as Jehovah (the Will). Its power is of the will, and that alone can destroy the soul.

The soul is composed of the thoughts, feelings, and experiences of the life of the person. When there is a change made in them it

makes it also in the soul. If things once loved begin to be hated, then that part of the soul constructed out of these conditions must die and be rejected from its organization; and if a radical change is brought about in any person, then the soul virtually dies and another is commenced. Now we know how contrary this is to all modern and much ancient beliefs; but it is in perfect accord with the Bible—Old and New Testament—teachings, and with all the highest attributes of reason, nearly all unite in defining the human soul as "*The thinking part of man.*" Consciousness is wholly dependent on this part. Memory is the faculty alone that can answer the question, to themselves or anyone else, "Who are you, and what are you?" To cause one to forget EVERYTHING they ever knew would be the death of all that had been and the beginning of a new life as literally as though they were a newborn child. This would be an impossibility to an immortal soul; but the soul that is carried about by every physical current of human "fads," and frivolity or theory is not immortal, therefore it is possible for it to be destroyed utterly as an organized soul.

The acts and thoughts of such lives are not lost, but will in some future time be gathered from the astral ether into another organic form to be reformed into a soul; and Oh! what a conglomeration it will be in many cases! And if these are to be cemented by forced experiences, what suffering is being stored up for another life!

There is but one way that a person can become INVULNERABLE to the controlling conditions of all physical influence; that is, to make the body, with all its senses and mentality connected therewith, entirely passive, and the soul positive.

How can we do this? Through the regenerate life the soul's consciousness is increased; then it must be recognized by the intelligence, and it is advisable that it be dedicated to God for an instrument of service to humanity. But if the person wishes earthly attainments, it is not so advised unless they feel that that is their "high calling of God."

To recognize the soul consciousness and be able to distinguish it from the reason comes only from years spent in careful thought and self-examination. It will soon be observed by nearly all who live the regenerate life, that when they lie down to sleep, instead of becoming unconscious there is a mental action akin to imagination constantly going on in the consciousness. This will be found to be the soul's thought processes. Many find that the body actually goes to sleep, and the soul is then so conscious that it hears all that takes place in and around the body, and can awaken it and put it to sleep at will. Those struggling for the mastery of the generation will find this their hope. They can and should produce and control this state. Ordinarily, persons "fall asleep,"—that is, lie down and cease to think at all: and often the consciousness of falling is produced by the sudden liberation of the soul from the body, which rises upward and produces the sensation of the body going down. It is the same deception of the senses that takes place when sitting in a railroad car in the depot, seeing a train begin to move beside you, it produces the sensation of your moving in an opposite direction.

When the soul thus gravitates to localities dictated by love or anxiety, the body is left to be filled with all kinds of vitiated atmospheres and magnetisms, and is a prey to elementary forces; and often when we

awaken in the morning we feel as though we could not get control of the body. To avoid this and keep the soul consciousness paramount you should resist all inclination to the feeling in the brain of falling or whirling and hold tenaciously to this inner "muse" or imaginative mind, directing it as you wish to have it go. While you maintain this condition you can become familiar with this mind of the soul, for it will soon become the conscious part of your nature; that is, by an effort to maintain continual consciousness, and living the regenerate life at the same time. You will soon find, when you close the physical eyes and let go of the sense consciousness that the body is asleep, but the inner or soul consciousness is awake; so that a person in this state often thinks that he does not sleep at all because he continues on thinking and is conscious of everything that happens in the room and vicinity. He will find that he can actually examine the body and perceive the condition of it in sleep as much as though he were a separate person.

A person with this development of soul can so perfectly control the body that no biological force or psychological power can effect him, because the soul then is the conscious entity, and is master of the body, and no other power can do more than effect the senses; and as the soul is independent of these, then the person can go straight forward regardless of anything, and carry out its own purposes and objects in life regardless of all opposition. Such an one can go on doing his own work, regardless of all adverse psychisms, even when the subtle force of other minds has so benumbed the physical senses that he has no control of them.

None but this class of persons will be able to stand the trial that we believe is very near; yes, even now begun. When we look at the records of the insane asylums we are surprised at the great increase in the number of inmates this year, and especially during the latter part of it. This arises from the intensified mental conditions. All persons should be very careful now not to allow the mind to get under too much pressure or continued strain without frequent rest, so that they can keep continuous control. There is now great danger under heavy mental pressure of losing self-control so that you cannot cease and rest when you wish to; then insanity is inevitable. Again, this mental intensity will increase as the planets move forward in their course, so that we see indications from positions that they will occupy in 1891, 1892 and 1893 of the fulfilment of Rev. xvi, 12-14: "And the sixth angel poured out his vial upon the great river Euphrates (*i. e.*, waters of fruitfulness), and the water thereof was dried up, that the way of the kings of the east (or sun rising, or of the morning) might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon (those wholly under the control of the inverted sex passion), and out of the mouth of the beast (the purely animal man), and out of the mouth of the false prophet (those claiming spirituality but are allied solely to the mundane — or modern spiritualism). For they are the spirits of devils working miracles," etc.

This mental intensity will turn the generative elements of life from the procreation of children upwards to the brain, as our people are trying to do by the will, and thereby those who are controlled by sensuality, will use all these powers for the gratification of their own evil designs. And it will add greatly to their powers; to that extent that

the words of Jesus will be fully justified where he said, "They will deceive the very elect, if possible," for these will manifest "great signs and wonders," and it will appear as though even the elements were subject to their will. Then none will be able to stand except those who have thus individualized themselves and developed a soul consciousness sufficiently strong to control the body's actions INDEPENDENT of the physical senses or reasoning brain. This drying up of the waters of fruitfulness will give power to those who are persistently seeking magical power, so that all that Jesus did while here will be done by them. They will be able to "show great signs and wonders, insomuch that they will deceive the very elect if possible." And it will be possible unless the above condition is obtained.

Herein is the importance of the ESOTERIC work, and because of this, the great hatred to our work and the "saying all manner of evils against us falsely," for they (at least the unseen spirits of soul) know that this is the only work now going on that will lead the people beyond the hypnotic power.

What I say unto one I say unto all: Watch! for ye know not at what hour the thief cometh. May the Spirit of Wisdom guide you into all truth. Peace be unto you!

H. E. BUTLER.

BRAHMANICAL THOUGHTS ON HUMAN DESIRE.

A man busily employed all day, becomes hungry;
 When hunger is satisfied he thinks of clothing;
 Abundantly supplied with both food and clothing,
 He mourns that he has in his house no fair-eyed wife;
 Possessed of a charming wife he searches for a concubine.
 He now finds he is without suitable vehicles for appearing in public;
 With numerous vehicles, and droves of horses and mules,
 His land is now found quite insufficient to supply his wants;
 He now purchases thousands and tens of thousands of fertile acres;
 But without official station men treat him with disrespect.
 He regards the seventh and fifth rank with dissatisfaction,
 And the fourth and the third are also too low for him;
 So, advanced to the first position,—of prime-minister at court,—
 He conceives the wish of being emperor in a short time.
 His desire gratified, he now wishes to become the Son of heaven,
 And again wishes for ten thousand of years to escape death.
 So his numerous and foolish desires know no stopping-place;
 But at last a coffin hides him,
 And he passes away still hugging his animal desire,
 And is soon forgotten to this world, having left nothing but his own
 desires.

The essence of all sin, and therefore of all weakness, is selfishness, and the foundation of all true spiritual power is love, self-denial and unselfishness. And as like attracts like, let us set our affections on things above, for if we do so, angelic spirits will minister unto us, for thus should "we surround ourselves with the forms of our affections." . . . If you do this, then not only will gradually come to you health and strength of body, but clearness and purity of mind, and that "Spirit which will lead you into all truth."—WYLD.

SYMBOLISM OF THE ZODIACAL SIGNS.

No. 2.

IN our explanation of the zodiacal Figure we propose to show the correspondence between each symbol, and the function of the body to which it is apportioned; at the same time proving man's individual course through the twelve signs, which typify the different periods of human life.—no less than that of nature.



We must begin, as we did in the circle, with the sign Cancer, or the Crab, which is the emblem for July, and typifies that conjunction of spirit and matter, the union of which, more or less complete, is the measure of the life that results. This symbol we find apportioned to the Breast, that function where the journey or course of human existence commences.

The sign Cancer is man's tropic, or turning place, where, like the sun, he also begins his declination in order to round the circle of the emblems and return again to that Source from whence he started.

The ancients called the emblems Cancer and Capricorn the Northern and Southern Gates, the significance of which terms we find in the symbolism of these two signs. As Origen informs us, "The gate by which souls descended to earth was the gate of men; that by which they ascended heavenward, the gate of the gods." The Chaldean philosophy also taught that Cancer was the obscure door through which souls descended to incarnate themselves in human embryos. These ancient traditions, with their hidden meanings, all find a natural explanation in the symbolism of this sign.

Cancer, we are told, adorned the breast of Diana at Ephesus, that goddess of motherhood who is represented even in modern art as covered with crustacea, which typifies propagation. The sign Cancer was also upon the breast of Isis, the mother-goddess of Egypt, and with a like significance has antiquity sent it down the ages apportioned to the breast of the zodiacal Figure.

Tradition affirms that the sun was in Leo and the moon in Cancer at the creation. These signs have, at least, always been called the respective homes or houses of the sun and moon. We see here a reason why Cancer, the symbol of maternity, or the new life, is so closely allied to the moon, the emblem of constant renewal. As with the pagan world, so do we also find among all barbarous peoples, remnants of this ancient symbolism, in whose degradation originated the belief that the moon controls propagation.

The material tides, whose ebb and flow are in synchronous action with the moon's movements, find their correspondence in the tides of maternity, whose flood wave bears to the shores of time the spirit which love incarnates in matter. So does the flux and reflux of the sea in accordance with the moon's action, bear in and leave stranded on the shore the innumerable crustacea, which antiquity has declared the symbol of this sign.

As every one knows, the Crab is a popular name given to *all* the higher order of crustacea, with which the casting of the shell whenever it is outgrown, is a remarkable feature. In the wonderful metamorphoses

which then takes place are to be found correspondences which we believe solve some of the grandest problems of life.

Cancer is pregnant with typical meaning, and signifies encircling, binding, holding, — that love which cribs, coffins and confines in matter the spirit which it has attracted earthward. The most ancient symbol of this sign was the Scarabæus, whose vice-like grip holds its progeny fast, even in death, typifying the never-letting-go of mother love. Not without significance was this sacred beetle the symbol of creation.

In the constellation Cancer we find the Manger. Here is symbolized the birthplace or rising of that "Seed of the woman" which is to "bruise the serpent's head." On coming to earth the S-o-n is ever wrapped in the swaddling clothes of flesh and laid in a manger. In other words, the Child of Divine paternity but mothered by Nature, must share with the animal life about him even the very air which he breathes. The Gnostics, and some of the early fathers of the church, called Christ "the Scarabæus"; showing them to have understood the mystic import of this sign.

Another name given to this nebula of minute stars in Cancer is that of the "Bee-Hive," the place where the honey of life is garnered. Alas! that the head of the *Hydra* should always rise in the morning with the sign Cancer. This material fact finds its complete correspondence in human life; for does not temptation in the form of self-love (which the head of the hydra signifies) lie in wait for the child in the very dawn of his existence?

Having found the sign Cancer to be the symbol of the renewing, nourishing and sustaining principle of life, we will now show other reasons why its position in the Grand Body typifies the beginning, or starting point, of man's individual earthly cycle.

The Breast includes the whole respiratory system; it is the lungs which bring the new being into relations with the atmosphere, and make it a living, breathing entity. With the influx of its first breath the child has started upon his individual earthly career.

It is not alone the American patriot who celebrates his Independence in the sign Cancer, for universal man, the patriot of the earlier fatherland, also asserts his freedom from the *mother country* in a distinct existence, as is symbolized in this sign. Man's true fatherland is that realm of spirit from whence he came, and to which he ever holds a warm allegiance.

Each of the zodiacal signs has apportioned to it three decans, which antiquity closely associated with their teaching. Belonging to Cancer we find the Ship Argo. In other words, here commences that contest for the Cup which is only finally won in the Lion; the celestial Chalice being a decan of this sign. Little wonder that the significance of this divine symbolism is always finding material expression, for the natural world is but the reflex of the spiritual.

We have by no means exhausted the symbolism of the sign Cancer, which is rich in mystical teaching, but we shall refer to it again when treating of the signs in their different ages of the great cycle.

II

We will now consider the symbol Gemini; for, as in the circle, we must here follow the sun's course, rather than that of the earth. This

symbol is apportioned to the hands, arms and shoulders of the zodiacal Man, and is pictorially represented by two children in loving embrace.

The Twins express the *dual* nature with which man is endowed, or the divine and the human; for we, as did the ancients, regard Spirit as the father, and Nature, or Matter, as the mother of the race.

In the constellation of the Twins is found the origin of the beautiful myth of the two warrior brothers, Castor and Pollux, for whom its two brightest stars are named; in which fable is charmingly portrayed the double or twin nature of man. Those ancient poets who sung of these renowned heroes evidently understood the symbolism of this sign, as they both use the figure of the *horse*, signifying wisdom or understanding, which is the steed of all progress:

“Castor and Pollux, first in martial force,
One bold on foot, and one renowned for horse.”

“Castor, alert to tame the foaming steed,
And Pollux, strong to deal the manly deed.”

The spiritual and the material natures of man are twin, because conceived together. This enlightens us regarding the fable, which affirmed that Castor and Pollux formerly never appeared at the same time.

When the spiritual nature of man is in the ascendant, the material is ever in abeyance, and *vice versa*.

The Twins are represented as armed for conquest; Castor with the Harp, or Lyre, and the bow and arrow, while Pollux has the implement of warfare by which he is “to deal the manly deed.”

In the constellation of the Twins we also find, as did the ancient world, Apollo and Hercules, for whom, as for all their gods, was claimed a divine father and a human mother. In other words, they recognized that the higher attributes or principles of life were of the Spirit, while the lower were of natural or human origin.

Was it strange that antiquity should have represented Apollo, or the spiritual nature, with all the grace and beauty which skill could execute and art conceive? or that Hercules should have been held in hardly less esteem,—that hero who symbolized the superhuman power which man is ultimately to obtain through the harmonious union of his two natures?

The North, or Scandinavia, also found in the constellation of the Twins their Odin and Thor: the former represented as having all perfections, the latter portrayed with the weapon of warfare with which the natural man makes his way. Odin, Apollo and Adonis are only more ancient names for the Christ. Man has never been without a revelation of truth; for the earliest art proves beyond question that all the nations of antiquity found their religion in the stars. As astronomy and worship were one in the beginning, so will they be again when man is able to transcribe the divine message which the stars contain. Flammarion has truly said: “Astronomical philosophy will yet be the religion of superior minds. . . . Those who reason outside of astronomical knowledge will remain outside of truth. Those who will follow faithfully its light will rise gradually to the solution of its great problems.”

The constellation Gemini in our own day symbolizes the Christly, or spiritual, and the natural principles. The former can only find its full expression when it shall have triumphed over and subjugated the latter:

in other words, have made the Christly the natural. Then will man *awake* in the likeness of his great Forerunner and Head.

Gemini typifies that union of the positive and negative forces which, in its highest expression on the material plane, is man.

Egypt's symbol for this sign was a youth and maiden walking hand in hand. Thus did they typify the exterior and interior natures in harmony, the masculine, or positive, and the feminine, or negative, principles.

The Arabs represented the sign Gemini with two peacocks, — "birds which correspond to the innocent, or first state." The peacock, we remember, was the favorite bird of Hera, who to the Arabians represented Nature, as Juno later did to the Greeks.

Though various pictorial hieroglyphics have been used from time to time by different nations to express the principles embodied in the constellations, it has been divinely ordered that nothing should be substituted which changed the original significance. The attempt in the Middle Ages to replace Perseus holding the head of Medusa, by David with the head of Goliath, met with no favor, and ultimately resulted in failure. That this was divinely overruled is proved by the fact that Perseus is closely connected with the symbolism of Andromeda and Cassiopia, and could not be separated from them without confusing the record which is given in these starry hieroglyphics.

But to return to the sign Gemini. Nature finds her most winning expression in the month of June. So does her child in the symbol Gemini, where its lisping but delightful utterances are first heard; for here the infantile period of life is typified.

This emblem includes the air passages of the throat, and also the ganglion of nerves between the shoulders; in fact, all the organs of the upper chest, or thorax. As we have previously said, the hands and arms are also here typified. These twin members of the body, like the two natures, are designed to act in concert; but representing, as they do, the positive and negative forces, a perfect equilibrium is wanting to insure complete accord, as the positive is always to the fore.

With voice and hands the child first comes into *active* relations with the material world, and through these he fails not to let his wants be known. Who that has ever watched a young child will deny that the hands can express love, joy, anger and impatience no less fully than the voice?

In the sign Gemini the child has reached his throne, the shoulders, or the symbol of all power; and right royally does the young despot hold sway over his subjects. His dissent to a measure needs not to be verbally spoken, since in the *shoulders* he finds full expression.

June, the month corresponding to this sign, typifies the fresh young life in its flowering time, its season of sweetest bloom; for at this period Nature diffuses her purest aroma. The confiding love and implicit faith of the little child savors of heaven, rather than of earth, like the perfect days which usher in the summer.

The hands are the natural servers of the brain, upon which they depend for expression and guidance. Consequently the young child is led about, and yields a ready obedience to the will of its elders. We see abnormal cases of child life, as well as of more mature stages, where head

and hands are not in accord, as is evidenced in certain phases of dementia; but these only prove the law of correspondence, which obtains from the least to the greatest.

Not without reason do we also find in the persons *born* in the sign Gemini, a bloom, or freshness of spirit, which the wear and tear of life fails to rub off; while added to this is a habit of ready service, and that fine sense or wisdom of *use* to which the world is always debtor.

Gemini *hands* down, or passes on, the divine attribute of love from one generation to another, no less than from cycle to cycle. Jean Ingelow expresses this truth when she says: "The children *return* not the love which we give them, but pass it on to the next generation"; and thus is the world never defrauded of the original measure.

In the month of June, when Nature is in harmony with the symbol Gemini, the heavens further confirm the teachings of this sign. "Now is the constellation Hercules lying prone, as one who has fallen headlong and face downward from a great height." "Day unto day uttereth speech, and night unto night sheweth knowledge," the Scriptures declare. and the stars are ever confirming.

In the period of the sign Gemini, the child, like the hero of the twelve labors, commences his herculean tasks. The first of these is the strangling, while in his cradle, of the two serpents, Hydra and the Dragon, which are imposed upon him by Juno, or Mother Nature. The Greeks fittingly gave the name of Juno, "the yoke maker," to the goddess of this month; the Hera of the more ancient world.

Truly do the child's herculean tasks or labors begin in his cradle, where the serpents of Selfishness, and Greed or Desire first attack him. These are indeed imposed by Juno, since they come not of the higher nature.

The Nemeæan Lion is slain in Cancer, when spirit, as man, comes into the mortal body. Not without significance is the ancient tradition that this lion fell from the sky. Its skin is indeed man's armor of defence, his Hercules garment, in which—like the hero—he is destined to conquer.

Scholars have invariably traced in these twelve labors simply the *sun's* passage through the signs; we, however, will spell the word s-o-n, for so did the ancient world interpret it. These labors were the foundation of their mysteries, and had a far more profound significance than modern thought has accorded them.

Perhaps the query arises here why the myths, which are chiefly associated with the Greeks, should be of significance in the symbolism of the zodiacal signs, which originated in the primeval ages. We cannot better answer this in any brief manner than by the words of Lord Bacon. He says: "I do not receive the myths as the product of any age, or the invention of the poets, for the relaters drew from a common stock of ancient tradition. They are the sacred relics, the gentle whispers, or breath, of better times, which from the traditions of more ancient nations came at length into the flutes and trumpets of the Greeks."

8

The second step of the child's progress is found in the sign Taurus, which is apportioned to the neck and cerebellum of the zodiacal man, and includes the lower brain, ears, and organs of speech.

Taurus is pictorially represented by the head and fore-quarters of the zodiacal Bull, an animal of no known class. "The horns are larger and differently set from those of domestic cattle, while the hoofs also have horns." We shall see later why such display of horn.

"The animal pictured in the heavens is supposed to be the 'reem,' or aurochs' of primeval ages. Its strength and speed were very great, and it is declared to have been wholly intractable." Cæsar says: "When a hunter succeeded in killing one (and pitfalls were the chief means of capture) he made a public exhibition of the horns, as the trophies of his success, which was the wonder and praise of all who beheld."

The modern world is not behind the pagan, for the exhibition of horn meets with the same approval to-day. Horns typify power of speech and argument, because emanations from the head; and pitfalls alone insure their display, as is evidenced in our court-rooms. The pictorial hieroglyphics of ancient Egypt were not mere arbitrary signs; we must seek a significance in their inherent meaning. Horns signified to Egypt unshorn intellectual, or creative ability.

We here see why horns and hoofs have always been attributed to his Satanic Majesty, by those who have feared free speech and thought.

Enfranchised utterance is the horn of man's dilemma to-day. It is not without import that the celestial charts show the ecliptic, or earth's path, to lie directly between the horns of the Bull. That truly free speech which is only gained by a life of aspiration, and is thus inspiration, will finally throw off the trammels which are now naturally imposed upon man's expression even of truth.

The beautiful myth of Europa mounting the White Bull, and while holding to his horns being carried across seas to that country which bears her name, has other and more profound meaning than is to be gotten from the mere letter. Love, or the Christly principle, must subjugate the rational and intellectual, which then first becomes the steed of man's higher attainment, his real progress.

The sign Taurus, which is now represented by the Ox, was anciently pictured only by the Bull, the symbol of undepleted spiritual power. That this was antedeluvian cannot be questioned. Since the Fall, the Ox has fittingly typified man shorn of his original mental and spiritual vigor. The sacred Apis of the Egyptians was the material type of that endowment of which, generations of sensual living have deprived the race. The Ox is the symbol of the patience and toil required in all mental effort. Slow and labored are this animal's movements, and so are the processes of mind to-day, compared with those even of ancient Egypt's time. A tradition of the sacred Apis tells us that young boys when playing near the precinct where this creature was kept, were suddenly inspired with the instinct of prophecy, which they poured out in good and flowing rhythm.

That Egypt held sacred the Taurus symbol, or the material type of creative power, proves to us that the gift of inspiration, or truly free speech, did indeed pertain to her priests and hierophants, and that she rightly attributed the same to that quickening of the vital flame, or spark, which comes only of a pure generation, and an unshorn ancestry. Who will deny that the gift of tongues, the unfettered utterance which is of the spirit, originated in that country which gave to the church all her prophets, and also that inspired WORD which is its light today?

The material type is ever and always in correspondence with the spiritual.

The zodiacal Bull, this creature of the star-obscured eyes, is pictured as moving with swift, impetuous energy. Here we find typified the rampant spirit that would break away from all restraint and guidance, which so early characterizes the child; for at Five years of age he enters Taurus, and now the natural forces begin to assert themselves.

The watchful, listening attitude of the Bull is also that of the child; for his mental faculties are now alert, while his ears are open to everything going on about him. At this stage of his development impressions are received rather through the organ of hearing than sight,—though he fails not to see also with all the exaggeration of childhood; for his eyes, too, are star-obstructed, since his vision is not yet adjusted to the earthly plane.

This is the season with the child when *memory* rather than *reason* is the most active function,—if we except the organs of speech, an endowment which is now duly exercised.

In Taurus the child has come to the cerebellum, or the storehouse of ideas, and he naturally from time to time produces or projects what has there accumulated, and often at inopportune or unsuitable seasons. In other words, the child exercises his horns to the confusion or alarm of those about him. All the points of correspondence here we need not follow out; for as the inspired poet declares: "Ask now the beasts and they shall teach thee; and the birds of the air and they shall tell thee." The speeches of children at this period show a wisdom which is often a surprise to their elders. A remembered, rather than an acquired knowledge, seems to form their standards of judgment, until we sometimes question whether the great poet may not be right when he asserts that "our birth is but a sleep and a forgetting."

The sign Taurus symbolizes the month of May, with its floweret surprises in sunny nooks and corners, its swelling buds and expanding life. May is the season of blossoms, when Nature's under-currents are rampant with life and motion. So is the child, in Taurus, struggling to express those forces which are running riot in his veins. Now do

"Shades of the prison-house begin to close
Upon the growing boy.

* * * * *

"The homely nurse doth all she can
To make her foster-child, her inmate man,
Forget the glories he hath known,
And that imperial palace whence he came."

How truly did the great poet sight the sacrifice which Nature imposes upon man; for the young bullock is ever being offered on her altars. We not only find this symbolism in the most ancient poetry, and also in the Hebrew Scriptures, but its material type or correspondence is present in life to-day; the slain bullock is even yet the offering for the people's sins, that bowing to Nature's behests which stifle those of spirit. Does not the ox yield its life that man may subsist? And this must continue so long as his higher nature is held subservient to the lower.

In the great Epic (called Homer's), before whose marvellous teaching mankind will yet stand confounded, we find frequent reference to the bullock offering. At Ithaca, the home of Ulysses, the suitors of Penelope participated in this sacrificial rite. Wisdom here, in the person of

Minerva, sits apart with the son of the house, while counselling him to seek his Father. Afterward, when this clear-eyed daughter of the gods has accompanied the son of Ulysses to Pylos, the home of the noble Nestor, whose name is a synonym of learning (the trainer of *steeds*, as he is so constantly called) we also find the sacrifice of the bullock. In other words, the s-o-n, accompanied and directed by Wisdom, feasts with Nestor, and the gilded horns of the bullock are the offering presented to Minerva.

Only at Sparta, the land of harvests and the home of Helen, is the sacrificial rite missing. But now Wisdom has done her work and quitted Telemachus, who here gains the fullest tidings of his Father. The bullock has no place in the glorious palace of Menelaus, for here Ulysses' son has reached his journey's end.

Sparta's king, Menelaus, signifies man's final victory or triumph; for this the name plainly tells us—*Menes*, man, or mortal, *Laus*, exultation, jubilation.

The s-o-n, or man, like Telemachus, in order to gain those fuller tidings of *his* Father, must first sup with Wisdom, before the realization of his wasted substance will impel the seeking of that knowledge where the sacrifice of the bullock ceases.

The sign Taurus is man's East, or Orient; for here his material luminary rises, while that of spirit declines. The fact that the head of the Bull sets with the sun the last of May, and that at the same time the Scorpion rises, is not without mystical significance.

Taurus is the period of the third labor, which is to take alive the stag with golden horns and brazen feet. This animal of the branching horn is a synonym, or trope, used on the stock exchange to-day. He who takes shares under a fictitious name, with a view to realizing from them immediately, is called a *stag*. This typifies the child, who, as Nature's offspring, must now enter the world's ranks as a competitor for its prizes, where the mental and physical forces begin at once to yield their returns.



The next step of the child's progress is in Aries, or the Ram. This sign, like the last, is also found in the head of the zodiacal Man; but now the upper brain, or the reasoning function, is symbolized.

The pictorial hieroglyphic for Aries is the Ram, a synonym for the expenditure or diffusion of force. This animal peculiarly symbolizes the reasoning function, as its power lies wholly in the head, where its bound and twisted horns serve at once as a means of attack and defence.

By the exercise of reason man puts away all obstacles from his path, or whatever would hinder his progress. Reason is his battering-ram, by which all his most difficult labors are accomplished; but *his* powers are also turned about and subverted, through the diffusion of his forces at Nature's behest.

At Ten years of age the boy has come to the Ram stage of development, or into the exercise of those intellectual and physical powers which are the natural expression of that rarefied essence which is the life force. The questioning period has here arrived, for reason now asserts itself, and the *why* and *wherefore* of things keep all the child's faculties alert. The fitful, gusty ebullitions of temper which characterize this season are Nature's escape-valve for an overstock of vitality.

April, the month corresponding to this sign, with its tearful skies and accelerated life pulse, typifies this period of the boy's unfolding. The showers fall, and the opening of buds is forwarded thereby.

The Ram, like the bullock, is a symbol of sacrifice. We find both the Ram and the Lamb as the type of this sign, which seems interchangeable in its features. Tradition affirms that the sun was in Aries at the slaying of the Paschal Lamb. This sign has, at least, always typified sacrifice, nor is it without the same significance to the child, with whom "the vision splendid" has faded now into the common glare of day.

We are told that a skilful navigator, if lost on an unknown sea, could between the moon and the horns of the Ram determine at once not only the spot, but his true course. Here we find a correspondence of great force. Man, by bringing to bear faith and reason, is able on the sea of life to shape his course aright, even though it may for a time have been lost.

The constellation Aries, according to the myth, is the ram that bore the "golden fleece," that treasure which was anciently believed to constitute the highest good to be found by the children of men. *Wisdom*, which is ever the ultimate of reason, or understanding (else reason had not been given man), is indeed the guerdon whose recovery will again reinstate the race in its original inheritance.

In the sign Aries, the fourth Herculean labor is accomplished,—that of taking alive the Erymanthean boar and killing the Centaurs who oppose.

The boar, or wild hog, signifies the animal principle which man shares in common with the beast, so far as his material atoms come under the same law, but which it is the office of intellect, or reason, to subjugate and overcome; in doing which, the lower desires that are simply of sense are put away, or killed.

Our Lord, who came to restore order in the world, and to bring all things into their rightful relations, consigned those qualities which are properly the swine's to their source,—the unsubjugated elements, which in man ever tear and rend, and keep him from the upright stature in which he was created. Like dirt, which is simply matter out of place, so is sin the rule and reign of *disorder*.

With a wisdom for which it is difficult to account, if we accept the scholar's present conception of the early pagan world, we find them to have always symbolized the wallowing principle in man by swine; the grander and more noble by the lion; and the rapacious or ravenous qualities by the wolf. This animal fittingly typified the fostering of the Roman Empire; and the tradition which art has perpetuated,—of its founders being suckled by that beast of prey,—is not without significance in symbolism.

The taking *alive* the Erymanthean boar shows that the principle here typified is not to be slain, but held in subjection, and only those abnormal appetites which oppose are to be killed. That this has to do with the clamors of sense, the figures of meat and wine in the myth clearly indicate.

In the study of symbolism we are constantly reminded that "In the *beginning* was the Word." We marvel at finding how truly the original meaning has remained in words and phrases which are to-day only associated with modern ideas. For example: "the lion's share" is a familiar term: who now connects it with that inheritance given to Joseph, which

so greatly exceeded that of his brethren? But finding the tribe of Joseph to be symbolized by the Lion, we have good reason to believe that the phrase must have originated in the fact that Joseph has "the lion's share."
VEGA.

THE COMING RELIGION.*

A GREAT tidal wave of the Spirit is now sweeping through the land. Dogma and creeds are of the past. They are no longer believed in by the great majority, even of church-going people. Never since the time of Christ has there been so high regard and anxious search for truth in the depths of Spirit knowledge.

Soul and spirit are triumphant. In them are the kingdoms of the heart, the realms of human affection. We stand on the summit of ages. Our eminence has cost the fruit and toil of centuries. Who shall eventually lift the veil which shuts out the true light from the spiritual eyes of the masses? For in the Word it is written, "My spirit shall not always strive." What we need in these eventful days is a religion, a church without dogma or intolerance, a church of the Divine fragments, a temple for Divine humanity. The world needs help and the light of truth, irrespective of all creed or dogma. Struggling mortals need help to attain a higher spiritual life and greater peace to their souls. Should not the tearing down period give way to that of building up? We cannot exist on pulling other institutions down; we must build for ourselves.

The coming religion must of necessity be one of perfect charity, pure love and unflinching faith, with a divinely trusting hope and a belief that can be demonstrated beyond a doubt. Based upon such a safe foundation, with the assured aid of all the good of past and present time, shall not such a union of spiritual strength work wonders indeed? We need a religion in which every man is free to develop and grow his spiritual life and utter his best thoughts; a religion in which we behold the fires of the old hell quenched, and God's great love made so manifest that the meanest wretch in all the world, if penitent, may hope through his own good deeds to win another chance; a religion where the new birth, called death, reveals man as a living soul, still marching onward and upward, so that the possible greatness in human nature shall yet be rounded out into a divine reality, and show all men that when we pass from the border lines of life, the truth of the future means to man a continuation of growth, a perpetuation of all purer and nobler joys, and an eternity of pure love.

That which passes under the name of religion is not the religion of Christ. As we live, so is our Christ; and such our temple and form of worship. The God that is professedly worshipped is as far above the God actually worshipped as the Infinite is above the finite, or the eternal above the transitory. The pure and transparent word of Christ is dimmed by our earthiness and selfishness; but the light is constantly there.

The *perfect religion* of all ages shines upon the earth, illuminating the darkness, though the darkness comprehend it not; and the light is still there, though its rays may be perverted by the shadows of our present

*Extracts from "The Hidden Way Across the Threshold," and other sources; selected by Mrs. S. E. True.

condition, and the whole world will finally acknowledge the glory and splendor of its rays, even as the whole earth acknowledges the glory of the light of the sun.

This religion is all summed up in the one brief commandment that we love one another. In obeying this, we are all of us sure to keep ourselves "unspotted from the world"; and thus while in it are not of it, in the sense of being evil. The perfect release of a man from worldly chains will readily be acknowledged as the first and simplest condition. Whitfield asserts, "that this alone, without further need of form or ceremonial, will be the final religion of earth". God reveals himself according to human needs, and the revelation continues to go on as the human state becomes adapted to the influx of the Divine Spirit in increasing measure. We shall become as the angels, in the ratio of our release from the thralldom of earthiness. The process is an advancing one, ever a struggle and a new victory, with numberless discouragements and defeats. It is the Christly principle that is at last to be all in all. Christianity as Christ meant it, is unselfish love for the Creator, the corresponding chord of which *must* be unselfish love for all he has created, — love radiating like broad sunbeams everywhere, without grudge or stint; love for one's fellow-creatures; love for the birds and flowers, and all the wise and wonderful workings of Nature; love, the first and best nourishment of the spirit within us, which, fed thus, responds like a vibrating harp-string to the smallest hint from the Divine Master hand; love which looks beyond the veil of temporal things, and sees clearly with most bright and undazzled eyes; love which is endowed with perfect faith, because being part of God it cannot doubt God's existence. And to the immortal spirit possessed of this love, all things are possible, — all miracles, all gifts of healing and high influence.

As the Father loves every human being, however low in character or attainment, so man should love his fellow-man, however detestable and unworthy in character and condition. Mercy and grace have alone been potent to lift the fallen, and the spirit of the age will yet become an unselfish spirit. Love is, in fact, the only life-giving and life-saving principle in nature and in society. Let our tokens of love be as habitual as the shining of the sun.

The law of the Gospel is this—*develop*. No man has a right to die with his faculties in about the state they were when he came to manhood. Every man is bound to build within, in patience, in foresight, in self-denial, in liberalities. Every man is to increase the qualities that are in him; to increase the reach and scope of understanding, and go on in life to ingraft truth and ripen the soul.

The great mass of people never touch the real reasons and meanings of living. They will not let God speak with them. So all their lives lack tone; nothing brave, enterprising, nor aspiring is in them. The whole trouble comes from a wilful or blind under-estimate of man and misconception of God.

True religion is spiritual sympathy, with spiritual obedience to God. Its voice cries to man, "Come, understand your soul! Come, hear the voice of God!

Let us all begin as neophytes, and see how far we can practice a life of self-denial and unselfishness, free from scandals, strifes, envy and jealousy, but full of brotherly love.—*Wyld*.

THE COMING MESSIAH.

We print the following letter, as it is one among many, showing the desire on the part of the people to have a better understanding of the matter, and as there appears to be a general awakening on the part of all classes of people on this subject, we deem a few words of warning and explanation of importance to our readers.

Many people think that the "Messiah craze" among the American Indians is a sign of the return of Jesus of Nazareth to his people. Well, it no doubt is one of the many signs of the great and marvelous changes prophesied by all the ancient prophets down to the revelation given to John, the beloved disciple, while banished upon the lonely Isle of Patmos because of his faithfulness to the doctrine of his beloved Master.

Following is the letter referred to:—

KALAMAZOO, MICH., Nov, 10, 1890.

MR. HIRAM E. BUTLER.

Dear Sir:—In the "Flaming Sword," May 10, 1890, it is said you claim to be the Messiah of this age. Do you make any such claim? Reply just as briefly as you choose, only reply. And will you kindly say what you think of the same claim of Cyrus (Dr. Teed)? And do you indorse any of the Koreshan Doctrine? Curiosity is not my motive in asking; I am seeking the truth. The signs point to a Messiah; I would find him. I am a constant reader of the ESOTERIC; also the "Path" and the "Flaming Sword." I have been greatly benefited by your writings. The unselfish love for humanity which you manifest has comforted many weary souls.

Respectfully,

A. R.

As to what is said of me in the "Flaming Sword" of May 10, 1890,—that I claim to be THE Messiah of this age,—is not true, and the author knew, when he made the assertion, that it was not true; for about two years ago, in an article in the ESOTERIC, we said: "We are not among those who believe in a personal God," or "We are his vicegerent," or words to that effect, and this same author seemed to be unable to see anything in it except for him; so he published a criticism on it, and upon this I base my conclusion that he knew his statement was not true.

"Do you indorse any of the Koreshan Doctrine?"

No!

The word "indorse" implies taking it from him and accepting it as it is. There is no one but what holds some truth, no matter how gross their errors; and among the most extreme of all these erroneous doctrines we know of none like his.

For one to claim to be Jesus Christ and God combined, with all the Messiahs of former ages, is absurd enough; but adding to that the so-called Koreshan astronomy, which teaches that the earth is a hollow sphere, and that the sun, moon, planets, and all the stars are only electric points within it, and that the earth is all there is in the universe; all this, in the light of this twentieth century science, is to me simply insanity.

But we have never deemed the matter worthy of notice, and only do so now, having observed to what marvelous extent the people are disposed to look for a Messiah in the person of some one individual. We believe we speak within bounds when we say that there is probably in the United States more than five thousand persons who believe either that they are the real individual Jesus, God, or Holy Ghost. or

in some way to be the Saviour and future King of the world; and many of them are honest in their belief. This thought appears to be in the very atmosphere of our planet, and the following arguments deduced from the Bible will serve as explanatory of this state of affairs. (See Vol. II., p. 163.)

Before Jesus came to Jerusalem the Jews and Levites, with the half tribe of Manasseh, were searching the prophecies in full expectancy that he (the Messiah) was at hand; and their honest conclusion was, that he was to come with great power and glory, as a "temporal ruling prince," and that as such he would free them from the iron heel of the Romans, and re-establish the throne of his father, David. But they were disappointed. He did not come in the manner expected then, and he will not now. "God's ways are not as our ways," and Jesus intended that it should be a secret, only to be known to those who love the truth enough to seek it unselfishly, and as a little child in the purity of devotion places his all in the hands of his father to be guided and instructed.

With the materialistic and intellectual students of the Bible there is a unity that Acts i, ii, is the strongest and even conclusive evidence to them that that same person, called Jesus, would again return and set up his kingdom on earth. It reads thus: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." The whole force of this verse is based on the preceding verses, — the description of how they "have seen him go," — except the words, "This same Jesus," which we will first consider.

The word or name, *Jesus*, means Saviour. "For," said the angels that directed that he should be so named, "he shall save his people from their sins." Paul said (Rom. v, 12), "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Now how and by what did he save his people from their sins? Jesus said (John vi, 51), "I am the living bread that 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, which I will give for the life of the world." This, then, implies that he saves from sin and the consequent death by giving us his flesh and blood. (See John vi, 31-58.)

The Jews queried, just as many do in our day, "How can this man give us his flesh to eat (verse 52)?" In his reply to this question, he said (verse 63), "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." How can we reconcile these words? "Unless you eat my *flesh* and drink my *blood*," etc.; and then he says, "the *flesh* profiteth nothing." The only way is to have an understanding of the natural laws governing the mind. We know that when we are thinking intently, writing, or speaking, we have to feed the body in proportion to keep up the supply, for it exhausts the life, the flesh, and the blood. Why is this? Is it not because in the process of thinking we transmute the flesh and blood into a subtle element that by that process is formed into thought and sent out from the body? We think there is abundant evidence of this. Jesus called this sublimated substance spirit and life.

The soul, which is the real man, is not exhausted by thought processes, but the body is; therefore he could transmute his body into thought potency, and as that thought element was qualified by the governing power of his soul while building the body, therefore it would produce like feelings, powers, and conditions in those that partook of it. The higher always controls the lower; therefore the reception of his life elements would control and cause the body to rebuild with like material. Thus all who partake of it are literally parts of his body. Now, if the disciples should eat *all* that body, then he would have no other body but theirs. But did they, or are those who do eat of his body and blood to take it all? If we can find evidence in the affirmative, then we must conclude that his body is the Church,—*i.e.*, the called-out assembly from the materialistic and spirit world. In order to find these evidences we must bring together several quotations. First, was Jesus the antitype of the Passover Lamb? John i, 29. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sins of the world." And again (Cor. v, 7), "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." The two above quotations, we think, settle the question of Jesus being the antitype of the passover Lamb.

Now, let us see what the law says about it. Exodus xii, 1-10: "And the LORD spake unto Moses and Aaron in the land of Egypt saying, This month shall be unto you the beginning of months; it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house; and if the household be too little for a lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. . . . Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire."

It will be observed that the most careful directions were to the effect that every part, the whole lamb, should be eaten by them. Where, then, was the lamb? In the person of those who had eaten it. Then if Jesus was the real passover lamb, we do not wonder at that great life sermon—John vi. From this, then, we understand that he intended to convey the idea that his whole body was to be taken up by his disciples; for surely God was not so particular about Israel eating all the lamb from an eccentric standpoint. No; it was to teach an important truth when the real should come, and the emphasis was on the important part of it, the *eating all the body of the lamb*.

This brings us back to the second part of the text. The next question is, What did the men of Galilee see as they stood gazing up into heaven, the body or the soul? The body, in so far as they saw him at all. "Then," says the Adventist, "we are correct in looking for that same body again." But how could he give us his body to be eaten all up and keep it too? Again; if he was to keep the body, where did it go to? To some other planet? or was it suspended in the heavens somewhere?

We think not; for it was to be incorporated into his body, his people. We remember that the command was that any part of the lamb not eaten was to be burned with fire, transmuted to its original elements. Now, under these circumstantial evidences, we think we have enough to say that it was taken up and transmuted to thought or spirit elements and sent upon the disciples at the day of Pentecost, thus endowing them with spiritual power, or word power (the Logos), or Gos-spel (*i.e.*, God's spell—the effectual utterance), which was the life-giving power of the Christian religion.

“But, says the Adventist, “the angel said this same Jesus whom ye see, etc., shall so come in like manner as you have seen him go, but how did they see him go?” Let us read the description. (See verses 9, 10.) “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood before them in white apparel.” Then follows the verse above quoted. Now note the fact as stated: He was received into a cloud out of their sight, and while they gazed at—what? Jesus? No; the cloud, for it had hid him from their sight. This teaches that he will again come in a cloud out of physical sight.

Now the apostles called the believers “a cloud of witnesses.” A cloud, in the language of God, is mist, mystery; and if there is not a mystery relating to him and his coming, why did Jesus say (John xvii, 3): “And this is life eternal, that they might know thee the only true God, and Jesu s Christ, whom thou hast sent.” Then to know Jesus is to have reached the condition of sinlessness from his own statement above quoted; therefore there must be some mystery to be revealed to the sinless ones and not to be known by the “wise and prudent” of this world. This mystery was revealed to John in the Revelations. In chapter i, 7, it is said, “Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.”

Now this statement that “EVERY eye shall see him” does not include alone those now living, or living at the time of the fulfilment, for he adds, “They also that pierced him,” which, literally understood, they that pierced him have been dead 1,800 years. From verse 10 to 19 describes the appearance of him who came in clouds; verse 20 tells us that the things seen by John were symbolic of something else, in these words, “The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels or messengers of the seven churches, and the seven candlesticks which thou sawest are the seven churches.” Then chapters ii, iii are composed of the messages sent to them.

It must be understood that the Christ and the Jesus are not identical. Christ means “anointed,” or “anointing.” Every king and priest under the Mosaic law was an anointed one,—therefore a Christ; but Jesus means “Saviour,”—one who saves. The idea involved in the anointing was used as a symbol of the Spirit endowment. Jesus said, “The Father that dwelleth in me he doeth the work.” The Spirit of God was the Christ, and the one receiving and possessing it was Jesus; and in his relation to it he was made Jesus the Christ. Now, if the Jesus was to be

eaten by the believers (*i. e.*, if the elements of his body and blood were to be incorporated into the life of the believer), then it was no longer an external fact, but an interior potency; thus justifying his words, "Lo, I am with you always, even unto the end."

Paul in his letter to the Ephesians (Eph. i), discussing the Israelitic position of Jesus, says in verses 21, 23, "And hath put all things under his feet and given him to be the head over all things to the church, which is his body, the fulness of him that filleth all things." Again, Paul says (Heb. x, 5), "A body hast thou prepared me." Now, here are two plain statements that the church (the truly called out from the sensual world) is his body that is to come. How and why do we say, "Is to come?" First, the Book of the Revelation is called by the author John, "the Revelation OF Jesus Christ;" not *about* Jesus Christ, but *of* him. The angel said (iv, 1), "Come up hither and I will show thee things which must be hereafter." This was at least ninety-six years after Christ's death. This revelation is a marvel of perfection, a book of sevens. In the first chapter there was manifested a symbolic personage; in the seventh chapter is revealed the 144,000 of the children of Israel. Jesus said while here, "I come not but to the lost sheep of the house of Israel," that is, I come to none other. Here he has found them, and begins his work of completing his *body*,—sealing them.

In chapter xiv he has them purified, and clothed in white raiment with him upon the Mount of Attainment; in chapter xxi the "new heaven and new earth" are brought to light, where all "tears, sorrow and crying" are put away, and he has accomplished the work he came to do, *viz.*, save his people from their sins; for sin is the cause of death, and verse 4 says, "And there shall be no more death." This chapter, including the next and last, is made up of the description of the marriage celebration between heaven and earth, and the holy and happy conditions that are to be established upon it through the union of Christ's body,—all its members to each other as one man, and its form *the king* over all the earth. Revelation xx shows that there is a lapse of time called "a thousand years," which is to elapse in the preparatory work for the conditions named in chapter xxi.

Now, in view of the above evidences, it is not to be wondered at that Jesus warned the people in that peculiar wholesale way which he did in Matt. xxiv, 4, 5: "And Jesus answered and said unto them, take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many." Now these words are so broad that it actually and inevitably implies that ANYONE who comes and says, I am Christ, is a deceiver. And in verses 23–28 he says, "Then if ANY man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together." Jesus could not use any more comprehensive and all-sweeping language to say that EVERYONE who claims to be the Messiah,

or Christ, is a deceiver without exception. But two things are brought to light by these words: First, the coming of the *Son of MAN*; then this coming is of the Son of man as a race; secondly, "Wheresoever the carcass is, there will the eagles be gathered together."

What his meaning is here is intentionally made mystic, — clouded: "Behold, he comes in clouds." But from the above quotations from the revelation of Jesus Christ, it becomes plain that he comes first in the inner consciousness of "the first ripe fruit of the earth," the 144,000, for in them will be the representation of the eagle, *viz.*, the king of spirits, and also their eating the carcass, the flesh and blood of Jesus. We have in all our practical instructions tried to impress two things, for they are the pre-requisites for this mysterious second coming of the Christ, the prepared body: First, a covenant dedication of all we have, are, or wish to be to God, and a promise to absolutely follow the guidance of the spirit of God. When this is done, then each person will be guided and led into conditions symbolized in Rev. vii, by the words, "'sealed' as members of his body." This (his body) will be gathered by the Spirit, because they will obey its leadings; and when it is fitted for his occupancy, he will come to his temple, "and the house will be filled with the glory of God." And then shall that glory shine out to the nations as the "sun arising in the east and shineth to the west"; then they will come forth from their chamber as a bride adorned for her husband.

Then the Messiah will be revealed, not as some one man, but a body of men and women controlled by the same spirit, actuated by the same mind; and that the mind and spirit of the "God and Father of our Lord Jesus Christ," to whom belongeth honor, glory and dominion forever and ever. Amen.

Upon this great mystery all the teachings of Jesus rest for a correct understanding; in fact, when this is fully comprehended, all the mysteries in the Bible will be "finished"—that is, at an end as such.

With the above thought, such words as John xv, 1, have a depth of meaning not before seen. He says, "I am the true vine, and my Father is the husbandman." Now the branches are a part of the vine, and the same life-giving sap that is drawn up by the vine is received by the branches. So is the body of Christ; the same life that nourished him nourishes all, and as the life blood circulated through all parts of the body, causing all to feel the pulsation of the same heart, and to respond to the same thought, and obey the same will, so will this body when brought into the unity of the sons of God.

John i, 1, says, "In the beginning was the Word" (Logos, the effectual utterance). In the beginning God created the earth. The thought expressed by it was, "Let us make man in our image and after our likeness, and let them have dominion." This word, John says, was made flesh, and points to Jesus as the expression of it. Thus our attention is turned back to the sons of Adam, who were called the "sons of God." As men became more and more immersed in the things of flesh, they rejected the office of the word that was focalized in them; but through the ceremonial law the word was kept alive and grew, for the people were God's vineyard, as Isaiah said (v. 7), "For the vineyard of the Lord of hosts is the house of Israel." In this vineyard this vine grew until it had brought forth one ripe grape, which was Jesus of Nazareth, who at the

day of Pentecost was again planted in his disciples. It has been growing through the last eighteen hundred and ninety years; now we believe the time has come not only for *one* ripe seed but many. But the angel announced to John, in his revelation, that "the first ripe fruit" was the 144,000, and saying "first ripe" implies that the vine will continue to bear; and so John was shown: "After this I saw an innumerable company that no man could number," etc. Now this gives us the reason why so many are claiming to be the Christ, the Spirit. They incompletely recognize the fact in themselves; and in their ignorance and selfish egotism they at once exalt themselves above the rest of the body, thereby debasing themselves, and the spirit of the true Christ is withdrawn from them; as Jesus said: "Many are called but few are chosen." Again, Jesus said, "He that hath, to him shall more be given; and from him that hath not, shall be taken even that which he hath." That is, he that has enough of this divine life and light to control and guide him aright, to such more will be given; but he that has not enough, so that the "fires"—the evil—control, so that they begin to say, "I am the Great One," or in any other way, allow the evil to control their life, that which they have is drawn away from them and given to those who have enough to control their desires and act aright; therefore it behooves us all to "walk humbly with God," and to earnestly desire wisdom from God to guide us always aright, and to show us how we can *SERVE* in our high calling as a saviour of the world, jointly with all who belong to that holy body that will be glorified with the divine occupancy. "And the temple was filled with smoke from the glory of God, and from his power" (Rev. xv. 8). When we have done our utmost to cleanse this body (the temple of God) and to aid others in like preparations, oh, may the Spirit of the Highest awaken our people to equal diligence with the adversaries, who are as busy as bees seeking to scandalize this truth and its messengers; thus turning away those who would see the light and be benefited thereby. What are you doing to reach those who are actually dying, spiritually and physically, for want of it? While you pray the Lord of the harvest to send laborers into his vineyard, are you laboring diligently yourself?

May God awaken his people to as much diligence as is exerted by the adversaries of these vital truths.

Remember you have not to work wholly from yourself; begin to teach, and you will realize the truth of Job xxxii, 8: "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding." You are called to be the saviour of the world, and so are all who love the truth. Then commence your work at once; use all means at your command to obtain knowledge, and trust to the spirit of truth, which shall lead you into all truth. And may the peace of God that passeth understanding keep and guide you always. Peace be unto you! I am thy fellow-servant,

H. E. BUTLER.

TO DIE—in the real meaning of the term—is to become unconscious in relation to certain things. If we become unconscious of a lower state, and thereby become conscious of a higher existence, such a change cannot properly be called death.

Magic, White and Black.

SOUL DEVELOPMENT.*

The great subject which ever presents itself before us, and before all who claim allegiance to the Esoteric Body, is "Soul Development." When we remember that we are taught that if a man shall gain the whole world and lose his own soul, and that all earthly things are as but dross, when compared with the soul of man, I think we will realize, in a measure at least, that the subject "How to develop our souls," is worthy of our careful and prayerful attention. The soul of man being, as I have intimated, all that is noblest and best in God's eyes, should surely receive all the development that is within our power to bestow upon it.

It seems to me that one of our first duties is to place ourselves in a position, where we will value the soul, and where we will consider its interests in every case, before deigning to notice any other: when once a man arrives at this state, he is ready to answer the question "What is man that thou art mindful of him?" It is the soul that God desires and yearns to take unto himself. The first step is not, in my mind, one that should be considered exceedingly difficult, but when after reaching this state, we undertake to love the souls of our neighbors, in every sense of the word, as we do our own, then we have commenced a work which will demand our heartiest efforts and all our surplus energies. It is not safe, neither is it right, for us to complicate and retard the development of the souls and spirits of our fellow men, merely to gratify our own experimental desires. It seems logical to me that the better a man understands his own condition and soul capacities, the better able he will be to further and advance the soul interests of the world in general, and adapt himself to the various positions and circumstances into which he will sooner or later find himself thrown. It is a fact that we are all children of one father, yet we do not severally preserve and maintain a distinct and characteristic individuality, which has no connection to the common whole; yet there are to be found certain traits and qualities in the souls of men, which are not only similar, but even identical. In fact, the spirits of men are subject to well defined laws, and it is very necessary that with all our getting, we first get understanding; for "if ye know my commandments, happy are ye if ye do them." It seems to me that as the soul advances in the knowledge of that which is necessary for its development, it will recognize obedience and allegiance as among the first requisites to its eternal welfare.

In life to-day, the method most extensively pursued in achieving great results is, first, to understand the theory of a thing, and as soon as we have a thorough understanding of the laws, then we begin to put them into practice,—practice and persevere—is a good motto. If we look into the lives of many of the great rulers of the world, and study them closely, shall we not find that they learned to control and govern men, by first learning to control and govern themselves? With this end in view, let us strive to purge every branch upon our tree of life, that it may bring forth fruit in due season, for we have the assurance that "we shall reap if we faint not."

EPHRAIM SPAULDING.

* Read before the Lawrence (Mass.) Esoteric Branch.

EDITORIAL.

DR. J. C. STREET'S School of Esoteric Theosophy has been well attended, and has proved an interesting and useful adjunct to the general work. Our able friend and co-worker has sought in this series of instructive lectures to inculcate principles of theosophic truth from the real Christian standpoint, and his many pupils bear testimony to the value of his system of occult instruction. He is now contemplating a trip westward, and we sincerely wish him a prosperous and fruitful journey, at the same time regretting his absence from the field of labor here.

Following is a synopsis of the principles as taught in the school:—

To teach that the beginning of wisdom is within each individual, and how it may be found. To show how to develop the intuitive, perceptive, and reasoning faculties of both the mind and physical senses, so as to attain to all knowledge within and without. To develop the psychic faculties. To open the way to spiritual power. To bring the hidden thing of soul to light, and to give rest and peace to the weary, and refreshing hope to the despondent. Each session will have some practical training drill and exercise, adapted to adjust each individual to a proper attunement of spirit with the physical body.

The object of the school is to promote mental illumination, or cultivation of soul force, spiritual truth, psychometry and metaphysics. To multiply knowledge and intensify soul life, to the end of making the individual superior to earthly conditions and mortal environments, thus hastening the triumph of mind over matter, through experimental knowledge and personal conjunction with spirit and the word.

All spiritual work should proceed from an interior illumination, the bestowing of the blessings of which on others should be the sole motive of the work. This is the spiritual basis, and represents Divine inspiration in the soul of the worker. The means used should be firmly based on the rock of truth, which is the intellect's interpretation of the soul's Divine inspiration. Hence our creed: The discovery of truth, the diffusion of truth, and the application of truth to the welfare of humanity.

MRS. FARRINGTON, of San Francisco, Cal., (author of "Facing the Sphinx," etc.) sends us the following notice of that remarkably interesting occult novel "On the Heights of Himalay." To those who have not read this book, we would say, that we can send it post-paid, upon receipt of price, 50 cents.

"On the Heights of Himalay," by A. Van der Naillen, is a work due to the pen of one of our most esteemed citizens. As the principal of our best school of engineering he has earned the good will and respect of those who have been brought in contact with him. His mind has naturally a scientific bent so that he must have found it a pleasant task to weave the recital of so many interesting phenomena in his narrative. His arguments and dissertations on the important theory of individual auras will prove instructive. Though we do not think the Himalay mountains more favored than other parts of the world in the matter of scientific progress or spiritual growth, still ours is only a personal opinion, which does not hinder us from giving due credit to the author for having launched upon the public a novel containing such high lessons of ethics.

AN esteemed correspondent, whom the editor is pleased to count as a personal friend, suggests that our plan of "Experience Letters" should be more fully worked out. He would have all those who see the usefulness of the idea send their names to this office, with the promise to prepare and forward each month a brief account of their "steps along the way."

If this idea will be grasped aright, our people will soon note a more marked advance in their development. Now we hope that all will place their names on file, and keep a brief daily journal of their most commonplace experiences. Remember we faithfully conceal writers' names when desired, and would say that there is no necessity for signing your "Experience Letters."

THE ESOTERIC COLONY AND COLLEGE.

For many years we have been working toward the ultimatum of this idea, and although our progress has been slow, yet thanks to our God, we have never taken one step backward, although every one has been gained under the most stern opposition, and the more important the step taken the greater the struggle on the part of the adversaries of all good.

Two years ago we left this place for the "Golden West" under the fiercest storm of scandal, manufactured by those who oppose this work. We went for the purpose of locating the site of the Colony and College. Notwithstanding all opposition we have succeeded, and now we have two hundred acres of land in California, which is in every way the most desirable possible to obtain, not alone on account of the real value of the soil, nor of the superb grandeur of scenery, climate, etc., but because it contains a source of wealth sufficient to build up and supply all that will be needed for the work, as soon as the small preliminary expenses are met. But we need from \$2,000 to \$15,000 to start with. We can make the start with \$2,000, but to start in the proper way much more would be necessary. We estimate that the running expenses of the company will be so far reduced that there will be enough saved each year to cover the cost of issuing the ESOTERIC. This will follow from the fact that we shall have no expense for rent or fuel. Therefore it will be seen at once that our early removal to the permanent location is highly to be desired.

We wish none to come except those who live the re-generate life, and have dedicated themselves without reserve to God, to follow the guidance in all things. There are many reasons for this which we will give in another article; probably next number. This work is of the most practical nature possible to imagine. therefore, we have no place for mere dreamers, those who expect to sit down and have everything done for them by God or man. We want conditions to enable us to make attainments, not merely to enrich ourselves with knowledge and power that others do not possess, but in order that we may be qualified and duly prepared to teach the lessons we ourselves have learned, consisting of a knowledge and application of laws and methods that will increase all the capacities for usefulness in man and woman, and will remove the many evils with which our race is now cursed, and through increased powers be enabled to grasp the varied branches of education more comprehensively and practically.

To give ourselves unreservedly to God means to become a servant of humanity. You can do nothing for God except as you serve the NEEDS of his people, and if you have entered into covenant with God to be obedient, and the spirit guides you to unite with us, then you have none to praise or blame but God, and as there can be no inharmony in Him, there will not be with those who follow wholly the guidance of His spirit. We can expect at first much hard work, for the first that come, do so to make a way for others, and to bring into physical existence conditions suited for a College of education of a nature transcending anything now in the world.

On account of the many changes we shall lay aside the list of names of those who answered the call two years ago, and shall make a new one from persons who now write us. We ask all who make application to state what they are willing or can do for the movement in means, or work, and we will correspond with those who have written us **FOR WE ARE NOW READY TO DO, not to talk.** Persons who have heretofore been employed in this office have taken the liberty to say many things not sanctioned by us, but there will be no more of it. We want to hear only from those who are ready to do something, for the time has come to *act*; those who can and wish to be co-workers, write us at this office. We shall be here but a short time before we return west to commence work on the Colony grounds. We hope all who write us will first read carefully the article on page 291, January (1891) ESOTERIC.

Peace be unto you.

H. E. BUTLER.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. IV.]

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FEB. 10 TO MARCH 21.

[No. 9.

PRE-REQUISITES FOR ENTERING THE ESOTERIC COLONY.

IT is the tendency of the human mind to place the eye on the ultimate, and actually refuse to see the successive steps leading to it. The truly practical mind, in all matters spiritual, is very rarely found.

It is hard to realize the true meaning of Jacob's vision of the "ladder set up on the earth whose top reached to heaven." It must be borne in mind that the ladder was set up on the *earth*; it was not let down from heaven, but the work of setting it up was done right here. All experience in the past has shown that conditions must be made on earth, and then heavenly communication will begin.

Now we wish to set up the ladder so that we can climb up where God is and "see his face," and also, that the heavenly ones can come down and help us in our work. Now, such an exalted highway as this must have a foundation well-laid on the "bed-rock," and who will come first and help do the digging, mason work, etc., etc?

The Esoteric Colony means work right from the beginning. There will be much hard work at first of a physical nature, and probably under very unfavorable circumstances. You will meet more adversaries without, and perhaps, within, than you have now, and they will be of a kind so different from what you expect, and so difficult to comprehend, and in place of rest and peace, you will find labor, perplexity, and uncertainty.

This is rather a gloomy picture regarding the place where we expect to establish a home of harmony and divine love; where heaven unites with earth and takes up its abode with man. But we see the truth of the words of Jesus, Matthew xi, 12. "The kingdom of heaven suffereth violence and the violent taketh it by force." Yes, only by the force of a decided purpose, well understood and inspired by the power of God's will, (His name, Yahveh, *i. e.*, I WILL BE WHAT I WILL TO BE), can this work expect to succeed.

We are in an enemy's land where all things are against us except the high and holy ones. We are in a world controlled by Generation "Labor in sorrow," and death. When we stop in the rushing tide of this mighty river and commence to build an island all invulnerable to the wave and tide of time and sense, we may expect difficulties. To do this will take all the power at our command.

Therefore, the first to be done is physical work to make conditions, such as building, getting in order work-shops, laboratory, etc., etc. Then

each has a personal work to do to possess the added power to know and understand the laws and methods that are to be taught in the College.

Each must attain a condition not only of harmony of mind and body, but of sufficient purity of character so that they can receive and follow instruction and guidance from heaven, and be able to distinguish between all the deceptive influences of Darkness and those of Light. In order to do this every person must not only live the regenerate life, but must enter into a covenant with God; dedicating themselves without reserve to God, to follow the guidance and serve His people unselfishly.

We have known many who have lived the regenerate life, and while they gained thereby the added powers, yet they did not get the guidance from the high and holy ones. In order to get that we must willingly lay upon the altar of God's will and wisdom all we have hoped for or desired in life, and be willing to lose all we have loved or desired if need be, for the sake of being accepted and initiated into the "Order of Melchisedec," and become a co-worker with the angels of God for the uplifting of humanity.

This covenant means the relinquishment of all our rights as a resident of this world; protection from its laws or personal rights of earthly possessions, and a transference of all to the government of God and heaven; to become a resident of that world, our business henceforth to be the establishment of the heavenly government on earth, among men. This it is to "die and go to heaven," but still reside in the body for service to the earth and its inhabitants.

Please read carefully article on Page 67, August Number, Vol. II., *Esoteric*. We wish all who contemplate coming to the colony to be thoroughly acquainted with ALL the "Practical Instructions for Reaching the Highest Goal of Human Attainment" in Vols. I. and II. of this magazine; otherwise you will be ignorant of the real objects and methods of this movement.

After you have made this covenant and are consciously accepted, you will know that you have a guidance that is INFALLIBLE; then you can trust it WHOLLY, and will know whether you have the guidance to join this, or any other movement.* Then if that infallible Spirit sends you to unite with us, we hope you will be sufficiently educated in Divine law to know that "The powers that be are ordained of God," and if so you will see this fact, that whoever is at the head of any work to which you may be sent, is so by divine sanction, or you would not be directed to give yourself to it.

'Tis true that God rules the Iconclast, the tearer-down as much as the builder, but he that tears down is NEVER a builder but belongs to those who destroy, and will be destroyed. The sons of God go about doing good, and where they cannot do that, they are immediately sent to other fields of labor. Remember that in all the history of God's dealings with men, his children SIMPLY HOLD THE LIGHT, but do not fight, destroy, or tear down. The work of tearing down belongs exclusively to the evil ones, for Jesus said, "He that taketh the sword shall perish by the sword."

This work is not man's, but God's work for man, therefore all who are in it must be under the same guidance, and if this is from God all will work in harmony, but as soon as any one lays aside Divine

*It is not enough that some "Familiar Spirit" guides you. That will not do in this work.

leadings and wisdom, then discord and conflict will be the result, for as God said, Isaiah, lv., 8., "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD (or Yahveh). For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts;" therefore the ways of one WHOLLY under Divine direction judged by human reason, would often be condemned by it.

But if all who come, do so by Divine guidance, they also having a correct idea of what is to be done, and if they work with a willingness to do anything that may be necessary for the accomplishment of the object set before them, then if anything appears wrong which is not in their province to set right, they will leave it for Divinity to rectify in His own way and time.

Answer the following questions between yourself and your own highest ideal of God:—

First, am I willing to give my life with all I am, have or hope for, into the guidance and control of the Spirit?

Second, can I submit gracefully to the inevitable, and though it crosses me, can I continue to do the best I know how, without complaint? In fine, do I believe that God's ways are superior to mine, and that he can and will control all things for the best if I am faithful to my duty? If I serve faithfully in the sphere in which I am placed, is not that the very best I can do? Am I responsible for the acts of those not under my control? If these questions, except the last, are answered in the affirmative, and you then come and join us; you will never praise or blame any man for the consequences of your acts.

We do not wish to unduly influence any one to come. If you come, you do so wholly from your own volition, and we desire it to be through the wisdom and promptings of the spirit of God; then we know all will work harmoniously. We have followed that guidance and have now the land and intend to provide homes for those who come, and, according to the means in our hands so shall we provide, and so shall we accept those for whom a way is opened, and they are welcome to stay as long as all concerned are satisfied, and we will do all in our power to aid them to reach the highest possible attainment of capacity to teach the important truths to the world, and shall endeavor to make everything as comfortable and harmonious with their own peculiar nature as is possible for us to do.

Many appear incapable of seeing anything in this work, except an effort to get away from the people, or to hide away from trials and find a haven of rest. This is *not* one of the real objects. We recognize the necessity of our people being among those who are not yet awakened to the possibilities of a higher life, but we need thoroughly qualified teachers who have had the *experience*, and to do so they must be where they can make it their paramount duty for a time, to reach certain attainments, which alone will fit them for teaching.

Again, there is a great variety in the methods of mental action in the varied persons. It is not possible for all to be teachers, neither is it possible for all of equal capacity to know and comprehend, to teach or write. There is a sphere of the most important use wherein the persons do not express their thoughts. So in this work every member will find his sphere of use. There are thousands of persons now living who are

organized for a sphere of use that does not now exist in the world, and cannot, under the present order of civilization. The old will soon be broken up preparatory for the new, and then we shall need many who are qualified to teach a higher order of life. This is one of the objects of our movement.

Some will ask, "Do you think all should come and join this work?" No!!! There are many who can do more by remaining where they are. All who enter into covenant with God will receive the knowledge for themselves as to their sphere of use, and each must know for himself; it is not for me or any other servant to tell a fellow-servant what he shall or shall not do, only in so far as it applies to the management of the affairs over which we may be placed.

It is now our primary purpose to get the Esoteric Pub. Co. located on the colony lands, and then we wish to build a hotel where the friends of the movement can come and stay as long as duty admits, or as they desire, and those contemplating joining us can first come and get thoroughly acquainted with us before deciding whether or not they wish to come to stay.

There are many good, faithful souls who could come and stay one, two and three months in a year, and get rest, spiritual strength and knowledge to aid in the duties among the people for the rest of the year.

Just as soon as competent teachers are available, then the College department will be inaugurated preparatory to taking pupils under similar regulations to other first-class colleges. But prior to that we will give our attention to preparation of ground for cultivation; houses to live in, work-shops, tools, instruments, laboratory and facilities for experimentation upon the new laws, and the development of the increasing faculties of the people.

If we have funds sufficient to start with, much can be accomplished the first year; but if we are left to get the means as best we can, it will be slow work for the first two or perhaps, three years. We are, however, working under the leadership of Him who owns the world and all things in it, and blessed (happy) is he who joyfully gives in obedience to the inner guidance.

Yes, "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." Rev. xxii., 14. In order to get a clear understanding of this article the above should be read in connection with the one in January Esoteric ('91), page 291, entitled, "The Esoteric College and Colony."

"I am your fellow-servant,"

Peace and Greeting.

H. E. BUTLER.

NOTHING IS LOST.

THIS truth I teach,— all life is ever changing;
 And change is life, in active, varied form:
 The change termed "death" is but the slow pulsating
 Of nature's force,— as quiet succeeds storm.

O, Life is always, in all forms, eternal!
 No mortal gives it, and to take can none.
 The leafage of successive seasons vernal,
 Speak us this text; like us they go and come.

One Law abides for all God's worlds forever ;
 We go and come, like leafy years of June.
 The universe needs every soul's endeavor,
 To strengthen and to sound the one great tune.

The harmony of countless spheres, swift swinging
 In space whose vastness our weak sense confounds,
 And all as one a mighty anthem singing,—
 The least one needful for perfected sound.

Nothing is lost! Nature is ever eager
 To drop her healing balsam, pure and clear ;
 The soul that spurns Earth's false content so meagre,
 Attains a majesty undreamed of here.

Earth's vain desires waste, in the love begetting
 Our neighbor's welfare as above our own.
 But not as *duty* springs this self-forgetting ;
 Diviner Love proclaims, with joy, His own !

Nothing is lost! the least word, fitly spoken,
 Sounds on along the unseen aisles of Good,
 Bearing to many unknown hearts its token,
 Enriching — even if dimly understood.

The glory of the truth, always abiding.—
 When Earth's heavy crosses press thee down,—
 Routs the heart's meaner, baser factions hiding,
 And Love divine then wears its radiant crown.

LYDIA WOOD BALDWIN.

IN THE MISTS.

BY BELLA FRENCH SWISHER.

PART SECOND. ROSA'S JOURNAL.

CHAPTER V.

"*Another Dream.*"

MAMMA was still angry with me, and I was glad to retire early. To this day, I never like to remain in company with people who are out of humor; I was still more sensitive when a child. Besides, I found great pleasure in seeing the visions, even though, as was often the case, they were only of bunches and wreaths of beautiful flowers, or variegated landscape.

I went to bed without a good-night kiss, mamma having declared that she would not caress such an indolent, contrary child.

Creeping under the covers, I drew them over my face, for I was sobbing softly and I did not wish mamma to know it. I felt an undefined sense of having been misjudged, and was consequently anything but happy.

The arrival of a caller took mamma to the parlor, and I was left alone in the ghostly twilight of the bed-room, the objects there being rendered barely visible by the light in an adjoining apartment. But I was not

sorry to be alone. From my babyhood I loved solitude. Then, as I have said already, mamma being angry with me, her companionship was objectionable for the time being.

The hum of voices reached my ears, but I took no interest in the conversation. I was thinking that I would like to send "Queen Victoria's" maid to undress the babies; and not oblige the poor woman to hold them until my play-hour the next day. But even while I was pitying her because of the great trial which she was enduring, the light faded away and intense darkness surrounded me. One moment thus; then the circle of light appeared. It seemed to be whirling with great rapidity and growing in size while it whirled. After a time, the motion ceased suddenly, and the next instant, the spot, which seemed to me to be much like the sun when seen through a haze, was cut across and the four corners rolled back, disclosing the view of a storm at sea, and a dismantled vessel riding upon the merciless waves. I saw a small boat lowered by a number of rough-looking men, several of whom jumped immediately into it. Then a woman was assisted to a seat by a man who had something, wrapped in a red cloth, under one of his arms. I did not pay attention any longer to the wrecked vessel for my gaze was riveted upon the red bundle, which I soon found was a baby. But while I looked I saw that the gentleman held two babies, and these he was reaching toward the lady. At that moment, I saw one of the rough men cut the rope that held the little boat, and it was dashed away by the billows and was soon lost to view. Then the scene was changed. The little boat was out on a great sea with a clear sky above and placid waters beneath it, riding on the swells without any appearance of being in danger. But the rough men seemed to be angry; and the lady was holding the red-cloaked baby very tightly in her arms, as if she expected that it would be taken from her. From the boat, my gaze wandered to a long, low reef of sand not very distant, toward which the lady seemed to be pointing. I saw the rough men make a grab at the baby, but before they could snatch it from the lady's arms, the gentleman who had taken it on board interposed, and a scuffle ensued which ended in the partial capsizing of the boat. The lady and baby were thrown into the water, the baby drifting away from her. Then a great wave dashed over the little creature and the red cloak was no more to be seen.

At this point in the vision, or the dream, whichever the reader pleases to name the picture that was presented to me, I gave a piercing shriek; and the next moment both of my parents were beside me, with eager questions regarding the cause of my fright.

"O, the dear little baby with the red cloak on!—she is drowned in the terrible sea!" I cried.

"The child has been dreaming again," said mamma in a hoarse tone.

"No; it not a dream!" I blurted out regardless of consequences. "I saw the big ship and the storm, and the little boat and the rough men. I saw the gentleman and the lady and the two babies, one with a red cloak on. And oh! dear, they tried to take it from her; then the gentleman fought them, and the lady and the baby with the red cloak on fell out. And the baby is drowned. I saw the great water go over it!"

"A frightful dream!"

Mamma's voice was so low and so hoarse that I scarcely knew it to be hers.

"Caused by the hearing of that accident — the drowning of Mrs. Halliday and son," added papa in a matter-of-fact tone. "I never saw such a child to brood and imagine as she is."

"But mamma, I saw two babies in that little boat, but I was watching the one with the red cloak on, and I don't know what became of the other. The lady, mamma, looked so much like you, and the gentleman who tried to make the rough men let the baby, with the red cloak on, alone, made me think of Uncle Guy."

"Is it not wonderful, John?"

Mamma was now seated on the edge of my bed, petting and patting me, but her voice trembled while she spoke, like some stringed instrument at the touch of unskilled fingers.

"Not at all," was the response. "The paper spoke of the death of both of Halliday's children, and the dream has simply brought them together. Turn her on her side and let her go to sleep again. Our callers will wonder at our prolonged absence."

Mamma stooped and kissed me, whispering as she did so that she would come back to me as soon as possible.

Then my parents went out of the room and I was again alone. But I had no wish to have the vision repeated, and I resolutely set my mind against its return.

I tossed about for some time, finally falling into a light sleep from which I was awakened by the re-entrance of papa and mamma, who sought the room for the purpose of retiring for the night.

"Is the child asleep?" asked papa, and I knew that mamma was bending over me, though I did not unclose my eyes.

"Yes, sleeping very sweetly," she replied. Had she looked more closely, she might have seen the tremble of my lids, consequent upon my effort to prevent them from uplifting.

Mamma never liked to find me lying awake when her own hour of retiring came, and I often pretended sleep rather than annoy her.

"John," she continued, "that dream was the most remarkable one that I ever heard of. I have never breathed the terrors of that day to a soul besides you; yet she dreamed them. How it all comes back to me! All night, I had held my dear little Pet while she moaned in the pain of that burning fever which seized her soon after we cast our fate in the life-boat. Before sunrise she died. Then those cruel men declared that it was bad luck to keep a corpse on board a boat, and they demanded that my darling's remains should be cast into the sea. I begged and pleaded; but to no avail. We were drifting near to land, for I could see a sand-bar not far from us and I knew that the mainland could not be very far away. I begged that they would land me there and leave me, but they would not.

"Two of them attempted to seize the dead child, but brother Guy interfered, and the next minute the entire number with one exception, were engaged in a fight. The one exception was the youngest and most tender-hearted of the crew. He had kindly volunteered to assist in taking care of "Beauty," and at that moment he had her in his arms. Fearing that Guy might be overpowered, perhaps killed, I tried to interpose myself between him and his assailant; but almost immediately I received an accidental blow that knocked me overboard. The fall loosened my

hold upon the cold form of dear little Pet, and the waves bore her away from me. O, John, how sad to think that our only child should sleep thus, where we may never plant so much as a flower on her grave."

She was weeping hysterically, and by glancing at her from under my partially closed lids I saw that her head was resting on papa's bosom, and that they were standing a short distance from my bed.

"Why talk of it, dear Jean?" he asked kindly, "God knows how fondly I loved our wee lamb, but I was so thankful in the safe return of my darling wife, that I did not murmur at His decree in taking the child to Himself. I was afraid that I had lost both."

"The picture returns so vividly!" she responded. "How I used to live it over and over in my thoughts and dreams until I feared that I was going mad. Those rough men were quieted in an instant when they discovered the accident. There was really only one entirely heartless man among them. They drew me back into the boat at the risk of upsetting it. If I had not been a strong, healthy woman, I doubt if I had lived until succor came to us, for our food and water gave out and death seemed inevitable. There were times when I lost consciousness; but Guy's attentiveness and the cries of the other poor child called me back to life many times. I became so weak and helpless that it seemed that she, too, must perish. Guy demurred when he saw her feeding upon my very life. He said that he would not let me sacrifice myself to save the child's life. Ah! if she only knew how bitterly I won the right of motherhood to her, I doubt if she would be so perverse and unloving. As she drew the very life-blood from me in those terrible hours, I felt that I could never endure for her to know that she was a stranger's offspring, and that her own mother had gone down to the depths of the sea to be food for fishes. We have kept the secret well; but Mrs. McKim has always seemed to suspect that Pet and "Beauty" are not the same. She often speaks of the miraculous change in Joy's appearance."

"Well, darling, let us talk of the matter no more," said papa pleasantly. "I can never be sufficiently thankful to the captain of the smack who saved my wife, even at the eleventh hour. While I cannot share your intense fondness for the child, I am quite attached to her; and I shall never betray the secret that we have preserved so religiously—not even if we have daughters of our own, as I trust that we shall have. She is a strange little genius, however, and if I were the least superstitious, I should say that she is gifted with second sight. Perhaps we should pay a little more attention to her vagaries, and not scoff at them as we have done heretofore."

"I, too, have thought that, but after my terrible experience on the gulf I am inclined to be nervous. Her dreams, and the questions concerning them make my flesh creep, as it were. I think, too, that Mrs. McKim talks to her, and much of her imagination has its birth in the old lady's superstitious noddle. She has talked ghosts to Joy until the child thinks that she sees them. But even Mrs. McKim has no hand in the wonderful dream of this night."

"Stories of remarkable dreams are on record since the earliest times. I suppose that there are reasons for them," said papa; "I still think that her dream was caused by my reading the notice of Mrs. Halliday's death."

They went to bed soon after that conversation, leaving me, though they knew it not, staring wide awake. At last, I knew who Pet was; but I was not so sure of my own identity. Could it be possible that my dear mamma, who loved me so devotedly, was not my own mother? And if she was not, who was my mother and how came she at the bottom of the sea? Perhaps the rough men had thrown her out of the boat, as they had tried to throw Pet. Then I wondered if I had a name and what it was; I also wondered why mamma had never told me about Pet, and my own mother as well. I was too young to understand that her great love for me had sealed her lips regarding her darling's fate; and I found myself blaming her therefor.

I thought and thought, until my mind became a chaos. Then my thoughts took shape and were merged into dreams, which were so mixed up with the events of the preceding day, that I found it hard to decide on the following morning, whether the strange conversation, which I remembered to have overheard, was a reality or not. Filled with a wild longing to know the exact truth, I spoke of it to mamma as a dream.

A look of surprise crept into her great black eyes; then she answered me with a clear, ringing laugh.

"What will you not dream next?" she said merrily. "Perhaps you may find out that you are Queen of the Cannibal Islands, if you keep on; and you may order a piece of steak cut from one of your mamma's legs, served up for your breakfast, some morning."

This ridiculous turn of the conversation more than half convinced me that I had been the victim of a dream, and I quite willingly dropped the subject.

CHAPTER VI.

Another "Pet."

As time went by, my visions became more rare. I think weeks elapsed after my seeing the wrecked vessel before I had another of any kind; and when they returned, they were simply views of fruits, flowers and landscapes — things pleasing to the eye. I am convinced that it is only by perfect faith and an utter lack of fear that we can walk hand in hand with the angels, and have the mysteries of life beyond the grave, revealed to us. From our babyhood, we are filled with fear and unbelief, and these close the gates to the "Palace Beautiful." If my gift could have been fostered, I know not what revelations I might have had. But I was so often ridiculed and accused of falsehood, that I shrank, at last, from seeing the visions, and they gradually grew less frequent and less distinct.

When I had reached my ninth birthday, my mother concluded that I was old enough to occupy a room by myself, and she had a small apartment, adjoining her own, fitted up for my exclusive use. Not long afterward, I arose one morning to find the door leading into her room, closed and locked. I was not shut in, however, for my own room also had a door opening into the main hall.

As soon as I was dressed, I ran to Mrs. McKim for an explanation of the strange proceeding.

"Joy's nose is out of joint," she replied with a smile; "Mamma has another to pet now."

I looked at her in dumb surprise, and seeing that I did not understand her, she continued,—

“The doctor brought your ma a wee baby girl last night—such another as you were when you first came to us. I hope that her eyes and hair will not turn black.”

A great lump rose in my throat; I felt instinctively that I had lost my foothold upon mamma’s love. Thereafter I would not be her only Joy, as she had so often declared me to be in the past.

Later in the day, I was allowed to visit mamma and my little sister. Mamma was in bed, looking rather pale, but happier than I had ever seen her; and near her, wrapped in flannel, was a tiny lump of humanity, that bored its little red fists into its eyes, as if determined never to look upon the changing world into which it had come. Hence, I could not tell what the color of those eyes were; but the few stray hairs that straggled about its face were decidedly white; and it had no more shape or beauty than a lump of pink wax.

“Mrs. McKim,” I said, when next I was alone with that lady, “did I really used to look just like the baby that mamma has got?”

“It is your living picture, dear,” she replied. “I never saw such a change as was in you after your ma took you to New Orleans—”

“I am glad that I did change,” I interrupted abruptly. “It is so ugly that it will need all of its time to rest its hands and face. It makes me tired.”

“La, how you talk, Joy! That’s slang, too; and your ma would be sorry to hear the like from her little girl that she is so particular with. Just you wait a few weeks, and you will find that our little Pet is a beauty.”

“Pet hasn’t a very pretty body, if she has come back to live with us.” I said discontentedly, “she had better staid as she was.”

“I do not understand you—of whom are you speaking?” asked Mrs. McKim, in surprise.

“O, nothing,” I replied, remembering that Mrs. McKim knew not of my little playmate, “It was some of my nonsense.”

“The red babies are always the white ones,” she continued; “and the white ones are sallow after a few months. Little Pet will be as white as a wax figure before she’s a twelve months old, and as pretty as a picture.”

So it proved. The red color faded out of the baby’s soft skin, melting into a pearly whiteness; rings of silken hair, lighter yet than gold, crept down on the broad forehead; and great, blue eyes opened wonderingly, as if asking the question, “How and why came I here?”

Mamma called the baby Pearl, and surely the name fitted her, so white, so pure was she. But to Mrs. McKim and me she was always Pet. The old lady had never quite forgiven me for changing from a blonde to a brunette, and she took to the baby with great fondness, daily hoping that no such ugly change would come to her. As for me, I never looked into the little one’s wondering blue eyes that I did not think of my lost companion, and I delighted in believing that Pet had found another body.

Mamma was never so happy. She was kind to me,—kinder and gentler than ever before; yet when we two were in her presence, it was on Pearl that her eyes rested with a mother’s fond idolatry; her gaze seldom

turned to me, and when it did, it told no story of deep, abiding love. At least, such was my jealous reading of it. So, though I dearly loved my little sister, I was unhappy because of my mamma's love for her, and also because of her love for mamma. I was a very naughty child in that respect, but a natural one. I have seen many another since that time, who seemed to feel just as I did then.

As my jealous fears increased, I began to recall more frequently the conversation which I had once heard, or dreamed that I heard, between my parents, regarding the death of Pet. Mamma had spoken of me as a stranger's child, whose own mother slept at the bottom of the sea. If that conversation was a reality, I was a waif and nothing to her, consequently she had no call to love me.

My visions were no longer frequent, but I had one occasionally; and when Pearl was about three years old I had a very singular one — singular inasmuch as it was repeated on three successive nights, with only slight variations.

The first time, the background was a spring, overhung by trees and clustering vines, and the figures were a beautiful lady with eyes like the sky and fluffy golden hair, and a bright-faced boy, whose frank blue orbs, bluer yet than his companion's, seemed to watch the lady's every movement with lover-like admiration. On the second night, the vision presented the same pair seated on a wide, vine-wreathed portico. But the third time, I saw only the boy; and he was sitting among a crowd of people in what seemed to be a railway car. I marked his handsome face and neat-appeared body. He was larger and older than I, yet a mere lad. The other passengers were a motley lot of people, mostly Mexicans. I could conclude as to their nationality, since I was familiar with their dress and appearance; for I had been used to seeing Mexicans all my life.

The visions in themselves showed nothing to cause me to give them a second thought, excepting the familiarity of the lady's face, and the number of times that the boy appeared to me. Having seen nearly the same thing on three successive nights, my mind was quite naturally full of the picture for several days thereafter.

I had by this time reached my thirteenth year; and I was, so every one said, a strange, solitary, moody child, given to wild speculations, and full of strange fancies. I had but few associates, and the few that I did have, I seldom sought for companionship. They ridiculed my "queer ideas," and I was so sensitive that I shrank away from them, preferring my own thoughts to their chatter of mere words. Yet I loved amusements of various kinds, and when I was allowed to enjoy them, I sought them with all of a child's eagerness. But, ever in my heart was a longing for something I had not — a wish for change — a desire for another kind of a life. I was weary of my commonplace existence. The same studies, the same tedious sewing-lesson, the same sort of recreation from day to day, palled upon me. I was not allowed to peruse the books which I craved to investigate, my reading being confined to child's stories and child's histories. It was the same with my music. I loved to sing, but I was kept always trumming away on the exercises and never allowed to use my voice. I took a great interest in learning to cook, but it was only on rare occasions that mamma allowed me to spend a few minutes

in the kitchen. What I loved to do best was never exactly proper at the time for me to do.

I suppose that all children feel, more or less, such perverseness and discontent. I am not citing myself as an exceptional case, by any manner of means.

I think that life moved along too smoothly for me to enjoy its blessings in their fullest measure. It is a trite saying that we do not realize what a glorious thing the sunlight is until we have been deprived of it. My life had too much sunshine; it needed storm.

I think that it was Simeon Cameron, who is reported to have said that he had had one advantage which his son did not have—viz: *Poverty*. I also read somewhere of a rich man's son, who, at the age of twenty-five years, had exhausted all of life's resources, was weary of its luxuries and disgusted with its adulations. Having too much sunshine, he sought the darkness of death by blowing out his own brains. Poverty and misfortune, necessitating labor and application, are often the storms which purify the atmosphere of our lives, and cause us to realize the blessings that fall to our lot. The storm-swept plants are the ones which defy the tempests. Those of hot-house growth, bend to every breeze.

In my soul, was a wild longing for action—something more than the routine marked out by mamma; and with it was a wish for change. I knew every street and alley, every nook and dell; almost every tree and bush which overhung the clear river, winding through that quaint old city, where my parents had lived since I was born. O, for a ramble on a sea-washed beach, where I might hear the roar of the waves and view them break at my feet!

I was nearly wild with delight when, one morning early in June, I heard papa say:—

“Jeanie, some business will take me to Laredo and Corpus, within the present week. I think that the trip would do you and the children good. What say you to a few days spent on the coast?”

“I would love such a trip,” mamma returned, “but I would not wish to be nearer the sea than the incoming waves. I do not know as I would wish to be even that near to it. The thought of it is like a nightmare.”

“I am sorry for that,” said papa. “I have just learned that Robert Halliday is suffering from a stroke of paralysis; and though he is not in any immediate danger, his recovery is deemed doubtful. I would like to return home by the way of the island city, and make him a call, if I can do no more.”

“That means a trip on a vessel!—No! no! Pearl and mamma beg to be excused. You can go, if you desire; but we will return by rail.”

Mamma's tone was very decided.

“But might I not go with papa?” I asked, “I am not afraid of the sea.”

Mamma shuddered.

“If you could remember it as I do, you would have no desire to place yourself on its treacherous bosom again,” she said. “Besides, your papa would not wish to be bothered with a little girl.”

“I might conclude to take her,” he interrupted. “We will decide later. Perhaps I may not care to make the trip, until you are all safe at home again, and then go down by rail.”

"That would be the better plan, John," said mamma. "I should not see a minute's peace if you should go on a vessel. I know that until your return, I should mourn you as dead."

"Not quite as bad as that, I trust, dear. Even you might take a hundred voyages and never see another wreck, much less be among the wrecked. But Joy, here, is so anxious to see salt water, that she shall have one pleasure ride on the bay, if no more."

"You will not coax me into even a pleasure-boat," she returned with a shake of the head. "A ride in a pleasure-boat cost your cousin and her child their lives, and she was an expert swimmer."

"The second Mrs. Halliday was drowned at the water's edge," responded papa. "I tell you, Jeanie, death awaits us at every step, and it is useless to be always dreading it. You have heard the story of the man who refused to travel even by wagon, lest by accident he should meet his death? Yet he was finally killed by stubbing his toe and falling upon a small sharp stick, which pierced his brain. Make up your mind in accordance with the old saying that, 'if you are born to be hung, you will never be drowned;' take what pleasure you can in life, and meet death bravely, no matter how it comes."

"I should not be taking pleasure by any kind of a sea voyage," she said in reply. "One was quite sufficient to satisfy my curiosity and love of adventure. But Joy may go if you wish to take her."

"Very well; Miss Rosa Joy Carter, papa and you will have a sail upon the bay. We will cross over to Ingleside — and see if we cannot find some early grapes to bring to mamma. Run along, now, and see that your mending is all done before we start."

Papa spoke in laughing good humor, and, without waiting for a second bidding, I bounded away to look over my clothes, stopping at the kitchen door just long enough to tell the good news to Mrs. McKim.

[To be continued.]

ESOTERIC.

THE bee finds its food in the honey cell,
 The shell holds the moan of the sea,
 The crushed rose sends its fragrance forth
 In sweetness, o'er meadow and lea.
 The darkened warp shows the woof of gold,
 The storm cloud brightens the sun,
 And angels smile through temples grand
 Where victories great are won.

The kingdom of Heaven is found within,
 The spirit no eye can behold;
 The steps are hidden away from sin,
 That lead to the palace of gold.
 The earnest heart finds the narrow path
 Where no sad feet can roam;
 And the path so straight leads through the dark,
 To the grandeur and peace of home.

ABBIE S. GOULD.

BIBLE REVIEWS.

Number Ten.

If man desires to cultivate and develop his own faculties he can do so only by complying with the laws of the creative mind; and, as "God never changes," therefore whoever will apply the means will obtain the results. It is just as easy to become a great "master" to-day as it ever was, with this single exception, that materialism is so predominant in the world that teachers of these great truths are not accepted: therefore they remain in their seclusion, and only teach those whose minds are receptive to mental impressions from them.

Isaiah referred to the closing period of this dark age in the following language: "And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." Isaiah, xxx, 20. This implies that the true teachers were removed from the people, and that they did not see them, but at the time here referred to by the prophet, they would be allowed to see them. It also implies that these "priests of the most high God" will be among their people: for this chapter is a prophecy of the time in which there will be a people gathered out from the world where they will conquer all the evils, and then these high and holy teachers will dwell with them.

The preparation for this is now being made through the Esoteric College and Colony movement; a door will soon be opened where all who wish to make these attainments can come and have all needed instructions, and opportunity to apply them in their lives, away from the depressing cares of a business world.

Gen. xv, 1; "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram, I am thy shield and thy exceeding great reward." This manifestation is called a "vision," but it does not tell us what form, if any, was seen. The word implies that he saw some one who represented and expressed to him the *thought* of God; but notwithstanding this, Abram questioned. He wanted something tangible and practical. There are too many of us who, when something comes to us from the Spirit, are apt to accept it as all right, without any idea of the practical value of the thought, except that "it is wonderful," because it comes from the unseen. Such persons are often deceived, for the high and holy ones will not impart great truths for the mere gratification of the love of the unseen and wonderful. Reason demands something useful and reasonably true: therefore, verse 2: "And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" Verse 3: "And Abram said, Behold, to me thou hast given no seed; and, lo, one born in my house is mine heir." Verse 4: "And, behold, the word of the Lord came unto him, saying, This shall not be thine heir: but he that shall come forth out of thine own bowels shall be thine heir." Verse 5: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." Verse 6: "And he believed in the Lord; and he counted it to him for righteousness."

This would seem all convincing that Abram was fully satisfied, and that his faith was complete in the word of the Lord. But no; Abram

was a thoroughly practical man, and wanted some further evidence of the truth of the statement. He was not a man of blind faith, as some would have us think, so the word of God said unto him (verse 7): "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

Here he comes to Abram with authority and identification of himself. How many of our Christian brethren would think it sacrilege to question any further? But Abram did not; he wanted two witnesses before he was satisfied. "He believed God" enough to open his heart and make known his complaint. He did not spurn him, feeling that he had been deceived and misled, notwithstanding the long delay of the promise, and the apparent impossibility of its fulfilment, so he questioned him further. Verse 8: "And he said, Lord God, whereby shall I know that I shall inherit it?" As much as to say, "You may know this, but I do not; I only have your word for it, and that does not prove anything to me. I want some evidence more than your word." He questioned honestly; he felt he had been obedient; he had done his part faithfully; therefore he felt he had a right to question even the word of God. He knew enough about the power of the Spirit to realize that it could make him know it from an inner consciousness. He knew words were deceptive, and that if it was indeed the word of God it could produce a condition in him that would cause him to know it for himself; he knew that God could reflect upon him his own consciousness, so that he (Abram) would know as God knew, and that God knew and foresaw all the events connected with the history of his children. God was not displeased with the demand of his—servant? no; his SON. In place of displeasure being expressed at this skepticism, it pleased God. It was an evidence that there was no danger of his being deceived by low, earth-bound souls. He was a man of thought and reason; he had a mind of his own, and was not going to accept anything unless he had good and sufficient reason for it; therefore, even God could say of him, as he did (Gen. xviii, 19): "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Yes, such an one can be trusted in places of trial and of important trust; whereas those who are too ready to believe cannot be relied on anywhere. We must know for ourselves, and we have a right to demand even of God to make us know. But, along with that desire to be certain, there must be that thorough truthfulness in our own soul, and childlike desire to know the right and to do it. Abram had that; therefore he received the following message: Verse 9: "And he said unto him. Take me an heifer of three years old, a she-goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon."

These were symbols of principles of which they were the embodiment. The heifer is the domesticated animal life giver, the maternal nature, in a docile, obedient condition before the superior will. Three years is the period of maturity in the regeneration (see *ESOTERIC*, page 166, Vol. 1). The she-goat is the embodiment of the wild "nature spirit," and the maternal of that branch. Herein were symbolized the two mothers through whom his seed was to be multiplied—Sarai, the true domestic spirit of Abram's home, and Hagar, the wild and unassimilative spirit of service; also his son Jacob's two wives, Leah and Rachel, who were the natural mother

of the twelve tribes. The ram was used as the symbol of the progenitor of that people. The turtle dove is the spirit of love, and the young pigeon, of wisdom. These were not only symbols, but they were the embodiment of those principles in their primates.

Verse 10: "And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not."

This is a custom in what has been called "Ceremonial Magic," and was used by all the Israelites many years after they became a nation (Jer. xxxiv, 18, 19), but of this matter we may speak more fully in the future.

Verse 11: "And when the fowls came down upon the carcasses, Abram drove them away." Verse 12: "And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him." Whatever this deep sleep may have been, it certainly could not have been an unconscious one. Before one goes into the inner consciousness, usually, there comes over the physical body a stupor and a feeling as if one were passing into a profound sleep. One who understands this will allow the body to be quiet, but will at the same time hold firmly to his real inner consciousness. Frequently the physical senses will all be in a sound sleep, while the mind is intensely awake and takes control of the physical body at will. Evidently this was Abram's condition; otherwise, how did he see and know the following?

Verse 13: "And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Verse 14: "And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance." Verse 15: "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Verse 16: "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

All this came to pass exactly as it was shown him. According to the record, he must have come out then from that trance state, as it might be called, although it could not have been like a mesmeric sleep, nor like the trance modern mediums talk about, for Abram was alone, and was conscious of what he saw and heard.

Verse 17: "And it came to pass that when the sun went down, and it was dark, behold, a smoking furnace and a burning lamp that passed between those pieces."

The sunset hour has been sung by our poets, and observed by all as a peculiarly weird and even sacred hour. It is the time when all nature retires into itself; the hour of the death of the day, when life closes its eyes in sleep and awakens in the spirit or soul world. At this most fitting time Abram received this remarkable vision. He was here made to know the thing he asked for; he had seen actually those occurrences that would come as God saw them. Now Abram was ready to believe without doubt or question. In the language of heaven (creation), light, fire and life are nearly synonymous, but have different shades of meaning, according to conditions, color, brilliancy, etc. In this case, he saw a "smoking furnace," which is the actual condition of the human body when ruled by generative passions. It is a fire burning (transmuting) the flesh to mind

substance; and thus when passion rules the body it is a smoking furnace, and the mental condition is as dark as smoke. This was the first thing that passed between the parts of or was born of the heifer (loved wife, or Sarai) and she-goat (the Egyptian woman and the unloved wife). This was the spiritual condition of the first nations of Israel. The second was "a burning lamp"—that is, luminous and bright; which was to be the condition of the regenerate Israel. This is still in the future, only as prophets and seers have lived the life and been illuminated thereby.

Verse 18: "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." This covenant was more than a contract, for the same power that created the world and peopled it, had made conditions at this time that were sufficiently potent to accomplish the work. There are many laws and principles that obtain in the invisible world, under what was once known as "ceremonial magic," which was the formation and intensification of thought forms. Sometimes the burning of flesh was resorted to, in order to liberate the substance of energy in it, take control of it by a strong will, and direct its course and method of operation. But this thought is too occult for the education of this people, therefore we will pass it by. But one fact is self-evident,—that is, that Abram was a regular recipient of spiritual manifestations, which came to him in the name of God.

Gen. xvi, 1: "Now Sarai, Abram's wife, bare him no children; and she had an handmaid, an Egyptian, whose name was Hagar." Verse 2: "And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai."

The above shows their zeal for offspring. There was more reason for it on the part of Abram and Sarai than merely to fulfill their duty in the creative law. They were strangers amidst an inferior race of people, and their only hope for social pleasure was in their children. Besides, Abram was a soul devoted to the well-being of future generations, and they had been told by spiritual revelation that his seed was to be a blessing to all nations, and Sarai was as devout as he. She was even willing to lay aside her womanly exclusiveness, and give her husband to her Egyptian maid for the sake of getting the promised children." Verse 3: "And Sarai, Abram's wife, took Hagar, her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife."

After ten years they no doubt had begun to feel uncertain about the delay of the promises of the Spirit to them, as she was near time to pass the manopause of life, and they were disposed to use any and all means within their reach for the accomplishment of that part of the work which they had come out from their native land to do.

Verse 4: "And he went in unto Hagar and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes."

Verse 5: "And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee."

Verse 6: "But Abram said unto Sarai, Behold, thy maid is in thy hand;

do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face."

This is valuable to show the pre-natal condition of so remarkable a people as the Ishmaelites. It also shows a peculiar mental condition that always obtains when a man is in this way connected with two women. There is something in woman that at once claims a right to the man to hold and control him.

Woman's nature holds a controlling influence over man's interior and intellectual nature; so much so, that the woman's interior soul nature affects directly man's intuitions, and also gives color to his reasoning mind. There is not a man living but that some woman loves him, and without whom he would sicken and die; because she is the protector and preserver of the object of her love, and through her love is ever present with him. It is well known to all students of the more subtle forces of mind, that if one can call up the image of another in his mind, and hold it vividly before his imagination, he can impress his thoughts and feelings upon the person so held. Woman, as soon as she comes into the above relation with man, takes the impress of his inner and finer nature, his true soul condition, and ever holds that in her mind; so much so, that whatever may be her feelings or desires, they are always reflected upon the man's inner self. There is always a weak side to the strongest natures, and it is that side of man's nature that woman loves. It is wholly from the intuitions that man succeeds in his pursuits in life, and if there is some fine, spiritual-minded woman who loves him, she will give him fine intuitional perceptions that will insure him success in business; but if her nature is not in harmony with his disposition, then it will cause mistakes, and many failures in all he undertakes. Woman's nature is to man like the boiler to the engine; it imparts of its contents and gives power for execution. If the qualities of life and mind power are in harmony with his will, then all is harmonious; otherwise he will always be conscious of an inner opposition that will confuse his mind and make uncertain his decisions.

Woman is the Life-giver. A good, healthy woman generates more life than she can utilize, and if she has no one to pour it out upon in the form of love, she feels oppressed, suffocated and burthened, and eventually it will cause diseased conditions of the body. It is because of this that we seldom find a healthy maiden lady who is past thirty-five years of age. Love is life in motion, and it demands reciprocity, without which disease and death will ensue. Because woman belongs to the materialization of spiritual substance, therefore man feels the soul hunger for that substance that she alone can impart. This is man's weakness, because of ignorance as to how to receive that substance. He has been taught that the procreative act is the only way to obtain it; and woman, that it is the only way of imparting it. Thus both are conscious in themselves that there is something wrong; therefore dissatisfaction, jealousies, hidden plannings of deceptions, and many, oh, how many evils arise here, because these laws are not understood.

The hunger of the soul is not for the procreative act, it is for a companion soul to whom to impart one's life through loving caresses. The interchange that takes place between two true, loving souls, will supply all hungry longings, if the lower passions are controlled. Woman feels

intuitively that it is the object of her life to hold, protect, and strengthen some one man, by thus imparting her life; therefore she will venture anything for the accomplishment of this. She knows that this can only be accomplished through holding this side of man's nature; for in that alone he is receptive to her love overflow.

Thus woman's mental becomes directly allied to man's inner consciousness, and if a man opens himself to two women, he becomes immediately conscious that his soul has become the battle-ground for these two natures. If the wife is fine, she intuitively knows what has taken place, especially if she loves her husband; for she becomes conscious of the effort on the part of the other, to take her place in his mental "*sanctum sanctorum*:" then unwillingly (sometimes) a struggle begins between them. Here, then, was laid the foundation of the continuous struggle between the seed of the bond-woman's and Sarai's children.

Verse 7: "And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur." Verse 8: "And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai."

Verse 9: "And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands." Verse 10: "And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude."

Verse 11: "And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; (i. e. God shall hear) because the LORD hath heard thy affliction." Verse 12: "And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Herein is one of the many cases where too much haste to do is made an instrumentality to harass, and annoy; not only through the life of the parties to it, but to continue through the life of a nation. The Ishmaelite was a constant source of annoyance and fear to the Israelites.

The question will arise, why should such a nation under divine supervision arise? Evolution is the law of God, and everything serves a use. There were qualities that such a people could call out of spirit and matter for the use of the future nations; and, at the same time, the constant struggle with the Ishmaelites developed in Israel new powers by causing the use of faculties that otherwise would have remained latent. If there were no adversities, there would be no conquests, no attainments.

H. E. B.

A DEAD [*i. e.*, natural] man in combat almost always yields; and when he is in no combat, evils and falses have dominion with him, and he is a slave. His restraints are external, as the fear of the law, of the loss of life, of wealth, of gain, and of reputation, on account of those things. The spiritual man is in combat, but is always victorious; the restraints by which he is governed are internal, and are called ties of conscience. The celestial man is not in combat; and if evils and falses assault, he contemns them, and is therefore called a conqueror; he has no apparent restraints by which he is governed, but is free; his restraints, which are not apparent, are the perceptions of good

— *The Helper.*

SYMBOLISM OF THE ZODIACAL SIGNS.

Number 3.

[X]

IN carrying man individually through the twelve signs, and proving the symbolism of each in the different stages of his development, we arrived in our last paper at Pisces, or the Two Fishes. This emblem is next in order after Aries, and is apportioned to the Feet of the Grand Body; for in the great matrix of Nature, head and feet join, as the line of progress is always that of the closed curve.

Pisces symbolizes material understanding, or the underlying and foundation principle of material life. This is denoted by its position at the feet, those members of the body by which natural progress is made. Here we find Nature's server or function, that corporeal principle which is nearest the earth, and consequently amenable to it. The fish has profound mystical teaching, as is indicated all through the New Testament. It was the earliest and most universal of the Christian emblems. "As a hieroglyphic, the fish was worn by the early Christians, engraven on their rings, the sign of their faith, by which they made themselves known to each other in time of persecution." All Scriptural references to the feet, and their uncertainty in the way, signify the corporeal principle, which is ever carrying man astray.

At fifteen we find the boy at the Pisces period of development, or in the feet; for he is now coming into an understanding of the basic, or underlying principle of nature, the sex attribute. The mysterious change, which is to ultimate in the man, is upon him. At this stage of illumination, both phases of the double, or dual nature with which he was originally endowed, suddenly assert themselves, and like the two Fishes turn in different directions; as here is another expression of the positive, or natural, and the negative, or spiritual principles, in conflict for the mastery.

In the period of Pisces, or at this stage of growth, the life forces change their base, and no longer, as in Aries, centre at the brain; for the embryo man is now coming south at Nature's call. In other words, he is attaining that centralization of activities when, like the fish, he also fights shy of the angler's hook, for he is not to be caught, not he. A cautiousness of bearing, an alertness born of quickened understanding, is now developed; and with this, the same faculty that characterizes the fish, of suddenly escaping from the hand that would hold him. In these chill days of his spring, he is distrustful of all attempts at his capture, and also of any effort to lure him from the isolation in which he has intrenched himself. Wary as he may be, however, he is presently landed safely in the gospel-net, or at least entangled in its meshes, for he now does his first solid thinking. A change is gradually coming about which makes him a stranger even to himself, and he is reticent and moody where formerly effusive and vivacious. Ultimately, like the zodiacal Fishes, the two natures struggling within him, both seek their own poles, the one going north to bear the chained Andromeda company (here Intuition is symbolized), the other following the ecliptic, or the earth's path. The two Fishes beautifully illustrate the youth's course at this time. Those interior motivations which come of the higher nature are repressed, or put aside, and he follows the way of the world, seeking its knowledges as his only guide toward the light which he would attain.

Pisces typifies that propagating, or multiplying principle of which the fish has always been the emblem.

Like the fish, which eagerly seizes the bait, Desire is the dominant characteristic of Pisces. The position of this symbol at the feet, typifies the moving cause, the carrying or progressive attribute. Pisces was anciently held in ignomy as expressing the servile function; but our Lord's advent in this symbol did away with its reproach. He who was both the Server and Savior of the race, and who entered upon his mission through the gate of natural, and at the same time supernatural (or superior to the natural), birth, rescued the serving principle of life, the sex attribute, from all the bonds which sensuality had previously laid upon it, and thus made possible the coming, in the flesh, of the Christ-man.

The corporeal or sensual principle (we use the term in its original sense), is as necessary to man's material progress, as are the feet to the human body.

March, the month corresponding to the sign Pisces, is marked by chilling winds "and sleety arrows whistling through the air." A seemingly discordant humor characterizes Nature's transition period, no less than that of her child, since in all her varied expressions she is faithful to that law of change which is ever the precursor of higher and more improved conditions. Her flooded sluice ways, at this period, are but the clearing process for new avenues of action, and not without reason does she turn about her currents in preparation for the great work upon which she has entered.

The myth associated with the sign Pisces, is that of the transformation of Venus into a fish, when she fled from the advances of the monster Typhon. *Love*, or *Venus*, is ever taking new forms of expression in her revolt from Typhon, or the principle of inertia and death; as does Nature, when escaping from the clutch of Winter. So does the human family, at its flowering time, undergo that transformation which is fittingly typified by the fish.

In Pisces is accomplished the fifth labor, or the cleansing of the Augean stables where oxen have been confined for many years. The spiritless ox is the symbol of the natural affections and desires, which are of the animal body, or generated wholly of sense, and like the ox, of the creature, inert, lifeless. Well does the turning of the rivers through the stables of Augeas typify the change, or transformation, wrought by nature at this period of the youth's development. The selfish, or self-centred, phase of life here expires; in other words, the spirit of fellowship now first enters into all his relations with the world, for he has reached that point where he is one with it; or rather, he here comes into a conscious unity with the great whole. Like Nature in March, or the symbol Pisces, the youth's period of inertia is passed, and he is now master of all his natural forces. Accordingly we find the next zodiacal emblem, or the succeeding stage of progress, represented by the figure of a *Man*, the Water-Bearer.

A lesson of great significance is to be drawn from Nature's aspect in the month of March, when is yearly typified that change which is humanity's forward March, no less than Nature's.

The long standstill of China in the matter of progress, is due to conditions which find their correspondence in the cramping of her women's

feet in order to restrain the freedom of the latter. That China is still in bonds to sense and sensuality is proved in the amount of opium which she yearly consumes. Before she regains her own freedom, and joins in the grand March of the nations, she will have liberated her women's feet. Understanding must first be unfettered before those higher relations of life can come in, which should underlie the family. Without the complete enfranchisement of woman in these same relations, the race will never attain to that earliest estate which was lost in Eden; for Eden is no more a myth than all the other heavenly teachings so classed. Not without significance is the fact that the chained Andromeda is a decan of the sign Pisces; intuition with the greater proportion of mankind is yet bound to the rock of sensualism and materiality.

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We find the next step, or stage of development, is in the symbol of Aquarius. This is apportioned, in the Zodiacal Figure, to that part of the leg called, for significant reasons, the *calves*, because the bringing forth principle. In Aquarius the *nerve* system of the Body is attained, and consequently, connection with all its members.

This sign is represented by the figure of a Man with an Urn, the Water-Bearer. Aquarius is one of the four principal signs of the zodiacal circle; and remarkable from the fact that they are several times referred to in the Scriptures as the type of the four Beasts ever in the midst of the throne. "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying Eagle." Here is signified that interior, *responsive* principle in Man which establishes connection with the *unseen*, reporting even to sense those subtle vibrations of spirit which are beyond the cognizance of the flesh.

At twenty we find the youth in the period of Aquarius, where he has reached the calves, or the bringing forth stage. Love now begins her gracious work that unfolding of the spirit which is the ultimate of man's attainment. Like a finely strung Æolian harp, he is responsive to every current, while the sweetest and holiest dreams of life hold him in thrall.

So much for the interior nature, but meanwhile the exterior is a seeming paradox. Like the Southern Fish, he, too, is drinking eagerly at the Stream. In other words, he is seeking that knowledge or enlightenment which is increase of power. Only the harder or more critical side of his nature is here apparent; for who more severe in his judgments, or confident in his wisdom, than the youth at twenty?

The Symbol Aquarius, or the bringing forth stage, is the world's position to-day. This is plainly typified by Nature's phenomena in February, and also by the immaturity of life which is found in this emblem. Symbolism proves Christ's advent to have been in Pisces, or the previous sign, when the race passed the first joint of locomotion; its ascent out of the Feet, or the more corporeal principle.

In the *Calves* is the great nerve system attained, and communication established with the whole Body. "If one member suffer, all the members suffer with it."

As we have previously said, the sign Gemini, or the Shoulders, was Man's throne, where he reigned right royally during the period which we

call Mythological. The sign Taurus was that of ancient Egypt's day, which expressed the cerebellum, or Man's ruminating age. Aries saw Greece in her glory, for was she not the head? A fact which her ram-headed deities loudly proclaim. But Pisces was Rome's day, and well do the Feet symbolize her reign, for here Nature or corporeality, indeed held sway.

In the month of February, which corresponds to the sign Aquarius, Nature gives little *outward* expression, but nevertheless a throb of new life is felt all through her lately paralyzed nerves. The heavy rains of this period (which are Nature's own earlier aspirations), are descending as if in benediction, unsealing her long-closed reservoirs to the light and sunshine; and just in proportion to her receptive power is the earth taking this gracious baptism.

The myth of the beautiful youth Ganymedes, the exalted cup-bearer of the gods, was not without reason associated with this sign. In Aquarius is quaffed the earliest draught of the nectar of the gods. Now do the lips of man first touch the chalice containing the wine of life, which is *love*.

To the influence of this divine potion is due the larger mantle of charity which is thrown about life to-day,—that fellowship of spirit which is beginning to pervade all grades of society, and which will ultimately cement the bonds of brotherhood the world over.

In the sign Aquarius, the sixth labor is accomplished, that of killing the voracious birds that ravage Arcadia; at which task Athena, or Wisdom, assists.

Carnivorous birds signify that immaturity of mental and spiritual growth which can only recognize truth when it is seen in familiar guise. In other words, faith which is, as to-day, separate from charity, is ever and always laying waste Arcadia. Those who imagine that charity here signifies almsgiving utterly mistake its meaning. Wisdom, or Athena, must indeed aid in this labor; and when the clear-eyed goddess is called to the work, the ideal country is freed from its pestiferous prey.

This sixth labor of retaking, or recovering Arcadia, belongs to the present sign, that period of two thousand years, during which the S-u-n and the S-o-n will remain in Aquarius. That life is not Arcadian to-day is due to these same carnivorous birds, that immaturity of mental and spiritual growth which is incapable of recognizing the higher truths because they do not fit the crude conceptions of the age. Unfortunately the greater proportion of humanity regard the ideal country as a myth, and the ultimate of knowledge already attained. So Wisdom's services are unsought, and the pleasant land remains in the hands of the enemy.

The stars, however, in February, are a yearly prophecy and promise of that broader charity that is free from dogmatism, and which will eventually find expression. "The Dragon in February no longer assumes a hovering position in the heavens, but is swooping downward and backward:" an augury which will find fulfilment in the Sun's present symbol.

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The next step of individual progress, and, as it happens, of the world's also, is found in the sign Capricorn, which is apportioned to the Knees, or the first *great* joint of locomotion. This symbol denotes advance, and

also upward motion, and here a stride is indeed made. The periods between the signs are now to be reckoned by the decade, for after twenty (or the Aquarius stage) development is reached by slower steps.

At thirty, man is symbolized by Capricorn, or the Fish-Goat. The first is typical of the understanding and use of his natural powers; the last of *attainment*, for the scapegoat signifies that principle by which man escapes from lower conditions, and mounts to higher things. The fish in conjunction with the goat denotes the material nature to be still dominant and the propelling power. There are very many correspondences in this double symbol, but here we will touch upon only a few.

The Knees, or joints, are fittingly typified by the Goat, the most agile of animals, whose life is spent in scrambling from one rock to another that it may reach the most elevated point in the landscape, a situation which it always chooses. With the goat, everything is grist which comes to its mill, while it can subsist on very scant herbage.

Man's ready adaptation to circumstances at this period is prefigured by the position of this symbol in the Grand Body. This is the period when, both literally and metaphorically, he is in the joints, that *bowing* or *bending* to life aims which the Sanscrit name of this sign, *Macará* signifies.

Nature, also, in this symbol puts the best face upon the matter possible covering with a mantle those grim and less pleasing features of decay which the earth presents in January.

The Goat is indeed sent into the wilderness to bear off the sins of the people. The principle symbolized by the joints, man's ambitions and material aspirations, is in truth the scapegoat by which he mounts to broader ranges and more elevated views of life.

The sign Capricorn is that Winter Solstice, or Southern tropic, where the S-o-n, like the great luminary, also makes his stand; for he now comes into a more reverent attitude toward life, having reached the knees. In other words, he here enters upon the path of right ascension, or declination, as the result shall prove. Well did the ancients call this symbol "the gate of the gods;" and naturally was the great religious festival of Egypt held when the winter solstice occurred.

All the Christs, or Saviours of the heathen world, those personalities, or personifications of principles, which represented their great lights, Osiris, Mithra, Bacchus and Chrishna, are said to have been born in the symbol Capricorn (which word we are told originally signified Stable or Manger) at the time of the midwinter solstice, when the sun is beginning to rise from his lowest descent below the equator; and the constellation of the *Virgin* has just risen above the Eastern horizon.

The fact that we also celebrate this same period as the time of our Lord's birth, does but prove the complete correspondence of the material and the spiritual in all ages. The infant Christ is ever being born of the Virgin, and wrapped in the swaddling clothes of the flesh and laid in a manger; but only those who are wise in the wisdom of the stars recognize *now* as *then* the nativity of the royal child, and do him homage.

In the period of Capricorn, man individually so far comes into his inheritance as a son, that he is allowed to be a co-worker with God in the act of creation. In other words, into his hands is now committed the divine dignity of fatherhood, or the perpetuation of the race, that diffusion of spirit which is ultimately to sublimate matter, and convert the natural into the spiritual.

At thirty, or in the sign Capricorn, the aspirations and ambitions of life are in full force; now do air-castle structures rise and fall like the card houses of childhood. This is the period of grand dreams and daring enterprises, when the highest and most conspicuous position is the most attractive; and the necessary scramble deters not from the effort to attain it.

Nature's child, like herself, however, at this season is unresponsive in outward aspect; there is in his demeanor no hint of the hopes and ambitions which lure him on; these he guards as he would secreted treasure. No surprise wrests from him an expression of his purposes, and no probe can reach the depths where they lie hidden away. Man's solstitial point is only reached, like the sun's, at the junction of this sign with Sagittarius; for the symbols overlap each other as do the ages, and the generations one running into another with the divine purpose of uniting all in one grand whole.

Janus, the ancient divinity of the Romans, from whom the name of January came, was represented with two faces, turned in opposite directions. This typifies man at the Capricorn stage of unfolding, for here he has attained an extended view of life, looking both backward and forward.

In January, the month corresponding to the sign Capricorn, Nature assumes her impervious coat of mail, against which even the arrows of the sun-god are unavailing. The glamor which she throws about herself at this time is simply a surface show, while tiding over her period of waiting, the while her floweret treasures are folded away under the snow. Like her child, when symbolized by this sign, the present chill environments prevent all expression of that life which is hidden in her bosom. Meanwhile, like the tactician she is, she fails not to cover all unsightly features while the signs of death are upon them.

With wonderful broideries and fairy-like fringes she decorates the robe she has donned; nor does she fail to clothe in shining armor the sentinels who hold her outposts, thus warding off all approach to the citadel which she has so carefully guarded.

"In the month of January the great stars forming the *head* of the Dragon disappear below the horizon in our most *southern* latitudes." This is of little moment simply as a scientific statement, but its spiritual significance is of the greatest import.

At man's southern solstice, the *head* of the Dragon disappears; those dogmatisms and false beliefs of an earlier stage of growth, also the empty delusions and vain dreams of youth, give way to an enlarged and broadened view of life.

"The *body* of the Dragon denotes dogmas framed from the Word or letter." Alas! the body of the monster is yearly visible in January separating the two Bears of the Heavens. Only with the complete exit of the Dragon will come in that exaltation of the race which is signified in the name of its future pole-star *Vega*, or Victory.

In Capricorn the seventh Herculean labor is indicated, that of taking alive the wild bull of Crete, which no mortal can face. This horned animal of remarkable beauty, from the wonderful land of Minos, typifies the magical power of speech and reasoning, when fired by love, and having its spring in a broad charity. This carries with it an all-subduing force of conviction, before which error and unbelief fail to stand.

Is it merely a *myth* that when the Cretan Bull is loosed he roves over Sparta, the land of harvests, and Arcadia, that fabulous country which is never located; or that crossing the Isthmus into Attica (the province of Reason), he makes war there? Only as mankind come fully into the South, or light, will the *head* of the Dragon disappear, and the Cretan Bull roam at large; for love and charity are ever the source of that invincible power of speech, before which no mortal can stand.

Capricorn, or Judah, is that principle to which the land is delivered, and which is to lead the people up to the possession of Canaan.

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We find the next step of man's progress to be in the sign Sagittarius, which is apportioned to the Thighs of the Zodiacal Figure. This embraces the fleshy portion of the leg between the knees and the trunk, those staunch columns, upon which rest the whole vital structure of the body. In other words, Sagittarius represents the *Hams* of the Grand Body, a term which is significant of this sign, as we will later show.

This symbolizes the *muscular* or motive nerve system, the enduring, upholding, ministering principle, which carries humanity forward; and typifies power of resistance, no less than the advance guard.

This sign is pictorially represented by the Centaur,—Man rising out of, or through, the *horse*, which last typifies knowledge of the higher truths, with which *stead* of progress man is now one; and without which, he makes but slow advance. The Centaur symbolizes the higher natures surmounting the animal. We find no symbolical language in which the *horse* does not figure. In the philosophy of the Chaldeans, as written in the stars; the coins of the Druids which are found in our museums; the sculptures of Babylon and Assyria; the pictorial hieroglyphics of Egypt; in all archaeological remains, and even in the Apocalyptic vision—the horse appears, and always with the same significance. The terms "Horse-sense" and "Horse-sight" were not unfamiliar, even to our elders, as indicating superior powers.

"The arrow-bearing figure in Sagittarius was by the ancients associated with the arrow-bearing figure in Gemini." This is a statement made by a late learned writer, who evidently has no suspicion of the truth that the arrow-bearing figures in both cases typify the spiritual nature. When man reaches the symbol Sagittarius the higher principle takes the lead, the spiritual is in the ascendant, and now is the arrow sent forth.

The Centaur appears on the zodiacs of Egypt, Dendera, Esue and India; and also in representations of ancient art, sometimes as a single, but often as a double figure, portraying the negative and the positive natures. "The Greeks called this sign Cheiron, the Executor, the Chief; and the artists, in picturing him, strove to blend the greatest beneficence and goodness with strength and majesty."

We find all the zodiacal emblems to have been, in their different ages, associated with personality, some having a great number of names connected with them, as for example the sign Virgo, which is perhaps richer in symbolism than any other in the circle. Naturally those heroes of antiquity who were the living types of the principles or characteristics embodied in the signs, came in time to be associated with their several symbols; and their histories to be incorporated into the various myths which were later the outgrowth of symbolical teaching.

Thus did Cheiron, who is declared to have been learned in heavenly wisdom, medicine, music and all noble arts, come to be regarded by the ancient world as a type of the Centaur.

At forty, man has reached this symbol, where, if on the path of right ascension, he is the Archer, the Bowman; he who sends forth the arrow. Heretofore he has been "Pollux, bold on foot;" but now he is "Castor, renowned for horse." As a mounted warrior, man makes his first active assault upon that principle which has kept him to his feet; for in Sagittarius we find him attacking the Scorpion. Not without results has been his sojourn in the south, that tropical region rich in natural growth, and the propagation of the serpent principle, the legitimate exercise of which is always to confer Wisdom.

"The sting of the Scorpion induces torpor or lethargy." The stupor of the Scorpion's sting is upon the world to-day, superinduced by generations of wrong living. From this paralysis unborn generations will hardly have recovered, even when the symbol of the Centaur is reached in the earth's great cycle.

Alas! that man in the nineteenth century should not attain the illumination of Ham, the father of Canaan; in other words, uncover the nakedness of fleshy generation.

When our Lord said to the Jews, "Ye are of your father the devil, and the lusts of your father ye will do," He simply declared them to have been generated of flesh and sense rather than of spirit; hence their density of understanding.

We believe it is not without significance that Egypt was populated by the children of Ham, that country which produced the highest civilization of which we have any record; and where woman was even more honored than in Christian lands to-day. "A servant of servants" has Ham indeed been to his brethren. Wisdom, enlightenment ever makes man the server of his brother. Egypt has served the world in all ages, and no less is she doing so now through her ancient monuments, which proclaim her to have early discovered the fact that fleshy generation is the serpent in man's Eden.

Egypt, or the South, is ever and always the land of enlightenment, whither the church is sent to bear the yoke of serfdom as a preparation for Canaan. While archæologists are uncovering Egypt's monuments from the sands of ages, the devout student is seeking those interior, or veiled, truths which are signified by "treasures hidden in the sand."

"Even unto this day a veil remaineth in the reading of the Old Testament, which veil only is removed in Christ." Only as the Christ is developed in man will he be able to put aside the veil of the letter, and penetrate the spirit of the sacred teachings.

December, the month which corresponds to the symbol Sagittarius, is characterized by an uncompromising demeanor; for Nature is true to herself, and the effort to which she stands pledged to bring about a metamorphosis. The sun's rays stir not her pulses, notwithstanding that the great luminary has drawn its nearest to the earth; for she plays not the wanton with her forces, nor dissembles with smiles where she has nothing to give.

In December Nature lays bare all her secrets, and employs no subterfuges or artifices to cover her less seemly features. This is her testing

time, and summoning all her battalions of winds, she sends them abroad to purge away her rotten growths. That which has not root and vitality in itself must now fall; and only the sturdy trunks of the forest escape unscathed. Mother Nature at this period so fully sympathizes with her children, that she herself turns Archer; for attack and defence characterize this season.

The people symbolized by Sagittarius, or those born under this sign, are the expression of fidelity and executive ability. Their words are few and straight to the point, and characterized by an incisiveness which is telling. They go to the root of the matter in whatever they undertake, and as reformers, spare not in probing and exposing the festering sores of society.

They are represented by the muscles in the Grand Body, and consequently they are the watchmen, who forewarn of danger. Naturally was the tribe of Levi, to which they belong, chosen to fill the priestly office in the wilderness of Sinai. Their period of service as watchmen on Zion's gate was not limited, however, to early times; for it is the tribe of Levi, or the people of Sagittarius, more largely than those of any other sign, who serve the world to-day in the priestly or ministerial office.

The children of Levi are ever ready, as of old, to purge away the abuses of the camp, and to slay those who transgress its obligations.

They are the mounted warriors who override the Cross (the symbol of persecution), as we see portrayed in the Celestial sphere.

The myth belonging to Sagittarius is that of the famous Centaur, Chiron, who changed himself into a horse in order to escape the jealous inquiries of Rhea, the daughter of Terra, or the earth.

It is ever the close questioning of Rhea that makes of man the Centaur. In other words, Nature will have no secrets when symbolized by the Archer; for here she uncovers and reveals all that has been hidden. In this emblem man reaches the Ham-stage of development, where life has no longer any disguises.

The senseless rhymes of the nursery soonest make the child master of its mother tongue, and so will the so-called senseless myths of antiquity earliest make man conversant with the language of his fatherland. As the one begins, so will the other end his education.

In Sagittarius man is nearing the West, that quarter whither trends all the progress of the ages. Not only is the s-o-n, or man, moving Westward, but so is the pole, while the great luminary is also sweeping onward in the direction we call west, toward a point in the constellation Hercules; a decan of that very sign (Scorpio), where man will have reached his Orient.

The chief constellation in the Western heavens in December is the winged horse Pegasus, the fabled steed which bore to every deed of prowess the heroes of antiquity. This is the symbol of those winged or celestial knowledges which ever prove to man the steed of all victory. These, however, only come to his apprehension, as he throws off the torpor which has been induced by his prolonged sojourn in the South. This the old myths and the stars unite in telling.

In Sagittarius is accomplished the eighth Herculean labor, the obtaining of the mares of Diomedes, which fed on human flesh. This myth of the Thracian mares that were given to cannibalism, bears upon its very face the trope, or figure.

Bacon tells us, in his "Wisdom of the Ancients," that "in the first ages, all things abounded with fables, parables and similes, which were not intended to conceal, but to inform and teach."

Cannibal mares are a paradox, since flesh is never eaten by the horse. The Thracian mares signify nothing of the horse species; but instead, those mares of the night, the imaginary phantoms, which to-day sit like an incubus upon man, causing his intercepted, difficult utterance of truth. Mares of the night are always, and rightfully, connected with over-indulgence of appetite, a fact which gives force to this myth of the cannibal steeds of Diomedes.

The license which preceding generations have given to the lower and grosser demands of the flesh, has stifled those of spirit, causing the present nightmare of sense, that fear of undefined evil which haunts the greater proportion of mankind to-day. This it is that has brought upon the race its intercepted view of the higher truth, and also a faltering, uncertain speech when proclaiming what they believe to be the spirit's monitions.

In the symbol Sagittarius of the great cycle, however, man will have so far put off the more material or grosser nature; in other words, he will have uncovered life of many of its present disguises, and thus awakened to a partial realization that the phantoms of doubt and fear which surround him, are but the dreams of sense. The incubus which now paralyzes all his higher powers will be in a measure lifted; for here the mares of Diomedes, to which his very flesh is prey, are captured.

Little wonder is it to us, that the teachings of these divine mysteries never found their way into the literature of the nation; or that the Greek poet Pindar should have declared of these sacred rites: "Happy is he who has beheld them, for he knows the end, and he also knows the beginning."

As we have previously said, it is not without import that the ecliptic, or earth's path, lies directly between the horns of the Bull. Man is indeed in the horn of dilemma to-day, since he possesses not ancient Egypt's gift of inspirational utterance, which came of an unshorn ancestry.

Only those who have thrown off the night mare, or thrall of sense, through simple and exalted living, have any degree of coherence, or freedom in the declaration of truth.

VEGA.

CLEANLINESS.

The skin discharges the most important functions. Therefore personal cleanliness cannot be systematically neglected without risk to health. The quantity of water excreted by the skin is on the average about double that given off by the lungs in the same time and in addition to water, carbonic acid gas and other used up products are constantly thrown off by the skin.

Then again the flattened cells, or scales, of the scarf or extreme outside skin, are being constantly cast off, but by contact with the clothing and mixed with other oily secretions of the skin they form a thin crust, as it were, which covers the whole body. This attracts the floating dust, ever present in the atmosphere and the result is that healthy life is disturbed, more than a proper share of work is thrown on the lungs, kidneys and other eliminating organs; the blood is not properly purified and disorders of the skin are induced. The whole surface of the body from head to foot should be cleansed, at least once a day. Neglect of personal cleanliness is by no means confined to the poorer classes. There are numbers of well-to-do people who seldom or never wash, and to whom the "morning tub" is an unknown auxiliary to health and comfort. Yet it takes very little time, expense, or trouble to secure ablution of the body of some sort. A hand-basin, a sponge, a shallow bath or flat tub, a piece of good white soap with no excess of alkali, a couple of gallons of water, and a towel, are all that are required; and the whole process need not occupy more than five minutes. Even rubbing the body first with a dry towel will, in most cases, keep the skin sufficiently clean during the week and promote healthy reaction, provided a warm bath, with a good soaping, is taken at the close of the week. A good flesh brush is also a valuable adjunct.

There is no doubt that a great many children contract a strong aversion to cold water, because they have injudiciously and thoughtlessly been subjected to the cold bath at periods when they were unable to bear it. A convenient time for taking a bath is just after getting out of bed in the morning or just before going to bed. This latter time is appropriate as a bath is found to be very refreshing after severe or prolonged exercise of any kind.

In drying the skin, various kinds of towels may be used but the effects produced by friction will be all the more beneficial if the skin can tolerate a rough towel. Flesh-gloves or hair-gloves can also be used to advantage.

As to time spent in bathing much depends on the kind of bath and the condition and constitution of the bather. Three minutes is quite sufficient for the cold sponge bath or cold plunge. In the tepid or warm bath the period may be prolonged to ten minutes or a quarter of an hour. The following instructions of the secretary to the Royal Humane society of England are interesting in this connection:

"Avoid bathing within two hours after a meal.

Avoid bathing when exhausted by fatigue or from any other cause.

Avoid bathing when the body is cooling after perspiration.

Avoid bathing altogether in the open air if, after having been a short time in the water, there is a sense of chilliness, with numbness of the hands and feet; but bathe when the body is warm, provided no time is lost in getting into the water.

Avoid chilling the body by sitting or standing undressed on the banks or in boats after having been in the water.

Avoid remaining too long in the water, but leave the water immediately there is the slightest feeling of chilliness. The vigorous and strong may bathe early in the morning on an empty stomach. The young and those who are weak had better bathe two or three hours after a meal; the best time for such is from two to three hours after breakfast. Those who are subject to attacks of giddiness or faintness, and those who suffer from palpitation or other sense of discomfort at the heart, should not bathe without first consulting their medical adviser."

The Healthy Home.

SPIRIT AND SOUL COMMUNION.

WHY IMPERFECT—HOW PERFECTED.

Spirit communion in the *higher* realms of thought, which makes it possible for us to be led in the right path, must be monogamic. Promiscuity leads to disorder and confusion in soul life as surely as in the physical life. The same law obtains in both realms: "What God hath joined together man cannot put asunder." The communication received from such a union is truth absolute, and in *this way alone* is it gained.

God works through instruments, and the perfect instrument must do the perfect work. None the less the imperfect do his will, but the results are imperfect also. This makes clear the reason for the confusion resulting in the world to-day from so-called spirit-communion.

The same restlessness pervades the undeveloped soul after disintegration of the body that characterized it in earth life. Seeking ever to equalize themselves in matter they are drawn here and there by attraction, wherever conditions are favorable. The equilibrium being maintained temporarily, we have the variable manifestations of spiritualistic phenomena which have puzzled men and women for centuries.

On the mountain heights alone is found repose. Ever obeying the gentle voice of the Spirit which says "Come up higher," we reach at last the mountain top. The duality of all life is made eternally sure by the completed soul—two in one. "Verily they two shall be one flesh."

There comes to many in earth life, this spiritual binding, but because they seek to take the kingdom of Heaven by force—before they are ready for it—they experience grief and sorrow.

In the light of this pure love all man-made laws sink into insignificance and the spirit finds itself free and untrammelled. It is not necessary for the spirit mate to be incarnated in the flesh. There can be the most perfect accord, bringing with it the most perfect rest, without physical association. For, with spirit there is neither time nor space, neither is there a possibility of appropriating what is another's. The eternal law of right makes this impossible.

To learn well the command of the Master: "Resist not evil," and steadily holding ourselves to the thought: "All is good!" will surely bring to us the desire of our hearts, no matter how improbable it may seem to be that circumstances which are undesirable might be removed.

Be true to the faith which a knowledge of the law of love will bring to all, and as sure as time rolls on in earth life, when these circumstances have fulfilled their mission, "evil" will fall away from our lives like the leaves from the trees whose work is done with the close of each season. Into our lives come these seasons. They begin, they reach culmination, retrogress towards disintegration and lo! they are gone.

This must be so for *it is law*. Until this understanding is reached Faith and Hope are our guides, and the mighty power of faith is compassed in the Master's words: "If ye have faith as a grain of mustard seed and shall say to this mountain be thou removed and be thou cast into the midst of the sea, it *shall be done*." A mountain of seeming trouble is reduced to a mole-hill by faith and trust. "Commit thy way unto the Lord and he shall bring it to pass," follows after the promise of being given the desire of our hearts—conditioned only by the command: "Trust in the Lord and do good."

Spiritual communion corresponds to the marriage relation in earth life, for, by the law of correspondence, everything in the invisible has its counterpart in the visible, and as in earth marriages there come times of misunderstanding unless there is perfect accord, so in spiritual union, to be perfectly adjusted to each other, *both* must know the law of love.

The law of attraction through desire works unceasingly, and also methodically. As in earth conditions the strong desire which culminates in the relations of sex bring with it physical gratification, so in spirit relations the desire for complete oneness culminates in an experience corresponding to the gratification of the lower nature, which brings with it what all men vainly seek in earthly things — happiness.

This culmination is followed in both realms of mind and matter by reaction, and if *both know the law*, both will realize quiet repose of soul and body which should follow every period of activity, whether mental or physical.

Herein lies the necessity for the at-one-ment. *When this is established* all power is given unto man. Even the mysteries of death and hell, as well as the glories of the heavenly kingdom are revealed to his astonished vision. The eyes of his soul are opened and he sees no more “as through a glass darkly but face to face.” “All is good — there is no evil as an entity,” are meaningful words to him no longer, but are verified in his very body *when he is awakened* to the truth that through the so-called unholy fire of passion lies the road to immortality. Verily our God *unrecognized* is a consuming fire, but *recognized* and controlled by the eternal law of *use*, makes us, not gods, but angels, with a capacity for happiness as unlimited as the supply itself.

How can this be attained? To him that overcometh are all the promises given, and to him alone. The victory *must be complete*. The world and all worldly desires must fall away. The consecration must be made of body, soul and spirit. Then we can say “Old things have passed away and behold all things are made new.” After this will follow the promise speedily fulfilled: “To him that overcometh will I give to eat of the tree of life. He shall be like a tree planted by a river of water. He shall bring forth much fruit and his leaves (life) shall be for the healing of the nations.” The Master’s words — “They who seek first the kingdom of heaven shall have all things added unto them.” The testimony of the Psalmist — “The *desires of our hearts* are given unto us — our ways are ways of pleasantness — our righteousness shall be as the light and our judgments as the noonday.” Then it is we walk the earth as one upon it but not of it.

“Wide open to the sun we ~~show~~
The windows of our soul.”

And drink in inspiration from every blade of grass, from every drop of dew, and everything animate and inanimate echoes the words:

“Oh, God, all thy works do praise thee!”

Is this possible in earth life? The command of the Master: “Be ye perfect,” implies this possibility. He himself is our guide and counselor, “We in him and He in us” — as “He in the Father and the Father in him.”

VARETA.

THE ESOTERIC.

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“ELEMENTALS.”

We cannot refrain from warning the student in occultism to avoid, as the most virulent poison, the “forms” and “rites” for the subjugation (!) of the lower sentient forces in nature. I have just read, in this connection, an article from the pen of one who, from his advanced years and supposed knowledge of the hidden laws and forces, should be possessed of wisdom sufficient to guide his pen in more useful directions than to write suggestions to “control” and “subjugate” anything in God’s universe except that most difficult of all specie of force, the human organism, — the lower selfhood.

The author is a prominent leader in an “occult” society which has become well known in this country, and his article opens with a tale which, while doubtless containing many points of fact, is yet designed for spiritual babes and should never be given to a presumed-to-be higher order of thinkers, nor to those who have not developed beyond the point where they are fully able to think for themselves, and are not ready to take the testimony of whomsoever may offer a plausible story, or theory. It goes on to relate how a “fakir” begged alms and not being favored with the exact amount demanded, refused to take anything and “walked away.” Then the story proceeds to the effect that all kinds of misfortune by fire and accident befell the man’s relatives who had refused the fakir’s demands, etc., etc. *ad nauseum*.

The narrative reminds us of a doggerel which relates the punishments sure to descend upon the unlucky youth who dares to do wrong. It declares that children who disobeyed their parents, or otherwise sinned, were visited by all sorts of unheard of catastrophes, such as being carried off bodily by black, fire spouting fiends, ghosts, and every other demon-like absurdity which a diseased imagination is able to concoct. Each verse ends with: “An’ th’ Goblins ’ll cotch *you* if yer don’t watch out.”

This simple little rhyme is taken for what it is worth, and no one thinks of seeing anything in it but that which the writer probably intended, — senseless fun; but when matters upon this plane are taken up and treated *seriously*, and even accompanied with formulas of instruction as to how to exorcise or control the “fire spouters,” it is time that common sense asserted itself and the absurd, wicked mysticism stripped from the microscopic kernel of real truth which lies concealed beneath all the rubbish of words.

We cannot resist giving one of the methods, which the author of the article in question submits, as the means to be employed to rid one's self or family of these "fire sprites:" "The ceremony occupies forty-five days (!) the exorcist must keep himself perfectly chaste, must trace upon the floor in rice powder, a figure containing twenty-four squares. A square of plantain leaf of the same size must be laid in each of these sub-divisions." Then follows details as to how each leaf must be treated and as to what "word" must be uttered in connection with the ceremony; and that before the lapse of the forty-five days each letter must be pronounced one hundred thousand times. The reader will see that if the word consisted of seven letters there would be seven hundred thousand articulations during this period, or upwards of fifteen thousand per day! Then, in order for the full force of the ceremony to come into effect, there must be offerings of cooked rice and black beans !!

The author of the article admits that if an elemental is sent by a master (sic) to attack a "perfectly good person," it fails to do any harm, and the spirit falls back upon the persecutor. Now herein is found the key which unlocks the whole system of the "elemental" theory. This bug-bear should be pigeon-holed in the very same apartment with hypnotism, that other structure of fog, which the warmth and light of TRUTH so quickly and summarily dissipates. The knowledge of these simple facts in nature, and their applications, should produce only a passing recognition instead of being warped and distorted by those who have entered the unexplored, and whose declarations and acts serve to create fear which harms and destroys.

Understand that I am not denying the existence of these low forces in nature; I am simply laboring to convince the reader that *fear* of them will serve to produce the only harm that can result from the influence, if they are left alone until you have attended to the real essential work which your own organism is calling for your higher self to perform. No need to invite the enmity of any elemental outside yourself. You will find within, a foeman worthy your steel, yes a legion of them!! When *these* are conquered then search for the "fire sprites," and not before.

It is well to know that there are countless forms of semi-conscious forces which may act upon the individual who makes it possible for them so to do. There are elementals and elementals, and there are *elementaries*; their name is legion, and their manner of approaching their victim is so varied that we should despair of enumerating them. Perhaps it is a wrong expression to say that an elemental *approches* a person. I am almost convinced that they are *drawn* irresistibly to certain men and women who, by their impure or weak, vacillating minds, create conditions, making it absolutely impossible for these low, undeveloped species of life to do otherwise than ensconce themselves in the very soul of the weak, or impure, individual. It would hardly be a correct usage of terms to say that the needle "approches" the magnet; it is rather *compelled* to move in the direction of the more powerful force which holds the peculiar qualities making it absolutely impossible for the smaller object to do otherwise than obey a law which is recognized throughout the universe.

Within the magnet there are found conditions which form a most harmonious "element" and which as surely appeals to the smaller body and

draws it to itself as does the human soul which contains all the "elements" of viscious habits, or weakend, vitiated general structure, attract unto itself every impure thought which chances to be thrown in its direction. Thoughts are the seeds from which spring these manifestations of imperfect characters.

If a man silently and continuously protests within his soul when an impure thought seeks entrance he will not long be kept upon the plane where such thoughts can flow in his direction. Thus will be cut off the possibility of elementals from this source.

"Like attracts like." and as we succeed in rising into the sphere of perpetual good we will draw unto our lives only that which partakes of the pure qualities of this sphere. There are powerful forces in nature which tend downward. We all admit their power and their universality, but how few of us realize that good is not alone universal but more potent, and never a victim of its adversary except the latter receives the aid of the will of the person over whom the contest is being made?

For about two years I have been in correspondence with a man who, using his own words, has been "cursed" by familiar spirits; elementals, would doubtless be a more comprehensive term, however. This man says that almost from boyhood he has been tormented by these disembodied "fiends," who come to him at all times and in divers ways and suggest everything that is horrible and repulsive to a person who tries to live the higher life. He claims that they have taken all pleasure from life and made his existence a "hell;" have even been the cause of the loss of all his worldly possessions. He wrote me for advice. I told him at once that he must realize the truth of the great law "Like attracts like;" that there was something within him which made it not only possible but necessary for these forces to find entrance; that his very words in the letter to me explained the matter quite fully; that as long as he used such expressions regarding these things, so long would they remain with him. His next letter convinced me as to the puerility of such advice, to a man who could develop only through experience with all these forces, for he took serious exceptions to my statement that "Like attracts like," and the continued bitterness of his words hurled at the "elementals" shew me only too plainly the foolishness of argument with a person who was convinced already.

Every word of a vindictive nature which we utter against an "elemental" gives that force an added power. Nothing of which I am cognizant so weakens the soul-force as the utterance of useless words. You who have elementals keep your tongues still for a week or so and note the result!! During this time let your answers be yea, yea and nay, nay and in the interims of silence try and think as to why it is that God, the Creator of all, has made the gross blunder (?) (!) of bringing into your life something of an evil nature for the purpose of subjugating and turning from its mission a principle of good!! See if, at the end of your seven days true "fast," you cannot arrive at a more sublimated estimate of your God than heretofore you have been able to do.

Why do we unconsciously nourish these suspicions of Divinity? For it is nothing less than that when we perpetually harp upon the subject of "evil," "degeneration," "elementals" and the like. The time will come when all will be clearest sunlight. The elementals, which now annoy will

be seen to be only agents for good, when at last we can understand. It is only necessary for us to keep our soul's purpose undeviatingly fixed upon the highest within our comprehension to-day; then all will be well and we may have no fear of that which is now beyond our ken. Get your self into Divine harmony and relationship, first by silence, then by attention to the physical, by the uncompromising crucifixion of useless habits: by correct relationship and conduct with your fellow man; by thought which leads to confidence in your Creator. After consistently living this life for a few months then you may perhaps be excused if you pause for a moment and look for "elementals." I predict that you can easily count them upon your ten fingers although it is not at all advisable to wait for too close an estimation, else the soul, not over strong, may beckon them back to their old stronghold!

Rest perfectly easy upon the question of these forces. They certainly exist; but keep straight upon the way towards your ideal of to-morrow and be not tempted, by curiosity, to stray from the Path.

Make no rash experiments with dynamite, for if you do, you will doubtless find in it an "elemental" that will convince you of its reality and power. Do not question that keen edges will cleave, else some of your own life force may be wasted. No! keep your face to the light; faithfully perform your work and do not enter any by-path that leads to the bogs and mires of phenomena, or curious, dangerous experimentation, for these serve but to delay the REAL ultimate which you should gain while here in the body.

"He shall give his angels charge over thee," and as there can be no force in nature superior to the Creator of all force, we can safely rest with Him that which we do not fully understand, for He is mindful of every faithful child.

The moment that fear enters our life regarding the influence of nature's forces then we unconsciously show a distrust in Divinity and His power to shield His servants.

Now who among us are duly prepared to go forward in our development, with full faith; adhering strictly to the law within; trusting implicitly that God rules; performing our duty in the present, quietly but irresistibly carrying forward our plans to overcome every "elemental" of the microcosm; and, in a word, unwaveringly and practically keep before our eyes the model of the man celestial? Occult students, the world over, abandon your pursuit or interest in the *mystical*, and answer; then commence anew your task of possessing the only thing which can give you all that earth or heaven can bestow, namely the union of the higher to the lower; the full subservience of the physical "elementals" to the awakened soul. Then you shall have come into your "inheritance."

C. H. MACKAY.

TO ALL SUBSCRIBERS.—It has been our custom to make THE ESOTERIC a forty-eight page magazine. In the beginning of Vol. V. (if Divine Providence permits us to issue that Vol. from the Colony site), we shall adopt the principle of printing only such articles as we deem profitable, in view of our objects, and if we do not issue more than four pages well and good, or if it is one hundred just as well; but we have no doubt that future volumes will, when completed, contain as much reading matter as formerly. There may be some delay on account of moving.

—H. E. R.

THE HIGHER MEDIUMSHIP; OCCULT PHENOMENA, ETC.

BY DR. J. C. STREET AND CHAS. H. MACKAY.

(Dr. Street claims to be a *gatherer* rather than an *originator* of spiritual ideas; and from whatever source he receives truth, he is always ready to acknowledge and *impart it again*. TRUTH can never be a forgery.)

THE projection of the Astral body begins at the heart. Here the medium is fully unconscious. When it is made visible to others, its first formation or manifestation begins at the feet and finishes at the head; whereas the projection of the inner man or the work of a conscious medium, or the work of a *conscious master*, begins at the head and ends at the feet; the former is the result of higher spirit soul, an angel's workings, and the action is antipodal or mediator from heaven, of spirit and the reverse as to the methods of the medium for this corporeal world.

Christ was a Mediator. While He meditated alone, in silence and prayer in the mountain, He projected his inner man, and presented himself to his disciples out upon the lake. His disciples were mediums of the corporeal, the will, the outer sense; and were ignorant of the astral body, the inner phantom; therefore they cried out through fear, and ran away.

Now the very difference in all mediumship is here: Does the medium act as a mediator through the without and the will, receiving impressions from the astral light or *elementals*, or a disembodied soul; or is he a mediator in the higher sense of the word, through the Divine Human, and the inner man; and returning back to earth God's divine love and divine idea? A good common sense and full practical knowledge of mediumship, would dispel the desire of show and all commerce or money getting, through or by mediumship, and also prove that no individual must claim professionalism by Divine commission.

A more full and perfect knowledge must be gained of the sevenfold constitution of man, also of the conscious, and the unconscious projection of the astral body; and as to whether the medium is wrapped in the astral light universal, or his own atmosphere and the astral body of human will, with all those images of feelings, thoughts, and human events, past and present.

It is a mistake to suppose that the World of Spirit Souls is made up of departed men and women. The "departed" human beings constitute the greater part of it, but not by any means, the whole. There are evil spirits of Desire and Self, that very closely surround the physical man and excite his life, of whom animal man is the parent and he helps to create them out of the elements of his own corporeal soul; and they come from his body and are created into full activity through the man-mind and will; and these elemental spirits are in a certain sense visible, and act in man's selfish reason and understanding of corporeal self, and when they hide away from his reason seem to gather fresh power and act with his selfish will, and they often in this sense become living activities and powerful influences, operating upon brutes according to their diverse faculties.

No seer, no adept passing into the inner subjective state, but that can see the astral vaporous growth of human will and human mind, and all the deceptive appearances of the objective life, which are so often sensed by the medium and given as a communication from the world of

spirit; and the common altitude, also the culmination of most men, remains right here. There has been a certain understanding of two states of existence, and between these two states the ordinary investigator of spiritual phenomena lives, and for rest or any recreation swings like a pendulum between the land of disembodied souls and his natural, animal life; never thinking or trying to apply to his own life a higher truth, a nobler action, a truer love, or a more unselfish impulse; but so apt to reach, in a few years a dictatorial tyranny of Spiritual Anarchy, more intolerant than the most antiquated Calvinist, or Iconoclast swaggering in brutality.

DR. STREET.

* * * * *

The word "medium" has come into a signification extremely narrow. Every person should be his own medium, for the reception of the real knowledge and for the development of the latent powers which are awaiting expression. In this particular line he will find himself an instrument, outworking the Divine laws of life; bringing his physical, mental and spiritual chaotic condition, into system and most perfect order. What is the true, the Divine mediumship? It is possessed only by him who has come into his inheritance through long patient study and *practice* in the laws governing his own being.

The body, the physical, is the only medium through which man will be able to raise himself through the multifarious degrees of development into the Divine relationship. In this body of mine I have a constantly present means for my elevation into the soul-consciousness. There is not one yearning of the soul, nor a noble ambition which cannot be fully met and satisfied, if we constantly treat the human organism as the medium which will reveal every mystery of God and Nature.

Now if all will meditate upon this question the spirit of truth will soon be apparent. Look not to a poor weak "controlled" organism for astounding "revelations." If you pin your faith to such you will meet with repeated disappointments. The true, reliable revelations will come through the medium of your own perfected manhood and womanhood, *and through this means alone.*

This continual pursuit of the "wonderful," the "supernatural" tends only to retard the real growth of the inner. The evidence of the external senses can bring us little satisfaction, regarding spirit communion. What though a dear departed one comes to us through another's organism; still we are not content, and nothing but the actual experience of contact with Divinity itself can bring that peace and absolute resignation which the "master" possesses. It is possible to so refine the quality of the physical environment that it will not *hold back* the spiritual expressions which are ever seeking recognition, but will actually be an aid, a *medium*, to the realization of everything which serves to raise us to the higher planes of life.

There is great proneness among occult students to develop conditions of impatience, restlessness. They are not content to allow the growth to proceed by healthy, natural steps, but must needs struggle for the possession of those ephemeral toys called "manifestations." Now "spirit manifestations" are but the shadow, and while it is followed the *real* is constantly just beyond our perception.

When the soul in human form, first becomes aware that *it lives*, there

is generally an incontrollable impulse to rush into spirit phenomena. This is well, and if the individual is sufficiently strong to drop this phase, when its usefulness to him shall have ceased, then his development will proceed naturally and surely, step by step, until soon he finds no need of a "medium" except that of his own refined and sublimated organism, through which error cannot proceed.

Then the higher mediumship comes only through long, persistent, faithful adherence to Nature's laws. To be sure it is a long route to the goal where direct communion with the Exhaustless is attained, but it is worth, to the victor, a thousandfold more than is entailed by the comparatively insignificant struggles along the way.

Do not stop at the wayside to satisfy curiosity, by dabbling too much in the "Supernatural." Seek continually to develop *within*, the power to know truth and apply it in your every day experiences. Remember that true occultism is sought by him who desires to know God's will and who spurns the attainment of the power to perform "miracles" before his higher self is so far perfected that no harm can result from its possession.

Christ was offered unlimited temporal power, but the tempter was summarily and effectively dealt with. The self-same Satan is still busy, presenting his subtle temptations, to the soul which has caught the first glimpse of the Paradise which awaits the *faithful*.

There is a certain, indescribable satisfaction in the possession of this really puerile attribute which the spiritual medium and his "guides" hold over their victims. And then there is the all-powerful incentive, *money*, which holds them hopelessly to their debasing practices. As you value your peace of mind and your chances of future usefulness we advise you, who would reach the "height" to avoid "guides" and "controls," else the higher planes of soul consciousness will never be gained in earth life.

There is little sense or reason in *display* of phenomena. If you have a truth within your possession, *live it*, and it matters not what opposition is created among men, yet sooner or later if you are silent, unassuming, consistent, this truth will be felt and adopted. On the contrary if you undertake to *force* an opinion or doctrine, notwithstanding its beauty and truth, you will meet with nothing but inappreciation and ultimate failure, thus bringing reproach upon the grandest of truths.

There is a story, said to be taken from the Talmud (the book of Hebrew laws), to the effect, that:

"On a certain day, Rabbi Eliezer ben Orcanaz replied to the questions proposed to him concerning his teaching; but his arguments being found to be inferior to his pretensions, the doctors present refused to admit his conclusions. The Rabbi Eliezer said, 'My doctrine is true, and this karoub-tree, which is near us, shall demonstrate the infallibility of my teaching.' Immediately the karoub-tree, obeying the voice of Eliezer, arose out of the ground and planted itself a hundred cubits farther off, but the Rabbis shook their heads and answered, 'The karoub-tree proves nothing.' 'What, cried Eliezer, 'you resist so great a miracle? Then let this rivulet flow backwards, and attest the truth of my doctrine.' Immediately the rivulet, obeying the command of Eliezer, flowed backward towards its source. But again the Rabbis shook their heads and said, 'The rivulet proves nothing. We must understand before we can believe.' 'Will you believe me,' said Rabbi Eliezer, 'if the walls of this house wherein we sit should fall down?' And the walls, obeying him, began to fall, until Rabbi Joshua exclaimed, 'By what right do the walls interfere in our debates?' Then the walls stopped in their fall out of respect to Rabbi Joshua, but remained leaning out of respect to Rabbi Eliezer, and remain leaning to this day. But Eliezer, mad with rage, cried out, 'Then, in order to confound you, and since you compel me to it, let a voice from heaven be heard!' And immediately the

Bath-Kol, or Voice from heaven, was heard at a great height in the air, and it said, 'What are all the opinions of the Rabbis compared to the opinion of Rabbi Eliezer? When he has spoken, his opinion ought to prevail.' Hereupon Rabbi Joshua arose and said, "It is written, 'The law is not in Heaven; it is in your mouth and in your heart.' It is in your reason for again it is written. 'I have left you free to choose between life and death, good and evil.' And it is in your conscience; for 'if ye love the Lord and obey His voice within you, you will find happiness and truth.' Wherefore, then, does Rabbi Eliezer bring in a karoub-tree, a rivulet, a wall and a voice to settle questions of doctrine? And what is the only conclusion that can be drawn from such miracles, but that they who have expounded the laws of nature have not wholly understood them, and that we must now admit that in certain cases a tree can uproot itself, a rivulet flow backwards, walls obey instructions, and voices sound in the air? But what connection is there between these observations and the teaching of Rabbi Eliezer? No doubt these miracles were very extraordinary, and they have filled us with astonishment; but to amaze is not to argue, and it is argument and not phenomena that we require. When, therefore, Rabbi Eliezer shall have proved to us that karoub-trees, rivulets, walls and unknown voices afford us, by unusual manifestations, reasonings equal in value and weight to that reason which God has placed within us to guide our judgement, then alone will we make use of such testimonies and estimate them as Eliezer requires."

Rabbi Joshua and his associates were certainly possessed of wisdom and most effectively exercised it in their consideration of influences and agencies which were employed for the purpose of *forcing* a recognition of worth in a pet creed or doctrine. While "wonderful" in a manner yet wherein, by themselves, do these phenomena add anything to the structure eternal or in any way contribute to the elevation of the true manhood?

The *display* of these powers, *never* bring true conviction. There is always an atmosphere of ledgerdemean which beclouds the performance, and even curiosity, that lowest among the occultist's traits, is seldom satisfied. Surely they who thus "expound the laws of nature do not comprehend them," for could they "comprehend," they would never bring them to the notice of others except for the purpose of demonstrating a special, unselfish use.

I recently came across the following rambling sentences, over the signature of a "popular" clergyman:

"All who want to be saved may be saved, 'without money and without price.' Salvation by the Lord Jesus Christ for all the people. Of course use common sense in this matter; you cannot expect to get to Charlestown by taking ship to Portland, and you cannot get to heaven by going in an opposite direction. Believe in the Lord Jesus Christ and thou shalt be saved."

We often wonder why it is that these great and good men who appear to have surmounted all earthly limitations, and stand purified (?) upon their high plane so apparently near to heaven, we wonder that they never condescend to tell the poor, suffering, common people just how they have attained to their sphere of superiority!

Is it right or just that the glittering possibilities of a Christian life are held up to the poor struggling rank and file, and yet the *methods* are withheld? It matters little that a weak, suffering soul is constantly reminded by his spiritual adviser that he must seek Christ, the kingdom of heaven, etc.; this may serve to add to the general misery and may awaken him, ultimately, to higher thoughts and motives, and a determination to find the Way, but his daily life may be made more cheerful and his usefulness be greatly increased, could he be given something *definite* to outwork, which will be recognized as a real, tangible assistant in his spiritual growth.

There is a period in the spiritual life corresponding to the physical

existence of the babe. The weak, childish gropings, can be made to possess confidence and independence if a few lessons of practical guidance are imparted. The question of Godliness is not correctly answered by external display of *devotion*, and this continual appeal to Divinity for aid is weakening to the soul of the petitioner, and serves only to awaken vibrations which are an illustration of wasted energy.

I believe that there is but one form of prayer which the earnest neophyte need employ, it is this: "Father I thank Thee for the blessings of this hour; may I accept every event of life as that which is best for me in my present imperfect condition, and may I come to a full realization of the Divine principles of truth which Thou art seeking to express through this earthly tabernacle of mine. In complete subser-vience to Thee, I hope to possess that higher phase of earthly existence where at last I can *know* that I desire *Thy* will, not mine, to fully guide and control my every act."

To me the idea of prayer is for the purpose of pouring out *thankfulness*, and not to ask for that which *cannot* be given until we are fitted to receive; therefore it seems folly to waste our lives in the interchange of *words*, while the Father requires *silence and action*.

Divine power, occult power, power which assures success among men; all, all comes to the man who first gains this pearl of greatest price. Now, how is a beginning to be made? We have told you plainly and explicitly in former issues of this magazine, precisely how to commence. Unlike our older and more popular spiritual workers, we have not condemned your lives and there dropped the matter, but have told you that which, from actual experience, has served to disclose the highways of God to our humble life.

Occult students primarily seek magical power. This will be given them if they are half faithful; but a time comes in the experience when they awaken to the great truth that the divine axiom that he who has become the "adept" of *self* has the key to all that has hitherto been hid; he is the only magician.

You who are seeking to rise above the common fate of mankind, remember always that nothing of great importance is entrusted to the keeping of those who are still within the grasp of sense and passion. Every hindering attribute of the physical must be overcome and *all* that tends to bind to the flesh must be crucified. Now, by this we do not mean that you are presumed to be able to part company with every limitation of the physical *at once*. These habits and influences which have been nurtured and indulged for twenty years, and in many cases for *centuries*,* cannot be corrected in a day. But the commencement can be made, and that is usually attended with great difficulty.

Not until the soul is purged of all imperfections will the secrets of Nature be able to find entrance. The "occultism" of the present day is so buried beneath the rubbish of personality and mysticism, that it is almost impossible to get the student started upon the right paths. There is so much of the desire for leadership among those who have got a mere taste of the higher truths; and the inclination to spread their knowledge and attainments before men, serves but to cover up the *real*, and at the

* See "A View of Creation," in *ESOTERIC* for Jan. 1888.

same time confuses the honest seeker after that which is to be of the only true service in life.

Words may be combined to suggest the most beautiful thoughts and principles, but unless accompanied by correct and appropriate example they are utterly powerless of good. You will gain nothing by attaching yourself to an order or society that has mysticism or phenomena for its platform. Sooner or later you will find that you have pursued a shadow, and then you will be compelled to go back and perform anew the neglected duties to *yourself*.

Shun, therefore, the "mystical," as generally understood, for it is the very worst form of evil. There is nothing hid which will not be revealed to him who lives the perfect life, and you can safely estimate at naught any man or society that wraps a truth in mystery. If you are fitted to receive or hold a truth it can be given to you independent of rites or form, and you are not necessitated to be blindfolded or descend to any other childish by-play for the purpose of enforcing (!) a truth.

It is sincerely to be desired that a few men and women will awaken to the true importance of this work, and will come into a clear understanding of the foundation principles of this grand, yet extremely simple idea, of occult development. Remember that every good thing in the universe is as much your own as it is that of the Adept "R. T.; K. K., X. X." (!!) It only remains for you to go on in your strict adherence to your daily duties, and follow the highest guidance as taught in the ESOTERIC from the first, and paramount to all else *be a "medium" unto yourself*, for the reception and transmission of truth from the Infinite. C. H. M.

TRIBUTE TO PYTHAGORAS.

Abstract of Essay read by Edgar Nelson before the Chicago Veg. Association, Grand Pacific Hotel, November 15.

MERGING from the dim mists of eastern antiquity at a period preceding the magnificent zenith of Grecian art and civilization, the student of history and the savant of ethnology both recognize a master mind whose transcendental scintillations of philosophy and genius have come down through nearly twenty-five centuries, still illuminating the arcade pantheon of truth and knowledge "like the eternal stars of the heavens." Scorning to follow the changeless, beaten path of a grovelling multitude, Pythagoras, like others great and good, dared to think for himself, and in this personal originality has made a lasting impression upon the eternal sands of time. Travelling in Egypt, Chaldea and India, he readily acquired the knowledge of the age and mastered the mystical lore of the Orient, and subsequently translated themes and advanced opinions which the world has since learned to recognize as truths. He was a vegetarian in both belief and practice. His first rule, in the attainment and cultivation of fine intellectual perceptions and sensibilities, was entire abstinence from the flesh of animals and gross foods. Plutarch gives unmistakable and reliable evidence of this in his early writings, as well as giving his own views upon the subject. May we not with benefit appropriately pause a moment, and while glancing backward o'er the "mystical bridge of time," feel grateful to the Infinite that such a powerful and harmonious moral and mental nature was formulated upon the planetary sphere of dust, while we remember that "he learned not for knowing's sake, but to become a star to mankind forever"?

IS IT NECESSARY TO EAT FLESH FOOD?

[Abstract of a lecture by J. H. Kellogg, M.D., of the Battle Creek Sanitarium.]

ONE of the growing questions of the day is whether we shall eat or not eat beefsteak, mutton-chop, ham, tripe, sausage, and all other foods composed of the flesh of animals, and a further question is, have we any right to do it? These points are being considered more and more. Probably not since the days of Pythagoras has there been so much interest taken in the subject among intelligent people, all over the civilized world. By some it is considered as an economic question. No densely populated country can use flesh meats to any extent. It has been figured out carefully that the loss is forty to one in the matter of land to raise food to be eaten second-hand, as against raising food for first-hand consumption.

In China there is not sufficient acreage per capita to supply its inhabitants with second-hand food in the shape of meats. Grains, barley, oatmeal, rice, peas, beans, and lentils contain eighty-five to eighty-seven per cent of nourishment as shown by standard tables of food values. On the other hand, flesh food contains only twenty-six to thirty per cent of nutriment. The sweet potato is more nourishing than beefsteak, pound for pound, yet this is contrary to the popular idea that meat is necessary to make one strong.

The Chinese coolie works very hard all day long on the simple diet of rice. The Irishman keeps up his strength on a diet of buttermilk and potatoes. The German peasant lives equally well on barley and black bread. These peasant men and women are very strong and have great powers of endurance. It is not uncommon for them to take a load of vegetables weighing ninety to one hundred pounds on their heads, and carry it to market. The women will march off with such a load, with carriage perfectly erect and natural. Carrying a weight on the head is one of the very best means of securing a good figure. I knew a German woman who would go down to a little stream, fill her wash-tub with water, lift it up on her head and carry it home, a feat which very few American men are able to perform. These people live upon the simplest food, rarely tasting meat at all. In Italy, the peasants live very largely upon boiled chestnuts and macaroni.

Another thing, flesh foods are not the most esthetic diet. Among vegetarians, we find no nation which is addicted to eating anything foul, but flesh-eaters take some most horrible dishes. For instance, in Burmah, they catch fish, kill it if it does not die otherwise, then bury it in the ground and leave it there from a few weeks to three months, until decomposition has advanced to a most offensive degree, and then they separate the flesh from the bones, mix it up with curry powder, and esteem "gnappe" a very great delicacy. Even in this country a delicate lady thinks nothing of swallowing an oyster whole and alive, but is it not a species of cannibalism? Nobody but a flesh eater could take things alive. A lady in my office one day had been fussing about having some sort of a live animal in her stomach. She was sure that she had a lizard or a frog, or something of the sort; but she told me that she was tired of our plain diet and wanted a change. I asked her what she would like, and she said a plate of raw oysters. I said, "here you have been scared half to

death for fear there was something alive in your stomach, and now you are ready to put in a dozen live things worse than lizards."

Another point to be considered, is that the eating of flesh is more or less dangerous. It often contains parasites. No animal food will compare for wholesomeness and purity with vegetarian foods. When an animal is slaughtered, the venous blood, laden with impurities, was hastening along its course to be purified, and through cell action, impurities are increased to a considerable degree before *rigor mortis* sets in. Then the process of decomposition begins with the formation of ptomaines, and so in its best condition, flesh food is very poor diet. A great many animals are slaughtered when they are just ready to die. The average hog would die in from six months to two years without the aid of a butcher, and many times the butcher does not get the start of natural death but by a few days. Whenever an outbreak of hog cholera occurs, turn to the stock reports, and you will find a remarkably increased importation of hogs from that part of the country. Farmers are hurrying off their herds before they shall die, so that they may be buried in Chicago, and not on their farms.

Dr. Letherby says that, "In England, alone, human stomachs furnish catacombs in which twenty thousand diseased animals are buried every year." In that country they have some supervision and inspection of animals to be slaughtered, but in this country there is hardly a pretence of determining the health of the creatures at the abattoirs. No doctor is called to examine the tongue or pulse. A friend of mine who has watched matters quite closely in Chicago, says the only test they use is that if a hog can walk to the top of an inclined plane to have its throat cut, it is a healthy hog; and if it dies just before it gets to the top it is sent across the city to a rendering establishment and made into steam refined lard, and oleomargarine butter. Undoubtedly, diseased animals are one great cause of the increase of certain diseases among humanity.

Most savages are vegetarians. There are a few carnivorous tribes, and they are the very lowest on the face of the earth, as, for instance, the natives of Terra del Fuego. Cannibals of course, are flesh eaters, and they do not see any great difference between eating the flesh of a horse, of an elephant or a man. A missionary remonstrating with a cannibal, told him that man was such a noble animal that he should not be used for food. The savage replied, "The more noble the animal, the more noble the diet."

SEVEN VEGETARIAN DINNERS.

BY C. H. MACKAY.

The writer has been trying a little practical vegetarianism and begs to record his somewhat varied experience in this line. I have been quite an earnest exponent of these principles for three years perhaps, but only within the past eight months have I felt that I could actually be considered true to the theories which I have believed but whose *truth and application* I had not fully realized.

My development to the present stage has been gradual. About three years ago I concluded that meat-eating was injurious to health, and at once resolved to give up all flesh food. The resolution was not of suffi-

cient strength, however, to cause complete renunciation of the meat diet and it was but a short time before I returned to the "flesh-pots."

This latter stage was of short duration, for I had tasted the delights of the first steps of the higher life and the soul was dissatisfied with the animal mode of living. At this period I was necessitated to endure restaurant and boarding-house fare, and to say that at times I had strong premonitions of starvation, but imperfectly expresses the obstacles which I surmounted. I could find no place which made a specialty of vegetarian cookery, and I can assure the reader that a bill of fare, upon which "Roast Beef, Steak, Sausage, Pig's Feet, Fresh Pork, etc.," were the main dishes, presented no desirable spectacle. Then to add to this decidedly animal diet, all the vegetables were so prepared in the same pots with the meats that they were perfectly *saturated* with meat flavors. Most especially was this noticeable when I was treated (or maltreated), to boiled ham. The potatoes, cooked at the same time, tasted so strongly of the meat as to make it extremely distasteful to a would-be vegetarian.

For nearly two years I was subject to this sort of living, and during this time I was contented to partake of fish and fowl, refusing only the flesh foods, so called. Then I experienced a decided change and for a few weeks again took meat. I believe that I can plainly trace the cause of this "fall," but perhaps there is no use in enlarging upon the point here. Suffice it that when I awoke *fully*, I found that I had actually grown in strength of purpose during the temporary return to animal food, for now I took the only true position, namely I no longer desired meat for this reason: *I believed it wrong to take the life of animals.*

From this time I have had a comparatively easy path and have steadily put away one thing after another until during the past eight months I have discarded even fish and fowl in all forms.

Most people become vegetarians simply from a standpoint of health. This is well, for sooner or later the idea will give way to the grander, nobler principle of *vegetarianism because it is right*. While I am no longer a meat eater from reason of health wholly, yet I am certain, that I am in a more desirable physical condition than formerly. My work is such as tends to pull down the body of a man who by nature and inclination partakes of the roving, the "Esau" characteristics.

Heretofore my vocation has taken me a great deal into the open air, but since becoming connected with this work I have been almost continuously indoors and confined to the most trying duties, requiring great attention and application.

Notwithstanding increasing labors, my health is of the best and I attribute it in a large degree to my mode of living, although an adherence to other Esoteric principles is of course to be taken into consideration.

In this, as in all other departures from the usual beaten paths, we have got to develop a great amount of independence and will-power, in order to become impregnable to the constant stream of argument which the ignorant direct against us. I say "ignorant" because the opposers of true reform are usually found among those who have failed to take one step in the direction of seeking *proof* of their statements. Now here is a paragraph from a "Home and Health" column of one of our reform journals. As might be inferred it is edited by an "M. D." who above all other classes should be able to speak more decisively upon this point.

If he would *experiment* a few months he could say with me "meat is NOT indispensable, etc." But we have little fault to find with the extract. It is very liberal indeed and will perform its mission of usefulness.

It seems scarcely right, however, for influential writers and speakers to make assertions concerning matters which they fail to even partially understand. If a medical "authority" condescends to speak at all upon the vegetarian question it is usually in an apologetic, negative manner, as much as to say, "There is no actual *harm* in the use of fruit and vegetables. When taken sparingly they may aid in the digestion of the meats, which of course constitute the basis for all physical strength and energy."* In other words, we are advised to use these articles as if they were purgatives or necessary tonics, which should be swallowed for "medicinal purposes only," and not because they are capable of furnishing full and satisfactory nourishment to every condition common to the human organism.

Here is the extract mentioned above :

"Fruit as a food, taken in the morning, is as helpful to digestion as it is refreshing. The newly awakened function finds in it an object of such light labor as will exercise without seriously taxing its energies, and the tissues of the stomach acquire at little cost a gain of nourishment which will sustain those energies in later and more serious operations. It is an excellent plan, with this object in view, to add a little bread to the fruit eaten. While admitting its possession of these valuable qualities, however, and while also agreeing with those who maintain that in summer, when the body is, at all events in many cases, less actively employed than usual, meat may be less, and fruit or vegetables more, freely used as food; *we are not prepared to allow that even then an exclusively vegetarian regimen is that most generally advisable. Meat provides us with the means of obtaining albuminoid material, which is indispensable in its most easily assimilable form.* It affords us in this material not only an important constituent of tissue growth, but a potent excitant to the whole process of nutrition. It has, therefore, a real, definite, and great value in the ordinary diet of man, and the wholesomeness of fruit, combined with farinaceous food as an alternative dietary is not so much an argument in favor of the vegetarian principle, as a proof that seasonable changes in food supply are helpful to the digestive processes and to nutritive changes in the tissues generally."

The man who makes warfare against existing laws or customs, is unworthy of recognition except that he is able to suggest something to take the place of the structure which he seeks to throw over.

* The country boor says he must have meat to make muscle, and all the while his vegetarian team is twitching him and his plow along the furrow. Where does he suppose they get their muscle? Where does the gorilla, the most human-like ape, get his enormous strength? Standing erect, he is but five feet high, and yet is able to encounter at once six strong men, and to overcome them by his superior strength and agility. (*Thoreau.*) Jules Virey estimates that four-tenths of the human race subsist exclusively on a vegetable diet, and that seven-tenths are practically (though not on principle), vegetarians.

The strongest peasants met with in Europe live almost exclusively on rye bread, pea soup, and vegetables.

The strongest men of the three manliest races of the world are non-carnivorous: the Taurian mountaineers of Daghestan and Lesghia, the Mandingo tribes of Senegambia, and the Schleswig-Holstein peasants, who furnish the heaviest cuirassiers for the Prussian army, and the ablest seamen for the Hamburg navy. — *The Diet Question.*

The flesh-eater is a slave: the true vegetarian a lord. — *Edenic Diet.*

I do not feel that it is enough for me to say that *I* have practically been a vegetarian for three years, consequently *all* may follow the same path. While this is strictly true, yet there is greater force to the statement if a concise plan is presented whereby even the details of "what to eat" is plainly laid down. Consequently, I submit a series of menus for seven dinners which have been prepared by Mrs. Mackay, and who, by the way, is accountable for the "delicacies" which appear thereon.

My readers will find little difficulty in procuring every article of food mentioned. We have used but little care in preparation of these menus, and the housewife will perceive at once that the exhaustless vegetable kingdom has scarcely been entered, in the compilation of our simple dinners. Will all who try the "Seven Vegetarian Dinners," do so with the idea constantly in view of *improvement*? I should be glad to receive sample menus for a week's dinners from any and all who may care to submit them. Then we will select and publish those which seem best adapted to general use.

(THE MENUS.)

Potato Soup.		Green Pea Soup.	
Welsh Rarebit.		Onion Omelet.	
Mashed Potatoes.	Mashed Turnip.	Baked Potatoes.	Spinach.
Egg Plant.	Olives.	Turnip.	
Apple Pie.	Nuts and Raisins.	Cauliflower, Mayonaise Dressing.	
	Coffee.	Rice Pudding.	Blueberry Pie.
	Tomato Soup.	Nuts and Raisins.	Dates.
	Corn Fritters.	Coffee.	
Boiled Potatoes.	Boiled Parsnips.	Pea Soup.	
Macaroni and Cheese.	Pickles.	Poached Eggs.	
Prunes.	Bread and Butter.	Rice Croquettes.	Boiled Potatoes.
Fruit Pudding with Cold Sauce.		Parsnips.	
Oranges.	Tea.	Apple Pudding.	
	Corn Soup.	Fruit Cake.	Plain Cake.
	Fried Bananas.	Figs.	Oranges.
Baked (sweet) Potatoes.	Mashed Turnips.	Pickles.	Tomato Ketchup.
	Beets.		
	Macaroni with Tomato.		
Prunes.	Cake.		
Grapes.	Tea.		
	Vegetable Soup.		
Mashed Potatoes.	Boiled Rice.		
Fried Eggs.	Celery.		
Baked Apple Pudding with Egg Sauce.			
Cheese.	Olives.		
Cocoanut Cakes.	Bananas.		
	Coffee.		
		Celery Soup.	
		Hominy Croquettes — lemon.	
		Mashed Potatoes.	Dandelion Greens.
		Squash.	Button Radishes.
		Mock Mince Pie.	Cheese.
		Orange Jelly.	Cake.
		Coffee.	

Now in point of economy and, in many localities convenience, it may be well to dispense with bananas, oranges, figs, etc., but where they can be obtained as cheaply as they are found in Boston and most large towns,

I earnestly advise their use. The vegetarian may well allow himself these most satisfactory forms of nourishment, for when *meat* is banished from the table expenses, it will be found that the monthly accounts are surprisingly reduced.

Oat meal, rolled oats, hominy, hygienic gems, etc., are freely employed as assistants in the preparation of our breakfasts, but of this as well as of the supper menu, I hope to speak more fully in another article.

In the line of bread stuffs the "Hygienic Gem" has become a staple article of food with us. I think it may be acceptable to give the recipe for making them, for they will be found equally desirable at breakfast, dinner, or supper :

To make one dozen gems, take one and one-half cups of milk, one egg well beaten ; into this mixture stir two heaping cups of entire wheat flour ; add a little salt and a tablespoonful of sugar. Pour them into "smoking-hot" gem pans, and bake in a hot oven.

I sincerely believe that there is as much, or more, nourishment in a dozen of these gems as there is in a pound of ham, or steak. Month after month, while trying to be a vegetarian, I have been treated to a display of meats, intermingled with poor potatoes and possibly stewed tomatoes, and frequently I have made a meal upon the two last named dishes, with the assistance of an overabundance of miserable pastry. With an experience of this kind, surrounded by people and circumstances contributing in no degree towards the carrying out of my tastes, I have become firmly imbued with vegetarian principles ; therefore you who have homes and willing hands, (as thank Heaven, I am now blessed with), that will provide you with the most perfect of vegetarian food, can find added enjoyment in life by living strictly in conformity with the God-ordained way, namely, at peace with all His sentient creatures.

ESOTERIC DEVELOPMENT.

Number Four.

THE following letter, with the reply, may be of sufficient interest to warrant its publication for general reading :

"Bro. Mackay,—I wish to say to you that I *read* and *re-read* your articles on the 'Mystery of the Logos,' in the Nov. and Dec. Numbers of the ESOTERIC with a pleasure and satisfaction I have no words to express. They contain the power to resurrect many a slumbering soul from the darkness of ignorance and folly, to the light of an endless life of usefulness and delight.

'It is the little foxes that spoil the vines.' Oh! how plainly do I see this, every day of my life. If you can convince the people that it is for their best, to be strictly honest in the lesser things, they will surely do so in matters of greater importance. I know this by long years of experience.

"But I have commenced this letter to comply with your request on page 206, Nov. Number: 'Meanwhile we would be pleased to communicate with those who do not need to solve the Mystery of the Logos.' Now, it seems needless for me to detail this matter to you, for I am satisfied that you will fully understand me. On page 209 you ask, 'Have you, hour by hour, etc.?' at the end of that sentence, you ask, 'If you have performed this simple task, have you purified the speech to that extent that the above named evils are never felt by yourself or associates, even in the

tone-shades of the voice?' Now, in all sincerity and true humility of soul I answer both these questions in the affirmative.

"The struggle has been long and severe, but the victory is won, and I can truly say, the earthly paradise is mine. I have written this, that I might ask you for more light. What shall I do next? Secondly, I wish to say that for about six months I have had what I call, mental vibrations (do not know the scientific name), so that whenever I concentrate the mind upon it, I can, at will, cause the body to sway, or vibrate from right to left, or backward and forward, at will. Can you give me any light on this? If so, please do. Does it indicate good or otherwise?"

You will not understand me to say, that all is joy and gladness; that no clouds of sorrow ever overcast the mental sky. The light of day reveals, equally the evil with the good. So, Divine illumination brings to view things that sadden, as well as those that gladden the heart. J. S."

My Brother:—Through reading the first half dozen lines of yours of Jan. 31st, I gleaned the fact that you had delved beneath the *letter* of my humble instructions and had really come to a keen perception of their *spirit*. Doubtless, among the large number of ESOTERIC readers and workers, there are many that are beyond the *need* of solving this Logos Mystery; they may already have anticipated my thought and come into their "inheritance," in this one particular, namely, the full and unwavering control of speech. I say there may be such, but *you* are the first that has given evidence to this effect.

Truly the small (?) things of life are the ones that try us the most, and to which we should give the greatest attention. They are the ones to which we must lay hold with the strong power of an unwavering will, and make them our opportunities for elevation into the higher relationship.

Everything that comes to the developing mind, and soul, should be considered with the idea in view of using it for the purpose of lifting us up higher. A great mistake is made by the entertaining of a spirit of restlessness and discontent at our inability to come before the people; to perform some great work for some one outside ourselves. While we are filled with error we cannot fail to impart more or less of that quality to all with whom we come in contact for the purpose of "teaching." We should, therefore, be very cautious to teach *only that which we know*; that which we have demonstrated within our own lives and experiences.

If you have truly solved the mystery of the Logos, then you are amply and divinely commissioned to teach the truths which this great question involves, but if you feel any doubts as to your own development in this direction, then it is your first duty to go on with this particular line until you are absolutely *sure*. Remember that when this line of study has been sufficiently considered, when you have really *OVERCOME*, then your mind and soul will not only revolt at the weaknesses of the imperfect LOGOS, but you *cannot* descend to those evidences of a puerile will which the average human voice is constantly showing.

All rests upon your ability to produce more will-power, and every event should be treated as something which if rightly considered, will strengthen the will and give it that power which is indispensable to the full government of the physical. Now, if there is anything which is within my sphere to aid you, it is to enforce the fact that you must

realize fully the great importance of attaining this most desirable state, namely, the full control of the human, the MAN.

If the spirit within is capable of being heard by me, it tells me full and unmistakeably that the words of Christ are yet in force, and that the KINGDOM OF HEAVEN must first be sought, and FOUND, before the higher developments and understanding of life can be realized. The "kingdom of heaven," is found by easy and almost imperceptible steps. Do not make the mistake that so many experience, in the pursuit of phenomena and the desire for temporal power. Remember that these things will surely be added unto you when the work within has been performed. When the "heaven" shall have been attained then you will go on in your growth, and will find yourself upon that plane of development where no man can aid you; you have become, in your intentions at least, ONE WITH GOD, and your guidance henceforth will be direct from the Fountain Head.

In order to enter into your "inheritance," and enjoy the full benefits thereof, you must overcome every limitation which binds you to the lower. To "overcome," is not to "kill out." Herein lies one of the great differences between the Esoteric method of occult development and those methods which are robed in mysticism, and befogged by the *letter*.

Every function and every attribute of the human body has its use, and when we tell you to "overcome," we mean that you are to become master of the body, which in Divine wisdom has been given you as a medium through which you are to outwork your salvation, and come into the true relationship with God.

Now you will find, within this wonderful microscopic representation of the visible universe, your body, all the opportunities necessary for your "awakening" to a full realization of your divine mission. The truly developed soul finds no inharmony existing between his physical and *himself*. When the victory has been fully won, then the so-called "lower self" acts in perfect accord with the INNER, the Divine-Human. Until this state is possessed you will experience periods of unrest and discontent, and as long as you have either of these you are still far from that highest possible goal, to which you are destined here in the earth life.

When the neophyte has truly made the conquest of the physical, he is then ready for the great spiritual truths which await him, and which will be given as he is fitted to receive.

Answering the query concerning the "vibratory" sensations, I am privileged to submit the following from Prof. Butler:

There are many kinds of vibrations; some harmonious, others inharmonious. There are seven (principal) tones in Music, and seven (principal) harmonics in, or with the seven creative principles, answering to those of music. If these vibrations produce a feeling of harmony, and the swaying seems to be "in time" with it, and all is involuntary (that is, not produced by the intelligence), then it indicates that you are nearing harmony with the laws of creation in your own nature, also, that your nature is especially allied, in some way, to music.

NOTE.—Those branches which feel the need of special lines of study and drill are requested to carefully read the article on astronomy, in this number. We believe that this is one of the best of methods for aiding the mind and soul to bring order from chaos. The next issue of THE ESOTERIC will probably contain explicit directions relative to future work of branches.

THE MACKAY STAR MAP, NO. 12.

BY CHAS. H. MACKAY.

THE student in astronomy who wishes to get the greatest possible good from his researches, should scan the heavens with the special object in view that he is performing a work within *himself*.

We believe that time is wasted to him who gathers facts, figures and familiarity with the various phenomena of the physical universe for the sole purpose of the *possession* of that knowledge, but who fails to realize a direct benefit *within*.

RIGHT ASCENSION AND DECLINATION OF THE PRINCIPLE STARS TO BE SEEN IN THE NORTHERN HEMISPHERE.

CONSTELLATION.	STAR.	RIGHT ASCENSION.		DECLINATION.	
		Hour.	Min.	N—Nor:h. S—South.	Degree. Min.
Andromeda.....	Alpheratz.....	0	2	N 28	29
Andromeda.....	<i>b</i>	1	3		35 2
Pisces.....	<i>n</i>	1	25	14	46
Aries.....	<i>b</i>	1	48	20	16
Aries.....	<i>a</i>	2	1	22	56
Taurus.....	<i>n</i> Pleiades.....	3	40	23	46
Taurus.....	<i>a</i> Aldebaran.....	4	29	16	17
Auriga.....	Capella.....	5	8	45	53
Orion.....	Betelgeuse.....	5	49	7	23
Orion.....	Rigel.....	5	9	S 8	19
Canis Major.....	Sirius.....	6	40	16	33
Gemini.....	Castor.....	7	27	N 32	7
Gemini.....	Pollux.....	7	38	28	17
Canis Minor.....	Procyon.....	7	33	5	30
Cancer.....	<i>n</i>	8	26	20	48
Leo.....	Regulus.....	10	2	19	29
Leo.....	Denebola.....	11	43	15	10
Virgo.....	Spica.....	13	19	S 10	35
Bootes.....	Arcturus.....	14	10	N 19	44
Libra.....	<i>a</i>	14	44	S 15	35
Libra.....	<i>b</i>	15	11	8	58
Northern Crown.....	<i>a</i>	15	30	N 27	4
Scorpio.....	Antares.....	16	22	S 26	11
Lyra.....	Vega.....	18	33	N 38	40
Aquila.....	Attair.....	19	45	N 8	34
Capricorn.....	<i>a</i>	20	11	S 12	52
Cygnus.....	Deneb.....	20	37	N 44	53
Cygnus.....	<i>61</i>	21	1	38	12
Aquarius.....	<i>a</i>	22	0	S 0	50
Aquarius.....	<i>o</i>	22	11	8	19
Pegasus.....	Markab.....	22	59	N 14	36
Pisces.....	<i>o</i>	23	22	5	46
Pisces.....	<i>w</i>	23	53	6	15
Ursa Major.....	One of the Pointers.....	10	56	62	19
Ursa Minor.....	Polaris.....	1	19	88	43
Cetus.....	Mira.....	2	12	S 3	39
Perseus.....	<i>a</i> Algenil.....	3	16	N 49	28

The author's idea of the actual good to be derived from the study of celestial objects and phenomena, is found from the fact that he who correctly pursues this grandest of researches will soon begin to experience a closer relation with God and Nature. When he has continued the study for a time, he will find that the mysteries and disorder heretofore attached to *his own* system, will gradually disappear or harmoniously re-arrange themselves as he comes into a knowledge of the

consistent, and beautifully systematic creations which his upward gazing has revealed.

With this sole end and aim in view, we present this simple map of the principal objects visible in the north celestial hemisphere at all seasons of the year. It is designed especially for the aid of those who are financially unable to purchase expensive drawings, and we have shown only *principal* objects, leaving the student to make his own observations and complete the groups, of which we have but given outlines.

For the benefit of those who are entirely unacquainted with star maps we submit the following key, which will assist to a full understanding of Map No. 12:

The positions of heavenly objects are determined after much the same manner that we determine the situation of terrestrial objects. If we were to tell you the geographical position of Boston, we should say that it was in longitude (west from Greenwich) 71 degrees, and latitude, north, $42\frac{1}{2}$ degrees; but if we wished to give you the position of the star Aldebaran (see map) we should tell you that it was in Right Ascension (R. A.) 4 hours, 29 minutes, and declination north, 16 degrees. Straight lines have been drawn across the map for the purpose of the more easily comprehending the measurements of the heavens. These lines are two hours apart; in other words a fixed star will appear to move across one of these spaces in two hours. Right Ascension commences at the line drawn from Polaris to the horizon, and touching the constellation of Cassiopeia and the star Alpheratz, in that group known as Pegasus. Thence towards the east we find that for every fifteen degrees, we reckon one hour: thus, the star α Aries is in R. A., 2 h.: Pollux, R. A., 7 h. 38 m., the "pointers" in Ursa Major, will be found (nearly) in R. A. 10 h 56 m., Spica, R. A. 13 h. 19 m.

Declination is distance north or south of the celestial equator. For example, Denebola (in Leo) is in declination north 15 d. 10 m.: Arcturus is in declination north 19 d. 44 m.: Sirius is in declination south 16 d. 33 m.: Antares is in declination south 26 d. 11 m. A star or any other heavenly object may be near or far from the celestial pole and the Right Ascension remains unchanged. To explain, the constellation of Ursa Minor and that of Libra are separated by great intervening sections of the heavens, but their Right Ascension is identical. On the other hand, objects may be in opposite quarters of the heavens and have the same declinations, as in the case of Markab and Regulus.

Now with the assistance of copies of this map the student may find a limitless field before him for gaining knowledge, and for aiding others in the same pursuit. It will be found very interesting to trace the course of the sun, moon, and planets from day to day, and month to month. There is no season of the year that some of the planets are not visible, and it will be found a task of extreme simplicity to put upon this map the exact places of any of the "roving worlds" for any given date. The low price at which these maps can be obtained makes it possible for all to have one for every week of the year, if required.

The author would be glad to correspond with every student who takes up this line of study, and will make suggestions and corrections upon any and all maps which his pupils may prepare and submit for his examination. I wish that *all* might become interested in this study, for I know that nothing will serve better to bring the mind into order, and the soul into a realization of its oneness with God. Organize classes, write to the undersigned for assignment to some particular section for study, then send me your maps as you have filled them out, and I will gladly make any suggestions which may be called for. I would not advise the use of any assistant to the naked eye for months after the study has begun. Simply take your map and pencil, record those objects not found upon the map and once each week or month, send them to this office for examination. The study should not be pursued too closely the first week, as the eyes may be overtaxed, but gradually the student will find that his eyes are developing won-

derful qualities of power, and he will be able to see many objects heretofore wholly invisible.*

To understand the use of the map, the student should face the south and hold the map in such a position that the current month (as indicated around the border of the map) shall be directly before his eyes; then the constellations shown in the section which represents the month will be seen directly south and occupying the centre of the visible heavens. The observations are supposed to be made in the early evening hours of the months indicated; more explicitly, from 8 to 9 p. m.

When actual study of the heavens is commenced, reference to the map will disclose the fact that the author has simply given outlines. For example, the constellation of Scorpio contains but few stars as shown by the map, and it is left for the student to complete the different groups by additions to his map as authorized by his *actual observations*. Then the places of the planets should be shown as exactly as possible. This point will appear very simple to the faithful student when he shall have given any considerable thought or attention to the subject.

There is a star known as 61 Cygni, which is of great interest to the observer in this part of the world from the fact that it is supposed to be the nearest of the fixed stars, visible in the northern hemisphere. The place of this star is indicated by the figures "61." and it will be seen in the map, in the centre of the Milky Way. It is a member of the constellation of Cygnus. Light, travelling at the rate of 186,000 miles per second, requires seven years to reach the earth from this star.

Other interesting points upon the map are the variable stars Algol and Mira. The former passes through its stages of variability in three days; the latter occupies eleven months. The nebula in Cancer as well as the one in Orion, are both objects of great interest, and may be well seen with the unassisted eye.

* I have, upon several occasions, counted *thirteen* stars in the Pleiades where ordinarily seven only can be seen.

These maps are printed on fine card board, with full instructions how to use. Twenty-five cents each, or five for \$1, postpaid.

THE SOUL.

The innermost part of man, the divine essence, is drawn and sustained by the great over-soul, drinking in and modifying conditions according to receptive influences. The individualized part of man taking imprints like the sensitive plate of the camera, is fed and sustained by an influx of blended love and wisdom. The soul has rays, of diversified colors, which are seen by spiritual eyes, and which change and modify as they are acted upon by physical conditions. The soul substance is like an ether, and things impalpable to any physical sense receive and hold every cause, movement and thought which come to the indwelling consciousness of each person, making him wiser and happier, causing him to blot the ether-like substance, sometimes with stains which seem indelible. Soul force is beyond measure, and man never yet in his primary earth conditions has anywhere even tested this power, which is destined some day to bring earth's duties Heavenward to stay. A white soul emits fragrance, beauty, and constant scintillations of light, which are seen and recognized by disembodied beings, who may determine at once the character of the individual. Keep ever the purest conception of life, love and wisdom in your thoughts, and your soul will be received by your Maker.

A. S. G.

WHAT THE ESOTERIC HAS DONE FOR THE WORLD.

MANY may have said to you, "THE ESOTERIC has had its death blow during the last two years," during which time those that hate virtue and truth have been rallying all their forces to crush this work. But have they accomplished their designs? Let us see. First, all their efforts have been directed against me, personally; thus they have followed their own delusions by thinking that the Christian people of this land make the same fatal error that they themselves do, viz: they judge the fruit by the tree; they forget the words of our Divine Master, Jesus, who said "judge a tree by its fruits." The fruit is that which has been brought forth. Now what has been the fruit of THE ESOTERIC teachings during the last four years?

When we began our work (July 1887) of teaching Regeneration, its laws and methods, there was not another person in the world teaching it, so far as we know; on the contrary, medical doctors, including professors of the colleges, were teaching men, and college students especially, that in order for clearness of mind it was necessary that they should have intercourse with women, and that without that, they would feel dull and lazy and serious consequences would follow. This was generally believed by the intelligent classes. The consequence has been fully realized by those whose business it has been for years to protect the public against the circulation of obscene literature, and the suppression of vice.

One old gentleman who has grown gray in the cause, said to me, "It is appalling to see the constant increase of licentiousness in all our large cities every year." Yes, and our accepted leaders and teachers were teaching that which inevitably, brought that very condition.

Since we began our work, we have talked plainer about the subject of sex than any other public journal in existence, and the good people of the world have recognized the purity of our work, and the vitality of its truths, and thousands have practised its teachings; have obtained the results promised, and now *know* the truth, and nothing which myself or any one else could say or do, could change them. These are all certain to become advocates of this truth; some in their own quiet way, and others will become public teachers, and I have been informed by those who know, that physicians, even, have begun teaching, not only professionally, but have in some cases organized classes and are thus spreading this important truth; also certain medical journals have taken up the question and begin to advocate its principles. Some of our prominent physicians have told me that since they have read THE ESOTERIC, they have been champions of its doctrine. Of course all such are wise enough not to tell their own people that they are adherents and teachers of the Esoteric truths as taught by us; that would hinder the advance of it, therefore it is better so.

We are not seeking honor; we shall be satisfied if the truth is placed before the public and the world is profited thereby. We advise all students of this subject to teach it wherever and whenever they find people ready to receive it. Teach it as *your own convictions*. You believe it? Yes; then you have a reason for it, it does not matter where you got that conviction. To you or the one to whom you suggest the thought, the only question of moment is, "Is it true and important?" You then

assume the responsibility of it yourself. Lying scandal may hurt my personal influence among the unthinking classes, but it cannot yours; and every person has influence in some circle of human life; then use that influence for the highest good of that circle. For if you believe a thing, you have a reason for it, and you can give your own testimony; that is authority enough for *truth*.

Now, if each person does this, each one will have one, two, or twenty others that they are leading along. If one hundred persons do this, it will make a probable number of at least three hundred; each of these will have others that they will carry along with them, making thirteen hundred, and they in turn will have others; so in a short time these truths will become generally known. Now if you do not feel competent to carry on this teaching, you can lead them to know *something* of its value; then introduce THE ESOTERIC to them, and we intend that there shall soon be a complete line of instructions in it; more carefully given than in Vols. I. and II.

It is not enough that these teachings should be given privately; we want *all* our young men and women to understand these things, and they should be taught in our schools. To accomplish this we must organize a college, and through the added knowledges taught there, and the true physiology of mind and body, give to the world a few of its graduates who will be so well qualified with a higher order of life in themselves which will increase their natural capacity many fold, and with the knowledge of the new realm of science that will then be open they will soon be sought as teachers in the old established colleges. Thus it will be a matter of only a few years before these vital truths will be the heritage of the civilized world, and their elevating influence will lift it many steps higher than now. In fact, when the world receives this new civilizing power it will look back upon the present with the same feeling that we now look back upon the barbaric nations of the past.

We can afford to work and wait, knowing the vitality of these truths and that wherever they are learned and lived, they will bring forth fruit and seed that will take root near and far, wherever the life of the individual is felt. Thus it will be felt by hundreds, where otherwise it would only be known by one or two, and too often by none except for evil and shame.

But thanks to God, we can herewith offer to the world a "Cloud of witnesses" who have put in practice these truths, and they willingly give their names to vouch for what THE ESOTERIC has done for them. And we believe you will agree with us when we claim that NO OTHER WORK CAN GIVE EQUAL EVIDENCE OF IMPORTANCE TO THE WORLD. Notwithstanding all that it has had to pass through we know it has come to stay, and though they persecute it's first advocates even to death, yet it will move forward as irresistibly as time, and the object for which it came WILL BE ACCOMPLISHED; and so we leave DIVINE JUSTICE to take care of both advocate and adversary.

It must be remembered that this work is a babe of not quite four years growth, and starting as it did in July, 1887, entirely unknown, it has accomplished all this, what can we not prophesy for it in seven years more?

Thanks to God and His holy angels we live to see this glorious dawn of the morning of that eternal day, and that we have been accepted instruments in the hands of the Divine Workman to be used in such a movement.

I am your fellow servant, H. E. B.

WHAT THE PEOPLE SAY.

PETERBORO, CANADA, March 3, 1891..

MR. H. E. BUTLER.

Dear Friend:— We speak that which we do know, and testify that which we have seen, and the Spirit beareth witness with us that the record is true.

When I first came across "THE ESOTERIC," I became interested in the "Practical Instructions for reaching the Highest Goal of Human Attainment." I was curious to know how the vital elements generated in the body could be re-absorbed into the system to increase mental power. I was very conscientious, and would not accept anything only in so far as it was in accord with my own highest reason and judgment. The ultimate presented seemed so desirable, and the means so apparently simple, that I determined to try the experiment, and prove the truth of it for myself.

I found, however, that it was only through conjunction with the Spirit that any real progress could be made. I now perceive that I was "in the gall of bitterness and in the bond of iniquity," and realize the truth of the saying, "that was not first which is spiritual but that which is natural, and afterward that which is spiritual," and that the promise is to "him that overcometh" the lower nature, and unites it with the higher or spiritual.

But here we need to make a fine point of discrimination, and beware of standing in our selfhood and trusting in the will of the flesh; for it is this principle that giveth such great power to the beast, and is the dragon spoken of in the book of Revelations, and we need to beware lest we be deceived thereby into using this increased power for selfish ends, for herein is the temptation of Jesus made manifest.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

"And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12: 9-11.

The results of the practice of the Esoteric Theory of Regeneration— so far as I have been able to follow it— are as follows: I have become more robust and vigorous physically, and do not require more than half the amount of food as formerly. I experience a sense of elation and elasticity of step when walking, and a clearer enunciation in speaking; and all my senses have become more acute. My mind has become clearer and capable of more protracted thought.

I find that I have greater power of self-control, and a clearer insight into people and their conditions and motives. My increased capacity to understand the hidden mysteries and spiritual truths, has been a revelation to me; and my peace of mind, freedom from anxiety, and confidence in an All Wise, over ruling Providence is becoming my greatest source of enjoyment.

In my profession of art, I have attained a clearer comprehension of what constitutes *true* art, and an understanding of its qualities; and from paintings or books can understand the quality of the mind that produced it. Beyond this I have not made much progress in art, owing to the fact of my mind being so occupied with the things of the spirit, and a desire for knowledge, that business has become a secondary consideration.

In the sincere hope that this may lead some to the study and practice of the Esoteric teachings, these results of my experience on "The Way," are herewith frankly submitted.

T. WORKMAN.

JACKSONVILLE, FLA., March 3, 1891.

H. E. BUTLER, Esq.

Dear Sir:—The circular "To Our People," is before me. As a "lover of God, His truth, and His people," I endeavor to practice what I preach, and am always perfectly willing to do *all* that I have an opportunity to do, so I shall say that while my subscription to THE ESOTERIC did not commence until Vols I. and II. had passed, I have learned enough from THE ESOTERIC of late, and "Solar Biology," to know that a life of "contenance" is the only life (for one who claims to be "an heir of the good things of the universe"), to live.

To question 3d. Will say my physical endurance is greater than it ever was, and I eat less than I ever did

4th. My mental clearness is wonderfully improved. When I read a good thing in THE ESOTERIC, I can see into it at once.

5th and 6th. I can remember facts, and now believe I can understand all I read without having to read and re-read as I once did.

7th. My ability to understand spiritual things has increased to that extent, that all spiritual subjects seem to be even clearer than worldly affairs.

8th. In my sphere of service my ability has increased very much, which is very gratifying to me.

9th. Am married; and love, harmony, and happiness in my home *has* increased, we are proud to say.

10th. My wife's health has improved wonderfully, in that she has grown larger, and is more robust than any of her married sisters.

11th. Am married and have a family. I see wherein these teachings have saved me much trouble and sickness, I am sure. I have no desire to even think of returning to my former life, for *we* know that "to be carnally minded is death," and the little life I possessed heretofore was death; but I know this is the true elixir of life, for which the world is now pining. This is the fountain of life from which we may drink and never thirst again.

W. W. EDWARDS, M. D.

FALL RIVER, MASS. MARCH, 9. 1891.

PROF. H. E. BUTLER,

Dear Bro:—More than willingly do I offer my testimony to the value of the "Practical Instructions" contained in Vols. I and II of "THE ESOTERIC," although I am aware in my own case, that the results are by far inadequate to the possibilities that might accrue from a stricter devotion to the principles therein laid down.

My days are passed in the whirl and distractions of an active business

life, of which leisure is an almost unknown quantity; — and amidst social environments that can scarcely be considered conducive to “soul growth,” unless perhaps from the negative standpoint, viz., that resistance strengthens the will, and intensifies the purpose.

Endowed with sensibilities abnormally acute, I have inevitably been exposed to grave dangers and much suffering, so long as the avenues of sympathy with the lower nature were not fast closed. Add to this serious physical disabilities, and my situation in common with that of thousands of women, too passive and sensitive to the influences of our complex and morally turbid civilization, was a very unhappy one.

It is in respect to this point, that the inestimable value of the “Instructions” has been proved to my personal satisfaction. That is, in enabling one to rise above, and even to overrule circumstances, instead of being continually depressed and tossed about by them.

There has taken place as the direct result of incorporating those teachings into my life, the most marked improvement in general health, and physical endurance. Besides enabling me to control and largely overcome the excessive nervous irritability, and that under the most trying circumstances. My mental strength and clearness have been greatly increased, and my capabilities improved in the direction of their wonted exercise.

While the consideration of abstruse facts, and the unveiling of spiritual mysteries lies somewhat remote from the subject of my daily thought and care; yet no one can practice, even to a limited extent, the transference of the consciousness, to the various mind organs of the body, especially to try to “think with one’s feet” without enlarging that faculty, which the feet represent, viz., the understanding of material things and their correspondences on the mental and spiritual planes.

Although myself without marital relations, yet from a somewhat extensive observation and contemplation of the causes of inharmony and misery that seems almost inseparable from the marriage state, I can readily understand that many of those causes would be removed by living the Regenerative life in those relations. In fact that way of living does indeed lay the axe at the root of all evil and so render of easy solution the most vexed social and moral problems of the day.

In the darkest hour that I trust will ever befall the cause you have so much at heart, it was the intrinsic value of those same “Instructions,” that, placed in the balance against a storm of scandal I could not refute from personal knowledge, and the strongest pressure of evidence brought to bear against them from the astral side, yet they outweighed all. I had proof positive of their beneficial effects in my own person. Surely I cared not for fear, nor favor, but for the Truth alone, and out of my life I simply *could not afford* to lose them. Moreover I *know* that one cannot *dare* to teach those things and not to live them except at the risk of consequences that would appall the most daring.

If any are inclined to attribute evil to those teachings or to their author you are in a position to answer as did Jesus when the Pharisees accused him of casting out devils by the power of their prince, Belzebul, that the kingdom or house divided against itself shall not stand, otherwise, no sane man works to defeat his own ends.

Nor do I see how anyone, unless wilfully misunderstanding those teach-

ings, can find in them, even when followed out to their logical results, ought but that tends to hasten the ultimate for which we all pray, either from our hearts or with our lips, that "Thy kingdom come, and Thy will be done on earth even as it is in Thy heavens."

Fraternally,

ALICE WINSLOW.

LYNN, MASS, March 10, 1891.

H. E. BUTLER, *Dear Sir*:—

1st. I find that I am able to endure the winter weather with much less clothing, and that I have a more robust constitution, but that with the increased blood and general good health, I find I am becoming VERY excitable, and that all excitement or argument leaves me in a trembling condition, therefore I believe that in "silence there is strength," in all the departments. Age, forty-seven; increase in weight about five pounds.

2d. What effect has it had upon the sensibilities, sensations, etc.?

To increase the sense of perception, feelings, and emotions.

3d. Has it increased your physical endurance?

Not that I am aware of, excepting as stated in question one.

4th. Has it increased your mental clearness and capabilities?

Yes.

5th. Has it added to your mental strength?

Yes.

6th. Has it increased your capacity to understand facts, and abstruse matters?

Yes.

7th. My spare time has been employed in reading occult works, and I find that I am able to better concentrate my mind and live, as it were, in the matter read. Cannot say that I thoroughly understand all, or that I am able to digest all the truths, but I can truthfully admit that the tendency of Regeneration is to strengthen man mentally and bodily.

8th. My experience is that outside of occult matters, it has a tendency to make a person *absent-minded*, and to an extent *unfit* to follow a *business life*. Of course it depends upon the earnestness of the man, and how much of his soul he puts into the venture, and I have a glimmering of an idea, that unless a person has a strong will, and under the friendly advice of one who has been through the ordeal, unhappy results may ensue.

9th. Am married, and companion has, as far as human nature can agree, been harmonious. Am free to confess that Regeneration adds plus + to all the above questions.

10th. In answer to the above I would say that my wife's belief (as far as I have been able to express to her my ideas), has been mine, though in the past we had no understanding as to the nature of the Fall or Regeneration. The fact is patent, however, that "continence" lifts up the moral as well as the physical tone of the mortal.

11th. Having no family, am unable to reply, though I should say yes.

Respectfully,

C. H. J.

Our friend has—like many others—taken one part of the practical instruction and overlooked the beginnings; such as methods for developing "will power," "The new memory," etc., and evidently has taken the spiritual and lived, the regenerate life, and therefore is not developing harmoniously. We would advise that he re-read "Practical Instructions" and take up those lines relating to positive action, eating, drinking, bathing, carriage of the body, etc., etc., and all the difficulty he refers to, will disappear. Again all know that whatever we give our wholly mind to, that we are wholly, therefore we should use caution not to develop one-sidedly. We should give proper attention to the development of the body and the mentality relating to its care and provision, as well as the intellectual and spiritual.

H. E. B.

SPRINGFIELD, MO., Feb. 6, 1891.

PROF. H. E. BUTLER.

My Dear Sir:—I am in receipt of your circular letter *To Our People*, with some eleven questions appended to be answered by those of the readers of THE ESOTERIC who have received such benefit therefrom as to enable them to do so.

Herewith I submit my answer to your circular :

1st. What effect has the practice of the Esoteric Regeneration Theory had upon your general physical condition?

Nothing but good.

2d. What effect has it had upon the sensibilities, sensations, etc.?

Good.

3d. Has it increased your physical endurance?

It has.

4th. Has it increased your mental clearness and capabilities?

Very much..

5th. Has it added to your mental strength?

Yes.

6th. Has it increased your capacity to understand facts, and abstruse matters?

It certainly has.

7th. It has given me more rational and consistent views of the Bible and Bible subjects, and spiritual things generally.

8th. The teachings of THE ESOTERIC from the first number to the last have been exceptionally pure and uplifting: and, though never regarded a very bad man by those best acquainted with me, yet to the practical instruction and general teachings of THE ESOTERIC and kindred literature, I feel myself deeply indebted for higher and better thoughts and more efficiency generally, and for a purer and better life.

9th. For more than eight years I have been single: my wife having passed on to the higher life in 1883. Since then I have lived with my married children: first with one then with another. That the "increased love, harmony and happiness" mentioned under this head have been wrought (to some considerable extent to say the least), in these families by this association, they are all ready to admit and *do* admit; and the welcome tendered and the warm reception given me by them all—children and children's children, is a source of great comfort and satisfaction to me.

10th. I am in my seventy-fifth year; and my friends and relatives all compliment me upon my fresh and healthy appearance, often remarking "He looks better and younger than he did ten years ago;" "He is wonderfully well preserved," etc.

11th. Yes, I can now see that with these teachings, while raising my family, I could have been saved much trouble, sickness and expense, and, what is much better, the good effects of these improved views upon me would have been imparted to my children; and by the law of heredity, to my children's children as well.

Yes, I have not only "tried to do so," but have absolutely succeeded in *living the life*, and I am profoundly grateful that my victory has been so complete, and my control of the animal so thorough that even in my dreams I am enabled to escape all lascivious temptations. For many

years of my earlier life it was a source of much chagrin that however much I tried to live the correct life during my waking hours, I had no control of my dreams. There are very few good and healthy men, I think, but will understand what this means. To control one's acts, we must control our thoughts. This I found comparatively easy after getting control of my appetite, and correcting my diet. Discarding flesh as food, and giving up tea, coffee, and all other stimulants, and living upon a pure, simple diet — the struggle was mainly over.

There is much said about the beauty of the Rule the Christian Law-giver taught His disciples — but, not so much, perhaps, about its having been taught five hundred and fifty years previously, with its converse aspect as well — by the great Chinese religionist, "And what ye would that men should *not* do to you, do ye not that to them." But in both cases the laws had relation to doing, or not doing only.

Esoteric Science teaches me to add two other factors to the rule before it can really be regarded as 'Golden.' Think and speak as well as act — as you would have others do. If it were more generally known that our thoughts when directed to others, affect them in proportion to the energy of the vibrations by which they are sent, and the psychic conditions of the party to whom sent — they would have a care about these missiles and messengers of good or evil, and understand the necessity of their control. To be pure in thought, in word, and deed, is to be well on in the path leading to the Regeneration. To accomplish this, I know of no better way to *begin* than by correcting the diet. E. HOVEY.

PROVIDENCE, R. I., March 8, 1891.

PROF. H. E. BUTLER,

Dear Friend: — All that you have said in relation to the Esoteric Regeneration Theory, is conclusive evidence to me of the grand ultimates that you affirm. Reduced to practice, it is productive of superior mental and physical conditions, and contributes largely to physical endurance and mental strength and clearness, much in excess of previous conditions. It gives capabilities to understand facts, and matters of spiritual import, and subject matters of an abstruse nature heretofore not understood. Its most noticeable effect is in the sensations; these are very acute, and corresponding, there is an acuteness of perception and reliability of impressions, that generally precludes the possibility of error. A departure from our highest conceptions of right and duty under these conditions to that which was formerly commonplace, is attended with a sense of weakness, loss, and keen suffering. "Behold I make all things new," is not without signification to all who live the regenerate life.

Fraternally yours, H. C. HOLDEN.

BENNINGTON, OHIO, March 12, 1891.

PROF. H. E. BUTLER.

Dear Friend: — The short circular sent out by you recently, addressed "To Our People," with questions to be answered, has been under careful consideration in our home, and we rejoice in the privilege of giving our voice in this matter, for the spread of God's truth and for the welfare of humanity. We have an unusual family in our home, a family of six persons, gathered together by the Lord's providence, from other homes,

and bound together by unity of thought and purpose. For two years past THE ESOTERIC has come to us monthly, and we highly appreciate it. Years before we knew of this magazine, or the noble work you are doing, we had been receiving and rejoicing in truths that are not accepted by people generally, regarding the regeneration which includes the complete redemption of the body.

The articles from your pen, and others of kindred spirit, have found in our hearts a quick response, and we have been greatly cheered, instructed and strengthened by your teachings. We have often felt that we would like to write to you, but have feared to intrude on your time, which we know must be so much filled up with your many cares and labors. Now you have given us the opportunity, and we are glad to offer our testimony to the value of the upbuilding truths which you teach, as to the conserving, for Christ-like uses, those generative forces within us, which, throughout society, are so fearfully used, both in married and unmarried life, for *lust*, and the breaking down of true manhood and womanhood. Surely all who desire God's kingdom to come on earth, ought to rally around those who fearlessly lead the way in outspoken protest against the dreadful perversion of powers which the Creator made only for good, and for a noble use.

For ourselves here, we may sum up the answers to your questions in this way. We heartily indorse your views on this important subject. Having had occasion to think much in this direction, we have sought to carry out in our own lives, and to teach to others wherever we could have opportunity, the truths you advocate. We are sure that all who accept these views, and conscientiously live them, *will* be benefitted; will grow physically stronger; will gain in clearness of thought, in tender sensibilities, in spiritual perceptions; will have increased love, harmony, and happiness in their homes, and greater ability for whatever sphere of service they shall be called to fill. You have our best wishes and sympathies, and our prayers for the ultimatum of the work laid out before you.

Allow me, before closing, to give you a short sketch of the way in which David O. Bunker, the head of this family, has been led. This subject, of which your circular treats, very clearly opened before his thought, as much as sixteen years ago. He had been led, not long before that, to a full, unreserved consecration of himself to the Lord, and to a complete acceptance of the Divine Spirit as his intimate counsellor and guide in all things. The subject of entire purity, of having the body a fit temple for the indwelling of the Holy Ghost, pressed upon his mind. He saw, through supernatural illumination, "the corruption that is in the world through lust;" the perversion of what is called Christian marriage, to unbridled sensual indulgence, and multitudes of children conceived and born, with the wild passion of lust as their inheritance.

He saw the only remedy for all this, in the redemptive power of Christianity to fulfil the righteousness of the law, which by man has been turned into unrighteousness. He says the truths in this line have been unfolded to him beyond what he has heard or read from any human teaching. He is not a writer, not an educated man, but, born and brought up in the society of Friends, he has used his privilege of speaking wherever he has felt prompted by the inner Spirit, to teach others

the blessed truths he has experienced in himself. He has been greatly opposed, as of course he would be, in bringing out such unpopular views, has suffered from coldness, slander, and bitterness, from many who were once his friends, but has been strengthened to hold on his way, a few, besides his own family being with him on this line, and now he, and we all do rejoice and take courage, as you, Prof. Butler, and your associates, are so steadfastly carrying forward this saving work.

DAVID O. BUNKER
NANCY BUNKER.
RUTH C. OSBORN.
MARTHA BALDWIN.
ANNIS O. BENEDICT.
ELIZABETH O. PAGE.

WINCHESTER, IND., March 19, 1891.

PROF. BUTLER.

Dear Sir:—I desire to express to you my gratitude for the great truths I have learned by reading your "Seven Creative Principles," and "The Narrow Way of Attainment." The revelations to me have been wonderful, and have inspired new hopes and purposes. Notwithstanding I am forty-seven, I have *now* hope for forty-seven years of the "Re-generate life."

Your friend for truth,

CALVIN W. DIGGS.

CHICAGO, ILL., March 4, 1891.

H. E. BUTLER.

Dear Sir:—In answer to your questions, I would say that in the study and practice of these great truths, I have improved in every way; physically, mentally and spiritually. I am almost free from all physical ailments; if any of my old enemies (for I once thought I had many that flesh is heir to), ever try to show forth, I have the remedy at hand. My perceptions are very much keener; I can understand much that before seemed mysterious. I have but to desire to know a thing, and directly I know it. I am calm and collected, hardly disturbed by conditions around me. My desire to help humanity is greater than ever; my love for all God's creatures has increased; my desire to do good is paramount to all else. My mental powers are stronger, my intuitions are keener, my capabilities have increased wonderfully—in painting, drawing, elocution, or anything I undertake to do. Things I thought before impossible, I can now accomplish without effort. I was born an elocutionist, and that power has increased also. It has added to my mental strength greatly, and has also increased my capacity to understand facts and things before difficult to conceive; it is wonderful how it increases the understanding, how it brightens the intellect—sheds light on all the dark places. The two brothers, intellect and spiritual perception, work together and spiritual things are now easily understood, and the Bible no longer a mystery, but quite plain when read by the light of the spirit. It has given me added ability in all ways, and as my sphere of service is to serve humanity, it has increased my power to serve.

My companion enjoys the best of health, and has changed much in regard to temper, which was about as bad as could be; I, receiving the

benefit of it, ought to know. He will not bother himself to look into spiritual things, but expects to receive benefits in the line of the physical, or healing of body; frets under restraints imposed, or changes in feelings and sentiments which this knowledge inevitably brings. I know that if in the years gone by I had received these teachings, I should have saved myself and others much sickness, trouble, etc., and should not be where I am to-day; for I know my environments would be very different. I would like to help you in your work, but I am as poor in worldly goods, as was Jesus. You said it would not seem egotistical to give an honest experience and I hope not, for I consider my knowledge very limited. You will succeed, for good always wins. "Let fiery darts be hurled. For you can smile at Satan's rage, and face a frowning world."

Yours in truth,

MRS. MARY E. OWENS

HIGHLANDS, COL., March 3, 1891.

1st. What effect has the practice of the Esoteric Regeneration Theory had upon your general physical condition?

It has changed it from invalidism to nearly regained health.

2d. What effect has it had upon the sensibilities, sensations, etc.?

It has increased my capacity to appreciate beautiful things, music, art, eloquence, and ideas of the Divine included, and made sensation acute.

3d. Has it increased your physical endurance?

Yes, to a surprising degree.

4th. Has it increased your mental clearness and capabilities?

Yes.

5th. Has it added to your mental strength?

Yes.

6th. Has it increased your capacity to understand facts, and abstruse matters?

Yes, very much so.

7th. What effect has it had as to your capacity or ability to understand spiritual things; Bible subjects and kindred matters hitherto not understood?

It has given me an insight and the power to look between the lines, that I never supposed could be obtained, in Bible, and other formerly hidden subjects.

8th. Has it given you added ability in your sphere of service?

Yes, in every way.

11th. If married and with a family, do you now see wherein these teachings would have saved you much trouble, sickness, etc., even with your present responsibilities as to the domestic relations?

Yes, it is plain to me wherein many unpleasant things could have been avoided, even to illness. The Esoteric Regeneration Theory, when put in practice, brings clear understanding, and an elevation of thought and consequently life; it will bring unto every faithful soul that health of body which can never change, because it is produced by that which perishes not. It will bring us to the state told of in the Bible: "Be ye perfect, even as your Father in heaven is perfect."

M. L. EASTWOOD.

PLYMOUTH, MICH., March 9, 1891.

HIRAM E. BUTLER.

Dear Sir:—Having read THE ESOTERIC and studied your teachings therein, also the "Science of Life," as explained by "Solar Biology," and believing as I do that my eyes (understanding) have been opened to Bible truths, I feel that I owe you a debt of gratitude that cannot be

paid by the stereotyped custom of thanks. When I first discovered THE ESOTERIC magazine, the Bible was a sealed book to me. I was "born blind," like unto the man described in the Scriptures (John ix.) who was healed by washing the clay from his eyes in the pool of Siloam, in the sense that I was destitute of spiritual knowledge. The pool of Siloam I now believe is still with us, and its virtues are as fresh and vigorous as ever. "The waters of Life, are sent to all."

Man, to be relieved of mental blindness, must assist in the miracle (?) by trying to know himself. Your letter advising me to carefully examine "Solar Biology," which would enable me to see the truths of the Bible, was appreciated. Its first lesson, however, taught me that my dominant (Pisces) demanded to understand before believing. I recognized myself, standing on my feet in the first sense, while crawling on the ground in the second. Further investigation gave me some hope, as I found the mentality in Virgo—with the spiritual and physical planets in the balance.

The clay seemed to fall from my eyes; I imagined myself in the real between heaven and the world, or between the heavenly things of the spiritual mind and the worldly things of the natural mind; could enjoy by my own choice, spiritual or natural liberty; live a merely natural and sensual life and be banished from the garden of heavenly intelligence, or turn to the "tree of Life," and live under the guidance of spiritual mind. Had I found Adam in the Garden of Eden? Was my condition illustrative of war in heaven? Was this body the garden given to my care? Had I found the serpent and the angel of the garden in my nature? Such and many other questions came to me. Had I returned from the pool, seeing? I resolved that I would apply the teachings to the best of my ability. Although the result still hangs in the balance, there is no doubt in my mind as to the restoration, if the war is continued under the guidance of the angel. I find proof corroborative of your teachings in the paintings said to have been discovered in the ancient tombs of Egypt. Paul also seems to express the same idea (2 Cor. 11:3), saying, "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

I shall do the best I can with the talent entrusted to my care, and hope it may be doubled, that I may tread the enemy under my feet or elevate his majesty to my shoulders. I am indebted to your teachings for such attainments as I have made, and fully believe that the scales of justice will not turn against my efforts. May the world appreciate, and God help you in your work.

L. C. HALL.

PEORIA, KAN., March 12, 1891.

Dear Esoteric:—Intuitively I knew that the "Practical Instructions" were just what the world stood most in need of, and that the long looked for millenium would be here, if it could be carried out; since their issue I've carried them out as fully as I could, and am more determined to never go backward. My physical endurance seems unlimited; my old acquaintances are surprised at it. I understand many things in the Bible, hitherto dark; in fact, I look upon the Bible as a spiritual book entirely, even the parts called historical. My mental condition, also, is much bene-

fited. In fact, I would say an emphatic yes to each question except the ninth, and I do believe I can see some improvement there. I have dedicated all I have or am, to this work, although there is but little that I can do.

Very sincerely, yours for truth, MRS. A. C. HODGE.

BELLMONT, ILL., March 6, 1891.

MR. HIRAM E. BUTLER.

Dear Sir and Bro:—The printed pamphlet and questions appended, received. I take pleasure in complying with your request in answering the same.

1st. What effect has the practice of the Esoteric Regeneration Theory had upon your general physical condition?

It has strengthened and given tone to my physical conditions.

2d. What effect has it had upon the sensibilities, sensations etc.?

The effect is to develop NEW sensibilities and sensations.

3d. Has it increased your physical endurance?

Yes.

4th. Has it increased your mental clearness and capabilities?

It has.

5th. Has it added to your mental strength?

Yes.

6th. Has it increased your capacity to understand facts, and abstruse matters?

Yes, a thousand fold.

7th. The effect has been to develop the *intuitive* faculties, so that things that heretofore were incomprehensible, are as easily beheld as the noon-day sun.

8th. Has it given you added ability in your sphere of service?

Yes, under most circumstances.

9th. If married and your companion is harmonious with you in this thought, has it increased love, harmony and happiness in your home?

It has.

10th. If married, and your companion is not one with you in this belief, has it served to increase his or her general health; or what effect have you noted in this particular?

Does not apply to me.

11th. If married and with a family, do you now see wherein these teachings would have saved you much trouble, sickness, etc., even with your present responsibilities as to the domestic relations?

I do.

You will notice I have answered the questions direct, and without comment. The *truth* is what you wish to arrive at in this matter. You have my true experience, and it would be neither more nor less were I to write several pages.

Fraternally, LOUIS DE BELLE.

“HARMONY HOME,” PEORIA KAN., March 12, 1891.

For The Esoteric:—For years I have been advancing to the higher life, but had not noticed nor read anything with reference to Regeneration; but just before my eighteenth birthday (Feb. 24), I noticed your “Practical Instructions for Reaching the Highest Goal of Human Attainment.” It seemed as if the “still small voice” told me my time had come. I began reading, understood it, and at once took control of the life force.

My health is perfect: I can endure anything, and need only about one-quarter as much food as before, and eat no meat. I am inwardly happy, and see less seeming evil and *more good* each day. Also need less sleep.

My mental clearness and capabilities are increased wonderfully, and spiritual things become more clear and real, the more I think of them, and try to live the life as Jesus did.

My mother has had this in mind for me and has, of course, helped me to see the way. I am not married.

Yours in truth,

F. A. HODGE.

WILTON, N. H., March 1, 1891.

MR. H. E. BUTLER.

Dear Friend:—Your request has been received, and, although I do not understand how, at my time of life, and with my experience, I can answer your questions from the basis on which they are required, if I can say a word which will aid the cause in which I have a deeper interest than any other, I gladly do so. Had I received the truths given in "Practical Instructions," and "Solar Biology," before I married, I believe the course of my life would have been altogether different from what it has been, and even had I received it while my children were young I might have done more for their good, and perhaps have enabled those who have passed away from this earth to retain their hold on the physical life.

I can truthfully say that for myself, I have never received so much practical aid as has come to me through the columns of THE ESOTERIC; it was the food I needed and craved, and it has done a good work. My physical health has improved; my mental clearness and power to understand facts which before had little meaning for me, have increased. I have developed a more decided individuality and soul-consciousness. I have a better understanding of spiritual things, and the Bible, which, so far as I felt any interest in it, was a sealed book, I now enjoy so far as I can understand its meaning. I have been led to see ways by which I could lead others into the light of truth and harmonious action, thereby making their lives more desirable. In short, Esoteric thought and work has benefitted me in every way.

I feel a deep interest in the Esoteric Colony and College, and only wish I had the means to aid the movement pecuniarily. Sensitive as I am, and much as I shrink from publicity, if my name can be used for any good in this work, it is at your service. May God speed you in your good work.

Yours Fraternally,

MRS. E. A. BATCHELDER.

VICTORIA, B. C., March 4, 1891.

Dear Mr. Butler:—Your circular to hand to-day, and in accordance with your request I try to send the following answers to the questions asked.

1st. What effect has the practice of the Esoteric Regeneration Theory had upon your general physical condition?

General physical condition improved in every particular.

2d. What effect has it had upon the sensibilities, sensations, etc.?

Sensibilities intensified.

3d. Has it increased your physical endurance ?

Endurance increased, especially in regard to lung power.

4th. Has it increased your mental clearness and capabilities ?

Greater continuity and grasp of thought.

5th. Has it added to your mental strength ?

Mental strength increased.

6th. Has it increased your capacity to understand facts, and abstruse matters.

Yes.

7th. What effect has it had as to your capacity or ability to understand spiritual things; Bible subjects and kindred matters hitherto not understood ?

Larger capacity of spiritual understanding.

8th. Has it given you added ability in your sphere of service ? Has it given you capacity to foresee the results of your acts in business ?

Yes.

I shall look with interest for the "Practical Methods," soon to appear in THE ESOTERIC.

Very sincerely yours,

H. W. GRAVES.

GREAT BEND, KAN., March 10, 1891.

MR. BUTLER.

Dear Friend and Teacher:—I will try and answer the questions the best I know how.

1st. What effect has the practice of the Esoteric Regeneration Theory had upon your general physical condition ?

I think I can say that it has made a new woman of me.

2d. What effect has it had upon the sensibilities, sensations, etc. ?

I can control my sensations in a great degree by just the silent thought, and I have more love and charity for every one.

3d. Has it increased your physical endurance ?

4th. Has it increased your mental clearness and capabilities ?

5th. Has it added to your mental strength ?

6th. Has it increased your capacity to understand facts, and abstruse matters ?

7th. What effect has it had as to your capacity or ability to understand spiritual things; Bible subjects and kindred matters hitherto not understood ?

I think the answer would be yes, it has helped me, and I think I am growing so I can see plainer into the Esoteric truths every day.

8th. Has it given you added ability in your sphere of service ? Has it given you capacity to foresee the results of your acts in business ?

It has helped me in serving others. I find that as I learn to control myself I can help others both physically and morally, by the silent word.

9th. If married and your companion is harmonious with you in this thought, has it increased love, harmony and happiness in your home ?

Myself and husband are quite in harmony, and it has increased our love and happiness.

10th. If married, and your companion is not one with you in this belief, has it served to increase his or her general health ; or what effect have you noted in this particular ?

General health is much better, and we are happier in every way and can see more good in all things.

11th. If married and with a family, do you now see wherein these teachings would have saved you much trouble, sickness, etc., even with your present responsibilities as to the domestic relations ?

I have "Solar Biology," and think if I only had been able to have seen such a book when I was first married, what a help it would have been to me. I wish it could be in the hands of every mother, that they could start the children aright; then all would be well.

H. L. TULLIS.

WAKEFIELD, R. I., Feb. 27, 1891.

MR. BUTLER,

Dear Friend:—Regarding my experience in living the life of "Regeneration," I can in no way, express so truthfully, sincerely and adequately, my deepest feeling than by saying,—“It is a consummation devoutly to be wished.” It elevates both in aspiration, and realization, and develops that “Individuality” which will ultimately, make of man a perfect Microcosm.

No one must think that I have reached my high degree of attainment. For I find it easier to take a city than to rule my own spirit, but that I am striving for that goal.

To have made the “At-one-ment,” and to live the life “Regeneration,” constitutes my “Eternal Now.”

May the love of the brotherhood be shed abroad in the land, is the sincere wish of

MRS. J. W. PAGE.

ALBION, N. Y. March 4, 1891.

H. E. BUTLER,

Dear Sir:—As you have invited the readers of THE ESOTERIC to express opinions regarding the Esoteric Regeneration Theory, I wish to state that I have proved it to be a builder, mentally, morally and physically; and I cannot express my feelings of thankfulness for the truths which are circulated through the columns of THE ESOTERIC.

I certainly do not find another such an educator among the literature which is circulating throughout our land, and I feel like urging the younger portion of humanity to embrace the opportunity, which your endeavors in founding a Colony and College, will give to them. I wish I was twenty years younger, that I might be able to be of some use in helping to enlighten the world. But I will try to help the good work, in my poor way, and I may succeed in doing some good, before I pass out of this sphere of action. May the angels of peace and good will ever abide with you, is the prayer of

Yours fraternally,

MRS. ELIZA C. GATES.

PLYMOUTH, MICH., March 2, 1891.

HIRAM E. BUTLER,

Dear Sir:—By the study of the Esoteric Regeneration Theory, I became convinced that indulgence of those animal propensities of man, which, by the majority of people is considered natural and right, is the adversary of all good, preventing the progress of man mentally and spiritually, blunting the sensibilities, and making impossible a clear understanding of anything above the merely physical.

As for myself, the practice of this theory has proven to me beyond the shadow of a doubt, that living the regenerate life has given me a more harmonious physical condition, has made my sensibilities and sensations keener and more alive to surrounding influences, has increased my physical endurance, mental clearness, and capabilities.

It has added to my mental strength, and increased my capacity to understand facts and abstruse matters, and most particularly has it increased my ability to understand spiritual things, and Bible subjects, which were not formerly understood.

MISS ANNA BAKER.

BATON ROUGE, LA., March 10, 1891.

H. E. BUTLER, *Dear Sir* :

1st. My general physical condition is much improved, especially in that I can control in a great measure, and often throw off or prevent continued palpitations of the heart which have been a serious affliction for many years.

2d. What effect has it had upon the sensibilities, sensations, etc.

My natural susceptibilities are increasing, such as sensing conditions and facts in relation to others in this life, but better still the loving higher and guiding influences from above, bringing a peace which is now seldom ruffled.

3d. Has it increased your physical endurance ?

I have been able to endure a combination of trials, physical and mental, in the past two years, without succumbing physically to such an extent as similar troubles always before induced.

4th. Has it increased your mental clearness and capabilities ?

5th. Has it added to your mental strength ?

6th. Has it increased your capacity to understand facts, and abstruse matters ?

I believe I am justified in answering in the affirmative to these.

7th. What effect has it had as to your capacity or ability to understand spiritual things; Bible subjects and kindred matters hitherto not understood ?

A new world of thought and comprehension is growing within me concerning Bible subjects and Christ's teachings therein, and spiritual laws in general.

8th. Has it given you added ability in your sphere of service ? Has it given you capacity to foresee the results of your acts in business ?

I feel that it has given me greater capacity in my sphere of service.

11th. If married and with a family, do you now see wherein these teachings would have saved you much trouble, sickness, etc., even with your present responsibilities as to domestic relations ?

Had these instructions been received and followed years ago, I feel it would have proved a blessing in my family, and probably have saved the life of children who have passed to the farther shore.

Respectfully submitted,

MRS. MARY C. MASON.

MADRID, IOWA, March 4, 1891.

H. E. BUTLER,

Dear Sir :—Your leaflet "To Our People" lies before me. I have read it carefully and think it worthy of consideration. The subject of regeneration is one that has long claimed my most earnest thought.

I had commenced to live the regenerate life before the publication of THE ESOTERIC, which I have read from the first number. Nature was my teacher. From early womanhood I felt that the purposes of life were perverted and womanhood and wifehood made to serve in a capacity below the beasts of the field. I felt that woman had the right to obey Nature as well as to serve her own unnatural desires and man's impulses. On bended knees with uplifted soul desires for purity, I vowed to obey the higher dictates of nature, and so own and control my life purposes. At first my husband was not in harmony with my ideas and said many bitter and cruel things. He went through the fires of a fierce and burning hell, but at last came out of those depths on the bright illumined side of life. We found that love was not born of passion, nor esteem founded on physical attractions; and now my husband says his perfect health

is due to the conservation of the life forces. My own health is much better than in former years. Soul capacities enlarged. Spiritual understanding much clearer, and life a thousand-fold more enjoyable.

This is an inexhaustible theme, and thought-lines lead into every avenue and avocation of life, but I must leave it to others to write out who have more pen practice and brain ability than I possess.

I have often noticed with how much more care and attention the farmer provides the best possible conditions for his animals than for the health and happiness of his own kind, and woman submits generation after generation to forced, or undesired maternity and I feel like saying "O woman, thou art the prodigal that has been eating the husks among the swine-herds, and wandering far away from the Father's home of pure joy; return and redeem thy womanhood by a life of purity."

If generation has reached its limit and been circumscribed and is now to return by way of re-generation back to the soul's inheritance of life in the spirit's home of harmony, may the way be shortened for humanity's sake, for if by the windings of the outgoing soul-journey the return must be made, few will ever reach the goal.

Yours truly — for truth and regeneration,
ABBIE E. CULVER.

GEORGETOWN, TEXAS, MARCH 6, 1891.

MR. H. E. BUTLER,

Dear Sir and Bro;—In reply to your circular entitled, "To Our People," I will say that I have not followed out all the grand lessons placed before me, but will give my experience, and if you see anything herein worthy of going before the public you are at liberty to use any portion, or all. I wish to help my fellow-man from bonds of Creedism to the light and beauty of this life, wherein is peace and happiness for all. In reply to the questions I will say: First, so far as I have been able to practice the "Esoteric Regeneration Theory," my physical condition has been much improved, my restless, nervous tendencies have been quieted, because of a knowledge of their cause.

Second; my sensibilities and sensations are acute. Though I am not swayed by sensation as of yore. I seem to feel, (though, not influenced by) the sway of public opinion, to which so many in this community are slaves. I feel that I am in a higher element and no sooner do I feel the effect than I know the cause, and knowing the cause, the effect is baffled.

Third; it has greatly increased my physical endurance, as well as my mental clearness and capabilities, adding greater mental strength, and increased capacity to understand facts and abstruse matters. My capacity to understand spiritual things, Bible subjects and things hitherto not understood is surprising even to myself. It has added no less to my ability in the sphere of service, having removed other hindrances it has given me increased energy in the pursuits of my business.

I am not married, but the Esoteric teachings with that of Solar Biology has increased my love for man in all conditions and grades of life. I am much more forgiving. It has driven from me, to a very great extent, a feeling of revenge which always took possession of me when I felt I was wronged.

I have noted that I am much more harmonious with my companions, and realize that inharmonious surroundings will soon impair health, (it has been my own experience).

I feel that if all the world could see these grand truths as I see them, they would soon learn where lies the root of much sickness and unhappiness. To be harmonious at home is a great key to the isles of health and happiness. It was this ideal of homes that John Howard Payne had in mind when he wrote "Home, sweet home."

Fraternally,

FRANK ELLIOTT.

MINNEAPOLIS, MINN., MARCH 10, 1891.

MR. H. E. BUTLER,

Dear Friend,— I am sorry that I am not better prepared to report in answer to your circular.

It is less than a year since I first read the "Practical Instructions" in Vol. I and II of THE ESOTERIC, and I have been trying to live the life of "Regeneration" ever since.— While my physical health is better than it has been for years, and I know that I am more active mentally, I hardly feel qualified to answer all your questions though I should be glad to give my testimony for publication.

I am satisfied that there has been no ill effect in my case and on the other hand, regard myself as benefitted *mentally, morally spiritually and physically* from having attempted to follow your instructions.

Sincerely your friend, A. T. TUFTS.

TERRE HAUTE, IND., March 1, 1891.

H. E. BUTLER,

Dear Friend:— Your pamphlet received and I will try to answer the questions you have asked.

1st. What effect has the practice of the Esoteric Regeneration Theory had upon your general physical condition?

From reading and studying THE ESOTERIC, I have been born again. I had studied Christian Science for one year when I met a friend who told me of H. E. Butler and THE ESOTERIC. She gave me some books which I studied, then I took the books for some months, but I found so much in them to bring out, that I stopped taking THE ESOTERIC till I had brought out what I had. I read and re-read and every time I get something new. So my spiritual growth has been wonderful to myself and to others.

2nd. What effect has it had upon the sensibilities, sensations, etc.?

My perception is much more acute and my interest in the work has grown.

3rd. Has it increased your physical endurance?

It has a hundred-fold. Now I can endure till I am often surprised at myself.

4th. Has it increased your mental clearness and capabilities?

It has increased very much.

5th. Has it added to your mental strength?

I cannot tell you how much for I cannot express it.

6th. Has it increased your capacity to understand facts, and abstruse matters.

Things that were difficult to understand are rather quickly understood now.

7th. What effect has it had as to your capacity or ability to understand spiritual things; Bible subjects and kindred matters hitherto not understood?

I read the Bible with, it seems to me, new eyes, and spiritual things I can discern much more clearly. Christian Scientists who talk to me wonder where I get my knowledge, but they are not willing to read *THE ESOTERIC*; seem afraid of it.

8th. Has it given you added ability in your sphere of service? Has it given you capacity to foresee the results of your acts in business?

In my sphere of healing and teaching, I have been given wonderful ability.

9th. If married and your companion is harmonious with you in this thought, has it increased love, harmony and happiness in your home?

My husband is not with me now, we were separated for four years. He came home last June and staid till August. He is not with me in this belief, in fact will not accept it. He is always sick, nursing himself and looking for evil, which he finds. When at home he began to accept: was not sick while here. We have more love and harmony in our home. I know that I must control temper, and when I get letters from my husband which I do not like, I answer in all kindness for I have learned I must.

I am a successful healer and teacher. Terre Haute is waking up and many come to me daily and are healed in truth, for they go right into the work.

Respectfully,

MARY E. ASH

CLEVELAND, O., April 4, 1891.

PROF. BUTLER.

Dear Friend:—In answer to your request for experience in practical application of your regeneration theory, will say that I have been trying to live it for a short time only, but long enough to satisfy myself that it must accomplish all you claim for it. I find it strengthens my spirit, mind, and physical body; in fact, I know it makes me stronger and better in every respect. Especially am I benefitted in a business way, not being influenced by other minds so much; am more successful and have more confidence and less fear than before. I can now begin to understand the Bible, where before it did not satisfy me.

If I had only known something of your teachings when I was younger, I know I should be a far different man. If our young men were only given a good, plain lecture such as you can give, once every week by their teachers, on the proper mode of life, with good, sensible reasons for it all, it would save more souls than preaching does to-day.

O. E. Y.

WILLIAMSTON, MICH., April 4, 1891.

MR. HIRAM E. BUTLER.

Dear Friend:—I am a subscriber and reader of *THE ESOTERIC*. I might as well say now that I have derived more satisfaction and instruction from its pages than from anything that has ever come in my way, especially that relating to Astronomy. In the March number you ask "your people," certain questions. While not claiming to be of your people, I take the liberty of giving my testimony in favor of a life of regeneration, or that part which relates to your seventh question. I

would like to say that I have lived that life strictly for the past ten years, or more, from principle, and shall continue to live it under all circumstances.

When I first began to think about it, I had never read anything on the subject, but the feeling came to me that no woman who was past the child-bearing age had any business with sex relations, for that was something which belonged to physical generation, and not to the higher development of the human family, and feeling as I did, it was degrading to be obliged to submit. I did not submit, for I felt that I alone had the right to decide. A married life is a hell anyway, when the two do not agree on that question, and I said, "let us have another kind of a hell if it must be so, but I refuse to have my soul defiled by the act of any man." I am happy to say that since the question is settled for good, we have lived more harmoniously than ever before, and my husband said, not long since, and of his own accord, that it was the best thing that ever happened to him. He is remarkably vigorous for a man of his age—nearly seventy-seven.

I am glad you have taken up this subject and are agitating it, for I believe you are right. You are a man, and cannot know the degradation a woman feels in being obliged to yield to what man claims as his *rights*, but I have been there and know what it is to be looked upon as something created especially for man's use.

As to the seventh question, and others, what little activity of mind, or mental capacity I have ever had. I can honestly say has come since I have lived this life; also as to illumination, or ability to understand spiritual things. If I have any gift, in any small degree, it is to understand the interior, or hidden meaning of myths, fables, or allegories. I cannot say it would not have been the same had I lived the old life. I can only tell you what is. Hoping you will excuse the liberty I have taken, as you are interested in this subject.

I remain fraternally yours,

HARRIET M. BIGELOW.

CALDWELL, KAN., March 10th, 1891.

MR. H. E. BUTLER.

Dear Sir:—I am truly glad to be able to testify as to the value of your theory of Regeneration. I am convinced that the conservation of the life potencies is our salvation from sin, sickness and death. I consider your "Practical Instructions," "Solar Biology," "Seven Creative Principles," and "Narrow Way of Attainment," as invaluable helps on the upward path to the knowledge of self. The determination to conquer the evils, gain the right desires, and live a life of purity and of love, and the intelligent use of denial and affirmation and your practical instructions for three years, has lifted me above disease, and many of the habits of slavery to the senses.

I find myself strong, healthful; with increased mental power, and understanding of spiritual things; with larger capacity for enjoyment, and finer sensibilities; less selfishness, more love for humanity. In living this Esoteric life one can be a truer wife and mother, and build a home where harmony and love dwell. Perseverance will conquer the adverse conditions and enable Peace to be our guest forever. I hesitate to write

of the many beautiful experiences that have come to me: they are inexpressibly sacred, and it is nearly impossible to convey their meaning to one, in words.

I am most sincerely,

MRS. GETRRUDE LOVE.

BOSTON, MASS., March 23, 1891.

To The Esoteric Pub. Co.:—With pleasure do I testify how I have been benefitted in following the Esoteric teachings. I had lived the Regenerate life as taught, for several years, so I feel I was ready to embrace the teachings. It has helped me to bear the duties of each day with fortitude I never had before, and has given a clearer understanding of spiritual truths. I know I have a foundation that can never be destroyed. The Bible seems a new book to me.

Fraternally,

MARIANNA PAGE.

BOSTON, MASS., March 4, 1891.

H. E. BUTLER.

Dear Sir and Friend:—Having lived a life of "continnence" for the last four years—the life of "regeneration" as taught by Jesus, and also taught through the "Practical Instructions" of Vols. I and II of THE ESOTERIC, it is with pleasure that I give the honest and true result of my living the life, feeling that it may be an incentive to others (who are now bowed down by disease and inharmonious conditions—though young in years and with little activity of mental and spiritual powers), to break the fetters by which the old serpent has bound them—and come out into the light, life and truth, which the life of regeneration brings—and of which Jesus spoke and lived.

First, it has given me perfect physical health, which I never enjoyed after the first two years of married life—although eight years previous to the last four that I have lived the life, had been spent in the study and application of Christian Science teachings.

My physical endurance is now very great. It has also greatly increased my mental clearness and capabilities, and increased my capacity to understand facts and abstruse matters tenfold. That which was hitherto occult I can now mentally grasp its spirit. Bible subjects, and kindred matters which once I could not understand, seem to speak to my soul, and the words seem to be permeated with the same life that *illuminates* the soul, and my power of perception seems to be enlarged; therefore, I trust it will not seem egotistical to say that living the life, has given me added ability in my sphere of service in the world.

My companion is not one with me in this belief; but, however, living the regenerate life has greatly increased love, harmony, and happiness in our home; the irritability which was once so prominent, is seldom seen. The physical health is much improved; rheumatism and headaches that I used to hear so much about have gone, and I can now see if we had understood and obeyed these laws of life years ago, we should have been saved much of the trouble, sickness, etc. It is true Jesus lived and taught them 1800 years ago, but I never understood them until they were taught and made so plain in the "Practical Instructions" in THE ESOTERIC, and also in the "Seven Creative Principles." No feeble words of mine

can express the heartfelt gratitude I feel for the Esoteric teachings. That the Master may give you strength to go on giving these great and grand truths to hungry souls, despite the opposition and persecution you may receive from the adversaries of all good, is the prayer of

M. W. D.

BOSTON, MASS., March 20, 1891.

To the Editor of The Esoteric:—

I have been a constant reader of THE ESOTERIC and a member of the Society Esoteric and can truly say I have derived great benefit therefrom. I can truly say the Esoteric Teachings have benefitted me both morally and spiritually; I have lived the life and know whereof I speak. The teachings as given through the columns of THE ESOTERIC are the grandest ever given by man since Jesus was on earth. I know if lived up to will give health and more abundant life, and that life is eternal as I view it from my stand-point. Tongue or pen is not adequate to express my thoughts in regard to this great a subject. If the world would accept the teachings given in THE ESOTERIC, peace and harmony would prevail where darkness, discord and sickness now reigns.

Respectfully yours,

L. S. ORCUTT.

BOSTON, MASS., March 1, 1891.

PROF. H. E. BUTLER AND WIFE:—

I address this to you and wife because I look upon you as teacher, and your wife as a living example of the teaching you have so faithfully taught in your lectures, lessons, and THE ESOTERIC magazine, to all of which myself and wife have been careful students for over three years; careful, I say, because I have taken pains to watch so as to know for myself.

One Sunday afternoon over three years ago, I was walking by the Esoteric rooms on Shawmut Avenue. I saw a notice of a lecture at 3 o'clock. I said to myself, "Esoteric; what is that? Guess I will go in and hear for myself." I went in; I heard something that was different from anything I ever heard before. It struck me there was a truth in it. I continued to go to the lectures, and took my wife. At first she was afraid it was Spiritualism, but she soon found out that it was something that had to do with one's own self, and so it has something to do with yourself, and your higher self, or God. The teachings are something that will buoy one up in trouble, pain, affliction. It teaches how to cure when sick, and keep well both in mind and body.

We have not followed the teachings in every way, but as far as we have followed, we have been benefitted very much. We were led to believe that animal was not the best food, so we left it off, and feel greatly benefitted in many ways. My work is custom shoe-making; I can work twelve or fifteen hours in a day, and feel better than when I eat meat. It is a benefit in many other ways. When we stopped eating animal of course we did not feel so much like the animal; and as for the Esoteric Regeneration Theory, it is the main-spring of all life, body, soul, and spirit. It has increased our physical condition in every way; it has increased our mental clearness and capabilities; also mental strength and

capacity to understand facts and abstruse matters, both occult and spiritual; not so well as I want to, but a great deal better than ever before.

I feel it to be a benefit in every sphere of life. I am glad to say that my companion is harmonious, and love, harmony, and happiness has increased in our home. I am very sorry that I did not know of the teaching before; it would have saved us much trouble and unhappiness. I received a letter only the other day from my son in Florida, stating that he owed his life to the Esoteric teaching he had received from me. I wish I could prevail on every one to live the life. Oh, live the life, then you will know of the doctrine, that is true and righteous.

Fraternally yours,

C. H. KENNEDY.

I cannot add anything to what has been written, for I agree with it all. I want to do right while I live, and try to as far as I know.

MRS. KENNEDY.

BOSTON, MASS., March 15, 1891.

MR. H. E. BUTLER.

Dear Sir:—In answer to your questions:—

1st. What effect has the practice of the Esoteric Regeneration Theory had upon your general physical condition?

I can truly say that my general health is greatly improved,

2d. What effect has it had upon the sensibilities, sensations, etc.?

I am more cheerful and good-natured, and feel as though I had some object to live for. I am not so nervous and fretful and unhappy as I used to be.

3d. Has it increased your physical endurance?

Yes it has. I can stand the extremes of the weather much better than I used to, and in various other ways it has greatly aided me.

4th. Has it increased your mental clearness and capabilities?

Yes. I can think more clearly, and I seem to understand much better than I used to in every way. I can say it has added to my mental powers.

5th. Has it added to your mental strength?

Yes indeed it has. I feel as though I had a mind of my own now, and I don't feel as though I was led around as I used to be. I feel that it has added greatly to my mental strength.

6th. Has it increased your capacity to understand facts, and abstruse matters?

I can say that it has greatly helped me to understand facts, etc.

7th. What effect has it had as to your capacity or ability to understand spiritual things; Bible subjects and kindred matters hitherto not understood?

In this I can say with truth that it has helped me wonderfully. It has opened up my spiritual perceptions, so that I can understand spiritual things as I never did before, and in Bible subjects it has been especially of great help to me.

8th. Has it given you added ability in your sphere of service? Has it given you capacity to foresee the results of your acts in business?

I can say that it has greatly helped me every way, in ways too numerous to mention. I can attend to my daily duties much better than I ever could before, and feel that I am placed in just the position that I am because I can gain just the experience that I need, and without experience there is no real knowledge.

As I am not married, I will say in conclusion that the Esoteric teachings are worth all the wealth I have, and all I ever expect to have, to me. In it I can truthfully say are all my hopes and aspirations, for I

feel that I have derived benefits that no amount of money could buy. Although I am a young man as yet in years, I feel old in experience, as I have been from one end of this country to the other, and from the extreme north to the extreme south, and in almost all the large cities, and I have been led astray a good deal; and so I speak from experience when I say what the Esoteric teaching has done for me, for before I had read THE ESOTERIC I felt that life was not worth living. It was a burden to me, but now, thank God, life is a blessing to me, and now my whole desire is to consecrate my life to God, and work for the uplifting of the human family, as I feel a universal love for all mankind. God bless you for your noble work to uplift mankind.

I remain yours truly for God and humanity,

WILLIAM W. WINEGAR.

BOSTON, MASS., Mar. 9, 1891.

PROF. H. E. BUTLER,

Dear Friend and Brother:—Your circular received and contents noted, and in reply will cheerfully say that your teachings of Regeneration are grand as to results which I can personally testify. It must be the only way we can return to Eden and regain Paradise that so much has been written about.

As your questions take up almost every idea, I will try and answer them in rotation.

1st. What effect has the practice of the Esoteric Regeneration Theory had upon your general physical condition?

Those that know me best could safely say that had any physician accomplished so much for me he would have deserved very great credit.

2nd. What effect has it had upon the sensibilities, sensations, etc.?

Capital.

3rd. Has it increased your physical endurance?

Fifty per cent.

4th. Has it increased your mental clearness and capabilities?

Very much.

5th. Has it added to your mental strength?

It has.

6th. Has it increased your capacity to understand facts, and abstruse matters?

Yes, indeed.

7th. What effect has it had as to your capacity or ability to understand spiritual things; Bible subjects and kindred matters hitherto not understood?

The capacity to understand much that was not at all clear before.

8th. Has it given you added ability in your sphere of service? Has it given you capacity to foresee the results of your acts in business?

It certainly has.

10th. If married, and your companion is one with you in this belief, has it served to increased his or her general health; or what effect have you noted in this particular?

She is not in accord with me in any spiritual theory, yet she is much better in health as we practice continence.

11th. If married and with a family, do you now see wherein these teachings would have saved you much trouble sickness etc., even with your present responsibilities as to the domestic relations?

Had I known of these wise teachings when rearing my family of children it would not only have saved me many hard earned dollars, but also a capacity to earn more and enjoy life very much more because more harmonious.

Some may ask "How do I know?" Simply by experience the only

way to know anything. Would not return to the old way of living for all the wealth of the world.

I often ask what humanity is living for, myself included, and to me comes the response just as it is and we are rewarded accordingly. Do we think we can deceive ourselves? No, there comes times in our lives that we are judged for what we have done and are doing, yet all may not know the true way out; but would to God that the children of Earth would not deceive themselves in this way for it is the worst kind of deception.

Your work must go on for it is God's work; the lifting out of darkness to everlasting Light His children.

Fraternally yours, J. J. FIFIELD.

BOSTON, MASS., March 28, 1891.

EDITOR ESOTERIC,

Dear Sir:—The life of Regeneration as taught by the founder of the Esoteric Society, H. E. Butler, has brought to me the greatest good of this present life; leading me out into broader fields of thought and usefulness. It has increased my physical strength, giving me greater endurance than ever before experienced; with mental clearness and ability to understand Bible truths in their practical bearing upon the present condition of society. Revealing the cause of all its inharmonies and the remedy that will effectually cure all diseased conditions of mind and body if put into practice. It has established in me a faith so triumphant that I see my path growing brighter, and brighter unto the perfect day.

Not for the wealth of this whole world would I turn back into the old paths. God bless the work of His chosen, and add new victories to past conquests, is the prayer of very truly yours in the truth that maketh free,
L. J. M.

BOSTON, MASS. March 10, 1891.

EDITOR ESOTERIC,

Dear Sir:—I can truly say that the Esoteric teaching by Hiram E. Butler, has been beneficial to me, to the extent that I can recommend its principles to all. I believe it gives a Christ-like view of life, of God's laws and how to live up to them, more than any other teaching that I have heard of heretofore.
Fraternally, C. M. P.

BOSTON, MASS., March 10, 1891.

A Word from the Editor.

In attempting to answer the questions under the head of "To Our People," the ideas which press forward in this connection are well nigh countless. When this thought first came to my notice, it found me in a most distressing state, as to mental and spiritual condition. Although comparatively a young man, yet existence had truly become burdensome. The most terrible experiences had been visited upon me until death seemed actually desirable, in lieu of the unrest which was upon me at that time. Then the founder of the esoteric work came into my life, and commencing to read esoteric, and kindred literature, *hope* crept in and the wonderful truths of life, which heretofore had been unknown, revealed themselves to me as had never seemed possible before.

My position, three years ago, seemed at the very centre of a boundless sea of mystery. That state of mind was upon me which cause men to curse life, and every agent which contributes toward making it a sentient, thinking existence. Now the light seems to flood my pathway and belief and trust in the love and wisdom of my Creator, is experienced as never before. At that dark period of my experience, the beginning of that alphabet whose letters, rightly combined, reads "Absolute Perfection" had not been learned. Whatever progress is manifest in my present life, is due to my awakening to these great principles of esoteric truth.

My adherence to all principles of the Regeneration idea has been strict and consistent; in fact, consistency, as set forth in the article upon that subject in THE ESOTERIC for November, 1888, has been my principal thought since first coming into this movement. My perfect physical condition; my increased endurance, mentally and physically, presents arguments irrefutable in answer to the charge that this is a "dangerous theory" to follow out in practice.

Now will the reader please remember that my experience does not demonstrate what is best for you. You cannot realize a truth from my testimony. You must demonstrate for yourself. The enemies of the Esoteric movement are found among those who hate purity; who will not understand us when we say absolute chastity, but who persist in putting their own warped meanings to our words; something to blend with their own experiences and uncontrollable passions.

This is the simple, unvarnished TRUTH; a plain statement of my slight experience in this upward path. There seems no way but this for me, and my attainment to the harmony of the lower with the higher can come only through strict adherence, not only to the regeneration theory, but to the other grand truths which are championed in our magazine.

Fraternally,

C. H. MACKAY.

THE editor begs to be excused because of the lion's share of space which he has taken in this issue of THE ESOTERIC. However, the reader will see by consulting recent numbers of the magazine that we are not given to this sort of thing, and we explain the preponderance of our articles, upon the grounds that they have been "crowded out" so often that we considered it time to redeem our promises, tacit and expressed.

THE "Mackay Star Map," of which mention is made in the article by that name on page 393, will be found among the advertising pages of this issue. Of course this is a very imperfect presentation of the map as may be readily seen. We issue it, printed upon fine, durable card board, with the full explanations upon the back. Price twenty-five cents.

THE present issue of THE ESOTERIC will reach many readers who learn of its grand principles for the first time. We sincerely hope that you will get at the true spirit of our high aims and lend your aid to the end of making this movement the means for bringing that true and noble civilization which the age should now be ready for.

OUR OLD SUBSCRIBERS MAY DO US A GREAT SERVICE BY DISTRIBUTING ANY EXTRA COPIES WHICH THEY MAY RECEIVE; PLACE THEM IN THE HANDS OF FRIENDS WHOM YOU KNOW DESIRE THE LIGHT OF TRUTH.

THE ESOTERIC.

A Magazine of Advanced and Practical Esoteric Thought.

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VOL. IV.]

{ 8 II }
APRIL 19 TO JUNE 21.

[Nos. 11 & 12.

SYMBOLISM OF THE ZODIACAL SIGNS.

IV.

[m]

At Fifty we find man in the symbol Scorpio, which in the Grand Body is apportioned to the Reproductive function. This sign was anciently associated with the White Eagle, which typifies regeneration. Of this we not only have proof in profane writings, but also in the Scriptures.

Scorpio is one of the four interior signs of which we have previously spoken; and many of the mysterious religious rites of antiquity had to do with its symbolism. The Druidical custom of extinguishing the sacred fire, which was kept continually burning, was yearly celebrated on the night of the first of November; at this signal all other fires were put out and primitive night reigned. The re-lighting, which had to do with the appearance of the new moon, was typical of renewal of life, or regeneration.

The four great heathen festivals (so-called) took place on the first day of the month corresponding to the four interior signs; the first of August, the first of May, the first of February and the first of November. Not only Asia, but all the northern nations as well, held sacred these four zodiacal signs, — the Lion, the Bull, the Waterman and the White Eagle. That the Hebrew Scriptures also make frequent mention of these particular emblems is not without import; or the statement of later writers that these signs were borne upon the banners of the four principal tribes of Israel.

The symbol which has come down to our time as representing the Sign Scorpio is that of the poisonous Scorpion, which works the literal metamorphosis in man that is here spiritually typified. In other words, its venomous sting causes him to throw off the material or natural body, and to become a new being, namely, a spiritual one.

The mystical teaching of this symbol makes the scorpion a peculiarly fitting hieroglyphic, which the most obtuse cannot fail to decipher.

We are told by Naturalists that the scorpion attacks only as it recedes, that when it is apparently moving away, and man believes himself well rid of it, this reptile elongates its deadly appendage, and fastens its venomous fangs in its unfortunate victim.

So does animal appetite turn upon man when he would put it away and

escape its fangs. Then he first feels the sting of the serpent desire, which has fastened its clutch upon him.

We are told that *death* does not immediately result from the sting of the most deadly of the Scorpion species, but that the first effect is a stupor or paralysis, which if not overcome ends in complete lethargy.

Well did the ancients, who bequeathed to us this primeval wisdom, understand what they were doing in representing this sign by the Scorpion; for the deadly paralysis which has fallen upon the race through the perversion of its divinest endowment proclaims man's fall in starry hieroglyphics which do but confirm the Sacred Record.

After the interior and higher significance of this symbol was lost, the sign Scorpio came naturally to be regarded as malefic in its influence, thereby turning about and perverting its real teaching.

The decans of this sign, those constellations which appear upon the meridian with it, are the Serpent; Ophiuchus, the Serpent-Holder, and the Kneeling Hercules. These all have a mystical bearing upon this sign, as the ancients taught. Man does not come into his Hercules-nature, the possession, or use of his higher powers, until he has passed his Rubicon as the serpent-holder. That the race is progressing toward this third arc in the great cycle, that of Regeneration, finds its material correspondence in the fact that the Sun is also moving toward this same point, the constellation Hercules. Not without reason did the heathen world endue with all power the hero of the twelve labors, and that they did so, proves them to have understood those higher metaphysics which man's struggle with the Serpent to-day prevents him from apprehending.

The great Seer of the North tells us that: "The Scorpion signifies a deadly persuasion, the result of which is torpor in the spiritual life." We see why the Scorpion, rather than the White Eagle, is, to our day, a fitting symbol of this sign.

The perversion of the serpent principle, whose legitimate office is to confer wisdom, is the Fall from which the race is all too slowly recovering; for the "fathers have eaten of sour grapes, and the children's teeth are set on edge." What is born of the flesh is flesh, and that *only* which is born of the spirit is spirit.

Generation is imposed upon man by his parents, but regeneration is his own work, and one which he alone can accomplish. But to him that overcometh all things are promised. Overcometh what, we would ask? Not the world, surely, since Christ has done that for us; but *self*, the flesh; all those lower instincts which, if allowed to have the reins, bring man to a level with the beast that perisheth. This is the slaying of the higher nature with its holier impulses, by which alone man can attain unto that sonship to which he is called.

Regeneration, as we have previously said, was anciently symbolized by the eagle, whose lofty flights peculiarly signify the principle expressed in this bird of the heavens, which builds its nest, and brings forth its young only upon the mountain top.

That the founders of the greatest republic which the world has ever known, builded even better than they knew, is proved in the fact that the Eagle, the symbol of Regeneration, surmounts its shield; while its motto: "*One composed of many*," contains the profoundest mystery of life, the solution of which is the Grand Man.

At Fifty, or in the sign Scorpio, man has reached his Occident, where, if symbolized by the White Eagle, his material or natural luminary declines, and his spiritual sun rises. Now is the celestial equator attained, where, as in the natural world, day breaks suddenly without the interval of twilight; for here man's night of sense is passed and morning dawns. Not without significance in this connection is the fact that the West, or Occident, where the sun declines, is that point in the heavens where is first seen the new crescent moon, the symbol of continual renewal of life.

November, the month which corresponds to Scorpio, is characterized by Nature's stripping process, for she, too, in sympathy with her children, throws off the life that she has generated, in order that another growth or life may spring from her sacrifice. Like her offspring, man, she denudes herself of the bloom in which she rejoiced, and which was the crowning glory of her most subtle and spiritual activities, and the inertia or torpor of winter follows.

The race of man has always been appropriately likened to a tree, whose leaves fall, and are hurled about for a time the sport of the winds, finally returning to their primal elements to be re-absorbed by nature, and undergo a like embodiment and decay in an endless round of life and death. "Job speaks of the wicked man who casts off his flower as the olive-tree, which is prodigal of its blossoms, yielding showers of them to the wind, as snowflakes are cast from a cloud." Here is typified that ethereal life force, which is the vital spark or flame, the animating principle of the new being.

The human tree, alas! also runs to leaves which ultimately return again to their source, mother Nature, for like the fig-tree that our Lord cursed, it bears no *fruit*.

In the celestial sphere we find the tree of life symbolized in the constellation of King Charles' Oak. Here a new and vigorous branch, or offshoot, is represented as having started out from the old trunk, which has been cut down. This later growth is all included in the starry path, called the Milky Way. We find here symbolized that Tree whose leaves are for the healing of the nations; a prophecy and promise of that higher offshoot of the human stock which the coming ages will bring in. Not without import, is it, either, that the constellation which so plainly typifies this new graft of the human tree is portrayed in the *South*, where we find the symbol of man's solstice, his lowest point of declination.

The ancient alchemists are said to have believed that under the sign Scorpio, baser metals were transmuted into gold. We see the real significance which underlies this tradition. Regeneration is truly the philosopher's stone which transmutes the baser into the purer metal; and Scorpio, the function where the life is tested most surely symbolizes this heavenly alchemy. "Ye shall be known by your fruits."

The myth associated with this sign is that of the Scorpion which sprang out of the earth at the command of Juno, and stung Orion; for though this hero had declared there was no *animal* which he could not conquer, he was vanquished by the Scorpion.

Like Orion, man recognizes not his real foe till Nature, or Juno, reveals to him the enemy in whose toils he is already taken, the scorpion of his own lower nature which indeed, as in the hero's case, springs out

of the ground. The myth affirms that the hostility is still kept up between Orion and the Scorpion, the proof of which lies in the fact that the two never appear in the same hemisphere at the same time. When Orion rises, the tail or venomous principle of the Scorpion sets, and *vice versa*. The principle here typified is ever vanquishing or putting away the Heroic or Christly, for the two are indeed at variance.

The people who correspond to the sign Scorpio, are the expression of creative power on whatever plane their forces are used. A gracious dignity, coupled with pride of bearing, and a self-poise which commands respect characterize this nature; or else a fondness for display, a servile regard for the world's estimates, and a quick, passionate temper which is too often entirely uncurbed. This is according as they are symbolized by the White Eagle or the Scorpion. The first is a born commander or leader, the last the most servile of servants, because the slave of his own passions.

The sign Scorpio is borne upon the banners of Simeon, which signifies "he who hears and obeys;" but whether it is the voice of the higher or the lower nature which is heeded makes all the difference to the people of this sign. We remember that Joseph commanded one of his brethren to be bound "in the house of his prison." (significant words) as a hostage for Benjamin. "And he took Simeon and bound him before their eyes." Here we are plainly taught that the binding of Simeon, or the principle symbolized by the Scorpion, is essential to the safety of Benjamin, the last born of Jacob, or the type of the Christ-man,—that purer generation which is after the spirit: and which is yet to be brought in.

In Scorpio, the ninth Herculean labor is accomplished, the gaining of the girdle of Hyppolyte, queen of the Amazons. "A golden girdle signifies conjunction, or joining of divine things." In this labor we find Juno, as usual, interfering to prevent the gaining of the girdle. Victory, however, results in the freeing of Hesione, or Andromeda, signifying the faculty of Intuition here set at liberty. In other words, now takes place that heavenly betrothal which is typified in the story of Andromeda's release. The divine *proprium*, by which man originally came into conjunction with the things of spirit, is no longer kept in chains by sensuality; for the head of the Gorgon is captured, and as a result, the celestial maid, Intuition, is liberated.

In this myth of the Amazonian women who refused to live in the usual bonds of marriage, but who nevertheless bore children, rearing only their female offspring, we find teaching which the women of the nineteenth century would do well to seek, if they would be the nursing mothers of the new and higher life, the intuitive and receptive, which is eminently feminine.



The next step of the way is in Libra, or the Scales. This symbol is apportioned to the reins, or kidneys; in other words, to the loins, which are the centre and balance of the body. Here are included those interior organs which were anciently believed to be the seat of the impulses, affections and passions; indeed we have biblical authority for the same. We will quote but one of the many passages in which they are so spoken of. "I am He who searcheth the reins and hearts." These two

functions of the body are constantly associated in the Word with a spiritual significance, which corresponds to their natural office.

The heart, as the giver of life to the whole system, typifies man's interior, or spiritual principle by which alone he lives; while "the begetting loins" have other meaning than the reproduction of the human species. Here we find signified those mysterious alchemical processes over which Spirit, conjointly with Nature, presides, and which are ever going on in the human organism; for man is an epitome of the universe, and his material body is the key to the profoundest enigmas with which his mind can grapple.

The great Psalmist declares: "My reins instruct me in the night season." The portion of the body here symbolized is peculiarly the reservoir, or store-house of the reproductive force, the result of nature's most subtle alchemy, and just as this is conserved to the higher creative purposes, or perverted to sensuality, is man a power for good or ill.

The sign Libra is pictorially represented by the Scales or Balance. "This at first sight seems to be a secular and everyday figure, but the equipoise of that beam which connects these two celestial bowls marks the adjustment of a vast and mighty feud." "*Gospel in the Stars.*"

The conflict between matter and spirit is indeed adjusted in the Scales or Loins, for here the celestial balance is attained; in other words, matter and spirit are in equipoise.

In the ancient Persian sphere, a human figure holds the Scales in one hand, and a lamb in the other, this animal being the form of the earliest weight. The lamb, which has always been a synonym of innocence, and also of sacrifice, is a fitting balance in the adjudication of Nature's feud with spirit. The teaching herein contained is more apparent when we learn that the ancients always represented the Scales with the depressed, or Southern bowl toward the Scorpion, one of whose claws seemed clutching it.

As Solomon declared, "There is nothing new under the sun;" and in the face of this wisdom of the ancients we are fain to recognize the truth of his words; for to recover, or revive the knowledge which was lost in the Fall is the utmost limit of man's attainment. The *recovery* of the "golden fleece" is indeed no myth;

Isocrates, Epictetus and Tully all testify that the signs of the zodiac were anciently explained throughout in a manner indicating most important truths. They also assert the conviction that when these emblems are again brought to their true meaning, the world will find in them the light of which it stands in need, because the real significance of these symbols has reference to man and his immortal hopes; and thus they were explained in the noblest of the mysteries, for which the earliest races went to the primeval writings in the stars.

A proof of the immaturity of our age is found in its inability to comprehend the higher metaphysics of this starry teaching; for our scholars regard the pictured constellations as "a relic of barbarism unworthy the world's present civilization." But while science has been striving to put them away, and has so far succeeded as to have banished from modern maps of the heavens the old familiar figures, an overruling Providence has ordered that an interest in these ancient symbols should be revived, and at the same time a knowledge of their original significance. God

ever chooses the foolish and despised things to confound the wise and prudent.

When man shall go to the great open book of Nature for knowledge, instead of to the libraries of the world, then will he find wisdom and gain understanding; for here God himself turns the leaves only so fast as His children comprehend the teaching.

The decans of Libra are so closely connected with the symbolism of this sign that we must here say a word in regard to them. The first is the falling Animal or Victim, which signifies the more material nature dropping away; for at Sixty we find man in Libra, the Scales, where the Lamb, or innocence and purity is the measure of his attainment in the spiritual life. Just so far as the lamb overbalances the Scorpion's clutch is the debt to nature paid and man free; for he has here reached the loins, where the life forces are in equipose. Nature and Spirit are in harmony, and now is heard the voice of the soul, which the clamor of sense has heretofore drowned. That the loins instruct in the night season is a truth which man does not apprehend, till he has attained the Balance or Scales.

The second decan of Libra is the Southern Cross, and truly is it the cross of the south; but here at the Scales it signifies the end of the conflict, deliverance from the servitude of the body; for the cross is ever the price at which redemption is purchased.

The third and last decan is the Northern Crown, an ensign of warfare and victory. In Libra, man reaches that equilibrium of life which is not attained without temptation and struggle. These are his halcyon days which are invested with a peace and charm far sweeter than even the thrill of youth. If victor in the struggle, he now wears the crown of his years right royally, and his bearing toward life is indeed that of one who has conquered.

In October, the month corresponding to the sign Libra, Nature too has entered upon her halcyon days, when there is about her a mysterious charm which is hard to define, so sweet and subtle is her spell. "Now is the air filled to its blue edge with oxygen, and that mystic element which men call ozone; the overflow of God's vitality spilled from the azure brim of heaven." Nature has also attained her maturity, that ripeness of life when she stands transfigured and serene, clothed with a glory which rivals her freshest bloom; for here she has centred her forces for the last and grandest expression of her natural activities. *She* now also wears her crown right royally as becomes the victor.

"With the October days in mystic splendor,
The heart of opal gleaming through its haze, —
What dreams may come, their visions to surrender
With the October days ?

What new ideals shine, what glad evangels
Make the world fair, and prophesy new ways ?
What shall it bring you — Month of the Holy Angels !
In the October days ?

The sign Libra was always associated with the Greek and Roman goddesses who were patrons of righteousness, justice and order. The figure of the Scales is also in our own day associated with courts of justice, where are meted out awards and punishments.

The people whose nativity occurs in this symbol, if belonging on the northern or elevated scale, are characterized by a grace and charm of manner which is as winning as it is inexplicable. Theirs is frequently the spirituelle in appearance to such a degree that the spirit rather than the body seems to take precedence, though this last is peculiar to the feminine nature for intuition is the peculiar attribute of woman. Persons of this sign are they who hear the whispers which come from the unseen, those communings with the soul of nature are granted them, which are denied to the more grossly organized; in other words, they always have an ear to the silence with a faith and expectancy which meets its reward. Coming in the loins they are ready girded for the contest, and so the race is accomplished by them with greater rapidity, and the goal earlier reached, a knowledge of the unseen which comes of their equipoised or balanced life principle.

If in the southern or depressed scale, the people of this nature are indeed unbalanced, for the Scorpion's clutch is upon them, and this too often prevails in bringing to earth all their finer possibilities.

The question is often asked why the period of birth should express the child's nature rather than the time of generation. The latter is indeed the determining moment as to what seed shall be sown, but it should be borne in mind that seed is not fruit, though it does hold all the latent possibilities of the same.

It is left the husbandman to decide whether he will sow the seed of barley, wheat or oats, but when sown it is still only the seed of barley, wheat and oats, which must pass through Nature's crucible fires and be ultimated only when she is ready to bring forth. If the seed sown lacks the necessary life properties it fails to germinate, but just in the measure that it possesses the fructifying principle does it produce a mature and perfect growth.

If Libra seed is sown (the result of perfectly *balanced* energies) Libra fruit will be realized, and at the season when Nature's activities, are in equipoise, and when day and night, even, are in the Scales. Nature has her period of gestation, as is proved by the fact that her travail is never untimely.

In the sign Libra, the tenth Herculean labor is accomplished, or perhaps we should better say, indicated, since unhappily it is not apparently consummated, in every life. This is the killing of the monster Geryon, or Geryoneus, and bringing away his numerous flocks, and also the purple or brilliant-hued oxen, which are guarded by the double-headed dog Orthrus.

"Flocks signify those intuitions of truth which are the illuminations of the spirit. Oxen as we have previously said, symbolize the natural affections; while Dog corresponds to the things appertaining to sense, which are proper and common to the human family. In Libra these have all to be overcome and brought in. This is the period when the animal or material nature falls away, as we have before shown; for in passing through the Scales man pays the first instalment of Nature's debt; in other words the more animal nature is eliminated.

The pierced Victim, which Centaurus holds on his spear (a decan of the next sign), and which ancient charts show him as placing upon the altar, typifies the complete sacrifice of the merely material nature which

is only fully accomplished in the following sign, Virgo. Here in Libra the animal which is pictured as having the characteristics of both the dog and the wolf is simply pierced and falling. That this constellation of the Victim has from time immemorial appeared upon the meridian together with the sign Libra is of a significance which language fails to adequately express.

We find in the constellation of the *Victim* or Wolf, correspondences which our readers may fail to see unless they are pointed out.

Man's animal nature, like the dog (which is of the wolf species), serves him up to a certain point. Beyond this, however, those natural and more innocent desires, but which are peculiarly of the flesh, prey upon him. In other words, the lower nature, like the dog, must have a master or it lapses into the wolf. The one purpose of a dog's life seems to be to attach himself to man, to whom he is the faithful servant and friend in subjection. So is the material body and its natural needs, and thus should it be regarded.

The slaying of the monster Geryon symbolizes the slaying of sense or desire, and the bringing under the dominion of the higher principle all those attributes of mind and body which the dog Orthrus has up to this point carefully guarded. In every well-balanced life this labor is accomplished at sixty; the monster Geryoneus is slain, those fiercer passions of the flesh which have dominated the *unregenerate* man, and held in subjection his higher powers.

The details of this labor, as given in the myth, are all of interest in the unfolding of the truths which are here mystically veiled from the profane gaze.

The oxen, or the natural affections, are brought over to the *continent* in the vessel *lent* by the Sun God, the spirit or animating principle of life. "Land signifies the stable element, the church; for man individually is a church no less than man universal, since what is true of a part is true of the whole, and *vice versa*. The cup, or vessel of the Sun God, denotes that measure of love and charity which makes this labor possible. Without this golden vessel as a means of conveyance, the oxen of Geryoneus we find cannot be brought over to the continent, or the spiritual country.

In reversing the earth's order, as we have in our round of the emblems, we are simply true to the law of correspondence; for man, like the great luminary, appears to decline in his round of progress. Substance and shadow are always in opposition, as the term is used astronomically; for the material is but the mirror in which the spiritual is reflected.

It is often used as an argument against the validity of the starry hieroglyphics that they cannot be traced in the heavens as antiquity has pictured them. While we grant that only the four principal symbols of the zodiac are sufficiently defined to be readily recognized, we would remind our readers that man's present view of the heavenly sphere is not from the same objective point as that of our primeval teachers.

"The same cause which has shifted the position of the poles of the heavens has tilted the Ship Argo up by the stern, until she resembles rather one half of a vessel which has been broken on a ridge of rocks, than as she was formerly described. No one can recognize the poop of a ship in the group of stars now assigned to Argo. The reeling motion of

the earth has changed the place of the celestial pole in such a way as to depress below it, or to raise above it the southernmost constellations. Argo has suffered the most serious displacement. One cannot now see this ship like a ship at any time, or from any place on the earth's surface. Four thousand years ago, however, she stood on the horizon itself at her southern culmination, with level keel and upright mast."

Our authority in this matter is the late Richard Proctor, who further affirms,—that *Ara*, or the Altar, was not formerly as now burning *downward*. Ancient writers refer to the fact that Centaurus was formerly represented as placing the Victim or offering upon the Altar. This, Prof. Proctor allows, is altogether perplexing to a student of modern charts who finds the Altar reversed, and its base uppermost while the Centaur carries the Wolf on the end of his spear. He declares that Two thousand—one hundred, and seventy years before Christ the Altar was indeed upright, and the flames were pictured by stars like incense fires ascending.

In the Argo's present position we find typified the fact that Humanity's barque appears to have gone upon the rocks (as indeed it has upon the reef of materialism); but He who is our Pilot will yet bring safe to port the *Ship* so preciously freighted. This the heavens will declare as the obliquity of the ecliptic ceases, and the pole again assumes its original perpendicular.

The fact that at the present time the two constellations Leo and Virgo cover fully eighty degrees, or between a fourth and fifth part of the zodiacal circle, is significant of the import of these symbols to our age. In other words, the tribes of Joseph and Benjamin are now to the fore—for Israel and Judah have joined forces to regain Canaan. The fulfilment of this olden prophecy the stars are attesting.

VEGA.

"OCCUPY TILL I COME."

It was thus that the oracle spake in my ear—
 The close, inner ear of the soul;
 And gazing bewildered about me, anear,
 I would I remembered the whole;
 For I knew that my spirit had wandered afar
 In the blessed reprieve of sleep;
 Who can tell whither, to sphere or to star,
 Or how much brought hither to keep?
 For the vision had faded, had melted away
 Like the vanishing vista of views,
 Leaving only the consciousness with me to stay
 Of flowers and perfumes, and dews
 Of benigance, refreshing the earth-weary soul
 That had broken so nearly the cord—
 The silvery cord of the golden bowl,
 Held earthward but by a mere word;
 Of the guardian angel who hovers alway
 Within sight of our terrestrial home,—
 Within sound of the faintest prayer we may say,
 Ans'ring, "Tarry until I shall come."

Every soul of mankind must its freedom achieve—
 Must grow strong if to live or to die;
 Tho' in sleep it may have, for a space, blest reprieve,
 Yet at dawn must again "occupy."

Till the battle of life, in its turn, shall be o'er—
 Till the bliss of the world is enhanced;
 Till there shall be known tears and sighing no more—
 Till the earth shall in Truth be advanced.

Then list' for the tones, as of fairy-like flute,
 Or of wind-harp in some lowly home,
 Or the whisperings soft of ethereal lute,
 In welcoming words, "We are come?"

O. R. L.

IN THE MISTS.

BY BELLA FRENCH SWISHER.

PART SECOND. ROSA'S JOURNAL.

CHAPTER VII.

My "Dream" Comes True.

How I enjoyed the ride on the cars! It was not often that we took a pleasure trip; for mamma was much of a home-body, and after Pearl's birth, she went less than before. I think that she was afraid that accidents of some kind might befall our birdling, if she ventured away from the nest.

The scenery, especially as we neared Laredo, was neither varied nor beautiful, consisting of thicket after thicket of huge cacti, in many instances from fifteen to twenty feet in height, interspersed with weesatchie shrubs and Spanish Daggers. Occasionally, we came to small streams, edged by low mesquite trees, and near these hamlets, or very little villages, were generally to be seen.

Laredo was anything but an enticing place in those days. It is very different now, for irrigation and an influx of people from the outside world have worked wonders there. I must be understood to speak of it as when I first saw.

Having a population of about six thousands of people, mostly Mexicans, its streets mere alleys, its houses low and windowless, its inhabitants garmented in Indian style—the women in loose gowns and their heads enveloped in woolen shawls; the men in jackets and knee breeches, their faces shaded by wide sombreros,—nothing more primitive, can be imagined. It was like a picture of the dead and almost forgotten past.

The turbid Rio Grande divides the village, or rather flows between two villages of the same name, the new town being in Mexico; the old in Texas. At that time, the former was the prettier city, rendered so by a public square, surrounded by China trees kept alive by repeated waterings; while on the Texas side, no growth except mesquite bushes. Weesatchie shrubs and cacti, enlivened the barren stretch of sand. Small ferry-boats were always in waiting to convey passengers back and forth across the river. These were pushed by long poles. The fare was six and one-fourth cents for each passenger, payable in rubber disks, issued by the ferry company.

Two days time was sufficient to exhaust all the resources of pleasure and sight-seeing in both Loredos, and papa's business not requiring a longer stay, we, mamma and I, began re-packing our trunks for the continuance of our journey.

But before our preparations were completed, papa came in and announced that an invitation had been given us to join an excursion on the Texas Mexican Railroad in honor of its having been completed to Villaldoma, a distance of ninety miles. This would necessitate a delay of two days, as the party would spend one night at Villaldoma.

Seven o'clock the following morning was the hour fixed for starting; but for some reason unknown to us, ten o'clock had arrived before the cars pulled out of Leredo. We were intending to carry a lunch with us, but were dissuaded from doing so, beyond putting a few crackers for Pearl into our satchel; as the people of Villaldoma were to meet and banquet the people of Leredo at the Rio Solada, half way between the two points.

The day was intensely warm, but a gulf breeze modified the heat; and the ride was really pleasant, notwithstanding the monotonous landscape — flat sandy plains, covered with mesquite bushes and gigantic *cacti*.

The Rio Salado proved to be a narrow stream, bordered by mesquite, which owing to their being better watered than those on the plains, had reached the size of peach trees; and though a thermometer registered one hundred degrees at the telegraph office, no other shelter from the sun was afforded the excursionists.

Alas, for human expectations in that instance! Our train was fully an hour behind time — perhaps more. The Villaldoma people had not only failed to prepare a banquet, but they had eaten up nearly everything that was eatable to be found at the station. A dinner was not to be had at any price, and our party were suffering the pangs of hunger.

Finally, papa succeeded in inducing the owner of a tent, who was making coffee on a red hot cook-stove, to sell us a few mouthfuls of food and a quart of the villainous mixture which he was compounding; for we were about perishing with thirst as well as hunger. A fat Mexican pointed to a bench, which stood near a table, both coated with grease and dirt of many months, intimating that we were to be seated. As we were fearful for the purity of our clothes, papa spread upon the bench and table some newspapers, which he chanced to have in a coat-pocket, before we sat down. Our first course was composed of cold potatoes and a dipperful of the boiling coffee compound. Cups, for the division of the latter, were not to be had, so we were obliged to pass the dipper from one to another, each and all burning our mouths while trying to drink from it. After some jabbering among the Mexicans, a few suspicious-looking biscuits were brought to us, then a box of sardines and a handful of sweet crackers. It was a sorry dinner and far from being clean, yet we ate with a relish, leaving nothing for another crowd of dinner-seekers, who come into the tent just as we were leaving it.

All of the excursionists were now put on to one train, the other keeping on to Leredo. As a consequence, many of the passengers were obliged to stand, and I, being a little girl, was one of that number.

"Mamma," I said after the train had started, "may I go into the next car and see if I can find a seat?"

She nodded, and I skipped away.

The car was full. Up and down the aisle I went; but I found no vacant seat. One more car remained. I would glance into it. It was the rear car and it was entirely filled with swarthy Mexicans. Yet, no. At the very back of the car, were seated a beautiful, golden-haired lady and a handsome boy, about fifteen years old. I knew the latter person at a glance. He was the boy of my vision. I had carried his image in my mind for many long weeks.

Instinctively I made my way thither and paused beside him.

He looked up. A smile rippled from his lips up into his deep blue eyes. Then he rose from his seat.

"Pray sit here, Miss," he said in pure English. "I am weary with being seated so long, and will stroll around and look at the people."

I objected; but he and the lady insisted. So I dropped into the vacated seat with a strange forboding of some unforeseen event about to happen.

"Please do not leave the car, Juan" said the lady to the lad, "I should be uneasy if you were out of my sight."

"Now, Aunt Ruth," he returned with a pleasant laugh, "do you not think that I am rather old to be a baby? You ought to be in my charge instead of my being in yours. But you and mamma do not seem to remember that I am almost a man;" straightening himself to his full height.

"Do you live in Villaldoma?" I asked of him with childish abruptness.

"O no. We live in Tampico. But I have an aunt whose home is in Villaldoma, and Aunty Ruth and I are there on a little visit. But we shall go home soon."

"Is there a spring, all shaded with trees and grape vines, where you live?" I asked again.

"Yes. Not far from us, is a spring which supplies the people of our place with drinking water, and it is a favorite resort for pleasure-seekers. Did some one tell you about it?"

There was an expression of surprise in his liquid blue eyes.

"And is your house a big cottage with a great piazza running all around it?" I went on not heeding his question.

"Yes. There is a piazza on three sides of it, and it is a large cottage. Have you ever been in Tampico?"

"O, dear, no! I have never been any where. This is almost my first trip." I responded with a sigh.

"Then how do you know about our house and the spring?" he asked as if doubting my words.

"Because — because I dreamed once of such a place, and of you and of this pretty lady." I replied a little nervously.

The lady turned toward me in an instant, and for the first time her sad eyes rested full upon me. She had evidently given me only a casual glance up to that moment, for she started violently, and a pallor, like that of death, overspread her face.

"Child," she asked, panting, "what is your name — who are you?"

"I am Rosa Joy Carter," I answered.

"Where do you live — where are your parents?"

She was trembling more violently than before.

"I live in San Antonio. Papa and Mamma are on this train, and so is my little sister, Pearl."

She calmed herself by a great effort; then said, "I used to have some relatives by the name of Carter. What is your father's given name, my child?"

"His first name is John, but nearly every one calls him Jack, except mamma, she doesn't like the name of Jack."

The blue-eyed lady was trembling again — now so violently that I could feel the jar of the seat, (it happened that the train was not at that minute in motion, having come to a stop on account of some obstruction on the track.)

There was such a strange look on her face, a mingling of fear and hope and pleading love. I felt a choking sensation, as if about to cry, and an inclination to throw my arms about her and soothe her. But I restrained myself, knowing that such an advance might not be well received by a stranger. So I turned my gaze from her and began toying with the chain of my tiny silver watch, mamma's present to me on the previous Christmas.

"Where did you obtain that key?" she asked with a suddenness that startled me.

She referred to a small gold key, one of the relics of my babyhood. I had once asked mamma who gave it to me, and she had replied by inquiring: "who would give it to you if not your mother?" My reply was therefore very prompt.

"Mama gave it to me when I was a baby. I used to wear it and the chain around my neck. Now I like it better on the watch."

She was examining the tiny key with a shaking hand.

"Did you ever notice this letter engraved upon it?" pointing to a small capital "R," "What does it stand for?"

I never had noticed the initial, long as I had worn the key. But I was not surprised at its being there.

"I suppose that the 'R' is for Rosa" I said.

"How very strange," continued the lady in an unnatural tone of voice.

"My father once gave me a key like that, and the 'R' was for Ruth!"

"What became of your key?" I inquired.

"My dear child, some years ago, while I was out on the sea in a ship, I fastened my chain, with the key attached, around the neck of my dear little baby. A storm came up and the vessel was wrecked. A number of the passengers sought safety in the life-boat. My baby was taken on board of it, and I was intending to go too; but before I could reach it one of the men cut the fastenings, and the life-boat was carried away. From that day to this, I have neither seen nor heard anything of my child."

How vividly my vision of the wreck came back to my memory! Without a thought I flashed out: "Yes. I remember it all."

She dropped the key and drew away from me, as if I were a viper.

"You remember it!" she cried.

"I dreamed all about it," I explained. "There were two babies — one with a red cloak on. That one fell into the water and the waves went over it. I felt so bad that I screamed and frightened mamma terribly. I went to sleep again and dreamed that I heard papa and mamma talking. I did not think that it was a dream at the time, but I guess it was, for mamma made fun of it, when I told her about it."

"And what did they say?" asked the lady with breathless impatience.

I repeated the conversation as I remembered it. It is not to be supposed that I could give an exact version of it. We can at best only approximate facts when we rely upon our memories. But I am told that a child's memories of incidents are more accurate than are those of people of maturer age.

I spoke simply and clearly, relating the whole, as if it were a dream; but ere I had concluded, the lady was weeping, and kissing my hands, while the boy's eyes were suspiciously red.

She did not scoff at dreams and visions as mamma did. She seemed to accept mine as a reality, and a sensation of content and happiness seemed to be taking possession of me.

"My baby," she said chokingly, "look at me! In your heart is there not some wish concerning me?"

"Yes. I want to kiss you." I replied.

"Is there not something that you wish to say to me?" turning her imploring eyes full upon me.

"Yes. I want to call you my own dear mamma!"

The words leaped to my lips without thought or volition,

"My child! my child!" I was in her arms now and warm kisses mingled with tears were showering thick and fast upon my face.

"You are mine! My heart claims you!" she cried, "If there were any doubt, your likeness to my mother would remove it. Did you ever hear of Ruth Grace, my darling — or rather Ruth Halliday?"

The stolid Mexicans were viewing us with some wonder, evidently thinking that some old friends had suddenly met. But my new mamma did not seem to care what they thought. She held me tightly in her arms as if defying the whole world to separate us again.

"O, yes;" I replied. "She was papa's cousin, I think. She went crazy and took her little baby out in a little bit of a boat and they were both drowned. Then Mr. Halliday took another wife and she and her child were drowned too."

"It was a just retribution, my love. He was trying to separate Ruth from her baby by sending her to a madhouse when she was not in the least crazy. She took it in her arms and fled by means of the little boat because that was her only chance of escape. But then were not drowned. A vessel saved them, though it was wrecked a little later. I am Ruth Halliday and you are my baby that I saw drift away from me in the life-boat. That chain and key were mine. I fastened them upon your neck with my own hands. It seems that the good lady who took care of you is my cousin's wife, though till now I never even imagined such a thing; for I had never met her, before we became passengers on the same vessel, and up to the time of parting neither of us had heard the other's name.

"Did we live by the sea?" I asked.

"Yes, dear. All my life I lived in a white cottage by the gulf, and there you were born."

"I knew it!" I said confidently. "I have asked my other mamma so many times about it and she has always declared that we did not. But I can remember it so well."

"Impossible, my love. You were not more than two months old when we quitted it. Unless you have seen it since, you cannot remember it."

"I have never been there—so my other mamma says, and I guess I lived here in some other body once."

The lady gave a violent start.

"My baby" she said solemnly, "such a thought as that, in my own bosom, wrecked both of our lives. My mother believed in transmigration of souls, and declared when she died that she would live again in you. I was sick and nervous. The thought rendered me miserable. The consequence was your father professed to think me mad, and was making arrangements to put me into an asylum, when I fled."

"But, my own mamma, dear, what difference would it make, if God gave my body to some poor soul that did not have one? I just love to think that Pearl is Pet come back to live on earth again." I spoke very earnestly.

The conversation was interrupted by my papa, who was searching for me. I saw him as he entered the car, and I drew attention to him.

"The same dear, old Jack," she said. "I would know him anywhere. Say nothing, love. I wish to see if he will recognize me."

Papa sighted me and he came down the aisle toward me. As he neared the seat that I was occupying, he said:—

"I see 'Beauty,' that you have found accommodations at the expense of this young gentleman," nodding at Juan. "Mamma was becoming anxious—"

He paused, for the lady at my side had turned her glance full upon him, and he seemed struck dumb with astonishment.

"Can the dead return to us?" he asked in a low, hoarse tone.

"That is something that I have asked myself many times," she answered softly, "and I am somewhat of the opinion that, under certain conditions, they can. But if your remark relates to me, I have only to say that I have not yet been dead, and I am glad to see you, Cousin Jack."

There was a hoarse gurgle in his throat as if he were choking, then he sprang forward and caught her in his arms, nearly smothering poor little me, who was sitting on the outside of the seat.

"Thank God that you were saved, Ruth!" he said with much feeling. "But your child—what became of that?"

"Is here," laying a hand upon my head.

"What! Our Beauty? Impossible!"

"That chain and key, dear Jack, I clasped about her neck, after we were cut at sea, and I saw Jean take her though I knew not that she were kin of mine. Besides, she is the living image of mamma."

"So she is," he returned. "Well, Ruth, we have raised her as our own, not thinking that we were bound by the tie of blood. Jeanie never told a soul excepting me of the death of our Pet, lest the little one might discover that she was not really our own child. I do not know how she will feel when she learns that 'Beauty' has discovered her real mamma. I must break the news gently. I will go to her now, else she will be seeking Joy herself. But I will return in a few minutes, and learn the story of your escape. I am too happy at this instant to think of anything except that you are alive and with us once more."

He turned from us as he spoke; but an instant later he looked back and said to me:—



"How will our little girl like the change of mammas? You remember whose Joy you have been for so many years!"

"That was before Pearl came," I said in reply. "Mamma does not need me now, but my own mamma does."

To this day, those two dear women are to me "mamma," and "my own mamma,"—thus I always address them and mention them.

CHAPTER VIII.

The Cottage by the Sea.

It is needless for me to relate the effect that my discovery of my own mother had upon mamma. I never realized how devotedly I was loved, until the time came when we were to be separated.

Word had been received of Mr. Halliday's approaching dissolution. I shall call him father when speaking of him hereafter, though even at this late day, the word sticks in my throat when I consider the sufferings of my own mamma, caused by his neglect and persecution. But as his body has long since mouldered to dust, I try to think of him with a dutiful daughter's reverence and love.

As I have already said, word was received of father's approaching dissolution, and "papa," or rather, Cousin Jack, insisted that we, my own mamma and myself, should go to him in order that he might recognize us and do us justice before his death. We both demurred, fearful that some new trouble might assail us, but Cousin Jack informed us that he would accompany us and see that no ill befell us.

No time was allowed us for delay, and we had barely reached San Antonio, when we were obliged to bid it good-bye and take the cars for the Island City. It was then that the affecting parting from mamma occurred. She kissed me, cried over me, and clung to me in such an agony of despair that I was fain to remain with her.

"O, Joy," she cried, "in those terrible days, when you drew the very life-blood from my breasts, and I fainted with exhaustion thereat, I won the title of motherhood to you. And when I crushed out my sorrow, and allowed my own darling to lie unknown in her ocean grave while you took her place and her name, I recorded that title."

"You are right, Jean," said my own mamma, turning very pale. "I do not intend to take my baby from you. As soon as her father has recognized us, I will send her back. It will be happiness enough for me to know that she is alive and the recipient of the tender care of so devoted a mother."

But Mamma Jean thought better of this matter after we reached the Island City, for she wrote:—

"DEAR RUTH:—John and I have talked it all over, and we have concluded that it would be cruel and selfish in the extreme, for us to deprive you of your child, more especially since God has sent us our darling Pearl, and you have nothing except Joy to love. We trust when this trial is over and your matters are settled, that you will return to us and bring her with you: but until then, we will not ask her at your hands.

That letter was written several days after our departure from San Antonio, during which time some incidents occurred which I must narrate.

When we reached the Island City, my own mamma made some inquiries concerning a Doctor Thornton, who she told me was once a good friend of hers. We found him at his home. He was a white-headed old

gentleman, a little stooped by the weight of years, yet possessing a kindly, youthful face that was a pleasure to behold.

"Is this Dr. Thornton?" asked my own mamma in a quivering tone. She recognized him at once, but she wished to see if he would remember her.

He looked up; then sprang to his feet, straightening himself in a manner that caused fully ten years to drop from his shoulders.

"I knew it—I felt it!" he cried. "I never could think of you as dead; and I have hoped these many years to live long enough to welcome you on your return. But I knew that such a time would not come until the danger should be past."

He had reached her both of his hands, and he now stood shaking hers with such a warmth of feeling that I felt a little afraid that he would dislocate the joints.

Directly, his attention was turned to me, and he said:—

"This is the baby—I know without asking. She is the living picture of her grandmother. How do you do, dear?" reaching a hand to me.

"But sit down, my children," he continued, "I want to learn how and when you were rescued, and what you have been doing since. Take this easy chair, Mrs. Halliday. I know that the story must be a long one, and I wish you to feel comfortable while telling it."

Mamma sank into the proffered seat; and then, for the first time, I heard the full story of her sufferings, and also of Mamma Jean's kindness and devotion to poor little me.

"Good Captain Marks never relaxed his efforts to find my child," she said in conclusion; "but it seems that the party in the life-boat were rescued by an Italian, speaking very little English, who espied them with his glass from the deck of his fishing smack. He landed them at a small hamlet on the coast, and it is probable that the matter never came to the attention of the newspapers, or if it did, none, that noticed it, fell into the hands of Captain Marks."

Cousin Jack had accompanied us on our journey to protect us in case protection should be necessary. He and Dr. Thornton talked over the matter of breaking the news of the safety of his wife and child to my father, deciding that Cousin Jack should take me and call upon the sick man, and then make the disclosures in any way that seemed best, and the least likely to injure him.

We found father, propped up in an invalid's chair, emaciated and pale, but still a very handsome man. As he languidly reached his left hand to my companion, I saw that his right one lay helpless on his lap.

"It was very good for you to call on me," he said in a feeble voice. "I am glad to see you. That is your little girl? How horribly like old Mrs. Grace she is! I thought that it was Mr. Grace that you were related to?"

"So it was," returned Cousin Jack. "Mrs. Grace was no blood relative of mine."

"I do not see how you came to bequeath such a phiz to your child;" and the sick man's tone evinced disgust.

"You are not as helpless as I expected to find you," said the other, turning the conversation.

"O, I am good for ten or a dozen years yet," was the rejoinder. "True, I have no use of my right side, but I have heard of people living

half a life-time in a worse state than I am in. It is rather annoying to be so much confined; but even that is better than no life at all."

He had no thought of death. He was making no preparations for another life.

"If my wife had lived," he continued, "I would have been a little less lonesome, I suppose. Though, I dare say that she would soon have tired of me; and perhaps, it is better as it is. I have money enough to buy care."

"How would you like it, if such a thing could be, to hear that Ruth had been saved?" asked Cousin Jack, throwing out the suggestion as a feeler.

"Nonsense!" was the angry response. "She was undoubtedly lost. And even if she were not, what would I want of a woman who would desert me until she thinks that I am dying, and then would return that she might have my property."

"In this case," responded Cousin Jack, a little harshly, "she would only return to her own."

"No, sir; not by any means! She has forfeited all right and title here. I would not even receive her in my house." His voice was husky with passion.

"But why," he continued, "annoy me with such speculations. She was food for fishes years ago."

"Perhaps," said my *quondam* papa, "you would feel differently concerning your child? Supposing now, that this little girl should prove to be the baby which Ruth took away with her—"

"Mr. Carter," interrupted the invalid, "it will not do! You cannot palm off one of your children as mine, and thus secure my property. Dower her out of your own portion of it, which comes to you through that villainous will. You will get no more of it."

The other bit his lip to keep down the angry words that struggled for utterance.

"Think a moment," he said calmly. "You have marked the resemblance of this child to Mrs. Grace, none of whose blood runs in my veins. Whose child can this be, if not yours and Ruth's?"

"I am not answering conundrums," the sick man said sullenly. "The child would scarcely have been saved and her mother lost."

"The mother was not lost. She is in this city, at this very minute, at Dr. Thornton's. He recognized her immediately."

"Yes. That miserable old wretch has always been my enemy. He would recognize anything."

Cousin Jack drew himself up quite proudly.

"Mr. Halliday," he said in low, thrilling tones, "unparalleled abuse drove your poor wife to cast herself upon the sea. Rather than be separated from her babe and incarcerated in a madhouse, she fled, trusting her life to the mercy of the treacherous gulf. Both were saved. But she never dared to let her rescue be known for fear of encountering the terrors from which she had fled. By the merest accident, I discovered her hiding place and brought her home with me. Her identity, as well as her child's, can be proven to the full satisfaction of the law. You can keep them from your presence; but you cannot prevent them from claiming their own: and their own they shall have, if I am beggared to secure it to them! Good day, sir."

With that he took me by the hand and led me from the room, before the astonished invalid could frame a response.

Certainly my reception by my father had not been such as to inspire any love within my bosom. Indeed, had my wishes been consulted in the matter, I should never have looked upon his face again; and I believe that I was justified in the feeling.

As we passed out of the house, I took particular note of the place and its surroundings. It was the exact counterpart of my vision, or dream of years before. Cottage, garden, beach and rolling sea—all were there, and all as familiar to me as though I had known no other home. I seemed to recall walks in the garden, and siestas in the vine-wreathed arbor. I dreamed of times when they had been illuminated and filled with gaily dressed people, who kept time to soft, melodious music. I felt as if I had walked miles and miles on the yellow sands of the beach, gathering shells and watching the dashing of the waves. Yet to the best of my knowledge, my feet, until that day, had never pressed the soil of that part of the world.

CHAPTER IX.

Acknowledged.

WE were ascending the steps of Dr. Thornton's residence when we were overtaken by a messenger.

"Mr. Halliday's compliments to Mr. Carter," he said. "Please be so kind as to bring the lady and her child to the Halliday Cottage!"

"Inform Mr. Halliday that we will be there in the course of half an hour," was the reply.

"I don't want to go back," I said stubbornly.

"But you must. If your father recognizes your claims, it will save a long and tedious law suit. Be guided by those who love you, dear. Besides, you must not bear malice, my child. Your father's days are numbered, and that number is in his physician's keeping, as it were. He is liable to a stroke at any moment, and death will ensue almost immediately thereafter. He is your father, too. You must remember that."

"I do not see why I should need to remember it," I responded hotly. "He disowned me and announced himself disgusted with my appearance. Why should I go toadying to him now, just because he is about to die?"

"Your mother shall decide the matter, Joy," he said quietly.

She did decide, and her decision accorded with her cousin's. As a consequence, I went back to the cottage, though it was much against my will.

Father knew mamma at once, and he was much more agreeable to her than I had been led by his former reception of me to expect. He even apologized to Cousin Jack by saying that surprise had led him to express himself unpleasantly. He finally turned to me and said:—

"Daughter, are you glad to come home to live with your papa?"

"No;" I replied frankly. "You do not want mamma and me, and I do not want you."

His face darkened. I believe that had he possessed the power he would have struck me, for his hand twitched nervously, and his teeth clinched together.

"You have taught her her lesson well," he said savagely to mamma.

"You are mistaken," interposed Cousin Jack. "The child has only lately learned of your relationship to her. Her resentment is due to the unwelcome reception that she received, and you can scarcely blame her."

Why father had determined to acknowledge us, I do not know. Perhaps upon second thought, he considered that mamma would be a kind and attentive nurse during the time allotted to his stay on earth. Perhaps he realized that he could not prevent our having what rightly belonged to us. Or, what is more likely than either, he shrank from having the world know the history of mamma's wrongs and from suffering its condemnation therefor.

"Mr. Halliday," said my gentle mother, "I have always been sorry that I took your child from you. But she has been separated from me as well all these long years, and a week ago she did not know that she belonged to either of us. We are taking her from the home, where she has been cherished with idolatrous affection, to live among comparative strangers. Neither of us can hope yet to claim her love; but I believe that our child will do her duty willingly, when she realizes that that duty is to make her invalid father as comfortable and happy as possible."

She turned her large, liquid orbs full upon me, and I grew humble instantly. I stepped frankly forward and laid my hand lightly on my father's shoulder.

"Forgive me," I said, "I am only an ignorant little girl. But mamma is good and wise, and I will try to follow her teachings."

I expected that he would be mollified. But not so. He gave his well shoulder an impatient shrug and remarked:—

"Do not put yourself out to be respectful to me. I have done without a daughter's love till now. I can continue on as I have been living."

Not much of an incentive to duty, truly; yet I am glad to remember that I gave him no unkind or disrespectful words after that hour, though he was with us, a fretful and often unreasonable invalid, for more than six months.

As for mamma, she cared for him and waited upon him like the angel that she is. I often bit my lips and left the room when father was finding fault with her; for I knew that I should say something unkind, if I should remain a moment longer. After a few days, he would allow no one else to do a thing for him. Day and night, he required her attention, and he was angry if she quitted him, even for a few minutes' rest. He seemed to have neither gratitude nor feeling. He acted as if he took a premeditated and fiendish delight in piling burdens on her weak shoulders, hoping perhaps, to hear her cry out under them. But she never did. She rested when she could endure no more, and answered his ravings, concerning the same, with soothing words.

"His nerves are a wreck," she would say. "We cannot expect him to be other than he is."

So, though he told her that he hated the sight of her when she was near him, and was jealous lest she was entertaining some one else if she were absent from him, she never murmured at his unreasonableness.

He was very trying too in other ways. He taunted her because of her mother's religion, and with being insane herself. Once he called me "Grandmother Grace" and asked how I liked my new body.

Mamma looked intensely pained because of the question; but I answered in a very matter-of-fact way:

"I like it. I imagine that a strong, young body is always preferable to an old, worn out one. I hope, when you die, that you will be as fortunate as I have been."

Mamma smiled at my quick reply, and father said:

"Perhaps you think that I may turn into a gnat, or a mosquito, or something of that sort?"

"That is not for me to know," I answered gravely. "I read about 'metempsychosis' in the Encyclopædia, a short time since, and there I learned that the Hindus believe that the souls of bad men frequently take the bodies of gnats. But I do not know how bad a man would have to be, to be turned into a gnat or a mosquito."

"You are a sharp child," he responded with a laugh. "Your sharpness almost convinces me of what your mother has believed so long."

"What is that?" I asked.

"That you are your own grandmother," he sneered.

I was not at all shocked, the idea was not a new one to me, as the reader well knows.

"As I remembered this place most perfectly, without having seen it since I was a wee baby, I think it quite likely that you are correct." I responded.

Readers, do answers never leap to your lips without thought or will of your own? I am quite sure that when I made that reply, I had no knowledge of what it was to be, one single instant before its utterance.

Father's face paled with astonishment, and he looked at me a full minute before he spoke again. Then he said, "After all, I rather like that religion. The Hindus are not afraid of death, and why should they be? I would be willing to die this instant if I could know that I could come back in a new strong body. It is the thought of wandering around always as a ghost, perhaps condemned to torment, and mocked by other ghosts, that is so appalling. Or, if we throw aside Christianity, the belief in annihilation is still more terrible. But to return to have our youth and our pleasures, over and over, again and again! Why that would be glorious! Old Lady Grace was not so mad as I once imagined her to be."

Thus it was. He was contemplating, with pleasure, a doctrine, which for as much as thinking about, he had been intending to consign his wife to a mad house.

The holidays were at hand when the end came. It was the day before Christmas and quite late in the afternoon, or "evening" as we have it in the South. Father was dozing in his chair which was raised till his posture was a sitting one. He was more unwell than usual, but he would not lie down. He complained of not being able to breathe, unless his body was erect. Mamma had stepped out of the room — she was preparing a little Christmas present for me, and she was taking every spare moment to work on it. I was standing near a window, watching the waves as they broke upon the beach, yet thinking of nothing in particular. Father's breathing was hard and irregular, but I was not learned enough in physics to know that it was a dangerous symptom. He often snored and though his breathing was not exactly his usual snore, I did not particularly note the difference.

A deep moan startled me. Turning suddenly toward him, I saw a strange change in his face and I screamed in wild alarm for mamma. But before she could reach him, he somehow slid from the chair, and fell with a dull thud to the floor.

The servants were called and one dispatched for the doctor who came in hot haste. But all was of no avail. He lingered in an unconscious condition during the night and died just as Christmas morning dawned.

CHAPTER X.

Taking Advantage of Mamma.

SPRING brought some changes for the two inmates of the cottage by the sea. Juan and his mother came to spend the summer with us; and with them was mamma's old servant, Judy. The latter was delighted to see me, and she embraced me with a fervor more affectionate than agreeable, for I had not known much of colored people, as Mamma Jean rarely employed them as servants; and I was too much of a child to realize the fulness of Judy's friendship for mamma and myself.

Juan had grown fully an inch since I had parted with him at Villaloma. He was a large boy, nearing his sixteenth birthday, yet he threw himself in mamma's arms and nestled his head upon her breast, as if he were a little child; and she returned his caresses with a warmth that caused me a pang of jealousy, when I remembered that he had occupied my place and had been her object of care and devotion since babyhood. But his sweet, black-eyed mamma, sensing something of my thought, laughingly took me in her arms with the remark that she liked girls better than boys and was quite willing to make an exchange, since Juan was so fond of Aunt Ruth.

As I have said, our visitors were to spend the summer with us. But early in September the lad's father was to take him east, to a well-known college, where he was to remain until his education should be declared to be finished; for though Mr. Mayo took very kindly to the Spanish language and to Mexican customs, he was anxious that his son, and also his wife should speak English fluently.

As mamma had to entertain and amuse Mrs. Mayo, it quite naturally fell to my share to perform the same offices for the son. And what grand times we two had in the beautiful days of spring and summer! What long walks and drives we had on the beach! What splendid sails upon the bay and gulf! Sometimes our mamma's bore us company; but oftener we went alone. Juan could row and drive to perfection, and the water to him was as harmless as if he had been a fish. He taught me to swim, and dive and row; and he also taught me to drive. My own mamma, owing to our long separation, was more indulgent than Mamma Jean had been. The latter had wished to see me grow up to be an industrious, methodical, high-minded woman; and most conscientiously had she labored to that end. Indeed, her skilled hand was worthy of better clay than my erratic, discontented nature offered for moulding. For, though not a disobedient, or an impudent child, I was often in heart very rebellious, disliking the humdrumness of everyday life and longing for impossible heights—impossible, because I was too impatient, too easily discouraged and too soon wearied to climb over the intervening

distance. She had been trying to teach me to scale the mountain, and I had imagined that if she would only loose her hold of me, I could fly to its crest and not bruise my feet on the rocky pathway.

But my own mamma, fearful that I might not love her as she wished to be loved, gave me complete freedom which, though it did not, perhaps, contribute as much to my ultimate welfare, was for the time being, much more enjoyable than Mamma Jean's discipline would have been.

Still I lost no maidenly reserve, either innate or acquired, in my intercourse with Juan. He was so different from youths bred in our country—so frank, so ingenious, yet withal so polite, and as modest as a bashful girl. He was older than his years, and having been the companion of two well educated women, who had selected his reading and his studies for him, his mind, young as he was, was already a storehouse of useful knowledge which he had sense enough not to flaunt before either relatives or strangers. Good-natured and loving a laugh, he was, at times, somewhat of a tease, yet he had a graceful way of letting a joke turn upon himself, that made one admire him, rather than be angry with him.

One morning, while we were strolling on the beach, gathering shells, our conversation turned upon step-parents, and he said to me, somewhat abruptly:—

“Baby,” (he had taken the pet name from my own mamma, who seldom addressed me otherwise, as it had been the one by which she had designated me ever since my birth, and no other one seemed to her to belong to me,) “Baby, how would you like to have a step-father?”

“I do not know,” I returned. “I have never thought of it. I imagine that I would rather keep mamma all to myself. I do not like sharing her even with you. I am a selfish girl, I know, but I want some one to love me and me alone—that is, I want the great love of that one's life to be for me; and not be divided up among several.”

“But your poor mamma has been so unfortunate—if she should find some one else to love her as your own father ought to have done, would you object, supposing her happiness to be involved?”

“N-o,” I said slowly, “I should not object, but I should be broken-hearted—”

“And finish the matter up by breaking your sweet mamma's heart? Fie upon you, Joy!”

“Perhaps if I liked the man I might think differently,” I responded regretfully. “But mamma should not know it, if my heart was broken. I would pine away in silence.”

“Very self-sacrificing! But I should think more of you if you were so glad for your mamma that you would be happy yourself. I love her as well as you do, I know, yet when she found you, I was so rejoiced that I could not sleep a wink all that first night, from sheer happiness. She had mourned for you so long and so bitterly, that I believe I could have parted with my right arm without a murmur, and that before I was as old as you, if by so doing, you could have been restored to her.”

I looked up suddenly into his face, warmed by his fervor; and I saw that tears were standing in his beautiful eyes.

How much superior to mine was his love! I felt humbled and ashamed, and I said brokenly:—

“I do not think mamma will ever find, or care to find such a lover. Now that she has her home and me, she is happy.”

"Baby, he has been found these many years. He loved her long before she thought of him, except as a kind friend. Once, when they did not know I was near, I heard him tell her that he had loved her ever since she worked so nobly on that wrecked vessel, that if she would not free herself and be his in this life, he yet would wait for her and claim her in Heaven."

"The 'he' is Capt. Marks?" I said in an inquiring whisper.

"Yes; my brave, true Cousin Dick, but for whose good heart, you would now be motherless," he replied with warmth.

"And — and what did mamma say?" I inquired, feeling as if I wanted to cry in sympathy with the lovers.

"She laid a hand upon his shoulder, so," touching me very softly, "and looked into his face with her sweet sad eyes."

"My dear friend," she returned softly, "If it will be any consolation for you to hear me say that I love you, I will say so in all earnestness. But, though my cruel husband has taken another wife, I am still bound to him by law. It was an unholy marriage, but I cannot undo it — at least, I dare not. I could not endure the disgrace, the slander, the exposure of secret sorrow. Since I am dead to the world I must be dead to love and happiness. But if the final summons comes first to you and you call me, after I have crossed the river, I am sure I shall rush joyfully to lay my head upon your bosom; If I go first, ask for me at Heaven's gate, and, if I am allowed to act of my own free will, you may rest assured that I shall be waiting for you there."

"Now they may be happy." I said with a sob.

"And you will be heart-broken if they are," he returned a little quizzingly.

"No!" I cried, stung by his tone, "I am glad, so glad that I wish I had wings that I might fly to him to tell him how glad I am!"

A glorifying light flashed from the boy's eyes, making his face almost radiant.

"I love you for those words!" he said, and ere I was aware of his intention, he had drawn me to him and kissed me square on the lips.

I was beginning to feel the dignity of very young womanhood, and I drew away from him, a little indignantly.

"Do not be angry, Joy," he said in a half penitent tone. "That kiss is for you to carry to your mamma. When I left Tampico, Cousin Dick was there. He kissed me just as suddenly as I did you and said, 'Take that, my boy, to your Aunt Ruth, and tell her that I sent it. Then write to me with information concerning how she receives it. Dear as she is to me and long as I have loved her, my lips have never yet pressed hers. My first kiss, I send by another; if she receives it, I will soon follow it.' Will you give it to your mother, Joy?"

I nodded a reply. My heart was too full for utterance. I was glad for mamma; but I was just a little piqued that the kiss was not Juan's free offering to myself.

When next I was alone with mamma, I put my arms around her neck and I said somewhat faintly, "Juan kissed me to-day right on the lips!"

She was not in the least distressed; instead she answered with pleasant good humor.

"I am pleased my baby that he likes you. He is as a son to me. I wish you to love each other."

"But the kiss was sent to you, my own mamma," I said with a little laugh.

"To me? Nonsense! He gives me a dozen a day, and is not at all bashful in bestowing them," shaking her pretty head in a knowing way.

"You don't understand. He brought the kiss with him. It was given to him in Tampico. He has sent it to you by me. If you will receive it, that will mean that the sender may come and bring you all the balance that is on hand,—a large amount, too, I dare say."

She grew very sweet and rosy while I was speaking. Then she placed her hands over her face, letting her red lips peep out between her fingers; and almost as suddenly as Juan had kissed me, I kissed her.

"I call that a shameful advantage!" she cried out nervously, laughing and weeping at the same time. "Juan must tell the gentleman the exact truth when he writes."

"Now mamma, my own," I exclaimed with glee, pinching her cheeks, "I never said a word about any gentleman! I have found you out. You were expecting some such present from Captain Marks—or rather, as I know he will be, my darling papa!"

She put her hand laughingly over my mouth, to hush my utterance; then she drew me to her and kissed me until I half concluded that she was made of nothing but kisses, trying all the time to hide her glad, happy face from my full view, though she uttered not a word.

Juan told Captain Marks the exact truth—I know it for I helped him write the letter. Yet when Mr. Mayo came to take Juan to the East, Captain Marks was with him, and mamma's eyes were sparkling like diamonds when she greeted them; and she reached both hands to Captain Marks, as if one did not welcome him enough.

He said something very low—I think no one heard it excepting mamma and I, and I had my ears strained to catch the first sound of his voice, else I had been no wiser than the others.

"At last you are mine! My darling, my bride!"

Those were Captain Marks' very own words—and that, too, after Juan had written exactly how I had taken advantage of mamma in giving her the kiss.

CHAPTER XI.

Conclusion.

ALL that I have recorded in the foregoing chapters happened some years ago. I am a tall young woman now—my glass tells me that I am handsome; my friends declare me to be accomplished and well educated. But I do not think I have reached the ideal of true womanhood that either of my mammas marked out for me, though I have vibrated between the two homes ever since my own mamma's marriage to Captain Marks. I am not the all-in-all at either of them now, though both of those good women love me dearly. In each home is a dear baby boy, and both little darlings are named Jack—Jack Marks and Jack Carter.

I am still visionary—still a dreamer. I still love solitude at times. My vagaries are still a subject of loving ridicule, and therefore with one or two exceptions, I am still misunderstood. But my visions are rarer and less distinct than they were in childhood. What I gained in worldly

wisdom, I lost in faith; and I accord in belief with my Christian friends this far, if no farther, viz., that only by faith can we come nigh to God and His angels. Though I accept that in a literal as well as a spiritual sense, except for fear and doubting, I might still be walking hand in hand with Pet—might have had many revelations which have been withheld.

Papa Marks is very religious, and my gentle mother, having a nature that is easily moulded, has subscribed to the full tenet of his belief. Little brother Jack will be brought up within the pales of the church. But I shall always be to the elect a lamb outside the fold—a tare in the Christian field of grain. Scientists will say that at my mother's door lies the root of my scepticism—her dower to me at my natal hour, when she herself was wrestling with doubts and fears. Spiritualists will consider me a powerful medium, in communion with beings who have laid down the frail shell that once they were obliged to carry with them. Believers in transmigration will readily discern the impatient soul of one who has brought with it, to its existence, the memory of a former one. And the world, at large, will look upon me as a humbug or a fool.

Yet I am not alone in my ideas. To wit: I have met three earnest, reliable people, apparently perfectly sane, who tell of visions in childhood such as came to me; I have broached the subject of transmigration to many people, some of them earnest church members, and I have found that a majority of them sided that way, while several were earnest believers, some five or six persons, considered truthful on all other matters, have declared that they could see and converse with spirits. The mother of a noted lecturer and literary woman, a grey-headed old lady, trembling on the verge of the grave, told me how her daughter had played with two little spirits; from the time her lips could utter its first words, calling them by name, always seeming much annoyed that others could not see them. When hard lessons were given her, she had often rejected her mother's aid in learning them, saying that "Edith" and "Susie" would help her, which they seemed to do, for her lessons were always perfect. She picked up writing of her own accord, declaring till the present time that she was taught by her spirit-companions. Besides, I have more than once heard people, who knew little of religious dogmas of any kind, speak of mind-pictures of places and persons and events, which to the best of their knowledge and belief, their eyes had never looked upon.

The Bible is full of such things. Therefore, why should it be considered a sacrilege to investigate or even believe in them? Does not the great Ruler sit upon the throne of the universe to-day, who sat there when those inspired works were written? Are not the great laws of nature, her rewards and punishments forever the same? What right have men to pick out passages from the "Word," twist and distort them to suit their own ideas, and discard the balance as something that happened in an age of miracles, the like of which will never be known again? Why should mamma be pained at my speculations, while she admits that her own mind was once filled with them? In fact, why should any one be pained or angered that another, in search of the truth, should even go back beyond the time of Christ to begin hunting for it? Or, what right has any weak mortal to say to a brother, "I am holier than thou," or "I am made of finer clay than my neighbor."

Of course these thoughts do not originate with me. Like questions were asked hundreds of years before I was born, and will be asked again hundreds of years after I am dead.

As the forms and faces of one generation of people resemble another, yet are not exactly the same, so are the thoughts of each alike but different — alike in body yet different in expression. A beautiful thought has sometimes come to me, and I have held it, sacredly, lovingly, only to find a little later, that it had been presented to the world years before it entered my mind. I know that I have been saying nothing new, because nothing new is left to be said. Yet the thoughts here recorded are my own, since they came to me without my being able to credit their authorship.

But why prolong my story, now that the storm is past and all parties have reached a quiet harbor?

Juan's college days are over; and he, in company with his parents, is travelling in Europe. They will return soon, and then I will spend some months in their home in Tampico. They will stop for me on their way thither. Perhaps Juan will bring a bride with him, or, perhaps — Pshaw! What will it matter a hundred years hence whether or not he remains true to his boyish love for me? But I saw him in a vision, last night. He seemed to be alone and engaged in writing a letter. I am very sure that that letter is on its way to me, and that the writer of it will not be very far behind it when it arrives.

I am in my room, idling with my pen. Mamma is on the piazza playing with little brother Jack. How lovingly her fingers nestle among his yellow curls? With what pleasure she listens to his prattling! Now her glance wanders from him through the open window and rests for a moment upon me, then returns to her idol. I think that I catch the echo of a faint sigh, as she stoops to kiss his red lips.

She is as happy as a mortal can be, an adored wife and beloved mother one of the elect, too, for she is a devout Christian, and the world holds not a nobler, purer woman. She rarely speaks of her mother and never of her mother's religion; but she cannot quite disbelieve my visions and she does not ridicule them.

She resents the faintest allusion to the doctrines of metempsychosis, declaring an unqualified disbelief therein; yet her glance never wanders from Jack to me and back again without that same kind of a sigh — a sort of a wavering note between hope and fear, faith and doubt.

She is not fully assured, even at this late day, that I am not my own grandmother.

[THE END.]

BEEF AND BAD TEMPER.—Do I believe a child of three or four years should eat meat? My ideas may differ from many others, but I do not believe meat is essential to the well-being of the human race, and, therefore, I think any child is better off without it. Pork is not a wholesome food. As for beef, I have known children who were cross, nervous and fretful when allowed all the beef they wanted, become quiet and tractable when given a diet of coarse bread, fruit and vegetables. — Rose Seelye Miller, in *Household*.

A TRIBUTE.

"One touch of Nature makes the whole world kin ;"
 What matter, though we gaze not with eyes of flesh ?
 When the seal of Poesy is set within the soul
 Spirit answereth unto spirit, through all the spaces,
 And her dream children she knows by their own
 Creations. Brothers and sisters are we all,
 Who minister from the heavenly fires
 Unto earth's needs, and when the beacon light
 Set within the Royal Arch, shall lure us heavenward,
 Then shall we garner up the seed of smiles, and tears,
 And sighs, and sorrows, which were our portion here.
 They are the immortal children, which bear the
 Fragrance of sweet flowers, and through all time
 Will their bloom, and fruitage, encourage, cheer and bless,
 So I extend to you the hand of fellowship
 And welcome you as friend. The Poet e'er is true,
 And in our work for others, should we know
 Who blesses others, blesses most himself.

ABBIE A. GOULD.

"THE TRIUMPH OF THE SOUL OVER THE BODY."

"Build thou more stately mansions, Oh! My Soul
 While the swift seasons roll."

If any of us could describe the elements that compose the soul, perhaps we might then be able to realize how possible it would be for a complete triumph to take place, and perfectly guide from its superior spiritual power the temporal issues of a natural law which comes more or less, directly under its dominion.

Soul and Spirit have never been (to my knowledge) described. But they are said to be so closely allied that one, without the other, in man, would lack divine completeness. So, quench not the Spirit.

One standard of right living has been given us, and if we do not look up to Jesus because he was King of the Jews, it is because he lived a life of such perfectness of character that he could say, "I and my father are one," and "Do unto others as you would have others do unto you." The most humane words that have ever been uttered, and in the degree that we obey this command do we attain unto divinity.

People whose daily lives are a religion; those who can rejoice in true self-approbation, and can draw upon the fund of a clear conscience may be sure that moral, and mental development, and keen comprehension have worked their own peculiar charm, overcome the material, and given scope for the spiritual. And we see now, how this "finer portion," can direct here and hereafter, all of life's nobler attributes. Too much cannot be written or said upon the themes of Social Purity, and Moral Education; "For until a high standard of individual right living is established; until we know our own worth and can measure the greatness that is ours by divine inheritance, it will not be well with our souls; and why? We care not for the words of great men, who are paid to preach that which many of them fail to practice, or for those who dress in purple and fine linen, while their brothers "Have not where to lay their heads;" or

for the wayfaring man ("tho' a fool"), to tell us how Jesus did, but rather that he should *go and do likewise*; for by example even the purity of a little child, shows us "The kingdom of heaven." We must live for one another and "no man" unto himself; our actions find their followers in this realm of imitation, and the "still waters" of a charmed life are ten thousand times as effective as the Niagara that moves all before its resistless tide. "One Niagara may find its use," it is enough for a nation. Yes, enough for a world. But the thousands of still, small winding streams prove their eternal mission. They seek a level and move thereon. "They charm me for a whole life long."

Great writers can always make their power felt, but it takes "example," in a fine setting to make those with whom it comes in contact, conscious of its absolute sweetness. If we are to rise superior to mankind in general, let us embrace this motto: "Keep thou my feet; I do not ask to see the distant scene; one step enough for me," and that step, if rightly taken, will fill us with joy for the living present. Attain those things which we so much admire in others. For to thyself be true, is to have it follow "That thou canst not be false to any man."

After your own character has been formed, let your aim be to transform character by the helpfulness of a revealed God. Let our daily life and actions be with no sense of a reward hereafter, but from the standpoint of "rational duty," and in the end, if we inherit a mansion in the skies, and are to see the light of "His countenance" we will not go "like the quarry slave at midnight, but like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

I think that if it were a more general belief, that our "life and actions over there" would be regulated by the aquirements of our kind, and richness of our spiritual faculties gained while in this preparatory state, we would be more zealous to acquire the essence of individual mind superiority, for a beautiful mind endureth forever. It raiseth its own monuments, echoes its own songs and chants its own benedictions. How plainly we feel the force of fine minds and high principles, hear unutterable truths sweet songs and see a master touch to the mechanical art!

I wonder if the triumph of the soul does not, right here, play its noble and peculiar part, and so strive to win a foothold over the varying vexations of daily friction with this vast system of nerve depletion? The soul is a wonderful fountain whose waters flow out, in life-giving streams as the comprehension is developed "a monument of wisdom that grows with the lapse of time," many of us have felt the need of a building of more stately mansions for the soul, and this inward conception of a personal need for so noble an inhabitant, is of sufficient importance for the mind to gather up into its best embrace, "material fit for the building."

It is the mark of individual nobility to feel the need of a continual betterment, and when we hear a voice saying "Praise the Lord, Oh, my soul!" If we did not have this spiritual or soul sense with which to praise a spiritual Father, all the rest that is within us would not avail much in praising His holy name. Do nothing to shut out the light of His countenance. Raise those who cannot rise of themselves; show others the brightness of the life in which you live; wear the golden rule instead of a temperance badge. For a temperate appearance will serve as a passport in almost any land. Let sweetness of manner fit you closer than

the garments, and the light of your countenance will then shed a glow, so that those whom nature has not complimented so highly, will stop and wonder what your life must have been that the outcome of a gifted mind should mirror forth the visions, of a wonderfully lighted soul.

Richard Realf wrote :

Sometimes (we know not how, nor why, nor whence).
 The twitter of the swallows 'neath the eaves,
 The shimmer of the light among the leaves —
 Will strike up through the thick roofs of our sense
 And show us things which sears and sages saw ;
 Our pulses into listening will confer burdens of being on us.
 And we ache with weights of Revelation,
 Of these, a spirit brook amid the grass
 Vague outlines of the everlasting thought,
 Lie in the melting shadows as they pass,
 And the touch of an eternal presence thrills,
 And fringes the sunsets of the hills.

JOSIE GROVER HAMMOND.

LIGHT, LIFE, AND LOVE!

BY REV. EDMUND B. PALMER.

"LIFE is real ; Life is earnest,
 And the grave is not its goal,
 'Dust thou art, to dust thou returnest,'
 Was not written of the soul!"

To the initiate in the mysteries of divine light, or the esoteric principle of light and life, the Esoteric Trinity constitutes the Esoteric ONE. In essence, that one is God,—in exhibition, love, for God is Love: Absolute and not abstract. The Esoteric Trinity of Light, Life, and Love, therefore, is the exhibition and expression of that which constitutes the absolute as one: *i. e.*—as God is one, and as God is Love, so the embodiment and expression of Light and Life!

Now then, since God is Love, and embodiment and expression of Life; Life is real; and Life is earnest: so also, as the expression of Light as well as Love—both Light and Love are real—and earnest for the better life of the soul, as aspirant of the kingdom of heaven!

It may be said, and it has been said, that there were men in existence upon the earth centuries before Adam; admit it—but the intelligent souls of Adam and Eve were not there! Our record begins with the first Adam a living soul, and embodiment and exponent of the esoteric principle of the life and love of the Spirit in essence, one in light and love: wherein man became a living soul, and ruler and arbiter of the animal and vegetable productions of earth, as well as ruler and arbiter of his own destiny, as soul and spirit; or, as in his normal state an animal in greed, lust and violence.

Since the days of Adam and Eve, their endowment with soul, capable of subjecting the animal instincts to the condition and co-relation of soul and spirit, has been the problem and struggle of the ages.

We have but little encouragement, till in process of time, and progress by way of advancement and achievement. Abraham is confronted with Sodom on one hand, Melchizedek on the other. With Abram, a new era of the light, life and love of the Spirit is inaugurated, and becomes the heritage of the household of Faith. And when, in *her* old age, his wife conceives, the veritable seed of the woman, begins to verify the promise that "it shall bruise the serpent's head."

Her son was Isaac. In him was the germ of spirit and soul that, in process of time, should leaven and redeem the race of humanity, and elevate it into kindred

converse with upper skies ; that is, with soul and spirit as one in Life, Light and Love.

* * * * *

It is not always inspiring to look forward, nor satisfactory to look back. So Sarah, the wife of Abram, laughed in supercilious scorn at the idea of her having a son in her old age, in violation and contradiction of all the traditions and laws of Nature. But neither Abram who believed, or Sarah, who laughed — understood the first principle of Esoteric life, wherein the germ imparted by divine interposition, vitalized the mere normal blood into a living soul, inspired in the Esoteric light and love.

Now, Abraham already had a son living, by Hagar. Ishmael — and his posterity, the Arabs — have a name, and country : other sons by Keturah, also, were born unto Abram. But in Isaac — only — was implanted the germ that should, in process of advancement and achievement through many generations, dominate the seat of empire, and establish a kingdom upon earth, that, in true Esoteric principles, cannot be moved.

Isaac had two sons, Esau and Jacob. First Esau, another Cain who, if he had had an opportunity in the beginning, would have served his brother Jacob as Cain served Abel. But Jacob did not undertake to adjust the complications of the hour with Esau as Abel did with Cain so he ran away, leaving the adjustment for the decisions of another day. And Jacob, in the light of all subsequent history, was right.

His mother, Rebekah, was the foremost woman in the world. In her it was inspiration to look forward, and satisfactory to look back.

"Why am I thus?" she asked — when the twins — Esau and Jacob ; nature and spirit ; exoteric life, and esoteric light and love, came to the birth ; wherein there was an incipient movement for precedent and priority ; but first, that which is natural — after, that which is spiritual.

So, by priority of birth, Esau was entitled to the inheritance of the material abundance of Abram and Isaac. And Esau had it, and in the possession of it, there were dukes and princes in Edom long before there were any kings in Israel.

Now, we enter upon the germ and gist of the Esoteric promise of light and love in life, as the one exponent of Faith, Hope and Charity.

Now if it be possible, in this benighted era of gross materialism in conflict with the inspiration of the ages, to impart a glimpse of what we see and feel ; for one, I shall be thankful. But the process of elimination is not cheering, and progress, by way of selection and choice is anything but inspiring.

Nevertheless it is a work and bounden duty on my part who for forty years have sojourned with Moses in Egypt, and Moses in the service of Jethro, a priest in Midian, and Moses a leader of Israel in the Wilderness, to write as inspired by selection and choice, in correspondence of facts historical with revealed truth.

We must needs therefore, adopt the solution of the ages, by the inspiration of selection and choice, in order to adjust our external conditions by nature to our internal conditions and capabilities in the spirit by grace.

Now as to the germ and gist of the Esoteric principles of life imparted to Sarah, in contradiction to the law of nature, but in actual correspondence with the laws of the spirit, we have the birth of Isaac, as centuries later on, appears Jesus. Counterpart and yet identical, the one with the other, as conceived contrary to the laws of conception. And if Isaac begat two sons — in whom we have Edom and the twelve tribes of Israel ; so Jesus had twelve disciples in whom we have the hierarch of Edom in Pope and Prelates, as well as David and Solomon in the kings and bishops of Protestant warfare.

They are far from perfect, because Edom, or Rome, on one side would absorb all the material gain of the universe, while Jacob is content in the enjoyment of the caresses of Leah and Rachel ; Leah the most faithful and Rachel most beautiful.

Even so; all Christendom has repeated the history of Esau and Jacob, Edom and Israel, classified as Papist or Catholic — both one and the other contending and deifying their catholic verities as Evangelical truth.

But we anticipate, therefore let us return and take up the trend of prophecy in its historical fulfilment. Therefore, as we have already intimated, we must look for the development of Esoteric truth in the son of Sarah, in whom also is embodied the burden and vision of Exoteric life, as transmitted to Esau and Jacob. Esau, in whom Isaac took special pleasure and designed special favors, Jacob, whom Rebekah preferred and qualified for future blessings and preferment.

Now when the infirm and blind old patriarch neared the end of his pilgrimage, he called for Esau to indicate the seat of inheritance, and source of empire.

But through the interposition of Rebekah, the stream of light, life and love diverged into blessings in another direction from that which the blind patriarch intended. In his case man proposes, and hence Esau and Edom; but God disposes; and hence Jacob and Israel, wherein the exoteric materialistic life of Esau at every point contrasts with the self-discipline and self-denial of his brother Jacob in exile from home, and in the service of Laban, a puritanical old taskmaster, who spared neither himself or his children, in quest of material gain. But the Esoteric vital principle of light and love that inspired and prompted every thought and action of Jacob, lifted him up into kindred fellowship with the faith of Isaac and Abraham. Therefore we, with the intuitive instructions and knowledge of the Scriptures, reckon Abraham, Isaac and Jacob as one: even as the God of the three patriarchs are one.

Now the blessing of Isaac, pronounced with a kiss, and which Isaac lived long enough to see on its way towards fulfilment, was, in substance, this:

“God give thee plenty of corn and wine:

“Be Lord over thy brethren, and thy mother’s sons bow down to thee:

“Cursed; He that curseth thee:

“Blessed; He that blesseth thee.”

Now when Esau returned from his hunting expedition, he found that his father had miraculously been provided for; for his mother, Rebekah, who at the birth of her twins, anxiously interrogated, “Why am I thus?” and when told that two nations were involved in the why and wherefore: she, as Mary centuries later, treasured it up in her heart. So, as Esau grew up, and took wives of the sons of Heth, her soul was troubled, and she said, “If Jacob also takes a wife of the daughters of Heth, what good shall be my life unto me?” (*Sic.*)

So, Isaac called Jacob and said, “*Thou shalt not take of the daughters of Canaan — a wife —*”

And Jacob left father and mother to cleave unto a wife — of his mother’s own kindred — in the place from which *she sprung*.

From this time, we have continuous history familiar to every one that reads, or has read, the Book of Moses, wherein the esoteric principle of inspiration, *i. e.*, of light, love and life, dominates the exoteric materialism of life only.

In the words of Rebekah to Isaac — “I am weary of my life, because of the daughters of Heth,” and, “if Jacob takes a wife of such as these, what good shall my life do me?” Rebekah was a seeress, and knew the seat and source of her inspiration. Her own life was of little worth even in her own estimation; but the light, love, and life of her son Jacob was predominant over and above all other considerations; for if there were two nations struggling in the pangs of giving birth to Esau and Jacob, “what good shall my life do me?” if the daughters of Heth, or sons of the daughters of Heth are predestined to rule? And this postulate of esoteric well-being comes home to every living soul, kin to Rebekah, who feels the phoenix spirit rule within.

Now we read that Abraham paid tithes to Melchizedek, but after the order of Melchizedek another priest has risen to whom we are instructed to pay tithes, *viz.*, the son of the virgin: that was crucified and lifted up — that all people and

nations might in faith, and hope, and love, be gathered unto him! But we anticipate. Therefore, to return to Jacob, the grandson of Abram, in whom the seed of Abram and Isaac—or, as more potent, the conceptive principle of the vital issue of light and love in Sarah and Rebekah, who felt and enjoyed the end from the beginning; therefore, to return to Jacob—the nomenclature of his father is out of place; for as the father of tribes and nations, his name is Israel—wherein Rebekah is justified in causing him to secure the trend of empire and the blessing of humanity from the beginning of esoteric light and love.

The sensual exoteric life of Esau in taking up with the daughters of Canaan,—that Noah in prophetic vision had signalled as servant of servants, was distasteful to the instincts and modest reserve of the refined and inspired woman! Therefore her soul, life and intuitions told her that the daughters of Heth were not fit wives for the sons of Abraham and Isaac. She was right; as the esoteric light and love is one with inspiration in the selection and choice, in distinction from mere lust of the eye and exoteric pride of life. Therefore we must needs look for the trend of Empire, jurisdiction, and love in the seed of Jacob and Rachel in distinction from that of Jacob and his other wives.

The Book of Genesis is the beginning of Light, the beginning of the history of Life, beginning of Love. It is not only the beginning, but a record of the process and progress of the dominating principle of the vital energy of soul and spirit. Wherein the materialistic exoteric life of mere intellectual and physical force imparts as it receives the mysteries of the part it plays; wherein, the inaugural speech of Lamech of the house of Cain, to his two wives—Adah and Zillah—indicates one part, and the patents of his sons—Jubal and Tubal-cain, sets forth the other.

The first part alludes, in a remote way to the union of Church and State, *i. e.*, sons of God and daughters of men; in other words, union or unity of the house of Cain and Seth by marriage, and republican affinity in morals and religion—for as Lamech alludes to Abel and consequent death of posterity, he is jubilant in the statement that he also, has slain to his own "hurt," but rejoices in the fact of a guarantee for life, and not death. Lamech recognizes in the indelible stamp upon Cain, a guarantee of life for generations: (sic) he is jubilant.

But Enoch, in esoteric light walked with God, and named his son Methusaleh, signifying death and inundation. Lamech scouts the prophecy of Enoch, and cites Cain in rebuttal. Now Cain, by process of irrigation, caused the earth to bring forth fruit instead of thorns and thistles; therefore Lamech scouts the prophecy of Enoch, that the inhabited part of the earth would be destroyed by water. Evidently Lamech had no fears of a deluge. Nevertheless, the deluge came, as prophesied—the year that Methusaleh died.

Now, we have no account that Noah, or either of his three sons had a record of Ante-deluvian history, but tradition and memory, even as the Masonic Ritual, is committed in trust and like the Masonic Ritual, is not written, but descends as memorized; even as Homer recited the Poems of Homer; and all goes to prove, that the esoteric light and life of the spirit is one in light, life and love.

When Christ Jesus addressed his disciples, saying, "I will not leave you comfortless, for I will send the Paraclete, a comforter, and he will bring all things to your remembrance and lead you in the way of all Truth!"

This legacy of Christ to his apostles is in the direct line of all esoteric light and truth, wherein the spirit of all truth resides, and remembrance has its seat and source. Therefore, we need not hesitate or call in question the accuracy of the narrative of Genesis, but rather be thankful and rejoice, that the children of Adam lived, and so lived, that it was a bounden duty and desire that their children should enjoy a memory of all that was excellent to be imitated and all that was evil to be avoided.

Moses, therefore wrote the Book of Genesis, as inspired to write by the Spirit of all truth, and under the esoteric inspiration of selection and choice. Now the garden of Eden may be a myth or fable, and Cain, Abel, and Seth, may be only a representative type of individual humanity, but be that as it may, the truth of it was not questioned by Elijah, David, or the Prophets, nor by Christ or His apostles; therefore, wherein is our wisdom and knowledge so much superior to theirs that we should presume to teach them knowledge?

The pyramids of Egypt teach us that we have yet to learn, and the Acropolis of Greece, and the Parthenon of Rome indicate that we are only a compound of the exoteric forces of physical and intellectual culture, struggling like young eaglets to fly up against the attraction, of gravitation downwards, and down into the deep abyss beneath would be the fall, but for the fluttering wings of the mother eagle above them, who at the critical moment, spreads abroad her wings, and takes them upon her wings, and bears them up, into a place of perfect security and love, wherein "Life is real, and life is earnest" in its aspirations for a higher life, wherein soul and spirit resides. Therefore, we must needs avail ourselves of the paramount object of life, whereby we may render an account of joy and not of grief.

In connection and in correspondence we must have faith, not necessarily the faith of Abraham only, but the inspiration of Rebekah, that in selection and choice preferred Jacob for the inheritance of the promise made to Abram, instead of, and to the exclusion of Esau. And the history of the tribes and nations that sprung from the loins of Esau and Jacob proves that she was right. For as we take up the record, we find Edom and Israel: Edom as the type and representative of mere materialistic and physical force, verifying the blessing of Isaac upon Esau: "by the sword shalt thou live, and serve thy brother."

But Israel, as type and representative of the esoteric life and light of the soul, even in their lowest estate, preserving the essence of faith in overruling dispensations of the God of their Fathers.

THE REALITY AND SPHERE OF WILL.

[Read before the Australian Esoteric Branch, by Theodore Wright.]

No wonder that man is confused when he endeavors to comprehend the idea of will; for all of it that has ever come into his possession and experience hitherto is what may happily be compared to a reflection of a will thrown upon his external personality as upon a mirror; the mere shadow of a will or a life therefore, that pervades the universe has fallen upon him, and he is vainly trying what he can accomplish now by the aid of that mere shadow.

In very truth there is no real difference between will, spirit, life, force or love. But one perennial source for any or all of these things obtains in the universe: they are in fact one primordial element of Omnipotence; they are hedged around and carefully and eternally guarded by their own conditions; no one can be arbitrarily kept from them one moment who fulfils those conditions faithfully, and no one can fully enter upon them, appropriate, employ and so enjoy them, without as fully attending to the conditions by which they are hedged in, and so guarded from profane hands.

Faith is not merely an act of the mind, that is to say a mental act, for it is immensely more. It is the very hand of the Spirit stretched out, and by means of which it appropriates will in exact accordance with its capacity to grasp, or with the want of said capacity. Man is under no manner of restraint or restrictions, whatever, regardless of the fact that he may appropriate much or little of that will, spirit, love and life, save as he always formulates his own restrictions exactly for himself.

When we allow ourselves to think or say, "I cannot believe this; I doubt that; I fear so and so," these are the gyves and shackles we personally lock

around our own wrists and ankles; and, depend upon it, until by our own efforts, the wards of those locks are again turned, we shall find ourselves always just as helpless as we have persuaded ourselves we are. Nor are we at all warranted in flattering ourselves that we are not hedged in with and by Divinity; for Divinity can never be more or less, than our faith or unbelief, our knowledge or ignorance enables us to realize.

Our faith may grow, then, in grasp and efficiency until it becomes actually and practically Omnipotent; or our unbelief may increase until it leaves us practically impotent. How very true, then, in this strong and clear light appears the truth: "according to your faith"—or the want of it—"be it unto you." Faith is a courageous spiritual act, of all things most honoring to the great universal will; hence those the most honoring God thus, He will the most honor; and those doing the reverse He will as lightly esteem.

Man's highest ideal of God or truth is eminently promotive of unswerving boldness and courage, unfaltering confidence and esteem, and unalloyed love, and therefore liberty of action in any and every Divine direction. God especially loves and favors those who reach out their spiritual hands the most boldly, the most frequently, and also the most importunately for the many good things at His disposal. The bolder we become in giving expression to the higher truths of God and spirit, the more of these higher truths will come—as by a process of quiet growth—into our possession. Seeking them in the very way that God delights, we shall assuredly be abundantly rewarded.

But let us look at this matter for one moment in the light of man's present surrounding. If a man dare, in this manner to cut himself practically away from his fellows, and express himself freely and fearlessly from his very much advanced standpoint, all the fearful and unbelieving laggards who do not dare to do as he has done, will at once bring to bear upon him all manner of hindering influences, and if he has not already appropriated to himself a sufficiency of the universal will by the firm grasp of the spiritual hand of Faith, he will be very surely and helplessly shackled, and so held back by the doubting and retarding influences of his unbelieving fellows.

Two widely differing classes of humanity are thus either constituted helplessly weak, or inestimably strong, just as they show themselves to be the *creatures* of circumstances, or the *creators* of the same. Many are found on every hand, and moving in the highest mundane sphere amongst the former class; but where shall we look for the latter?

Creators of circumstances for themselves are kings who reign equally by the approval and consent of the great universal will, or in their own conscious, divine right. God always anoints such with the oil of gladness above their fellows, simply because they were bold and fearless enough to dare to do what no one else would, and for which they were accounted by their fellows, presumptuous and foolish in the extreme. They actually made themselves kings by asserting the divinity within them and thereby creating their own circumstances, thus compelling all their surroundings to bend to an unyielding will.

On the same eternal principle others make themselves subjects or slaves, by yielding to surrounding retarding, and afflictive circumstances, and not putting themselves in a way to compel the circumstances that surround them to give way instead. There is destined to be an inner circle of kings and priests unto God, who are to reign and do duty on the earth; and each and every one of these will be by God anointed and endowed with power from on high, as sons and daughters of the Lord God Almighty; but the rulers and guides will not constitute the masses of society in that era, for an innumerable multitude of subjects which no man can number, outside of these, will be favored under their benign and saving administration and reign.

This inner circle, or kingdom of the heavenly state, will constitute the "many brethren," among whom Jesus of Nazareth will have the pre-eminence, because

of his standing as "the first-born" among them; this inner circle will also be in reality the metropolitan city of the new earth, the Apocalyptic New Jerusalem, into which the nations of the earth will, with wondrous spontaneity, bring all that they glory in, and highly and honorably esteem.

That which we have not personally and critically examined, we can know but vaguely and incompletely, for we can speak intelligently only of that which has grown into our *experience*. We have already said that man's experience in the matter of will is that alone which has come to him by reflection, as from a mirror. The will of the flesh and of the mind (that is to say, all that can be denominated will for argument's sake, as showing itself in connection with our physical or mental nature), is nothing but a weak, worthless, and illusory thing, of a purely negative character, and it is, therefore, allied to impotence.

Whatever the false habits and acquired cravings of the animal nature by a false education has been trained to love and appreciate, this carnal mind wills to have and make the best use of, even although by so doing it robs the entire organism of its ease, healthfulness, and vitality, and so makes it the helpless victim of all the germs of disease, disaster, destruction, decay and death. Nor can determination towards any other, higher, or better course be possible or practicable until a true conception is formed as to the very nature and limitation of this carnal mind and impotent (because illusive) will, and next the eyes are opened to all the dangers resultant from such an illusory and vain will having any control whatever over the human organism.

Perhaps we can have a clearer view of all the facts of the case, and get more directly at our present purpose by assuming, for the nonce, that man in his personality constitutes the holding ground for two widely different and opposite wills. The will of the external carnal mind is enmity against God, is not subject to His perfect laws, nor can it be trained to become so. Its nature is such that it can never be converted, therefore the Divine decree is to destroy it and all its works. It matters nothing, even when this carnal mind makes a show of becoming religious; it is just as impossible for that mind under any circumstances to be subject to the laws of God, as it is for matter to act apart from its own law of gravitation.

Until we become thoroughly satisfied, however; and so form the clear conception that every thought, feeling, desire, and tendency of the external nature and its wills are each and every one of them mocking and deceptive illusions, we cannot become capable of appropriating, and so making pointed and personal application of, the higher will. The will of the flesh and of the mind is more a negation caused by the absence of activity than aught besides. The illustration already employed to show that it is only the reflection of the universal will or life is as near truth upon the matter as can be. There is nothing real, nothing substantial, nothing practical about it; being but a shadow we cannot accomplish anything by means of it. Will as we may, while nothing save this illusory will is at our disposal, no disease will flee before its impotence, no wrong will be righted by its influence, and no good whatever in any direction can be achieved by its exertions.

As soon as this truth is lovingly and intelligently grasped we shall understand exactly what Paul meant when he said, "Most gladly therefore will I glory in my infirmities that the power of Christ may rest upon me; for when I am weak then am I strong." Until we have come to the clear understanding that the agnostic will is a mere will-o'-the-wisp, a mockery, a delusion and a snare, we shall never be in a position to lay hold of the real will, and so be at one with Omnipotence.

What but Omnipotence is taught in Scriptures, or understood to be the portion — the inheritance — of the believer? Is it not true that "all things are possible to him that believeth?" What but the crushing of the external illusory

wills of the flesh and of the mind then can be gathered from the utterance, "This kind goeth not out save by prayer and fasting?"

Nothing can prevent the Omnipotent will achieving its purpose when once it is grasped firmly, according to its own conditions by the spiritual hand of Faith. It is an absolute truth that "all things are possible to him that believeth" therefore it as certainly follows that the one to whom all things have not become possible does not believe to any practical purpose. We sometimes hear people say "I have tried this mental healing; I have tried to treat my bodily ailments as illusion; I have willed that what was wrong in some part of my body should be rectified; I have done all this, and yet nothing has resulted, therefore the teachings of the mental healers I have proved to be absurd." Is this a sober, sensible and truthful conclusion? Is anything absurd about it save the conclusion? Or is it only another added to the many mocking illusions of the carnal mind already referred to which still—consciously or unconsciously—dominates us? Mental healing cannot by any possibility fail under its own true conditions; it cannot by any possibility succeed however under other and false conditions. When will proclaims by its results that it is impotent, the demonstrations of the will of the flesh and of the mind are in those actions exhibiting themselves, and that will is proved thereby and always to be only a shadow, a mere illusion. When however, will proclaims its full potency, the demonstrations of the spirit will be forthcoming which evidence the reality.

That mental healing is fact thousands have already established beyond the possibility of doubt. That which is possible to-day under certain conditions is *always* possible under the same conditions. The laws of God and Nature are at all points equally irrefragable and inviolable. Therefore when one heals mentally and another fails, the difference rests entirely in the widely differing conditions and particulars of the two cases.

There is but one method that never fails to fulfil the highest ends expected or demanded from it, and that is the Omnipotent will, which every true believer grasps with a firm hand. From the consequences of such logic there is only one means of safe and satisfactory retreat, and that is to candidly admit—with shame and confusion if necessary—that we have in some way been victimized by the "strong delusions," against which man has been forewarned, and therefore should have been forearmed.

"Ought," evidently has stood for little in man's history. What may have been and could have been; what yet may be or rather yet will be, are simply latent forces engendered in human nature, always awaiting their own fitting conditions to call them into being and activity, and so into position where they may be developed from the weakly, infantile stage of existence up to the perfectly matured man stage. Surroundings until the present, at any rate, have been the reverse of favorable, for even the awakening of these divine parts of our intricate nature. Not only should the shadow of the Divine will in its illusory impotence show in some way upon man externally, but the very thing itself should well up like a perennial spring from our very inmost, through the inner divine portion of our nature with its latent omnipotency, having been set fully free to act and so assert its triumphant supremacy.

With such a glorious conception of latent potentialities hidden away in man's very being, and obscured by the shadowy and vapory illusions of the eternal flesh nature, we may approach the passage:—"Eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive the things God hath prepared for those that love him; but He hath revealed them unto us by His spirit: for the spirit searcheth all things, even the deep things of God."

When once man is so wrought upon by the real as to be able to penetrate the gloomy shadow and the mocking, vapory illusions of his external flesh nature, he will then discover a wondrous universe of harmony and concord, an abounding

or overflowing treasury of wisdom, love, and power stretching out before him, and upon which he can ever draw to the highest amount possible for use without exhausting; or without in the slightest degree affecting or diminishing.

BIBLE REVIEWS.

Number Eleven.

GENESIS xvii, Verse 1. "Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me and be thou perfect." This, Abram's case, is the only account we have where God has repeated anything to a man, but to Abram this promise repeats over and over again, but in the above verse He prefaces His promise with the words, "walk before me and be thou perfect." What had this to do with his becoming a great nation? The low and even sensual man is often the father of more children than the moral, upright man; the only answer to this is found in the law of "hereditary" conditions. Abram's mind must be thoroughly imbued with the spiritual condition imparted by the frequent visits of messengers from God; he is now prompted to especial zeal for a perfect life; all the ideas of morality, uprightness and perfection of character must be studied by him, this study would develop in him characteristics that the child would inherit from him; for it is a law in nature that every seed should be the embodiment of the nature of the plant. So with man, the nature of man is made up of the thoughts and desires of his parents, and those thoughts most active will be the prominent traits of the child conceived after and during that time: therefore this preface to verse 2, "And I will make my covenant between me and thee, and will multiply thee exceedingly."

Herein there is evidently a special preparation going on for some unusual result, something more than simply multiplying numbers of the human species; there is evidence that special effort is being put forth here to obtain a certain quality as well as quantity, and the Creator of all is giving special care to the preparation of the seed that was to be superior to all other races of the world; a people possessing virtues and natural abilities that would justify the promise, "And I will make (or establish) my covenant between me and thee," for God never changes, neither is "a respecter of persons," therefore His posterity must comply with natural law (for ALL law is God's law), in order to justify this apparently especial blessing. For any one complying with the demands of any of God's laws must reap the reward of his deeds, whether good or evil, *i. e.*, whether in harmony with the Divine purpose, or against the same.

Verse 3. "And Abram fell on his face: and God talked with him, saying, As for me, behold my covenant is with thee and thou shalt be a father of a multitude of nations."* This last expression sounds very much like the motto of the United States, "E pluribus Unum," (many in one). We call especial attention to this because we have much to say about it further on. The words "Thou shalt be a father of many nations or a multitude of nations," are very broad terms, and leads us to inquire "has that ever been fulfilled?" Some may answer that it was, in the times

* I will hereafter when I use the marginal readings, use the sign adopted in the Bible to indicate the same.

of Israel's sojourn in Palestine: for while *they were but one nation they were* twelve tribes, and each tribe or "Family," had certain family laws resembling the laws of the United States, yet they did not as fully govern themselves as our different States do. But still they *were* one nation until the death of Solomon, when the nation was divided under Jeroboam and Rehoboam, and—became two nations, but even they did not continue long after; before they were taken captive and carried away from their native land. Nine and one-half of these tribes were then scattered among the nations and never returned, leaving only Judah, Levi, and the half tribe of Manasseh in possession of Jerusalem, and these were the ones to whom Jesus came, after which time they were overthrown by the Romans, and those not slain at that time were scattered, and from that time to the present they have not been *known* as a nation or nations. Now if they have not become "many nations," then the Abramic covenant has failed, and God has not kept His promise. But before examining this further we will look at the rest of the covenant:

Verse 5: "Neither shall thy name be any more called Abram High Father), but thy name shall be Abraham (*i. e.*, father of a multitude), for a father of many nations have I made thee." Here appears to be a sealing of the covenant by the change of the name to suit his "calling," as he was to become the progenitor of many nations.

Verse 6: "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." "And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." This last verse promises Abraham's seed the land of Palestine for an everlasting possession. This verse appears almost a repetition of the seventh, the difference being that this promise is the establishment of an *everlasting* covenant relation between them and God. There were two branches of Abraham's seed, Ishmael and Isaac; the former have always possessed that land, and do to-day.

But where are the sons of Isaac? To find an answer for this we will quote from a pamphlet written some years ago by one Joseph T. Curry. Though he was a man of some extreme ideas, yet he has presented the strongest evidences we have ever seen on this subject, therefore we quote his argument. But first we will say that this man, once a Methodist minister, went from that sphere into the "Second Advent" ranks, but did not stop there. He went on beyond them, and his peculiar work was to unite the old and new covenants; show us that God's promises, though delayed, had not been forgotten nor failed, and, although all his thought was from the materialistic side, yet it was that side of the truth which is necessary to us before we can have a correct idea of the practical import of the "Old Testament," or the material side of the New, including that side of the mission of Jesus and Christianity, its travels in accordance with the words of all the prophecies.

It does not necessarily antagonize any of the Christian teachings or doctrines, but on the contrary it is the strongest evidence ever written of the truth of the Bible.

This little pamphlet is an epitomized statement. He published another work called "The Voice of Elijah," in which he, more than any other writer, gives the finest argument and many more evidences both from histry and prophecy, of the truth and harmony of the plan of God's dealings with Abraham's posterity and the fulfilment of their mission in the world's history. Were it not for his peculiar ideas which often manifest themselves in his work, it would have been of the greatest importance to the Christian world of any book now extant. If we had a copy of the above work we would have quoted from it in place of this one, but if, after the publication of this, there arises sufficient interest to guarantee the expense we will get it and re-publish it perhaps, expunging from it the extraneous matter.

We think it of use to publish all the first part as it appears in the pamphlet, and leave out only such parts as his great faith caused him to strain beyond the real meaning of prophecies and events applicable to the then present time.

There are five points to be observed in the reading of this pamphlet in order to discern its real value :

1st. The fulfilment of the Abramic and Abrahamic covenant: the fact that it is still in progress and the ultimate is yet in the future.

2nd. The prophetic and historic agreement that we are the literal descendents of Abraham and Israel.

3rd. By reading the reference given and the prophecies in general, with this thought in mind, it will appear plain to any Bible student that the "Old Testament" is not a thing of the past, because of all having been fulfilled, but on the contrary it all points down to the future.

4th. The clearly defined manner in which this, the Esoteric, work is to be ultimated.

5th. That there is good reason for a time argument that points to our time so clearly that no Bible student (who studies without prejudice), can fail to see that the events are upon us indicating that the vision given to John on the Isle of Patmos, is an EPITOME of all that Abraham, Moses, the Prophets and Jesus were talking about.

This pamphlet should be read, with the above ideas in mind, five times over; the first three times with the three first thoughts separate, without any attempt to look up the references. The fourth is the thought that should first be read and then all the references looked up and read in the text and con-text.

EATING FRUIT.—'Tis true that fruit eaten green or between meals will interfere with digestion and cause bowel troubles; but use fruit that is perfectly ripe, at mealtime and only beneficial results will follow. Acids prevent calcereous degenerations, keeping the bones elastic, as well as preventing the accumulation of earthy matters. This is because of the solvent power of the acids; manufactured acids are not as harmless, as are those which nature has prepared for us in the various kinds of fruits. Fruit is perfect food when fully ripe and if it were in daily use from youth to age there would be less gout, gall-stones and stones in the bladder.—*Medical Classics.*

SYMBOLISM OF THE ZODIACAL SIGNS.

v.

[112]

THE next step of man's progress in his circle of the emblems is found in the sign Virgo, or the Virgin. This is apportioned to the chemical laboratory of the Grand Body, including the function we call the stomach and also the abdominal region. It is pictorially represented by the winged-figure of a woman, having in one hand a palm-branch, the symbol of a holy festivity, and in the other hand an ear of corn, in which appears the brilliant star Spica.

Here is symbolized the bearing of the Seed, or Christ; he who is to bruise the Serpent's head. The position is significant, for the figure of the Virgin lies prostrate along the ecliptic, though slightly raised above it. In the Seed-bearing Virgin we find typified the birth of that last son of Jacob, whom Rachel called Benoni, but whom his father named Benjamin. With this child of sorrow Nature is to-day in travail.

The Arabic appellation of the sign Virgo, is Sunbula, "she who bears;" while the meanings attached to the Hebrew and Coptic names of the stars in this symbol, "The desired," "The Son who cometh," "He who shall have dominion," "The branch or offshoot," and many other similar designations prove this sign to be that period in the great cycle toward which all prophecy points.

The constellation Virgo is the Cumean Sybil, she who trusts her messages to the winds, and who has found her votaries in all lands and ages; for she is ever proclaiming the mystic truth that in this sign the great order of the ages is newly born.

This zodiacal emblem is a star-recorded promise of the restoration of the Golden Age, that fabulous time when all men were good and all men were happy. Latona, the chaste, of Egypt and Alitta, and Mylitta of the Assyrians typified the woman of the zodiac: "She who bears, or brings forth," that motherhood which is alone immaculate. Naturally in all ages has the Virgin been worshipped, and so far as the truth here symbolized is held in its ancient significance we profoundly join in reverence for the Virgin, that principle of purity and chastity which can alone give birth to the regenerated race.

The sign Virgo, not without reason, has been associated with the Egyptian Sphinx, and truly a sphinx has this winged woman proved through the ages, for man has failed to comprehend her mystic teaching. Those who have not progressed farther than the letter of truth naturally find no meaning in these heavenly hieroglyphics, which, like Egypt's monuments, wait to-day man's deciphering.

Virgo is the symbol of Nature's human laboratory, the stomach, where burn her fierce crucible fires in the maturing and perfecting of the seed of the new life. Here she presides with impartial justice, relegating to the different portions of the system that for which it has most affinity; for here everything is apportioned to its own place in the body. That nice discrimination as to the affinities of solids and fluids is here effected which proves Nature to be no blundering chemist in this transmutation process.

At Seventy we find man in the sign Virgo, or Nature's crucible where her work is finally accomplished. Here care and desire are no longer the

spectres at his feast. The fierce fires of the flesh are burned out, and only the refined and purified atoms which enshrine the spirit are left. He has reached his Golden Age, that period of innocence, and truth when the gods of Charity, Peace and Good Will dwell with him, and perpetual spring delights the earth. If indeed Virgin-born, now does he become again as a little child, and with the trust of his earliest years, goes on his way knowing and caring not whither it may lead, so that he has his Father's hand. His work is done, and he has put his house in order; the crucible fires have burned low, and the last remnant of material dross is being purged away, giving the spirit scope and freedom.

In this symbol of immaculate motherhood where Nature's work is ended, the Christ, or Seed of the church, is typified; for Man has here reached the innocence of wisdom. This is not to be confounded with the innocence of childhood, which is that of ignorance. Not without significance in this connection, do we find as a decan of this sign Centaurus, laying the Victim upon the Altar.

September, which is the expression of the Symbol Virgo, is also the seed-bearing time, for now Nature's harvest is ready to be garnered. The order for which she has unceasingly labored, even when seemingly most inert, is now restored. She also has ushered in her Golden Age, which brief as it must naturally be, does but pre-figure that period which will be truly golden; and in which she too will share in her more purified conditions, when the Sun and Man shall have reached this sign in the great cycle.

In September, the work which has been going on in Nature's laboratory is completed, for she has laid upon the altar all her natural forces, passing through the Sun's crucible fires those grosser elements, whose refined properties are here stored in her golden fruits and bending grain.

In the sign Virgo is accomplished the eleventh Herculean task, that of gaining the golden apples from the garden of Hesperides, which are guarded by the Dragon.

"Apples," signify joy of the heart; the original root of the word means fragrance. This fruit, we remember, lost man his Eden; in other words, the *perversion* of those spiritual gifts which were his in the beginning, robbed him of the peace and happiness which belong only to a sinless state. Naturally do we find him now recovering these apples of Eden.

In this labor he comes into his last combat with the dragon, which here assumes the form of a son of Ares, or Mars, the cohesive principle. The higher powers, or those of the Spirit, come to his aid, as to the hero's; and settle the contest. The dragon next takes the form of Nereus, and wrestles with him, disclosing where the golden fruit is to be found.

Nereus was the god of prophecy, who escaped from the importunities of those who consulted him, by changing his form. In this combat with Mars we see the wrestlings of soul, or the conflict waged in the breast of man between the intimations of nature and spirit, which last finally gains the mastery. In the struggle with Nereus, the god of prophecy, we find typified that questioning of the future to which man is prone; the desire to have intellectual apprehension of what belongs wholly to the province of faith. Only in conflict with Nereus, however, does he learn where the golden apples are to be found.

Like the hero, man also, at the altar of sacrifice bursts his bonds and is henceforth free. In this labor the Sun-God again lends the victor his cup, and by it the sea is crossed, and the land attained. The apples, when gained, are given to Athena, for when man has overcome or conquered, the trophies of his prowess are ever due to Wisdom.

There is profound mystical teaching in this labor which we will not here attempt to enter upon. We cannot leave it however, without a brief allusion to Mt. Atlas, or the giant who bore up the heavens, but who was prevailed upon to desist from this work long enough to procure the golden apples which he alone could gain.

There is a tradition, which probably grew out of this same myth, that the ancients held the conceit that the blue dome of the heavens rested upon the highest mountains, and thus supported, it was prevented from crushing man with its weight.

Mountains denote those heights of spirit where God is met, and where *only* He holds direct communication with man. Thus we see the interior sense folded away in this beautiful myth; for only in the shekinah of the mountain top does His glory pass by, that visible symbol which is the witness of the Divine presence.

Without the experience of the heights man would indeed be crushed to the earth, for here alone does he gain a sense of stability. Truly do the mountain-tops uphold and confirm the heavens; and here man exchanges their insupportable weight for the golden apples of joy, which are the fruit of this celestial knowledge.

The people of the sign Virgo, or those of the nature expressed in September, are to-day in the crucible where the refining process is going on. If, happily, this is a past experience, and they have attained the stature of Benjamin, they are indeed the "Beloved of the Lord," who dwell in safety by Him in the place of power, as is evidenced in some notable examples. Rarely do we find the people of this sign *fitting* in to any but the higher walks of life. If not there, they do not easily find their place, for they are off of the business plane, and generally unable to adapt themselves to its minutia. Order and harmony are so essential to them, that existing conditions are the gnat-like irritations, which make life almost insupportable. The people who excite our sympathies most to-day are the *finer* natures of this sign, the Benoni's or children of sorrow, whose unavailing efforts to bring in a Golden Age, to which they properly belong, sadden and discourage them, or embitter their existence.

The symbolism of Virgo finds its correspondence in the fact that here is typified the most abused function of the body—that least considered, and also most greatly regarded province, the stomach. Here Nature, the faithful chemist, will tolerate no waste, and if the crucible fires are kept up beyond their normal use by the *quality* of the fuel given her, she turns upon man, and is insatiate in her demands that the crucible shall not be idle.

Nature is indeed in travail with Benjamin to-day, and, like Rachel, she has hard labor; but she too has the assurance that this son will also be given her. When Benjamin, however, comes to the birth Nature will in her grosser form, like Rachel, then pass out. The recumbent position of the symbol Virgo is not without its mystical teaching.

Before the race shall have attained the sign Virgo in the great cycle,

man will, like the Crab, experience his metamorphosis. He also, will cast the shell of an earlier growth which fetters his powers, and with this, he too, will throw off the covering of the eyes, the merely external ear, and his present talon-like grip upon material things. (To complete the simile we should add—and also the lining of the stomach with its teeth.)

In other words, Nature will have released her crab-like grip upon him, all her demands having been met, for here will come in the seed of the new age, that great Restoration which is prefigured in the symbol of the Virgin.

The earth's yearly entrance into the sign Virgo is marked by the total setting of the Hydra. This is a happy augury of that period in the great cycle, when the sun and man shall both have attained this symbol.

[Ω]

The next and last step in the round of man's earthly progress is found in the sign Leo, or the Lion. This emblem is apportioned to the Heart of the Grand Body, for the centre and source of life is now attained. Here man, like the great luminary in this sign, is at home, because he has reached that point from whence he commenced his declination. Leo was also originally the Sun's solstitial point.

We find the heart typified by the king of beasts, the lion, which is a distinct type, not akin to any other species, nor running into them by imperceptible degrees. Here is symbolized the S-o-n or Christ, for man has now attained unto Spirit. "The Lion is an ancient Christian symbol of very frequent occurrence, and antiquaries are puzzled to account for its significance. It is found placed at the entrance of many of the old Lombardy churches; sometimes with, and sometimes without a man in its paws."

Strange would it have been, had not the lion always stood as the symbol of Entrance and Exit, for it was so placed in the heavens in the primeval ages marking the entrance and exit of man's life cycle. Like the heart, whose first and last beat ushers him into and out of existence, so does the lion, or spirit, ever stand guard at life's portal. Thoth, or Hermes had this same significance to the Egyptians; the limit or boundary of the way.

"The Lion typifies solitude, the wilderness. In this sense it is placed near those saints who lived as hermits in the desert. The lion also denotes death in the amphitheatre." This has peculiar significance, for the fact that the lion is in the *centre* of the circle, has found its material as well as its spiritual symbolism in all ages; for it has always been the type of fortitude, resolution, courage. "The common sentiment of mankind has always associated the lion with royalty and dominion. When he is assailed and thoroughly roused, he lifts himself up in proud contemplation of his foes, though they may be banded in troops about him. His composed, grand and defiant mien is described as noble and majestic beyond description."

The Lion of the zodiacal circle is represented with his foot over the head of the prostrate Serpent, symbolic of that new dispensation when the S-o-n shall have put all things under his feet.

The function of the body which we find symbolized by the Lion, is the seat of the affections and sensibilities; the spring of all action and

purpose since it is the seat of the will. "The heart is the most hidden and interior organ of the body," where takes place its most mysterious processes. To receive, and give out again the life fluid which circulates through every part of the system, is the heart's office; in which if it fails, the whole action of the body stops, and death and disintegration follow. This is the golden bowl, which is broken only at the fountain; for the heart is the vessel wherein is wrought that higher alchemy in which Nature has no part, and where her behests are unheeded, but toward which she takes merely the place of a humble servant.

To those unfamiliar with the mechanism of this function, whose design transcends all human ingenuity, we would advise a study of its workings, with reference to its three cups, and the part they play in its economy.

At Eighty, man has reached the Heart, or the Source of life. Here Nature has no farther claims upon him, as Spirit now takes precedence. He is drinking at the fountain of perpetual youth, for he has attained that pole of life where auroral skies are a continual shekinah. The spirit is now gradually withdrawing from the body, but this disintegrating, or separating process is going on so gently that human vision fails to perceive the miracle which is being wrought. This transformation into the angel takes place before our very eyes, and we know it not, so blind are we, and so occupied with our petty cares. The muck-rake in our hand absorbs all our attention, and we see not the crown which is descending upon the heads of our dear ones.

Those intervals of apparent mental abstraction, that are of longer or shorter duration, which mark this period when the spirit is trying its wings for a final flight, we blunderingly call loss of mind; for, though the body more or less fully performs its office, its former inmate, man, exultant in his regained freedom, is entering *within* the veil.

Our own Emerson was an example in point, when, in his last years, he was thought to have lost his mind (that intellect, which had lighted the torch of his age at Truth's altar fires!) because he was no longer occupied with the things about him, and was with difficulty recalled to them. Blessed loss, for such a gain! Who would not turn from the trivial things of earth, to walk, white-robed, unclad of flesh, with that innumerable throng who see the King in His beauty.

That wise, pathetic and tender conceit of the Scotch has always strongly appealed to us, that those are sacred whom God has laid His hand upon,—the aged, the imbecile and demented ones.

August, the month symbolized by the Lion, is characterized by the same separating, disintegrating process, which we found to be going on in Man. Midsummer, the very heart of the year, is here attained; and the Sun, which is directly overhead at this season (having reached its highest altitude, and also its home in the sign of the Lion), is bringing to bear its full power upon the rapidly ripening harvest. That Sirius, the Dog-star, is also in the zenith, and lending its rays to this work, is not without import.

The great luminary is here dispensing a force which is perfecting Nature's work, and in fact taking it out of her hands; for like a leaping, overcoming lion, do the Sun's rays bear down upon the standing grain, rending all the bonds which Nature has laid upon it, loosening and throwing off the husk, or shell in which she has so carefully enveloped and hid-

den away her fruit. With his potent power the Sun bursts every shackle penetrating to the very heart of the ripening grain, and setting free every minute life-germ upon which his rays may fall.

It is as if the higher powers were in league with Nature to accomplish what she has begun, for rarely does a devastating storm ravage the fair fields at this season.

No more does dire disease rack the frame, over which Nature has no longer control, for the higher power of spirit now alone holds sway over even the material atoms; and thus will finally pass out the dominion of matter over man. Little wonder is it that the ancient heart-wisdom, the Hermetic philosophy is accredited with solving and explaining all the phenomena of nature, and thus triumphing over disease.

The month of August, corresponds to the month Thoth of the Egyptians, which was held sacred by them, because the period of the Lion in the great cycle was that Age still called "Golden," and which originated the Hermetic philosophy. This wisdom, as the name implies, was *sealed* to all but those illuminated souls who were able to understand the divine teaching. To receive this truth was the test of spiritual development, and also the proof of a man's right to this knowledge. The command "Cast not your pearls before swine," was most rigorously adhered to in communicating this philosophy; and it thus became later wholly confined to the priests, by whom it *appears* to have been finally degraded to alchemy and astrology.

Not without the divine will and purpose did the Alexandrian library, with its treasury of Hermetic wisdom, go up in flame; for when the same is again recovered by man it must be as of old, only through the teaching of Spirit, which is understood alone by the illuminated — those who live the life of aspiration or of spirit rather than of sense.

To the sign Leo is attributed the tribe or standard of Joseph, he who was separate from his brethren. The people symbolized by the Lion, or those whose nature is expressed in August, are also peculiarly characterized by a separateness, or set-apartness, which they themselves fail to understand, and which they regard as a cross, failing to grasp the gospel teaching that only those who *bear* the Cross attain the Crown. The Leo nature is a sealed one, rarely finding expression to-day, for the reason that it is ever putting away the cross and seeking satisfaction for its heart hunger in the world, rather than in the Gethsemane of solitude.

Man can only see anything in the natural world from his own objective point, and so it is in the world of mind or spirit, which is the reflex of the latter, and subject to the same laws. The position or objective point of the Leo nature is at the Heart or Centre, and consequently theirs is an all rounded view, so naturally are they considered extremists or radicals by those whose vantage ground is not as comprehensive. They are generally unable to accept the usual standards, for being at the Centre or *Cause* they do not have it to seek; while sight rather than the tedious process of Reason is the means by which they arrive at truth. The first is evolution, unfolding, or uncovering; the last involution, entangling or involving. The former is the new covenant which God promised to make with His people "I will put my law in their inward parts, and write it in their heart."

Coming in the very seat of life, love and emotion, that organ of con-

stant pulsation, the people of this sign earlier throw off the bonds and fetters which Nature imposes upon the spirit. With them the vital or flame principle rages so fiercely that the material elements are the sooner refined away. Many of this nature, however, go down to wreck and ruin through their very intensity of life. Whether Love's altar-fires burn upward or downward is determined by what is laid upon them.

The heathen festivals in which the heart was torn from the living victim and offered upon the altar by the priests as a religious rite, find explanation in the symbolism of this sign, after the divine science was degraded to the letter, and man no longer understood its interior, or higher significance.

The people of Leo, unless as reformers, rarely come before the world with any prominence. By their brethren they are ever termed "dreamers," for they are apt to live in an ideal world, drawing their inspirations from other than natural sources, which they find unsatisfying. The traditional thirst of the lion is no myth, but a matter of heredity; as the common brooks and streams for them are always dry.

Many of this sign are to-day sequestered, or separated from the world by pain and suffering, the consequence of spiritual inanition. In this enforced solitude they find the development which is never gained in the world's schools. In some manner this nature is ever treading the wine press alone. Very fittingly has a recent writer so designated the heart; as the wine press of the blood, that vat of the body where is stored the living wine.

Joseph, we are told, was put in a tomb in Egypt, and only his bones were carried out. Here is a truth which has a deep significance;—as the Christ or church is always sent into Egypt for that nourishment by which alone its life is sustained, the principle which indeed found its tomb in Egypt. With the death of Joseph went out the spiritual or interior sight, which resulted in bringing the tribes of Israel more and more fully into the servitude of sense. Then Moses, the great Law Giver, in whom was personified Reason, or intellectual light, came with its beacon to lead them out of the bondage into which they had fallen. Only through knowledge is man sufficiently reinforced to undertake his march toward Canaan.

Joshua, the son of Nun, of the tribe of Joseph, alone of all his brethren went into the Mount with Moses, he who later succeeded the great Law Giver as the leader of the tribes.

As in the wilderness, so it is to-day, the leaders of the house of Joseph first enter the land and report its goodly possessions. They are ready and eager for the siege of their promised country, and are fearless of the giants who intimidate their brethren.

Thus do they prove their Lion lineage, in that the spiritual country has no foes for them, but is "an exceeding good land; a land which floweth with milk and honey."

The great head of this tribe did not come into his honors in Egypt until he had served in Pharaoh's house, becoming versed in all the wisdom of that country where symbolism was held as the science of all sciences. He was also called to pass a crucial test, phenomenal in its issue, because stripping away the conventional robe from truth; which brought upon him the reproach that is always the result of all such uncovering.

Not until a like ordeal is passed can the tribe of Joseph come into full sway in Egypt, or in other words, be in a condition to nourish their brethren from its world-renowned granaries. Only the full-grown lion is fitted to enter the arena, or the centre of the *circle*, to which place the wisdom of primeval ages assigned him.

Little did Rome in her gladiatorial contests recognize the fact that they were but the material type of the real conflict ever going on between Man and the Lion, or Spirit and Matter. Perhaps we should better ask, Did she recognize this truth, and had these contests their origin in a religious observance?

We have now come to the twelfth labor, and the last which man in his earthly cycle is called to accomplish; but one that is peculiarly the work of those born in this sign,—that is the bringing up of the three-headed dog Cerberus from the under world, which is the task fittingly appor-tioned to the Lion.

Like the hero of the twelve labors, man also requires a certain preparation for this work, namely an initiation into the sacred mysteries which naturally purify him for the task. Then does he, too, boldly penetrate Pluto's domain, that world of shadows, which ever recede as he advances, and drag to the light of day the three-headed monster which has there held guard.

Cerberus, the terror of the entrance to the under world, has only to be shown in his powerlessness when held in the grasp of the Hero. Then he is returned again to the region of phantoms, where only he had any existence.

Exposing to broad day those chimeras of sense which, dragon-like, haunt the portals of the unseen realm, is peculiarly the province of the Lion, or those, only, who have made spiritual attainment. An indomitable courage, which comes of a great endowment of the spirit, is the seal of man's divine sonship; and enables him to fearlessly penetrate those labyrinths which are closed to sense, and which for him have no terrors. If the lion *indeed* what superior foe has he to fear?

We will now briefly consider the decans of the sign Leo, as they are essential to its teaching. These are the Hydra, or Serpent, The Raven, and The Cup, or Chalice.

As we have previously said, the Serpent is here shown as conquered, because his head is under the foot of the Lion. Here man's enemy is vanquished, put under his feet. That self-love which dominates man, and which the head of the Serpent signifies, is finally overcome. The Raven also typifies the annihilation of the body of the monster upon which it is seated, for "Where the carcass is, there are the birds of prey gathered."

The Cup, or Chalice, is so rich in significance as a decan of this sign, that we have left it until the last. Here we find the Divining Cup of Joseph. This ancient heirloom has descended through the latter tribe in a straight line down the ages; for by the divine fiat, the inheritance of the father's was not to be removed from one tribe to another, but always to remain in the same tribe, so that the descendants should enjoy, every man, the inheritance of his fathers.

The Divining Cup of Joseph is a precious family heirloom, into which the children of this tribe are all too slowly entering; so loth are

they to accept the contents. Only those, however, who quaff the cup's potent draught, can have the clearer vision which it gives.

That the Cup is associated with the *Heart* and its symbolism, is significant of the fact, that the mechanism of this function only goes on through the unceasing action of its cups.

In the Celestial Chalice we find a starry Crescent open to the West, the symbol of immaculate generation, which the ancient world constantly typified in their crescent-crowned goddesses. It was not the moon, but this emblem of the Spirit-begotten, or the Christ-born, which the crescent signified.

The Cup is the symbol of joy and sorrow. We meet it at Gethsemane in our Lord's Passion, and also associated with that mysterious petition which has been mistakenly supposed to refer to His death. He who said, "No man taketh my life from me, I lay it down of myself;" asked not for a lengthened span of years, but, that the bitterness of the Cup might pass. That dire loneliness of spirit which only the Christ can know in its fulness, was our Lord's agony in the Garden. Nevertheless he quaffed it to the very dregs, and thus wrought the wondrous redemption for man, the mystery of which is too profound for human language to express.

The Cup, or Chalice, as the symbol of a heavenly guerdon for which man should strive, has figured 'always in song and story. The twelve tribes, or Knights of the *Round Table*, are ever seeking the Holy Grail, and in brief and awesome moments "catching furtive gleams of the phantom of a Cup that comes and goes, which if a man could see or touch he would be healed at once."

The legend of the same tells us how this was preserved by Arimathean Joseph, who took it from our Lord's own hand; but that finally times grew so wicked that the Holy Thing was caught away to heaven and disappeared, while Joseph built him a chapel on a lonely marsh, and spent his years in solitude, awaiting there his treasure's safe return.

"Sweet brother, I have seen the Holy Grail;
For waked at dead of night, I heard a sound
As of a silver horn from o'er the hills
Blown, * * * * *
* * * * * and the slender sound
As from a distance beyond distance grew
Coming upon me — O never harp nor horn,
Nor aught we blow with breath, or touch with hand,
Was like that music as it came; and then
Stream'd through my cell a cold and silver beam,
And down the long beam stole the Holy Grail,
Rose-red with beatings in it, as if alive,
Till all the white walls of my cell were dyed
With rosy colors leaping on the wall;
And then the music faded, and the Grail
Pass'd, and the beam decayed, and from the walls
The rosy quiverings died into the night.
So now the Holy Thing is here again
Among us, brother fast thou too and pray,
And tell thy brother, knights to fast and pray,
That so perchance the vision may be seen
By thee and them, and all the world be healed."

VEGA.

VEGA (at the top of page 464) leaves one point very obscure. We know that men of seventy are sometimes more troublesome children to care for than babies; neither do the life essences become refined because of age, but if we take this statement as the condition of man as a race when the Sun with its system, enters the sign Virgo, then we agree with the author. But the idea that man must squander all the youth and vigor of his days and then reach this high goal, when his powers are "burned out" is most untrue and baneful to all hope of self culture and attainment.

H. E. B.

WHAT THE PEOPLE SAY.

BOSTON, MASS., April 11, 1891.

Editors Esoteric:—I wish to thank you for the opportunity of expressing my views upon this all important subject in the circular "To Our People." I thought I had an understanding of the law of re-generation as taught by our church devotees, previous to my investigation in this line, and endeavored to put it in practice as then understood. But the subject as treated through the columns of your valuable magazine, suggested to my mind thoughts of a deeper, broader, and more practical nature than I had ever conceived before. It necessitated me to study sincerely the physiology of life; the laws governing my being in every particular. First, I meditated upon the meaning of the word regeneration, what definition did our best authorities give us; and there discovered the need of investigating also the law of generation; for the former law must be based upon the latter.*

Then regeneration is simply replenishing anew, giving new life, strength and vigor to both body and mind. The more abundant the life of the body, the greater amount of force to be utilized by the brain organs. This law applied in the human organism, is no vague dream of hope that the regenerate life as taught by the "Great Teacher," would some day be experienced, but a present and living reality. An earnest student in physiology can readily see the truth of this, Nature's method. It first appeals to their reason and if practiced, they have the evidence of the beneficial results. My observation has been that conservation of life, derived through feeding the body with proper nourishment, and the in-breathing of pure air, keeping at the same time the mind in an elevated state, tone down the angularities of both body and mind; resulting in the fruitage of nobler, more coherent and harmonious thought, buoyancy, vivacity, elasticity, in thought and action; bringing bloom to the cheek, fire in the eyes, and the palms (never cold and clammy,) dry and warm.

I first realized a healthier condition in my body; mind clearer, then followed intensity of mind, which I was necessitated to govern, as my thoughts formed more rapidly than it was possible for me to express in a calm and logical manner; I am still endeavoring to overcome this phenomenon, and I realize to do this with any degree of success requires a cultivated and well directed will. The practice of breathing deep and full, relaxation of the muscles by all possible methods; studying the tone qualities of the voice, endeavoring to make my breathing, muscles, and voice as spontaneous and harmonious as possible, has aided me much in my thought and action, and banished many an imaginary irritation and pain arising from a disturbed mental condition. In fact, when I began to fill the body with new and abundant life, I realized that the body was only a reservoir for the brain to form thoughts out of; and also if one keeps the

* Generate. 1st. To procreate; to cause to be; to bring to life.

Generation—2nd. Origination by some process chemical or vital; to produce; formation.

Regenerate.—1st. To generate or produce anew.

Regeneration.—2nd. To give new life, strength, or vigor. (physiol). The reproduction or renewal of tissues, cells, etc., which have been used up and destroyed by the ordinary processes of life, as the continual epithelial cells of the body, or the regeneration of the contractile substance of muscles.

"The earthly author of my blood,
Whose youthful spirit in me regenerate,
Doth with a twofold vigor lift me up."—Shakespeare

mind intense and focalized only in one line, it inclined to a morbid state, hence I am endeavoring to overcome all eccentric tendencies. In fact, the conversation of life is the main-spring of the human organism; with the limited knowledge of physiology to-day

"The better part of human nature sleeps,
Not dreamlessly, but as with fettered limbs
Pining for freedom in a prison vault."

Sincerely yours in the enlightenment of a blinded race,

L. M. EARNEST.

CLEVELAND, OHIO, April 5, 1891.

PROF. BUTLER,

Dear Friend:—In answer to your questions, will say since I have practiced regeneration understandingly, I have noticed marvelous improvement in sensibility, sensation and physical endurance. It has strengthened my memory and made clear that which I never understood before.

The Bible and spiritual matters are especially clear to me.

My only regret is that I did not know it earlier.

A. M. Y.

AUSTIN, TEXAS, April 7, 1891.

H. E. BUTLER,

Dear Sir and Brother:—We herewith send you our answers to the questions in your circular "To Our People."

1st. What effect has the practice of the Esoteric Regeneration Theory had upon your general physical condition?

During all of our past life and up to the time when we fell in with the regenerative teachings as set forth by you, we had lived on the animal plane, giving full gratification to all the inclinations of the physical man, believing along with the mass of humanity, that the full gratification of all the appetites and propensities were not only conducive to happiness, but necessary to what passes current for good health. We can now look back upon our old condition as a period of prostration from which we have to a great extent recovered. Our physical condition in every respect has toned up, even in so short a time, to a wonderful degree.

2nd. What effect has it had upon the sensibilities, sensations, etc.?

With us the sensibilities have become more acute in all we do. The nature and disposition of people with whom we come in contact and association, is sensed more keenly, things which were once attractive, appetites that were at one time gratified with pleasure (?), associations and pastimes which once seemed necessary to happiness, have now become distasteful to the extent that it is now by far, more pleasurable to avoid them. The things which go to make up life from day to day, begin to assume a more new and extended purpose.

3rd. Has it increased your physical endurance?

It certainly has beyond what we could well describe. If the results which we have experienced in even so short a time could be produced by a medicine that people could buy, no price would be too great and still this is free, and within the reach of all who want it.

4th. Has it increased your mental clearness and capabilities?

The increase in mental capacity has been fully in proportion to the extension of the faculties in every other respect.

5th. Has it added to your mental strength ?

Yes, in our experience the power in this respect has greatly increased; mental effort is now a pleasure, where once it was more like a self-imposed and forced task.

6th. Has it increased your capacity to understand facts, and abstruse matters ?

In our experience the development in this respect is very noticeable and we feel much gratified and encouraged by the evidence we have had of this fact.

7th. What effect has it had as to your capacity or ability to understand spiritual things; Bible subjects and kindred matters hitherto not understood ?

Although our study of spiritual subjects, and our experimentation in this matter, began about the same time, as far as we may be allowed to judge of our own progress, we have certainly got an insight into the import of spiritual things and scriptural symbolism which we never thought of before.

8th. Has it given you added ability in your sphere of service ? Has it given you capacity to foresee the results of your acts in business ?

Yes, we can say it has in many ways.

9th. If married and your companion is harmonious with you in this thought, has it increased love, harmony and happiness in your home ?

These answers are by my wife and myself, we are in full harmony in the study and practice of this doctrine, and since we have been following the teaching (that is, trying to the best of our ability), harmony, conjugal attraction and general happiness in every respect, have increased to a wonderful extent.

11th. If married and with a family, do you now see wherein these teachings would have saved you much trouble, sickness, etc., even with your present responsibilities as to the domestic relations ?

Yes, that is just what we have often remarked since we have made a practical application of these most wonderful truths, we can, in looking back, call to mind many, many troubles, and times of prostration, gloomy depression, which we can now see, were only the shadows of our own condition.

In speaking of the increase of power and pleasurable sensations which spring up in the person as the life forces increase, only a very external idea can be expressed in a written description; to know what it is and to appreciate its value, it is necessary that each one must experience it in and for themselves; it is something which "No one knoweth except him who receiveth it." We are willing to correspond with any one as to the reason of the "Faith within us" and of the firmness of our conviction in this matter.

Our little experience has convinced us beyond all doubt, that in the doctrine of Regeneration is contained the *basic* principle of the most important and the most precious of all things, the science of life.

We remain as ever, yours fraternally,

LOUISA M. TAYLOR.
J. G. TAYLOR.

SAN FRANCISCO, CAL., March 6, 1891.

To the Esoteric:—It is a pleasure to me to be able to state the effects and results to me by my efforts in living a regenerate life. It has now been nearly one year since I began to test and know for myself what was to be gained by living the life of regeneration, and again I am at a loss for words to express the amount of true beneficial results I have enjoyed.

What life is, in the absolute, is to my mind the deepest of all mysteries but above all other methods of broadening the minds' capacity to know and understand what constitutes true and lasting happiness, that of living the life of Regeneration is the best, and in my opinion the only way through which the finer sensibilities of the Physical are developed more and more perfectly, and the perfectness of anything with which we are brought in contact, denotes in proportion to the closeness of that contact the perfected state of our souls.

Now the question will in all probability enter the minds of many, what proof has he that he is indebted especially to living "the life?" In reply I would simply say, "I know by my experience, and nearly all persons, of this age admit if I am clear about it, that the greatest and most tangible proof of anything is obtained by one's own personal experience; hence I do not hope to convince any one of the important results that I know and am sure about; each and every one must have personally sometime experienced a thing before knowing it.

One of the most marked beneficial results applicable to me is manifested by the increased ability I have in maintaining self-control, which alone is worth, from any standpoint you can view it, a great deal more than many are capable of realizing until some degree of change in that direction has been experienced.

My physical health has been much improved and I enjoy life more since beginning to live the regenerate life than I ever did before. Others cannot now cause me to do many things, that before living this life they could, and did, that afterwards always caused me to suffer.

And so I could truly tell of many changes I can distinctly note as being more quickly accomplished than in anything like the same amount of time before. But I will not tire the reader any more now.

With fraternal love of truth,

WALTER E. HENCK.

OAKLAND, CAL., March 8, 1891.

EDITOR ESOTERIC.

Dear Sir and Brother:—In answer "To Our People," by Professor Butler, I would state that I have been living the Regenerate life for nearly two years, as taught by THE ESOTERIC, and I am proud to give my testimony of the practical and lasting benefits I have received from Professor Butler's teachings. I had been searching for a knowledge of the truth for years, with seeming little results. I tried first one teacher, then another, receiving good advice from some, but nothing practical from any. I was almost discouraged when, by chance, I met Professor Butler in Oakland, Cal., and I received more practical knowledge from him in one hour than I had before received in years. I felt within my soul that I had at last found what I had been in search of for years; practical methods by which I could develop the spiritual powers I was confident I possessed.

At first I had great difficulties to encounter. I felt lazy and dull, and was hardly able to attend to my work, but this feeling soon passed off and to-day I am, thank God, so filled with life, physical and spiritual, that at times I almost feel like shouting for very joy. My mental capacity has increased, my spiritual understanding has developed wonderfully.

considering the short time I have been living this life. My consciousness even when the body is asleep, is always active, and I now realize truths which none can take from me. Nor would I part with them for untold wealth. I am a young man, would therefore like to say a few words to the young men who have determined to follow their highest guidance. Never mind what friend or physician may say to the contrary, live the Regenerate life. If you have not conquered, you can and will, and in time you will be rewarded a thousand times more than at present you can even dream of. I do not speak from the knowledge of any person, but from my own personal experience, you will not have to go many months before you will have the proof for yourself that Regeneration is the only method to develop your spiritual understanding, mental capacities and physical powers. Heart and soul, Mr. Editor, I am with you in the good work.

I am, dear sir, your fellow-servant,

T. A. WILLISTON.

LOS ANGELES, CAL., March 8, 1891.

ED. ESOTERIC.

Dear Friend:— I have been living the re-generate life for over two years. I have overcome sex passions, but I have not succeeded in retaining the vital fluids in the body. I get along all right, until the moon enters my sign (II) then I fail. I have been interested in many things of a material nature that has had much to do with my failure. I have allowed my Gemini nature too much freedom. But all has been changed this month. I am now, without care, trouble or future plans, except to be of use to mankind. It has been a hard struggle to get to this point, but I have succeeded, and I mean to maintain it.

I expect my regenerated life will date from the 15th of the present month. I have had much trouble, though an evil spirit person or persons that would prevent me from being regenerated.

I have been having a little experience in thought transference, of which the following is an example:

A few weeks ago a party who lives twenty-five miles from here, requested me by letter to mail to him two dozen cards. I was busy when I received his letter, so I put it in my pocket and thought no more about it. About six days after, I seemed to feel him reminding me about his order. I then remembered his order and mailed the cards. The next day a young man called on me and stated that the first party would like for me to send him the cards ordered.

At three o'clock the day before (which was the time I got the thought) the first party requested him to call and remind me about his order.

Hoping that I will be of greater use to mankind, I remain

Faternally yours,

Mc II.

MARCH 16, 1891.

EDITOR'S NOTE.

Dear Friend:— This is one of the many advantages which will come to you as you faithfully live the regenerate life. But do not fall into the error that so many do, namely that the consideration of the generative functions constitutes the *whole* of the regeneration theory. This is but *one*, and while it is very important yet if you do not also seek to control the other attributes of the organism, you will fail to reach the highest goal. Cut off every useless habit and overcome every form of passion which the higher self condemns. Now this

will come gradually and little by little, so do not be at all discouraged because you do not attain to the perfect point at once.

Upon every failure to conform to the promptings of the higher nature, build a still firmer foundation for the structure of tomorrow. Do not nurture anger, impatience, gossip nor a disposition to criticise those with whom you are daily brought in contact. Control the organs of speech as suggested in the "Esoteric Development" articles and you will be surprised at the increase of ability to control the so-called involuntary functions in sleep or waking. I have about come to the conclusion that the man who controls his *voluntary* functions will not long be troubled with losses of force resulting from the action of *involuntary* functions, or when he is asleep, or otherwise passive or unconscious. Give this point a more thorough attention than you have ever done before. Eliminate every syllable from your speech which denotes anything approaching fault-finding or criticism, then I believe you will no longer be unable to fully control these forces which seek an entrance in your unconscious conditions, for after a while you will not be unconscious at all in the usual understanding of the term, for when a danger approaches you, the soul will have gained sufficient power to warn, and if necessary awaken you,—the physical.

Remember that impatience is *never* excusable, and as to criticism, it should be used only when you can do it in a spirit of true desire to aid him who deserves and may be benefitted by it. and then in a pure unimpassioned way on your own part, lest you be moved to semi-anger. Avoid much talk, especially to those who are not ready for these truths. Broach the subject of regeneration to the average man and he will meet you with scoffing. This does him no good and is absolutely harmful to you. Therefore reserve your good things for those who have "attentive ears." I shall be glad to hear from you in one month, and hope to hear of your continued advance.

Fraternally, Ed.

ONO, SHASTA CO., CAL., March 20, 1891.

MR. H. E. BUTLER.

Dear Friend:—In compliance with your request for my experience in this new life, I will say I am trying, and realize that I am spirit and a thought of God, created for some good in this world. Born in the solar sign Ω (Leo), it being my nativity and my polarity, which gives me a great variety of inclinations and dispositions, I am greatly affected by the mental and physical condition of others. But this has not discouraged me. It has strengthened me to feel more determined to be of some use, and by the aid of the regenerate life and the principles taught in the Practical Instructions, I can find out my possibilities and capabilities, and of what use I can be in whatever surrounding conditions I may be placed in this life of experience.

First, I must live a perfect, pure, and chaste life. Truth, justice and honesty in all words and deeds, and a loving kindness towards all living beings; and refrain from all self-pride, hate, malice, envy, anger, and craving for worldly advantages and all sensational feelings pertaining to the animal propensities. All these and many more, if really conquered, is in my mind the only way we can know the regenerate life, and ourselves. This will lead me up to the higher knowledge to know God. I claim that only a few Esoteric people need have any discord in this life; only those who are unfortunately situated with an inharmonious companion. In this I have had no experience. Since I have been living this life my physical strength has increased, and my mental powers for acquiring such knowledge as will lead me to higher attainments in life. I find in the Esoteric teachings all of the teachings that Christ taught his disciples, and many other highly cultured subjects, which surely will be a benefit to all who will take the time to read for themselves. The Esoteric people can now see where they have made mistakes all through life. And until people learn the higher possibilities of the human soul, so long will humanity and society be filled with misery. Our body was given to us for a divine use. Let us not abuse it, for it is the temple of

the living God, and the house we live in. We are building this house of ours (our body) continually with our thoughts, for thoughts are living things and they produce their kind.

LOUISA LOOMIS.

SAN FRANCISCO, CAL., April 10, 1891.

My Dear Mr. Butler:—If the few words which I write will have any weight with persons who may entertain doubts as to the practicability or benefits, which may accrue from the application of the principles taught in THE ESOTERIC, I deem it only just to state, that in so far as I have applied the teachings they have accomplished the results as represented by you and others. It gives a cheerful, hopeful state of mind and causes one to feel in themselves a "Tower of strength," which only the neglect of, or indifference to the continuance of a desire to "Hold fast to that which is good," can break down. It seems as if everything and every person appears in a new light, and the desire to reach out and help *all*, is so strong as to place in subjection, the love of self which is so apt to overrule our better impulses. I will add in conclusion that after having given my interest and all the attention I could to this line of thought, and having noted the improvement in health—both physical and mental, I, for a time allowed antagonistic influences to sway me, and the giving up to these enemies of a peaceful mind, was detrimental inasmuch as my health began to give way, and a realizing sense of the cause of my disturbed condition forcing itself upon me, I had to fight my way back to the little world where peace and contentment reign once more.

Very truly yours,

C. D.

ONO, SHASTA CO., CAL. March 18, 1891.

MR. H. E. BUTLER,

Dear Sir:—Your circular, addressed "To Our People," is received, and carefully noted, and in answer I would say: the practice of the Esoteric Regeneration Theory, which I have strictly adhered to for nearly three years, and the principles taught in THE ESOTERIC, and practical instructions, is in my judgment of very great value to the human family. It has greatly improved and strengthened my general physical condition. It leads us to feel more acutely, the importance of allowing others the right to their own views on all subjects, no matter of what vital importance we may consider them, by leading us to more fully realize our own individuality, and making us more willing to accord to others all the rights that we ask and demand for ourselves! And in making our feelings more sensitive, which leads us to realize that other people's feelings, are also, sensitive, and that we should not wound them.

I can truly say that it has added much to my physical endurance, and has increased my mental clearness, and capacities, and has added to my mental strength by enabling me to retain more of what I read, or hear, and it has increased my capacity to understand facts and abstruse matters.

It leads us to understand, and more fully realize the fact, that the real man or woman is spirit, and thereby to understand much more clearly

spiritual things, and Bible subjects, and I feel that it has increased my ability in my sphere of service.

I am married, and my companion is harmonious with me in this thought as is also our whole family, and we realize that the practice of these principles and teachings have increased love, harmony and happiness in our home. And it leads us up to the knowledge that we are all more the creatures of habit, than we ourselves generally realize, and that this force of habit often leads us to commit errors that lead to serious results, which we never would have perceived, had we not been led into this knowledge.

But, I believe that the highest use, and the greatest good, to be derived from the practice of the regenerative principle, and by following the Esoteric teachings, are to be found in raising a family. By imprinting their importance upon the minds of children when young. By aiding in guiding and directing the development of the child from its very conception up to manhood and womanhood. And especially by engrafting in the child's nature the great value to both body and mind, of conserving the life germ, or life fluid, and turning it back into the regeneration, or the rebuilding of the body and mind.

I am fully convinced that man is greatly benefitted, both physically, mentally and spiritually, by diligently following this course.

It is not in the practice or in the observance of any one of these principles, that we receive our reward, but in carefully studying all of them, and by observing them as our reason dictates that they will rightly apply to us.

For instance, the amount and kind of food we should eat, and the manner in which it should be eaten. The principle of cleanliness and taking the proper care of the body. The principle of industry, with special care to not overwork ourselves, physically or mentally.

The principle that our thoughts are things, created by us for our use that they belong to us and help to make us what we are. And that by the proper exercising of the will, we can guide and direct this thought element to a higher plane of thought, thereby enabling us to improve the quality of our thoughts, and thus advance more rapidly to better conditions and a greater degree of happiness.

Yours sincerely,

L. V. LOOMIS.

ONO, SHASTA CO., CAL., Mar. 20, 1891.

H. E. BUTLER,

Dear Sir:—The circular entitled "To Our People" was received last week. I, myself, cannot find language to express my gratitude to the leaders of the Esoteric movement for the valuable service they have done me, or in other words, the benefit I have derived from reading it, for I have been a reader of THE ESOTERIC since it first started.

Now where was I, that is the real man within the body, when I commenced reading THE ESOTERIC?

A mere shadow groping in the dark. For being born with Mars in my Nativity (Capricorn) Venus in the Polarity (Aquarius) and Mercury in Taurus, which gives me a strong or combined inclination to sensual pleasures. Sometimes inclines to sensual indulgence far beyond the endurance of the body; and not being guarded close enough against such things when

young, I became an easy prey to the forces lurking in the dark; and when I commenced reading *THE ESOTERIC* was completely under the mesmeric control of such forces, for it surely seems they have a strong mesmeric influence over the mind, as real as ever a hypnotizer had over a fit subject in the flesh. Please allow me to extend my sincere thanks to the contributors and leaders of the *Esoteric Magazine* and movement, for it has been through their influence, that I have been released from the terrible chains and have commenced to learn something of what I am and to realize these words of the old couplet.

"Dare to do right, dare to be true,
You have a work that none other can do."

Although I have not as yet been able to live the regenerate life and stop all wastes, but can realize and appreciate the great benefit to be derived from a regenerate life.

I am now above all desires and influences that used to lead and cramp my life, and as might be said, am just out of the fog.

Am much clearer mentally, stronger physically, kinder in disposition, and have greater individuality.

But not being able to live the regenerate life, I cannot give full justice to the questions asked, but will try and answer them as far as my experience goes.

1st. What effect has the practice of the Esoteric Regeneration Theory had upon your general physical condition?

It has made my eyes brighter, has made me less liable to colds and trivial ailments.

2nd. What effect has it had upon the sensibilities, sensations etc.?

It has increased my sensibilities as to what I should eat, and has made me much more sensitive to the qualities contained in all food, has changed the character of my appetite so that I no more desire animal food, has brought me to a consciousness that I (the real man), live within, am spirit, and as spirit am above the sensations of the body, and must not be ruled by them.

3rd. Has it increased your physical endurance?

I am much stronger physically can do a days work without feeling exhausted at night, and after a little rest feel perfectly refreshed, whereas before entering upon this labor of living the regenerate life, I was completely exhausted and instead of being rested and able to study and read in the evenings, I was ready to go right to sleep for rest.

4th. Has it increased your mental clearness and capabilities?

Yes am much clearer mentally.

5th. Has it added to your mental strength?

It has.

6th. Has it increased your capacity to understand facts, and abstruse matters?

I can understand subjects that before was beyond my comprehension, and can study with an understanding many Biblical and Spiritual subjects that to me before were foreign and uninteresting.

8th. Has it given you added ability in your sphere of service? Has it given you capacity to foresee the results of your acts in business?

I can say yes.

Not being married I cannot answer nine, ten and eleven.

Yours respectfully,

A. W. LOOMIS.

CASTILE, N. Y., April 7, 1891.

EDITOR ESOTERIC.

Dear Sir:— I had vainly sought in churches and creeds for that "blessing" which they were reputed to hold, but the Holy Grail was not in their keeping, when eight months ago it became possible for me to begin systematically and faithfully to follow Mr. Butler's teachings, regeneration or chastity being the foundation stone. Added to that I have taken a prescribed course of baths, gymnastics, and diet from which all meat is excluded and from a state of chronic invalidism, I am now far on the road to health.

One year ago I was confined to my bed from nervous prostration, scarcely able to feed myself or see my little ones long enough to say "good night." Nine months ago I could not remember fifteen minutes after writing a letter, what I had said.

If my humble experience in being led in that short time out of the Slough of Despond and brought from the depths of misery and despair to peace, that peace which passeth all understanding, and the heights of spiritual discernment and, many times exaltation, could encourage or strengthen one sad or struggling soul, willingly would I give it all.

My mind which has so long been held in the thrall of the senses though often unwillingly, is being emancipated and already the purpose for which I was created is daily becoming clearer to me. There was a great struggle between the natural and the spiritual, and many of the results of wrong thinking and wrong living have still to be overcome, but, "to be spiritually minded is life," and through the power conferred by Regeneration, I know that life will be mine.

The thought often used to come to me "Oh! if I only knew what was right, I know that I have the courage to do it," Now I have the power to know what is right for me, and every day as I obey the silent inner monitor, I come into greater certainty of knowledge. When the spirit speaks there is no longer any doubt.

While elevating and refining the mind, regeneration tends toward, nay, more, *developes*, the most lofty and transcendent religious sentiment following naturally from effect back to cause which leads to God.

The creative force drawn upward to the brain, opens the mind to the capabilities of one's own being, and gently led by pure desires, the life broadens into usefulness and power.

Heretofore the Bible has been to me a sealed book, but now the veil has been taken from my eyes, and I see the exalted wisdom behind the mere letter.

I believe that it is impossible for the unregenerate to fully understand the wisdom of this Esoteric Book, for as Paul says, "the natural man receiveth not the things of God, neither can he know them for they are spiritually discerned." A chaste life then has not only given me clearer vision in studying the Bible, but has added to mental clearness and understanding in all directions in which I turn my mind, and in the physical has developed strength, tone and health. My husband has said many times that never before has he been able to endure the maximum of labor (mental), with such minimum of fatigue, as in the last six months. In one thing especially do I note a great change, and that is in my judgment of people and events. Instead of simply noting acts and results, I seem

to be conscious of a supreme power and mind working in and through people, moulding everything to a higher force.

God grant that we may each and all do our share faithfully to help in this onward and upward march. If many others, like myself, may not answer the call of our leader in person, we can and will be with him in earnest effort in our own sphere, supplementing his efforts in our own smaller circles. If through his labors he had brought me nothing but the purer more exalted understanding between my children, my husband and myself, all my life I should pray God to bless him, but I know that thro' all infinity we shall go on developing, progressing.

Yours with earnest hope

S. M. L.

LAWRENCE, CAL., March 9, 1891.

MR. BUTLER.

Your request came in due time, and in justice to you and the cause I will give as correct an answer as possible. I did want so much to write and thank you for publishing that "Important Letter," in November number. I had wondered why some one did not write on that subject for the benefit of humanity, and to the first question I would say, a very great effect for the better in every way. The physical strength much better, and I cannot see how any one can have a high spiritual unfoldment and live on (or below) the animal plane. I can truly say the Esoteric teaching has given me a mental clearness and capability I never could have obtained without; it has taught me how to systematize my thoughts, and has restored order where there was mental disorder. I see now how I can work in several ways for the benefit of others, where formerly I could not see that I could make myself useful in any way outside my own home.

I have a husband that does not understand these things in the way I do, but does not oppose me. I can enjoy my own opinion undisturbed at home, and am really quite happy.

If any one wishes to write to me I should be pleased to reply in regard to what I have written.

Fraternally yours,

MRS. A. P.

CALDWELL, KAN., April 11, 1891.

Esoteric Friends and Readers:—I shall try through this medium to express my appreciation of the teaching of the true doctrine of "Regeneration," as taught in the columns of THE ESOTERIC. I have lived sixty-three years in this tabernacle of flesh, and the happiest moments of my life have been in speaking for truth, and working for the upliftment of of humanity. "He that loveth not his brother, abideth in death."

When the first ESOTERIC fell into my hands, July, 1887, I was in the full realization of the words of Jesus, that I had not where to lay my head. I had proven to my own satisfaction that beliefs had nothing in them to prove absolute truth. Since that time I have studied "Solar Biology," "The Seven Creative Principles," "The Narrow Way of Attainment," and every copy of THE ESOTERIC, and used the methods given in "Practical Instructions," Vols. I and II. of ESOTERIC with the happiest results, consequently I still use them.

My general health has been greatly improved, my memory restored, my eyes become stronger. Remember, I am living the highest life as taught through this medium, so far as possible. It has added to my mental strength, and increased my capacity of understanding, especially in regard to spiritual things. In a word, I have become stronger in the inner-man, renewed in the spirit of Christ.

My Bible does not seem like the same book to me. My heart is always full of love to God, and neighbors. It really seems as if I had been given new brain structure; and now the moment my thoughts revert to these things (I do not know how better to express it), than to say a warm glow of Divine love permeates my whole being, and fills me with new life, and renewed energy and happiness. And since my husband has become harmonious with me in this life we have a happy home. 'Tis re-generation *only* that can bring pure love. He that dwelleth in love dwelleth in God, and God in him, and herein is our love made perfect. My only regret is that I did not have such opportunities in early life.

Christ said, "I say unto you, that ye which have followed me in the re-generation; when the Son of Man shall sit in the throne (or power), of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel (of soldiers) of God."

I investigate every thing that has the appearance of good, and have investigated other lines of advanced thought, but have found none other so helpful in self-development. It lifts us above personalities, and instructs us how to develop our own God-given capabilities. "Make the tree good, and the fruit also will be good."

Re-generation means dominion over all things, and when man gets control of his appetites and passions, his dominion is complete, as he is the highest, or greatest manifestations of life, "being an epitome of the universe, and quintessence of all that there is in the universe, the Spirit of God included." So when man becomes fully acquainted with himself he will know the only true God, and every curse (death included), will be abolished. Christ came to bring life and immortality to light, the opposite of death. My greatest desire *now* is, to bring my will into perfect harmony with the divine will, and as sure as there is a law of demand and supply, my desires will come unto me. (Yahveh.)

May the time hasten when we will dwell together in unity; how my soul longs to be associated with the regenerated souls that are still on this planet. "He that overcometh shall inherit all things." "Prove all things and hold fast that which is good." "He that hath an ear, let him hear what the Spirit saith unto the churches: to him that overcometh will I give to eat of the hidden manna."

"To him that overcometh and keepeth my works unto the end, to him will I give power over the nations," "He that hath an ear, let him hear."

M. E. COLLINS.

WILTON, N. H., April 1, 1891

EDITOR ESOTERIC.

Dear Sir:—Having just received my magazine, and in one of the first pages I find there some questions that you would like to have each one interested in the good work, to write a few words giving their views of what good they had received from "Practical Instructions."

I feel as though I can safely say that I was not aware of what I was

living for until reading my good ESOTERIC ; it is my guide and my lamp and its light grows brighter day by day, and my general health is better for the instructions. And as to sensations and sensibilities, I feel that they are of a purer nature and of a more refined character. It has increased my physical endurance; had I not had this good instruction I should certainly have slowly passed away, but this has given me new life and brighter hopes for the future. It has increased my mental clearness so that I can see there is something to live for and to help others to do likewise ; it has added to my mental strength.

I feel that it has increased my capacity to understand facts, but I could learn more if I had the time for thought and study, and as to the Bible, it was a closed book to me until reading the pages of my magazine, which has been of great good to me in more ways than one. I think it has been of great good to me in my various duties of life, which I can see are done better from the effects of true love to all. I am a mother, and it has taught me how to live a better life and to help my husband and children to see things in a purer form, and to have a more elevating influence over them than before, and true love is what makes the home. I feel that my husband would be with me in this most beautiful of all works on earth to me, if he could or would take time to read and think, but his is a very active, busy life, and has ever been since our married life began ; his mind is too much on this earth plane to get good from this way of life.

I can see where these teachings would have saved me untold evil in regard to sickness and trouble. And now my dear friends, one and all, it is my sincere wish that God will bless you and aid you in the greatest work that man has ever attempted to perform, and in order to have success we must each one of us help to set the ladder up here on earth and it is here that our work is to begin, and the quicker we begin the better it is for us.

As I have written more than I thought I could when I began, I will now ask pardon for writing so much and hope you will look upon this as from one who has not had the advantages of society or to be so as to help others to love this new way, only as friends visit me, and then up here it is looked upon as something above them. I think it is as plain as anything can be. I am not so situated as to be able to help only by taking my magazine which I could not do without.

MRS. WILLIAM BASTON.

EMPIRE CITY, April 6, 1891,

EDITOR ESOTERIC.

Dear Friend :— Please add my experience to the many and say to the world that the theory of Esoteric Regeneration has been worth more to me than any other one thing received during my life. The struggle with me has been a long hard one though I have been well paid for every effort, having been almost entirely cured of chronic dyspepsia and the weakness attending it. I am stronger physically, mentally and morally, than ever before. My mind is clear and penetrating while before it was misty and dull ; both mind and affections are expanded and are no longer held to the narrow confines of self, and that "our church is right and all else wrong." Sweet sensations often burn within my breast, making me feel transparent while they last, that I did not know could be felt.

My married life has been short but full of sweet harmony and love. The thankful devoted caresses of a pure and high minded woman who realizes in you her ideal, and who knows the hard lot of misery and brutality she has escaped, is enough to repay any man, with a heart, for the effort of self-denial.

Oh, Brother, in thy insane rush for pleasure,
 Why pollute the holiest act that heaven can measure ?
 If sweetest joys on earth you'd glean,
 Crush lust from out thy inmost dreams.
 The fond caresses of that pure wife
 Who has escaped the brutal life,
 Though on this lonely earth is given
 Is equal to the joys of heaven ;
 And though but one short line I'd write
 Before these orbs shall close their sight
 'Tis this, and with my invocation
 A blessing is Regeneration.

Yours truly for the good of humanity,

DR. L. J. TODD.

SAN FRANCISCO, CAL., March 15, 1891.

TO THE ESOTERIC :

I find it difficult to give a true understanding of the benefits derived from living the life of Regeneration, for a person must experience within themselves a truth before they know it. There are persons in the world who have reached a point in development where their nature demands a higher expression of their life than the old life of Generation, and to such who hear these truths as taught through the Esoteric, they will be accepted at once and without doubt of the truth for the need of their nature will recognize it as the only thing to fill the want.

This is my own experience, and is the only way I can explain my own position. Formerly, I had thought my ideas were against nature, but now I am so happy to know I am right, and that there can be a higher expression of our lives than are used in Generation.

I feel I have gained considerably in physical health, not having been strong formerly and believe in time to be able to compare health with any one, also I find my senses of enjoyment to be more keen, my taste, hearing, sight, and being able to sense the conditions and feelings of others but what gives me greatest pleasure is the clearness to which my mind is attaining. It seems as though a cloud had cleared away and now I can grasp thought more readily, also have more originality of thought than before. In the spiritual sense, it has opened up to me a new beauty in life which makes it a happiness to exist.

To know of all the knowledge which lies before us, which is ours only by the taking. The living, or trying to live, up to the highest of what we can feel to be right, brings such a calmness and peace to our souls born from the harmony with Nature's laws.

I am not far on the road yet, but my experience in both lives is such as to convince me, that for me at least, there is no other life but the life of Regeneration. It would be useless for me to describe to people in general, my little experience which, even small as it is compared with the ultimate has brought me such satisfaction beyond any question, but if any one has a special desire to live the life, whatever I might be able to show through my experience to aid them I would most gladly do.

Respectfully, MRS. M. MACDONALD.

WILSONVILLE, OREGON, March 19, 1891.

H. E. BUTLER,

Dear Brother:—Your circular containing questions relative to “Esoteric Regeneration Theory” received. My sympathies are with you, in your efforts to uplift humanity, and believe that if your methods (even though not wholly perfect), were followed in the spirit in which they are given, would lift the race up to a higher and nobler plane of thought and life. There is a power within me that will not permit me to follow implicitly any human guidance however pure and noble it may be; but in so far as your instructions seemed right for me to follow, I have tried to do so, and with good results. They, in connection with my earnest study of Mental or Christian Science, have made life doubly precious to me, opening up as it has, a diviner purpose in existence, and far greater possibilities of unfoldment. My physical condition has improved, with greater power of endurance. Mental capabilities increased, understand more readily, and can recognize greater mental strength. My mind can more readily grasp abstruse subjects.

As to my sensibilities, I find myself more in the position of mastery, and less in the power of the inharmonious condition of thought of those about me.

The ability to understand spiritual things is greater. The Bible is no longer a sealed book, but I begin to see far deeper and more spiritual meanings, and can more readily see and understand its symbolical meanings. Am quite sure that I can render far more efficient service to humanity than formerly.

My domestic relations with my husband are if anything more harmonious than formerly. For a time my study of spiritual things seemed to annoy and disturb him, but as I come into the more perfect understanding, I find that, insensibly, his mind becomes more harmonious. But he is extremely skeptical as to the possibility of attaining these great spiritual powers and illuminations, and expresses great doubt of my ever becoming a Mental Healer, and antagonizes my efforts to a considerable extent, because I fail to demonstrate the power *at once*. Making it doubly difficult for me to come into the spiritual consciousness or understanding, which thus far has only come in occasional flashes; but the mighty powers which they, in these momentary gleams have revealed in me, have given me a sublime courage that nothing can destroy, and even continued defeats have excited me to greater and more earnest effort, for I know there is truth in the glorious promise held out for those who overcome; though to see others outstripping me in the race for Truth, and, while I do not envy them, yet I cannot understand why I fail to come into the understanding, but am consoled by the thought that “the race is not always to the swift, nor the battle to the strong,” but for him who “waits patiently on the Lord.” It is because I hear the cry of suffering humanity, and know I have that within which would, if unfolded, give them the help they need, and I cry out so often “How long, O Lord, how long,” before I may be filled for the work that I do so desire to be doing now for His children.

Fraternally yours,

LYDIA B. GOULING.